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NEW AMERICAN

EMIGREE VOICES: EX-SOVIETS SPEAK OUT

RUSSIAN - ENGLISH MAGAZINE

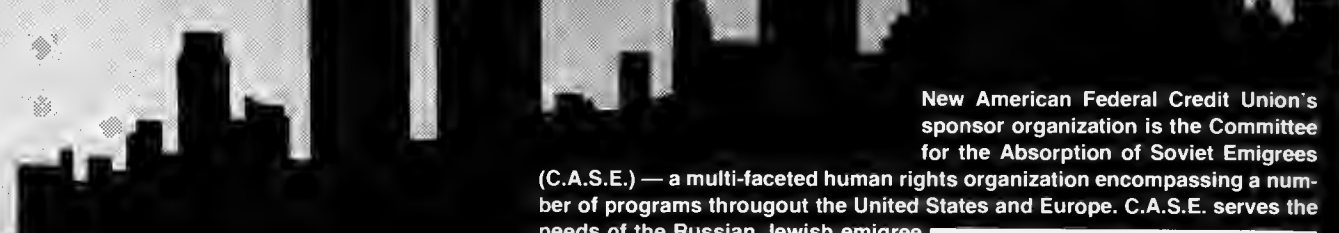
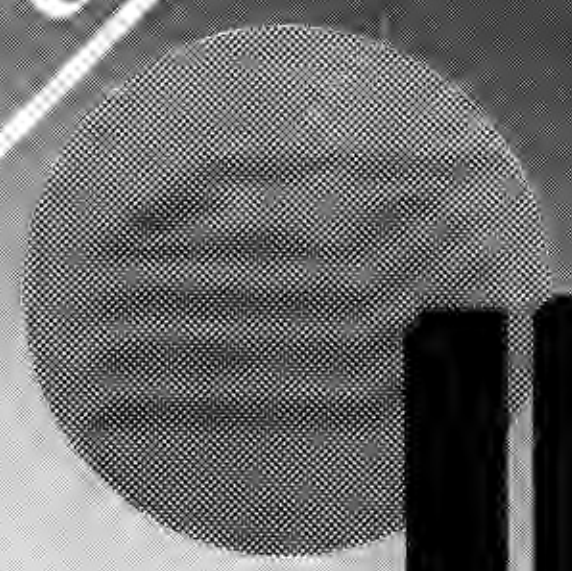
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Volume 1, No. 9

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Cover photo of Ida Nudel by AP/Wide World Photos



From the Editor's Desk

In trying to come up with a single idea that expresses this issue of NEW AMERICAN I keep thinking of the word 'struggle'. By definition, struggle implies opposition. For Russian Jews that means the Soviet Government. As undoubtedly, the most difficult struggle for Soviet Jews is the struggle to get out of Russia. But this issue of NEW AMERICAN, I think, expands the focus of that struggle by expressing, not only the difficulty that someone like Ida Nudel has within Russia, but also the struggle after one emigrates.

In "Pictures of Two Worlds", Isaac Emanuel emigrates to the United States, after which, in a large sense, his struggle first begins. He must support himself, and on top of that make enough money to bring his wife over. He shares with us an intimate history of Russia: the small towns of the late nineteenth century and early twentieth, the matchmakers, the businesses, and the land itself. All of this as a backdrop to his personal history; how he met his wife, how he came over to the U.S., his wife's illness after he emigrates and his fears that she might not survive.

And in what must be the most unique struggle of all in this issue, David Shifren brings us into the New York Jewish Cultural Club, a club whose members are mostly in their sixties, seventies and eighties. When they first came over from Russia in the early part of the century, they gathered as an extended family for Bar Mitzvahs, weddings, funerals, and shared a culture and common language. Now they find that they are getting older and their club is threatened with extinction unless they get new members. Paradoxically, they are trying to keep new members away.

