an ever-expanding field of study into the varied colonial contexts in which the afterlives of Ottoman reforms resonated. While recognizing the impressive breadth of this book, one should also note there are times when a reader might have appreciated more depth, for example when considering important economic and legal institutions and terms such as *musha'a*, the Agricultural Bank, and *miri* land. Similarly, despite Williams's repeated efforts to position her own arguments against those commonly cited in the extant literature, there is limited evaluation of the main historiographic debates, with most of the discussion scattered among the footnotes. One last gap to note—in a book which is otherwise to be highly commended for its efforts to situate regional developments into larger imperial and global contexts—is the limited comparison between French and British colonial initiatives (even though she does confirm that local technocrats stayed abreast of "the latest developments" [164] in mandates to the south and east, as well as internationally).

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The Afterlife of Moses: Exile, Democracy, Renewal. By *Michael P. Steinberg*. Cultural Memory in the Present. Edited by *Hent de Vries*.
Stanford, CA: Stanford University Press, 2022. Pp. xx+210. $28.00.

Despite the biblical Moses looming in its title, this brilliant, trim book says little about the lasting importance of Moses as a historical or symbolic Jewish figure beyond chapter 1. It scarcely entertains the fragmented and complex course of Judaism in the last few thousand years. Instead, Michael Steinberg addresses a number of vexing discussions and arguments around "secular" Jewish engagements with "exile, democracy, and renewal" (62–63, 85). The book is "occasionally punctuated" (xii) by his family's history and Steinberg's own experiences, which make it unusually compelling as a sophisticated, largely intellectual history. Substantial non-Jewish interlocutors include Edward Said, Marian Anderson, Martin Heidegger, Richard Wagner, John Stuart Mill, Abraham Lincoln, and G. E. Lessing. Perhaps for the sake of brevity, his subtitle includes neither "return," "redemption," nor the ultra-slippery notion of "memory." With well-defended fervor, Steinberg eschews "identity" (18–19). (The book, appropriately, is part of the "Cultural Memory in the Present" series,)

"Return," the flip side of "exile," in the form of Zionism and Israel are, however, illuminated in several sections, and a rich concluding chapter concentrates on the political scientist Yaron Ezrahi (1940–2019). Religiously oriented "renewal" thinkers such as Samson Raphael Hirsch, Ahad Ha-Am, Solomon Schechter, Mordechai Kaplan, Joseph Soloveitchek, Louis Jacobs, and Abraham Joshua Heschel escape mention altogether. In contrast, Sigmund Freud, Gustav Mahler, Hannah Arendt, Gershom Scholem, George Mosse, and Michael Walzer—in dialogue and disagreement—are keenly observed with fresh vision (100–101). Some years ago, Steinberg helped to create a superb, comprehensive Jewish cultural history in *Makers of Jewish Modernity* (2016), edited with Jacques Picard, Jacques Revel, and Idith Zertal. Zertal is one of the chief historians informing Steinberg's views of modern Israel as related to *The Afterlife of Moses*.

Steinberg is outstanding among the postrefugee generation of historians of German Jewry. While beginning as a Europeanist, the author and his cohort helped to engender what is now taken for granted as "German Jewish history" and "modern Jewish history" as components of "Jewish Studies." Steinberg is extraordinarily well grounded in history, philosophy, art history, and music, and his eloquent conclusion is musically minded. Steinberg

defines himself as a modernist, but his nuanced reading of Spinoza reveals his deftness in the early modern period, as his comments complement the recent, stellar reinterpretation by Jonathan Israel in *Spinoza: Life & Legacy* (2023). Not many scholars are able to make a truly profound contribution to the understanding of Spinoza's seventeenth-century philosophy as well as the significance of language play in the film treatment of Hannah Arendt (dir. Margarethe von Trotta, 2012) (96–97).

There are, however, a few shortcomings. Steinberg does not interrogate the myth of the "Entebee rescue" as thoroughly as he should have, repeating that the sole fatality in the operation was Yoni Netanyahu. Three of the hostages were killed (145–46). His view of Sabbateanism, critical to his take on Gershom Scholem, would have been enhanced by considering Ada Rapoport-Albert's *Women and the Messianic Heresy of Sabbatai Zevi 1666–1816* (2011). Rapoport-Albert's stunning work opens up further questions about opportunities and pitfalls for women as Shabbati Zevi (and his opponents) wrestled with "exile," intriguing forms of proto-democracy with women "prophets," and a radical sense of "renewal" (124, 145–50). Abraham Lincoln, in real life and statuary, is prominent in his chapter on contralto Marian Anderson. That chapter would have benefited from Tyler Stovall's *White Freedom: The Racial History of an Idea* (2021), as Stovall's perspective was influenced by George Mosse and several others who inhabit *The Afterlife of Moses*. While he is sensitive to Marian Anderson through politics and music, the gravity of her appearance via "'the photographic eye'" (138) of Lotte Meitner-Graf and Trude Fleischman would have heightened his astute iconographic analyses. The book's index is oddly incomplete, missing many individuals mentioned in the text and including few conceptual guideposts.

Nevertheless, this is a fabulous book that will be of great interest to all those who deeply appreciate diverse forms of music and literature and to scholars who remain committed to education and humanism in the broadest sense. Similar to Yosef Yerushalmi's *Zakhor: Jewish History and Jewish Memory* (1982), Steinberg's *Afterlife of Moses* should be regarded as a classic, studied by every serious reader of modern Jewish thought and history.

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Feeding the Mind: Humanitarianism and the Reconstruction of European Intellectual Life, 1919–1933. By *Tomás Irish*. Studies in the Social and Cultural History of Modern Warfare. Edited by *Robert Gerwarth* and *Jay Winter*.
New York: Cambridge University Press, 2023. Pp. xii+286. $110.00 (cloth or e-book).

Tomás Irish's *Feeding the Mind* shines a light on the provision of intellectual relief in Europe after the First World War. The human and material devastation of the war is well known. Historians have assessed the cultures of memory and mourning that emerged after the war, as well as the relief efforts undertaken to provide humanitarian aid and to rebuild cities, villages, and infrastructure destroyed during the fighting. We know less about the efforts to counter the "mental famine" produced by the war. As Irish recounts, the postwar humanitarian crisis in Central and Eastern Europe displaced intellectuals as refugees, sites of learning and culture were demolished, and a "lost generation" of writers, artists, and thinkers died on the battlefield. These collective losses constituted what the French writer Paul Valéry termed a "crisis of the mind" (20). Intellectuals and their supporters in governments, universities, professional associations, and research institutes believed that intellectual reconstruction was imperative to avoid the decline of European civilization