

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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