The obvious question is, why would any group close itself off to new members at the risk of extinction. According to their chairman "It's young people who don't tolerate the elderly. They think people at the club are too old for them." But the article makes you wonder, if the old members of the Jewish Cultural Club have something they don't want watered down — at any cost. Maybe old friendships, the comraderie of language, and stories of a generation past that only the oldest of friends could really understand is more important than the survival of the club itself. After all, what would they be sacrificing if they brought in a crop of first, second and third generation Americans? I see the members of the Jewish Cultural Club not as egotistical or misanthropic but as emigres struggling to maintain their heritage and their close knit group of friends.

If NEW AMERICAN is to succeed with our vision we will have to present the cultural richness of Soviet emigres as they survive the duress of great struggle. When we call this country a melting pot, we don't mean that every immigrant's experience melts down into something Americanized, but rather, the expression highlights the difference in the cultures which have to come to our country. The struggle often, is not only to assimilate, but to assimilate without losing one's culture. I keep thinking of Ida Nudel's quote from this issue, "All of us, Russians as well, lead a double life in the Soviet Union. We lead a secret life. Our Jewish identity makes life suddenly so interesting."

Harold Marcus

TAY-SACHS WARNING

Letters to the Editor

Dear Editor:

Just a word to tell you how much I enjoy reading your magazine. You are really giving excellent coverage to the emigree subject. Keep up the good work.

Bernard Fischer
Longport, NJ

Dear Editor:

The story of Maurice Shainberg (NEW AMERICAN, May-June 1986, pp. 22-25) is astounding in and of itself. I'm afraid that the account of Ms. Kustanowitz adds unnecessary murkiness to the tale. How a KGB officer can resign on the grounds of being a Jew and wishing to emigrate to Israel, sit in prison for a year as a consequence, and then get a job as a university professor... Well, a little explanation would have helped. In 1957, the Pruzanskis get to Haifa but Mrs. P. can't bear the heat "and the political and religious climate was too similar to what they had left behind" (p.25). Haifa resembled Poland politically and religiously? How so?

Oh, well.

One error that is beyond quibble is the apparent identification of the Rabbi in the photograph on p.25. Mr. Shainberg may remember Rabbi Nute Yudke, but the picture is that of the Rebbe of Gur (Ger), mentioned on p.22. He died in Jerusalem in 1948.

Zandel E. Klein
The University of
Chicago
Dept. of Psychiatry

The Russian Jewish emigre community is the target of an educational campaign about Tay-Sachs disease, the fatal genetic disorder that afflicts almost exclusively babies of Ashkenazic Jews.

Connie Cucinotta, a genetic counselor at Long Island Jewish Medical Center, said the center has launched an extensive outreach program to inform emigrees of the disease and of testing for it.

The medical center received a \$50,000 grant from the Federation of Jewish Philanthropies to educate Jewish groups that do not generally take advantage of the Tay-Sachs testing available. The two largest such groups, Cucinotta said, are the Orthodox and the Russian emigres.

Tay-Sachs is a genetic disorder in which the afflicted baby is born without the enzyme necessary to break down fat normally produced in the brain. Fat continues to build up until the brain cells no longer function properly. The disease is always fatal.

Although the baby appears completely normal at birth, within six months he begins to lose developmental milestones already achieved. For example, he may no longer be able to sit up or hold his head erect. Later, he loses functions such as swallowing. Tay-Sachs children eventually go blind and deaf and begin to have seizures. They die before their fifth birthdays.

The disease affects approximately one in 2,500 babies born to Ashkenazic Jews. It also affects Sephardic Jews and the general population, but at a negligible rate.

A child can be born with Tay-Sachs only if both parents are carriers of the disease. That is where the testing comes in.

Tay-Sachs may be carried for generations in a family without ever surfacing, if no member marries another carrier. There are no symptoms, only a

bloodtest can determine whether someone is a carrier.

If both potential parents are found to be carriers, the chances are one in four for each pregnancy that the child will be born with Tay-Sachs.

With a new test called chorionic villus sampling, developed in the past three years, a mother may determine as early as her seventh week of pregnancy whether her fetus is affected.

