

incomplete hangs over it, particularly over its human-interest tidbits. We are told, tantalizingly, that Titov was named Gherman because his father loved Pushkin and wished to honor the luckless hero of "The Queen of Spades," but just what Titov Sr. saw in that gambler is not explained. We learn that during the Second World War the Nazis took Gagarin's older brother and sister away, as *Ostarbeiter*, but the pair's eventual fate is not given.

There are also minor errors, such as "Petrograd in 1893" (p. 98); "Sasyadko" (p. 114) must be Zasyadko. Still, most of the 153 photographs are indeed a revelation. They are worth at least half the price of this curious volume.

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THE MEDVEDEV PAPERS: "FRUITFUL MEETINGS BETWEEN SCIENTISTS OF THE WORLD" [and] "SECRECY OF CORRESPONDENCE IS GUARANTEED BY LAW." By *Zhores A. Medvedev*. Translated by *Vera Rich*. Foreword by *John Ziman*. London: Macmillan. New York: St. Martin's Press, 1971. xiv, 471 pp. \$11.95.

In August 1948 the agrobiologist Trofim D. Lysenko, with the personal approval of Stalin, publicly rejected the classical tenets of the science of genetics and forced it into the ideological mold of Marxism. Actions taken against dissenting scientists included the imprisonment of the world-famous geneticist Nikolai Timofeev-Resovskiy, under the ludicrous charge of Mendelianism. Biochemist Zhores Medvedev was one of the first to articulate the discontent of the scientific community. In 1962 his manuscript (later published in the United States as *The Rise and Fall of T. D. Lysenko*) began to circulate in *samizdat*, and indeed by 1965 Lysenko's power had dwindled. Medvedev's manuscript helped the Soviet authorities to dethrone Lysenko, but Medvedev also lost his position (as he relates in the *Papers*). His punishment for publishing the *Papers* was two weeks of "psychiatric detention" in May 1970 (described by Medvedev and his brother Roy in *A Question of Madness*, 1971).

Many important topics are examined by Medvedev in the *Papers*: the internal and external passport system in the Soviet Union, the trials of publishing, the process of election to the Academy of Sciences, and the post office system (including suggestions on how to avoid filling out the notorious postal form 103A). Readers will be intrigued by Medvedev's account of the appointment of biochemist N. A. Reshetovskaia to the Obninsk research laboratory. The admission procedure consisted of an examination and approval by an academic council. Though she met all requirements, there was still one drawback: Reshetovskaia was Solzhenitsyn's wife. The party wanted them in far-off Riazan and achieved this goal by Byzantine manipulations.

Fascinating as these insights are, the author's main emphasis is on two other themes—the obstacles to international travel, and the censorship of mail. His book is divided into two sections based on these themes. In the first section the many individual stories of bureaucratic harassment and police obstruction to travel are climaxed by Medvedev's ironic description of himself peeling potatoes at home while his lectures are being read at a London scientific meeting. He caps this with a quotation he noticed four days later in *Pravda*: "Recent months have been ex-

ceptionally rich in fruitful meetings between scientists of the world." In the second section Medvedev quotes the Soviet Constitution: "secrecy of correspondence is guaranteed by law" (p. 368). He then gives details of instances in which his mail was deliberately inspected, delayed, and lost by the postal authorities. He concludes with a complete discussion of postal censorship in the USSR.

How long will it be, asks Medvedev, before the Soviet people enjoy what Tacitus called "the rare happiness of times when we may think what we please and express what we think"?

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THE RUSSIAN PROTESTANTS: EVANGELICALS IN THE SOVIET UNION: 1944-1964. By *Steve Durasoff*. Rutherford, Madison, Teaneck: Fairleigh Dickinson University Press, 1969. 312 pp. \$10.00.

Professor Steve Durasoff of Oral Roberts University presents in the first part of his book the historical background of Protestant denominations in Orthodox Russia beginning with 1575. He refers briefly to the Russian sectarians as well. The other five parts are concerned with the denominations of the Soviet period, their tribulations, problems, organizations, and statistics.

The book, written by an American evangelist, combines the lucidity of popular presentation with a modest type of scholarship and documentation. It bears a denominational strain and a somewhat evangelical character, as the title implies. However, for a better understanding of the plight of the Protestants in Soviet Russia, it would have been advisable to give proper place in the book, or in the short references, to the Catholics, Jews, and Mohammedans as well as the Orthodox denominations. It is a fact that the Russian Protestants suffered less from the atheistic Communist persecutions than the Catholics or the Orthodox did. Durasoff does not perceive the relative freedom of the Protestant Church compared with the position of the Catholics or the Orthodox.

The author, for all his candid approach to the socially and culturally important problems of religion, lacks critical perspective. This is evident not only in his narrative but also in the rather scanty Soviet statistical material on both the Russian Protestants and the other denominations. Perhaps the statistics published earlier than Durasoff's book may be helpful in estimating at least the number of the denominational membership of the Russian faithful. But it is difficult, almost impossible, to find Soviet statistics on the sectarian believers.

Durasoff's personal experience gained during his two recent visits to Russia gives rise in his book to censure of the religious persecutions and the lack of freedom in Communist Russia. In spite of this he has used rather heavily the unobjective Soviet statistics and published information on the religious situation, which are not reliable.

The book could be more easily consulted if it had a better index. The bibliographical list is useful but not always complete in its dates or titles. Still, the book is written with a sense of responsibility to the reader concerning the sad truth of the curtailment of true freedom of worship in the Soviet Union in general and as applied to the Evangelicals in particular.

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