partially resolved by stating “that committed experimentation guided by those questions is more important than any particular answer, though answers abound. There are ‘fifty simple things you can do to save the planet’” (p. 219).

Nevertheless, the authors do have their own vision of a sustainable world and even list its main features (p. 225-226). To get there will take visioning, networking, truth-telling, learning, and loving in the actions of billions of people; everyone can contribute. The story is carefully structured and neatly balanced. Calculations of indifferent computers do not overshadow the fundamental ideas of the study; academic-like plots, figures, and bare acts are enveloped in warm inspiring humanism. The analytic logic of Dennis and Jorgen are smoothed by the talented wording of Donella, and the prose is enlightened by the rich life experiences and profound wisdom of these mature scientists, teachers, and social activists.

It may be difficult to foresee the fate of this book. Surely it will differ from the booming success of The Limits to Growth, not because it is weaker and contains some trivial ideas and already known facts which are unable to shock the informationally saturated society of the '90s, but because the latter is already a different society from the '70s—more prepared, aware, and already committed to environmental revolution and social improvement. Donella Meadows, Dennis Meadows, and Jorgen Randers—and many others of their circle of world citizens and citizens of the future—show in this book and in their own personal commitment and creative lifestyles the practicality of their theoretical postulations. Their book will teach and encourage a new young generation to think Beyond the Limits.

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Andre Stein's Quiet Heroes can be described as a personal book in terms of its authorship, purpose, contents, and usefulness, and therein lies its strength and weaknesses.

Stein was eight years old when Nazis occupied Budapest, his birthplace, and victims of their atrocities included his mother and nearly sixty members of his extended family. Although tortured and left for dead he survived the ordeal of World War Two, but not surprisingly was burdened for the next forty years with oppressive memories of the horrors he had endured. His previous book, Broken Silence: Dialogues From the Edge, is a testimonial exegesis to pacify that mental despondency about human evil. It earned him an invitation to address the Conference on Faith in Humankind chaired by Elie Wiesel at the U.S. State Department in Washington, D.C., in 1984. On that occasion, for the first time, he met rescuers who had secreted European Jews during World War Two. “Only one thing distinguished them from the other workers, farmers, and homemakers whom I had met in my life,” Stein discloses; “While so much of the world had been busy killing Jews or looking the other way and allowing the massacres to take place in an

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orderly fashion, these people had chosen to save Jewish lives. Not for money, not for fame, nor for any personal gain—they just did it." Several of these "righteous Gentiles" had resided in Friesland in northern Holland during World War Two but had migrated to Canada afterwards, settling in the Province of Ontario. Stein is a psychotherapist who also teaches communications at the University of Toronto, and geographical propinquity allowed him and Vicki Rosner Stein, his spouse and also a psychotherapist, to spend three years interviewing these rescuers. Their personal narratives comprise the bulk of this book, sandwiched between a slim introduction and an epilogue entitled "A Personal Inquiry."

Five of the seven selections in this volume are joint productions by married couples; one is by the widow of a vintner murdered by Nazis in his own home in 1945, one by a life-long bachelor who administered a mental hospital. The tales they tell about harboring Jews are astonishing chronicles of courage, perseverance, ingenuity, endangerment, and compassion. Admidst the growing literature about the Holocaust this volume will appeal to a readership which thirsts for direct and dramatically told accounts of how the Nazis were unable to annihilate all of Dutch Jewry during the Third Reich. Of the 140,000 Jews residing in The Netherlands in the spring of 1940, some 15,000 eluded Nazi prowlers to survive until Allied troops arrived on the heels of retreating Nazis in the spring of 1945.

Stein’s apparent routine was usually to start each taped interview by eliciting the most vivid recollections in the memories of his informants and then proceeding without a questionnaire or schedule. "We asked common-sense questions and let the rescuers remember. Most of the time, they needed little prodding." Some readers may regret he did not prod for fuller explanations of the values which caused these rescuers to take exorbitant risks; Christian piety seems to have energized their motives more than he recognizes. Similarly, because these seven memoirs (from twelve recorded) are not actual transcripts, readers will wonder if editorial handiwork explains the impressive verbal dexterity of these interviewees. While Stein describes himself as a social scientist he focuses primarily in this second book, composed also to heal his festering memories of human evil, on the evocations which epitomize the brave and risky heroism of the Frieslanders who concealed Jewish fugitives from Nazi hunters.

Emerging repeatedly from these first-person narratives are insights about how the Dutch underground functioned as a social system from 1940 to 1945, but the context in which the rescuers craftily defied Nazi scrutiny is as shrouded as the mists in Frisian potato fields which often obscured the Jews they were protecting. Networking, code-words, signals, bribes, safeguards against Nazi collaborators, reliance on inside informers—these and similar elements of the functional system are described by Stein's memoirists, but his book suggests that researchers might profitably revisit Friesland in the 1990s to put these fragments into the pattern which encompassed them. Small-town gossip, to mention one example, circulated both to cloak the way Jews were transported and sheltered but also to unmask the secrecy which their rescuers strived to maintain. In one instance a rescuer thought his deft disguises were unknown to his community, only to be startled when he realized that scores of his townsmen, not all sympathetic towards his clandestine activities, were fully cognizant of the role he was playing.

Oral narratives frequently serve both as entry points and departure points for scholars attempting to ascertain social systems. Rigorous research in documentary sources often needs to be measured against oral history versions so independent analysis can be juxtaposed against the way people remember how things happened. Likewise, first-person accounts can suggest directions for further investigation of separate sources.