The early testing allows for the possibility of an early abortion in cases where Tay-Sachs is detected. Previously, prospective parents had to wait until at least the 16th week of pregnancy to undergo amniocentesis, a more complicated fetal diagnosis.

Cucinotta said Orthodox Jews typically do not get tested for Tay-Sachs, since they would probably not agree to an abortion in any event because of religious beliefs.

The Russian Jewish community, on the other hand, usually is not tested because its members are unaware either of the disease or of the testing for it. "These people are getting out of such a bad situation in Russia," Cucinotta said. "The last thing on their minds is getting Tay-Sachs tests."

The medical center is hoping many more Russian Jewish emigrees will be diagnosed in the future. The tests cost \$63 per couple and are covered by most insurance policies.

While research continues, at this point there is no treatment and no cure for Tay-Sachs, Cucinotta said. Afflicted children are kept as comfortable as possible, but early death is assured.

Anyone interested in being tested is asked to call the Long Island Jewish Medical Center's genetics department at (718) 470-3010.

Naomi Kenan

NEWS BRIEFS FROM CASE

★★★

Solidarity Sunday for 1987

The Coalition to Free Soviet Jews announced that Sunday, May 3, is the date for 1987's Solidarity Sunday. This gathering is usually the largest human rights demonstration held during the year. Participants in the 1986 gathering had the chance to welcome Natan Shcharansky to the U.S., after having heard his courageous wife, Avital, for countless years before then. Remember this date, mark it on your calendar, come and show your concern for the fate of Soviet Jews.

From the Coalition to Free Soviet Jews

★★★

Boston University and the Refusenik Student

In the Spring of 1986 Boston University extended an offer of admission to Boris Lifshitz, of Leningrad. June 2, 1986 was a very eventful day in his young life. On that day the 18 year old received his letter of admission and was sent to a military site near the Artic Circle. Boris did not even have time to apply for a visa.

Boris is the son of Anna and Prisoner of Conscience, Vladimir Lifshitz, now serving a three year sentence for anti-Soviet slander. Vladimir is a 44 year old computer specialist whose family has been refuseniks since 1981. He has gone on numerous hunger strikes to protest the treatment of himself and his family at the hands of the Soviet government.

After his last hunger strike in April of 1985 the KGB broke into his home and seiz-



Photo credit: Sasha Supnikov

Left to right: Anna, Boris, Maria, and Vladimir Lifshitz

ed letters he had written and received, and other materials. He was sentenced to three years for the writing in those letters, the first time a Jewish refusenik has been sentenced for such a thing. It was another attempt to close the channels of communications between Soviet Jews and their Western supporters.

Not content with making Vladimir a prisoner, the government then went after his son. Boris was a student with a medical excuse (similar to our 4F, when the draft was still in force in the U.S.) for not having to serve in the Soviet Jews and their West-servicing in the Armed Forces are sent in disproportionate numbers to fight in Afghanistan or to the Far Northern regions of the Soviet Union. If they survive their time in the Armed Forces, they can not apply to emigrate from the Soviet Union for at least another five years. So in the

case of the Lifshitzs, who had been waiting over five years to emigrate, their wait would be extended by a minimum of five more years. Unless, of course the family would be willing to leave Boris behind. This is why it is considered a family tragedy for a refusenik son to be drafted into the Soviet armed forces, not to mention the large amounts of anti-Semitism aimed at him while he is serving his country.)

In May 1986 a medical military tribunal reexamined Boris and declared him fit for military service. The long history of his serious ulcer condition was removed from his medical records by doctors under pressure from the military. Two doctors did have the moral fortitude and courage to refuse to declare Boris fit for active military duty. However, the military simply took him to other doctors who were not so courageous, or ethical.

Not only was Boris drafted, but he was shipped off to the Artic region even before he could apply for a visa to attend Boston University or finish his school exams in Leningrad. In 1984, because of his family's status, Boris was denied admission to the prestigious Leningrad Institute of Fine Mechanics and Objects, despite his excellent grades. If he was admitted, he would not now be serving in the military... unless the authorities had convinced the school to expel him (which has happened to the sons and daughters of refuseniks).

