

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).

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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.

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