

Gleißner receives. Kreisky and Gleißner were not only political opponents under the Second Republic but in hostile camps during Austria's short civil war of 1934. Kreisky points out that he understood Gleißner better when they spent a whole day together having to inspect certain areas of Austria which were devastated by flood waters in 1953. He was impressed with Gleißner's knowledge in cultural and literary matters and with his tolerant way of thinking, so that he appreciated him thereafter as a representative of the positive principle of hope (p. 180) and, thus, a kindred spirit.

The entire volume is well edited by a team from the State Archives of Upper Austria. Besides the book's main body of essays, there is an appendix with Gleißner's *curriculum vitae*, an annotated listing of all the contributors, and an index of important geographic locations pertinent to Gleißner's life. Throughout the volume are photographs illustrating the career of this remarkable Austrian citizen.

Peter Pabisch  
University of New Mexico

**Zeps, Michael J.** *Education and the Crisis of the First Republic*. In *East European Monographs*, no. 221. Boulder, Colo.: East European Monographs, 1987. Pp. 241. \$25.

From the time of Maria Theresa, debate over education in Austria was dominated by the problems of the place of religion in the schools and the relations between church and state. These questions were never satisfactorily resolved, in large part because they generated such impassioned feelings that it was generally more desirable to maintain the uneasy Josephin liberal com-

promise than to seriously tackle the issue.

During the First Republic the Social Democrats were determined to reduce the influence of the Catholic Church. Otto Glöckel, Socialist undersecretary for instruction, a moderate revisionist who nonetheless was strongly anticlerical, decreed that no pupil could be forced by a school to attend religious instruction or observances against his or her will. The church complained about what it saw as a violation of its legal rights, but such was the insecurity of the overall political situation that it prudently tried to avoid a head-on confrontation. The sensitivity of the educational issue was such that it required a two-thirds parliamentary majority to change any law dealing with education. This meant that before February 1934 any fundamental new departures were impossible.

Otto Glöckel carried out a number of educational reforms that were generally welcomed, and most Christian Socials felt it prudent to ignore the lamentations of the church and to accept the need for greater flexibility within the school system and for better opportunities for the pupils to enjoy the maximum of educational benefits. Ignaz Seipel was a wise enough politician to wish to avoid a fruitless struggle between the church and the advocates of secular education. As a political realist he believed that the church had to accept the situation as it existed, and as a priest he felt that it was not seriously hampered thereby. The bishops, although divided on how best to tackle the problem, thought that since the vast majority of Austrians were baptized Catholics, they stood a good chance of controlling almost all the schools in the country. The Social Democrats, many of whom were also Catholics, had less totalitarian ambitions. They were mainly concerned that children should not be forced to take religious instruc-

# Education And The Crisis Of The First Republic

**William E. Dunstan**



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