Mr. Jeffrey Jacoby, Assistant to Boston University President, John R. Silber, said, "All the kid really wanted to do was go to college. From a simple desire like that he ends up in the military with ulcers." He added, that Boris's mother thought it was a "cruel joke" that the letter of admission arrived on the day he was sent to the Artic.

From various sources

★★★

Protests Do Work

Earlier this year Jewish organizations learned that the University of Nantes, in France awarded a doctorate in history to Mr. Henri Roques for his thesis denying the slaughter of Jews by the Nazis.

A number of organizations, such as the Anti-Defamation League of B'nai B'rith and the Simon Wiesenthal Center protested this distortion of history. Protests were addressed to the Dean of the University of Nantes, the French Minister of Higher Education and others. After a passage

of some time, in which further protests were lodged, the offensive doctorate was revoked.

French Education Minister Alain Devanguet not only revoked the bogus doctorate but also ordered the suspension of Professor Jean-Claude Riviere. Prof. Riviere headed the examinations body which awarded the doctorate.

From combined news sources.

★★★

Sakharov Pleas For Prisoners

Leading Soviet dissident, Andrei D. Sakharov wrote to Soviet leader, Mikhail S. Gorbachev, seeking the release of political prisoners, including Sakharov's friend Anatoly Marchenko.

In the February 16th letter Dr. Sakharov beseeched Mr. Gorbachev to give a general amnesty to all prisoners of conscience serving time in prisons, exile or psychiatric hospitals.

UPI only received a copy of this letter in September. It reached them via other Soviet dissidents. The letter was sent by Dr. Sakharov via circuitous means from his own exile in Gorky.

Dr. Sakharov, winner of the Nobel Peace Prize and considered the father of the Soviet hydrogen bomb specifically mentioned 12 prisoners by name. Mr. Marchenko's name headed the list. He was a founding member of the Helsinki Watch Group in the Soviet Union and is serving his sixth prison term.

Dr. Sakharov wrote, "My friend Anatoly Marchenko, who was many times unjustly sentenced before, has been sentenced according to Article 70 to 10 years of imprisonment and to five years of exile. The main reason for his

persecution is his open letter to the late academician P.L. Kapitsa with a request to defed me after my illegal exile to Gorky.

Mr. Marchenko had written that Soviet society was doomed if members such as Kapitsa "fail to support the moral resistance movement." He was sentenced 16 months later. Mr. Marchenko, in his book, *My Testimony*, was the first to describe prison camp conditions in the post-Stalin period.

From United Press International

★★★

Iosif Begun Update

Not content with sentencing Iosif Begun to 12 years for alleged "anti-Soviet agitation," authorities at Chistopol prison seem bent on trying to break his spirits. Boris Begun, who had made a fruitless trip to see his father, was told that Iosif would be given further punishment for falling behind his allotted work quota — he was producing only two wire mesh sheets instead of the required eight. Iosif, hospitalized last summer with severe pneumonia (News-Break, June 30), has not been allowed to have a visit from anyone for more than a year and now will not be permitted to see his family for a least several more months, and possibly not until 1987. Asked why Iosif's wife, Inna, was not receiving letters from him, prison authorities told Boris that the camp censor considered them "unsuitable for onward posting".

One good piece of news Inna hopes to send her husband is that a small park in his beloved Jerusalem has been officially designated "Ginat Begun."

From The National Conference on Soviet Jewry.

★★★

B'nai B'rith Leadership

The election of Seymour Reich, a New York lawyer, as president of B'nai B'rith International may signal increased emphasis by the Jewish service organization on the condition of Jews in the Soviet Union.

As an active leader of the Anti-Defamation League, a division of B'nai B'rith, Mr. Reich, elected last week by delegates from 43 countries attending B'nai B'rith's convention, made the plight of Soviet Jews a major concern. Although Mr. Reich said one of his concerns was the potential blurring of the separation of church and state in this country, he suggested guaranteeing basic rights to Jews in the world would be an even higher priority.

