

found in these areas, not in such bagatelles as the printing of bogus currency. Indeed, the publication of confidential papers, which turn out upon inspection to be not so startling after all, can even backfire.

All this is not to detract from the merits of the collection. Yet, one wonders if perhaps a more useful, more comprehensive, more representative, and even a more damning sampling of documents from the Bethlen era would have resulted, if the rubric "confidential" had been dropped and the materials had been drawn from a wider variety of sources.

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OPERATION HAZALAH. By *Gilles Lambert*. Translated by *Robert Bullen* and *Rosette Letellier*. Indianapolis and New York: Bobbs-Merrill Company, 1974. xi, 235 pp. \$6.95.

Most of the literature on the Holocaust has focused on the ideology and techniques of the Nazi extermination program, with Jews portrayed as its passive object. *Operation Hazalah*—the Hebrew word means "rescue"—provides a corrective to the typical portrayal. It relates the story of the courageous and desperate Jewish resistance movement, organized in Budapest, Hungary in 1944 by young Zionists, which helped save tens of thousands of Jewish lives in the face of the awesome and efficient death machine commanded by Adolf Eichmann and his associates.

The strategy of the extraordinary resistance movement, which was almost totally isolated from the West, was oriented to disrupting the meticulously arranged "order" of the Nazi occupiers. Hundreds of false identification papers and legal documents of all types were run off on clandestine printing presses. The young rescuers, with stolen uniforms, masqueraded as neutral embassy officials, Nazi police, and even SS officers. With forged documents, they released condemned Jews from prison or from trains heading for death camps, and guided escapees over borders.

What is, however, not adequately stressed in the work are the special circumstances which prevailed in Hungary that made the rescue effort possible. Though a Nazi ally and administered by native anti-Semites, Hungary was not occupied by the German army until spring 1944. Indeed, it remained until then a haven for Jews fleeing Nazi rule, who brought with them stories about concentration camps and gas chambers. Thus alerted about their fate, activist Jews could make preparations. Second, the highly concentrated ghettos, which simplified the isolation and roundup of Jews as a prelude to extermination elsewhere in Nazi-occupied Europe, were absent in Hungary. Finally, with the Red Army rapidly approaching the Hungarian borders and an Allied victory in sight, the Horthy regime, in an effort to placate the West, offered various forms of resistance to the Nazi drive until the coup in October brought the Arrow Cross to power.

In failing to take account of these factors, the author reaches the misguided judgment that "wherever the Jews were submissive, wherever they obeyed the laws and decrees, they were exterminated; while wherever the spirit of resistance prevailed, the Nazis had to abandon part of their spoils." Some form of Jewish resistance, in fact, was to be found almost everywhere, as Lucy Dawidowicz has

documented in *The War Against the Jews, 1933-1945*. The effectiveness of the resistance was determined, however, by extrinsic considerations.

Gilles Lambert, a *Le Figaro* correspondent, has written a gripping and fascinating narrative which draws largely upon interviews with survivors of the Hazalah. It is by no means a systematic and scholarly work. Documentation is absent and the various statistics he provides are questionable. Nonetheless, the work is a valuable addition to the literature of the Holocaust.

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HUNGARIAN HISTORIOGRAPHY AND THE *GEISTESGESCHICHTE* SCHOOL. By *Steven Bela Vardy*. Studies by Members of the Arpad Academy. Cleveland: Arpad Academy, 1974. 96 pp. \$4.00, paper.

This pamphlet contains the original text of a lecture given in Hungarian by the author to a Hungarian audience in Cleveland. An English summary is also included.

Várdy's account of Hungarian historiography is well balanced, objective, and concise, as is his definition of the *Geistesgeschichte* school. The latter, he says, "regards all social evolution as being the product of manifestations of the 'creative spirit.' It rejects the notion of the existence of 'laws and objective reality in the history of human society' and believes that 'history is the totality of single and unique phenomena.'"

In objecting to the insensitivity of the *Geistesgeschichte* school to Hungarian popular culture and mentality, Várdy is echoing most of its critics, especially those of Elemér Mályusz's ethnohistory school. Yet, in spite of its critics, the *Geistesgeschichte* school dominated the writing of Hungarian history between the two world wars, partly because of its sophistication and scholarship and partly because of its influence on those who controlled educational and cultural life. This domination continued until both the school's practitioners and all its non-Marxist critics were swept away by Hungary's postwar regime.

Várdy anticipates the publication soon of his major work on the history of Hungarian historiography. On the basis of the present foretaste, we can look forward to the appearance of a significant and interesting contribution to the literature.

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THE BALKANS IN OUR TIME. By *Robert Lee Wolff*. Cambridge, Mass.: Harvard University Press, 1974. xxii, 647 pp. \$15.00.

The Harvard University Press has reprinted Robert Wolff's standard history of the Balkans during and after World War II without changing a single comma, even in the bibliography. They call it a revised edition, however, because the author has added a twenty-six-page afterword in which he gives a thumbnail sketch of the last twenty years of Balkan developments. The book remains the same solid, detailed discussion of Rumania, Bulgaria, Albania, and Yugoslavia that has become familiar to students of the period and of the Balkans over the