

original 1923 production, and an autograph image from the manuscript score. Volume 2 contains the second act. Highly recommended for libraries supporting music and theater collections.

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**Schedrin, Vassil. *Jewish Souls, Bureaucratic Minds: Jewish Bureaucracy and Policymaking in Late Imperial Russia, 1850-1917*. Detroit: Wayne State University Press, 2016. 292 pp. \$49.99. (9780814340431). Also available as an eBook.**

In the mid-nineteenth century, Imperial Russia established a Ministry of Internal Affairs which would provide liaisons with minorities to achieve integration. "Expert Jews" were recruited, some attending universities and government rabbinical seminaries, to service and represent the Pale. Analyzing the functions of these bureaucrats, this book shows how, up until the end of the Tsarist regime, their involvement both influenced and reflected social change.

The author draws on extensive research, including newly released archives – nearly 10,000 pages of records, with photos and appendices of names, lengths of term, regions, titles, and even salaries or pensions. He discusses the Western trends that produced these careerists and their administrative duties. Most were highly assimilated (some had even converted to Christianity) and therefore treated with hostility and suspicion by the pious, who had relied on *shtadlus*, the classic method of intercession. Hassidim, in particular leaders like the Lubavitcher Rebbes, were defiantly outraged at the encroachment of dietary laws and communal institutions. The tension highlighted ironic contradictions: purportedly benevolent, the ministry promised to leave tradition alone, yet, in its desire to "eradicate fanaticism" and "redirect the backward agrarian Russian society along the path of historical progress," it trampled on religious rights and proved disruptive. Jews were expected to cooperate, yet most who did were, or became, secular and alienated, as they seized expanding educational and vocational opportunities.

Schedrin effectively conveys a transitional period in Russian Jewry and the painful conflict of a hybrid identity. Recommended for college libraries with Jewish or East European collections.

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**Sciarcon, Jonathan. *Educational Oases in the Desert: The Alliance Israelite Universelle's Girls' Schools in Ottoman Iraq, 1895-1915*. Albany: State University of New York Press, 2017. 196 pp. \$85.00. (9781438465852).**

In 1864 the Alliance Israelite Universelle pioneered girls' education in Baghdad. Its goal was to change the lives of women in Iraq by westernizing them in dress, manners, hygiene, educational levels, and vocational skills, mainly sewing, embroidery, and ironing. One desirable effect was to prevent child marriages by allowing the girls to finish school. The school was to produce educated partners for the men who were graduating from the boys' school. One graduate reported that after her marriage, she insisted on eating her meals at the same table as her husband and being present in the living room when male guests arrived. In this society, it was hard to convince men to send their daughters to the school and even harder to get them to agree to pay for their education. The school directors often encouraged their most promising students to go on to teachers' training in Paris, but the families would not let their young women go. The AIU sent women directors to the school who had been trained often in Paris, but many of them were discouraged or could not bear the climate and stayed only a short time. Often a couple was hired – the husband to head the boys' school and the wife to head the girls' school – but the woman was paid only a quarter of the man's salary. In spite of all these obstacles, the school grew exponentially and even was attended by some Moslem daughters of the elite.

The book is well-written and relies on first-hand reports and correspondence of the directors of the school to their Paris superiors. Although the AIU was present in Iraq until 1951, this book presents only 20 short years in their efforts at women's education. There are four chapters about Baghdad and only one about Hilla, Mosul, and Basra covering an even shorter period, 1911-1915. Unfortunately,