From New York Times

★★★

Culture = Politics in the USSR

The following is an open letter from Congressmen Jack Kemp (NY) and Harold L. Volkmer (MO).

The recent release of Soviet refusenik Anatoly Shcharansky serves to remind the free world of the continuing plight of Soviet Jews now facing harassment and shame for their beliefs.

It is especially important at this time that we demonstrate our continued commitment to human rights in the Soviet Union. In a matter of months President Reagan will be meeting with General Secretary Gorbachev and our efforts now on behalf of those suffering could significantly contribute to the outcome of talks on human rights.

The case of Vladimir Feltsman is an important place to begin these efforts. An artist

and Jew and international award-winning pianist and a Soviet citizen, Vladimir is the classic victim of a repressive Soviet system which punishes those who dare to choose to reveal their distaste for cultural imprisonment. Feltsman's soaring career came to a screeching halt on May 23, 1979 when he and his wife applied for visas to emigrate to Israel to pursue artistic endeavors and be free of the authorities' watchful eye which had followed him as he toured Western countries.

Immediately following his application all of Feltsman's concerts were cancelled, copies of his performances on tapes and records were destroyed, and his music was banned from the airwaves. In essence, he was erased as an artist in the Soviet Union. Since that time, he and his family have been constantly shadowed and taunted by the KGB as they continue to battle their forced isolation from both Moscow's artistic community and western colleagues.

Just a few months ago, Mr. Feltsman was to perform at U.S. Ambassador Hartman's residence in Moscow before about 200 guests. Hours before the concert was to begin, unknown vandals damaged several strings of the grand piano in an effort to prevent the concert from occurring. After members of the embassy staff returned the piano and made makeshift repairs, the performance went ahead as planned.

But this incident is indicative of the harassment that Feltsman, once recognized as one of the most promising of Soviet pianists, has been subject to.

Congressmen Jack Kemp
New York
Harold L. Volkmer
Missouri

★★★

U.S. Doctors Urge Soviets Free Victims of Cancer

More than 100 cancer specialists have signed letters to President Reagan and Soviet Leader Mikhail Gorbachev urging that five refuseniks who are dying of cancer be given permission to secure treatment in the West and join their families living there.

According to the World Jewish Congress, the letters were a follow-up to a Moscow News conference where three of the Jewish refuseniks publicized their plight.

"Medicine should know no border," said Dr. Norman Sterns of Tufts University in releasing the letters. The scientists stressed that they were "making a humanitarian plea" and not a political statement.

"Every cancer patient needs family support in their personal struggle," added Dr. Robert Schwartz, chief of the Hematology Department at the New England Medical Center.

In their letter to Gorbachev, the doctors stressed that "permitting reunification of these families will be a humanitarian action which will be greatly appreciated by all peace-loving people."

Addressing Reagan they wrote: "Surely, given your experience with this horrible disease, you must know the importance of being close to your family to face that challenge."

The doctors were joined at a press conference by relatives of some of the patients, including Channa Ambinder, whose daughter Rimma Bravve, 31, is dying of ovarian cancer. The other cancer victims awaiting permission to leave are: Tatyana Bogomolny, whose sister and father live in San Francisco, Benjamin Charny, Leah Maryasin



Photo credit: Claire Oppenheim

U.S. Senator Alfonse M. D'Amato (R-NY) speaking at a rally at Dag Hammarskjold Plaza in observance of International Black Ribbon Day, to protest Communist repression and the continued Soviet occupation of Eastern Europe, the Captive Nations, and Afghanistan. Pictured are (left to right) Boleslaw Wierzbianski, emcee for the rally, Senator D'Amato, and Congressman Bill Green (R-NY).

and Inna Meiman.

The doctors' group said that similar news conferences were being scheduled in Washington and Ottawa with other sessions later this year in major cities abroad and throughout the United States.

