

of the unequal struggle between the Finnish lion and the Russian bear. One comes away from this short book with a feeling of admiration for the bravery and fortitude of a nation whose people were able for so long to beat back Soviet tanks with little more than Molotov cocktails and submachine guns.

One should bear in mind that the authors make no attempt to approach the Winter War in scholarly fashion. The book is an account for the general reader with little or no knowledge of Finnish affairs. Offhand comments in the introduction (pp. xi-xv) about Finnish independence, terrorists, communism, and Finland's "deep and seething" hatred for Russia will surely be questioned by scholars. Academics will no doubt also raise eyebrows when they read, for example, that Finnish leftist workers and peasants might well have supported the Russians had they chosen the early 1930s to attack (p. 33). When one considers that Mannerheim's White forces in the Civil War of 1918 were called the "peasant army" (*talonpoikaissarmeija*), that a right-extremist movement in the early 1930s drew heavily upon farmers for support, and that leftist workers were splitting off from the Communist Party in 1929-30, one wonders how much the authors know about Finnish history and politics.

The affluent general reader who is interested in either a slice of Finnish history or a good war story with heroic deeds may want to include this book on his or her leisure reading list.

JOHN H. HODGSON  
Syracuse University

**POOR COUSINS.** By *Ande Manners*. New York: Coward, McCann & Geoghegan, 1972. 318 pp. \$8.95.

The dramatic recent upsurge of concern for the fate of Soviet Jews and the simultaneous reawakening among America's ethnic groups to their European heritage have not unexpectedly resulted in the publication of a number of popular books dealing with the early phase of immigration to the United States of Russia's Jews. Most of this country's five and a half million Jews are of East European origin, although the first Jewish settlers were of Spanish and Portuguese ancestry, while the second wave of immigration was predominantly German. The first, the Sephardim, came to colonial America, and are thus the "aristocracy" of America's Jewry. The Germans, who arrived in significant numbers in the middle of the nineteenth century, particularly after 1848, soon became successful merchants and began to enter the professions. The East Europeans, mostly from Russia, Poland, and Rumania, began to arrive en masse during the last two decades of the century, when the relatively benevolent reign of Alexander II came to an end and the era of anti-Semitic pogroms began. Penniless, unable to speak English, and with few professional skills, these East European Jews were viewed by their already wealthy, socially prominent, and Americanized coreligionists with a mixture of compassion and contempt. They were, indeed, the "poor cousins."

Mrs. Manners's book is a chatty, occasionally interesting account of the beginnings of acculturation of these immigrants, full of anecdotes (mostly venerable ones), scattered statistics, and unexpected generalizations, many of them quite unsupported by available evidence. The few attempts at providing some historical background are, as a rule, singularly unreliable. Thus, on page 16, we are told that "as a result of the various [?] partitions of Poland, Russia acquired 5,000,000

Ashkenazic (Hebrew for German) Jews." In reality, that number was to be reached only a century later; in 1795 the figure was closer to one million. Mrs. Manners's chapters dealing with Jewish life in tsarist Russia cannot be recommended to serious readers. Fortunately, the subject is covered adequately by a number of historians, among them by Simon Dubnow in his three-volume work published in English a half-century ago. As for the flavor of East European Jewish life among the immigrants in New York of the early 1900s, it is much better (and more reliably) conveyed by Ronald Sanders's *Downtown Jews* (1970) and by the more recent collection of translated letters to the editor of the New York Yiddish Socialist daily *Forward*, entitled *A Bintel Brief* (1971).

MAURICE FRIEDBERG  
*Indiana University*

RELIGION AND SOVIET FOREIGN POLICY, 1945–1970. By *William C. Fletcher*. Published for the Royal Institute of International Affairs. London and New York: Oxford University Press, 1973. x, 179 pp. \$11.25.

The growing number of books on religion in the Soviet Union usually fall into one of two categories: books primarily dealing with religious persecution, and those which strive to treat Russian spirituality divorced as much as possible from its political surroundings. Fletcher's book falls into neither category. With his usual scholarship and enterprise, which have made him a leader in Russian religious studies, he examines religion as an adjunct of Soviet foreign relations separated from its persecution and theology. There are few facts in Fletcher's book which cannot be found in histories of religion in the Soviet Union, but he gathers and analyzes this information into a very useful book.

The church is seen in the role of forming a favorable picture of the Soviet Union through the participation of its members in international peace conferences and ecumenical movements. Fletcher writes primarily about the Russian Orthodox Church, but also includes Baptists, Muslims, and Buddhists. He explores the role of Soviet churchmen in the World Peace Council, the Christian Peace Conferences, the World Council of Churches, the contest of the Moscow Patriarchate with the Ecumenical Patriarch for spheres of influence and authority, and relations with the Vatican.

Fletcher inclines to be overly impressed by the churchmen's success in promoting Soviet views. They are "vigorous," as well as "immensely," impressively," and "highly" successful, and render "important service"—all within ten pages. But as Fletcher himself recognizes, these victories mostly turn out to be ephemeral. He does not fully explore the possibility that the successes of these churchmen have been the result not so much of their activities as of the reluctance of Western churchmen to be too critical of the Soviet Union for fear of increasing the persecution of religion and closing ecumenical lines of communication.

CYRIL BRYNER  
*University of British Columbia*