

last section the reactions of Jews to persecution under the Nazis somewhat overshadow the story of the Weimar years.

Monika Richarz has set out to illuminate the everyday lives of ordinary Jews rather than the accomplishments of the Jewish elites. When prominent Jews such as Eduard Silbermann and Philipp Löwenfeld appear, it is the recollections of their private rather than public lives that predominate. What emerges is a highly nuanced, regionally informed picture of the pace and process of German Jewry's modernization. Richarz demonstrates an unerring instinct for selecting the most varied and representative manuscripts, and she has edited and annotated them immaculately. They teach us much about the inner life of the German Jews, including the impact of secularization and urbanization on their spiritual life, changes in family life and women's roles, and the evolving conception of what it meant to be both German and Jew. The autobiographies also reveal a great deal about the Jews' relations with gentiles and their reactions to antisemitism. Time and again the reader is struck by the diversity of Jewish experiences in Germany. There are cases of prejudice and of cordial relations with non-Jews; of neglect and of affirmation of Jewish identity; of piety and of religious indifference; of friendship and of friction between indigenous Jews and their immigrant Eastern European coreligionists. Hence this anthology is a welcome corrective to easy generalizations about rampant antisemitism, assimilation and secularization.

Richarz' substantial introduction helps reconcile and contextualize the variety of personal experiences, ably summarizing in just under forty pages the latest research on the history of the German Jews. By tracing the various strands of the story up to the collapse of the Weimar Republic and examining the plight of the Jews under Hitler in a separate section, Richarz underlines the tragic break represented by 1933. It would have been good if this volume had adopted something similar to the German trilogy's three-part index, which enables readers to find references to places and themes as well as individuals. Here only people are indexed. Yet let us not cavil but rather rejoice that this costly project has been consummated, making available to our students valuable primary material that would otherwise be beyond the grasp of most of them. Honors go as well to Stella P. and Sidney Rosenfeld for their elegant and idiomatic translation.

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Aron Rodrigue, *French Jews, Turkish Jews: The Alliance Israélite Universelle and the Politics of Jewish Schooling in Turkey, 1860–1925*. Bloomington and Indianapolis: Indiana University Press, 1990. xv + 235 pp.

Aron Rodrigue has written a mature study of the impact of the Alliance Israélite Universelle in the Ottoman Empire. His book focuses on the French schools established by the Alliance in Edirne (1867), Izmir (1873) and Istanbul (1875), the most important of its educational efforts. In addition, most of the materials available in that country undoubtedly referred to these three centers. This is as it should be,

although the reader would probably have liked to know much more about the other Ottoman foci of Alliance cultural activity as well.

The book's first two chapters discuss the emergence of what Rodrigue calls the "Jewish Eastern Question" and Turkish Jewry in the age of the *tanzimat* (reforms). Succeeding chapters deal with the Alliance's impact on Turkish Jewry in the areas of education, society and politics (i.e., its negative attitude toward Zionism).

One of the main merits of this study is that it links Alliance activity in Turkey with general and Jewish events and trends, both in Western Europe and in the Ottoman Empire. Thus, the start of Alliance activity in Muslim-dominated areas occurred at a time when Western Jews had already acquired a great measure of emancipation—both political and socioeconomic—and were eager to have the same process repeated in the Ottoman Empire, which seemed then to be seriously bent on reforms. Alliance educational activity ended with the Turkish Republic's increasing nationalism, signifying an effort to achieve a more homogeneous Turkish culture: the Alliance schools closed in the 1920s.

Within this time frame, the author unfolds a tale of efforts to westernize the Turkish Jews and raise their cultural level. For the Alliance, evidently, culture meant the French language, literature and history. This was combined in the curriculum with a basic program of Jewish studies and something about the country in which the Jews lived, mainly the study of the Turkish language. The collaboration of Jewish notables in Turkey had to be secured before any Alliance school was set up. Such collaboration was vital, financially and administratively, but did little to solve the basic issues of the curriculum.

Indeed, it was the curriculum that remained a problem throughout. While French culture and to a lesser degree Hebrew and Jewish subjects were studied, as in Alliance schools elsewhere, the ratio was debatable, and even more so the place of Turkish in the schools. Since a knowledge of foreign languages was highly valued for commercial purposes, such studies were in high demand: indeed, in some Alliance schools, English and/or German were offered as well. This was less the case in the Alliance vocational schools for boys and girls, and for this reason many parents preferred the regular schools.

Rodrigue makes some pertinent comments on the social impact of the Alliance schools, which seem to have encouraged the Frenchification of Turkish Jews but simultaneously hindered their integration into the surrounding non-Jewish society. He has little to tell us about how the Turks reacted to the activities of these schools and how Turkish society regarded their pupils and graduates. Perhaps the reason for this omission lies in the fact that the author consulted an impressive wealth of Western sources—archival and other—but relatively few Turkish ones (such as the press), although he is fluent in Turkish.

Summing up, one should congratulate Aron Rodrigue on having written a scholarly, very readable study on a subject of primary importance to historians of Jewish education in the Ottoman Empire. It will doubtless help to better our understanding of the penetration of Western values and attitudes into this Jewish community.

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