From Jewish
Telegraphic Agency

★★★

Hunger Strike Ends

Dr. Josef Irlin, a cancer specialist who lost his job when he applied to leave for Israel ended a twenty-eight day hunger strike in early September. Irlin began the hunger strike to coincide with the opening of an International Cancer Conference in August in Budapest, Hungary.

Dr. Irlin and his wife, also

a Doctor, have been in refusal since 1978. His mood is not good as the authorities continually frustrate his desire to live in Israel and prevent him from practicing his specialty. The Committee of Concerned Scientists is working very hard on his behalf.

★★★

Chinese Soviet Talks

Chinese leader, Deng Xiaoping, has said that he is ready to meet with his Soviet counterpart, Mikhail S. Gorbachev, if the Soviet Union withdraws its support for Vietnam's invasion of Cambodia.

Mr. Deng said China and the Soviet Union "are actually in a state of confrontation" in Cambodia. Soviet-backed Vietnamese forces have been

fighting Chinese-supported guerilla forces in Cambodia.

Mr. Deng said, "If the Soviet Union can contribute to the withdrawal of Vietnamese troops in Cambodia, this will remove the main obstacle in Chinese-Soviet relations."

He added, "Once this problem is resolved, I will be ready to meet Gorbachev."

From New China
News Agency

★★★

SSSJ Demonstrators Attacked

Glenn Richter and Rabbi Avraham Weiss, National Chairman of the SSSJ, organized a group of demonstrators outside Lincoln Center (at the opening of the Moiseyev Dance Company) to attempt to

persuade the attendants to boycott the dance performance.

Immediately after the evacuation, Richter said, some members of the audience assumed Student Struggle was responsible for the tear gas bomb and physically and verbally attacked some of the demonstrators.

One demonstrator, Maynard Swenson, was taken into protective police custody after the crowd converged on him.

Another audience member started screaming "Jewish murderer" at Weiss. "The TV cameras were in a frenzy — pushing," Richter said. "People were very angry, they started screaming at Swenson and tried to strike him, thinking he was responsible."

SSSJ has used non-violent protests for 22 years, Richter said, and would never put other individuals in danger. "On the other hand, seeing the extraordinary persecution in the Soviet Union — if it was someone Jewish — one could understand the frustration," Richter said.

Rabbi Weiss suffered a heart attack after being verbally taunted and physically abused by members of the audience attending the dance recital. Mayor Koch visited Rabbi Weiss in the hospital and sent a city car to pick up the Rabbi's wife from home and transport her to the hospital.

From the National Conference
on Soviet Jewry
and other sources

★★★

Gratis Dictum

The C.A.S.E./Freedom of Communications Project will be bringing out a large 80 page bulletin detailing the past year. FC is the prime organization monitoring the interference with mail and telecommunications by the Soviet authorities.

The FC Sakharov exhibit

was on display in the C.A.S.E. Museum of Russian Contemporary Art in Exile for August and September. It has earned much domestic and international praise and attention.

C.A.S.E./Third Wave Publishing has joined the Network of Independent Publishers of Greater New York. NIP is a group of publishers who have banded together to help each other with distribution, publicity, marketing and sharing of knowledge. C.A.S.E.'s Executive Director is the Vice Chairman of Legal Affairs for NIP.

C.A.S.E./Third Wave took part in New York Is Book Country. Held in mid-September this is the largest book fair in New York City. It ran for over ten city blocks down Fifth Avenue and along some of the sidestreets. C.A.S.E. exhibited its Russian language books, museum catalogs, and copies of NEW AMERICAN magazine.

Vladimir Maximov's new novel, *Looking Into The Abyss*, is currently available. We invite all interested readers to query us as to price and availability. This novel is the fifth in our Russian language series.

