

One of the strengths of Dr. Snoussi's study is his evaluation of the context in which Judeo-Arabic journals were published. The censorship imposed by the press law of January 1897 was not responsible for the death of Judeo-Arabic journals, which had already succumbed to the strains of Twansa-Grana disputes, generational conflict, tiny circulation, and the appearance of Jewish journals published in French. Tunisian anti-Semitism for Snoussi was a Christian phenomenon, found in French anti-Dreyfusards and poor Italian colonists. Even before the Dreyfus Affair, Marc Fournel had claimed: "le juif est un animal nuisible envoyé par le Diable pour nuir à la Tunisie" (*Le Christianisme et l'Islam dans l'Afrique septentrionale*, Paris, 1886). The colonial power feared the Italian sympathies of the Grana. Anti-Jewish riots in 1898 and 1899 also made the publication of journals in Hebraic characters inadvisable.

Dr. Snoussi's text is accompanied by copious notes, bibliography, and an index.

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Enrique Nieto. *Con dos sentidos. Una selección de artículos publicados en prensa (1975–2003)*. Antología de Victoria Vidal Navarro. Murcia: Fundación Cajamurcia, 2003.

Enrique Nieto made his career as a teacher in Cartagena, is an artist—the work under review is illustrated in black and white drawings by the author—and has for many years commented on local society in the press of Cartagena and Murcia. *Con dos sentidos* contains selected articles written between 1975 and 2003. Nieto provides penetrating vignettes of the social transformations—not always favourable—that have overwhelmed Spain in the last quarter of a century. He notes the unplanned, urban sprawl of La Manga, ecological destruction, societal indifference to the plight of immigrants and the poor, teenage slang, bureaucratic jargon, pollution and industrial decline in Cartagena, the isolation of the old, the selfishness of a consumer society, and cultural impoverishment.

Nieto offers a first-hand account of an underfunded education system: overcrowded classes of up to forty pupils, *masificación* in universities, unmotivated students, insufficient classroom space and supplies, bureaucratic demands, inappropriate programs especially in the (now reformed) *Formación Profesional*, the decline in prestige of the humanities, and inappropriate university entrance examinations. Despite overwork and stress, most Spanish are conscientious professionals. Nieto notes the problems faced by many Spanish teenagers: the emotional difficulties of the children of divorced or unemployed parents, alcoholism and drug addiction, the inner void of overprogrammed youth, aggressively foul language, violent behavior, truancy, lack of career opportunities, and a sexual freedom which is often accompanied by sexual ignorance and emotional immaturity. Nieto also understands the difficulties of parents valiantly coping with financial pressures and struggling to come to terms with a generation gap that is perhaps more pronounced in Spain than in North America.

Less interesting for the non-Murcian reader are Nieto's at first gently iron-

ic but later somewhat harsher portrayals of the workings of the Asamblea Regional between 1990 and 1993. Nieto favorably compares the action of Fraga in Galicia to the petty squabbles of many Murcian politicians (19-X-1993). Nieto seemingly respects above all qualities he found in the mayor of Cartagena, Antonio Vallejo: *serenidad, falta de agresividad, buenas maneras* (p. 427).

It is difficult to praise sufficiently this collection of articles. Nieto writes with a pleasantly colloquial style. Never strident, always compassionate, with a sense of humor akin to that of the British, he treats with indulgence human weaknesses and is tenderly affectionate toward those he portrays, whether politicians, teenagers, housewives, or functionaries. *Con dos sentidos* is a faithful reflection of the concerns of middle-class Spaniards from the heady days of the *transición* to the present affluent –but spiritually invaluable source of contemporary Spanish social history.

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