Our first four titles, in Russian, are still available. They are: *Russian Artists In The West: Essays and Articles*, by Alexander Glezer (illustr., 280 pgs., \$18); *Three Lives: Memoirs*, by Oscar Rabin (illustr., 180 pgs., \$12.50); *In The Literary Mirror: Writing of Vladimir Maximov* (272 pgs., \$15.50); and *Third Wave No. 19: A Journal of Poetry and Prose* (96 pgs., \$6.00). All the books are in trade paperback editions.

The Freedom Synagogue will again be overflowing for the High Holidays. The C.A.S.E. Building is a good home for the congregation, but larger facilities may soon be necessary.

The Hebrew Free Loan is looking ahead to the future with new leadership and much experience.

C.A.S.E. and the New American Federal Credit Union have opened a branch in Baltimore, Maryland to serve the large Russian emigre community in the Baltimore-Washington, D.C. area. One does not have to be a Russian immigrant to use the Credit Union. It is open to all people and businesses who are members of C.A.S.E.

Please consider joining C.A.S.E. and enable us to continue all these worthwhile projects. Basic membership costs \$18 and entitles one to receive a free subscription to NEW AMERICAN.

For a membership fee of \$36 one gets NEW AMERICAN plus issues of the catalogs published by the museum within the year.

I would like to personally recommend two books, not published by C.A.S.E., to our readers. The first is *Requiem For a Woman's Soul: A Novel*, by Omar Rivabella, trans. from Spanish by Paul Riviera and Omar Rivabella, Random House, 1986, 116 pgs., \$14.95). A priest in a small village in an unnamed South American nation is mysteriously given a package. The package turns out to be a diary. What follows is a searing account of torture and imprisonment of a young daughter of a respectable doctor. She is a member of no political group, is abducted out of the blue, charged with no crime, and brutally tortured. The priest is driven to find out all he can about this person and so will the reader. I imagine many of our readers are interested in human rights in general. This is a book which will shock you, when you thought yourself unshockable.

The second title is *Concerning The Jews*, by Mark Twain (Running Press, 125

South 22nd Street, Philadelphia, PA 19103; 1985, 30 pgs., \$3.95). The pieces here were taken from articles published by HARPER'S NEW MONTHLY MAGAZINE in 1898. Mark Twain seems to have a knack for seeing into the future. With the election of Waldheim as President of Austria, this small book is of current interest. In March 1898 Twain wrote of anti-Semitism in Vienna and the rest of the Austro-Hungarian Empire. In a later article he wrote with tongue-in-cheek how to alleviate anti-Semitism and what he perceived to be the reasons for it. Amazingly some of his suggestions have been taken to heart by the American-Jewish community in the past ninety years. This slim volume would make a nice addition to any library.

In October we celebrate the start of the Jewish New Year. Remember that for Jews in the Soviet Union, especially refuseniks and prisoners of conscience, it marks the end of a terrible year. But it marks the beginning of a new year, perhaps a new year of hopes and wishes and dreams. But those hopes and dreams and wishes can only come true if we living free in the West will continue to work on behalf of our brothers and sisters still trapped in the Soviet Union.

The modern struggle to save our brethren in the Soviet Union only began in earnest some twenty-two years ago, when a small band of students decided that quiet diplomacy alone would not work.

Let us not forget the names of Ida Nudel, Josef Berenstein, Iosif Begun, Zachar Zunshein, Yakov Levin, Mark Nepomnishchy, Yuly Edelshtein, Vladimir Slepak, Yuri Tarnopolsky, Aba Taratuta, Valery Pevzner, and so many more.

By Robert A. Frauenglas
Executive Director, C.A.S.E.

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NEW YORK JEWISH CULTURAL CLUB SHOWS ITS AGE

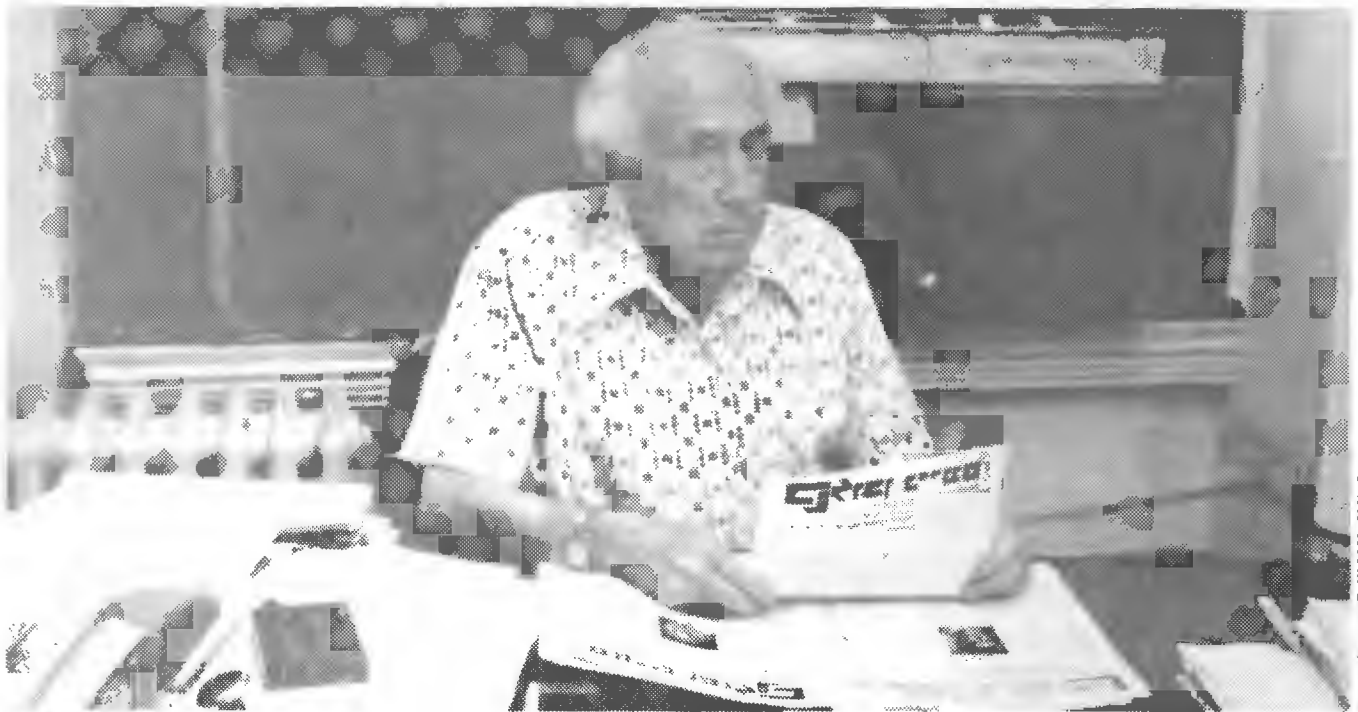


Photo credit: David Shifren

Gedalia Sandler

last June, members came from all five boroughs to exchange quiet conversation, nibble layer cake, and sip sweet wine from plastic cups. If the festivities seemed modest, nonetheless they suited the members — whose average age is seventy.

Gedalia Sandler, the NYJCC's elected Secretary since its founding, is a diminutive, white-haired gentleman who once taught school. Now, in the small, one-room Manhattan office that serves as club headquarters, Sandler sits amid ancient file cabinets, covered typewriters and dusty boxes of stationery (the club's letterhead taped to them with yellowed strips) that seem stark reminders of a busier era.

"Thirty years ago," Sandler confirms, his Yiddish accent heavy, "this was a lively, active organization. At neighborhood clubs around the city our members sang songs, staged readings, read poetry and discussed literature. All in Yiddish. They invited one an-

other to their children's bar mitzvahs and weddings, and to the births of their grandchildren. The club was both cultural and social."

The NYJCC's roots stem back almost a century. Between the 1890s and 1920s, Jewish immigrants from Russia and Eastern Europe, trying to earn a livelihood here, formed fraternal organizations called "landsmen" groups that consisted of people from the same home-towns and villages. New York City had more than 7,000 such clubs.

But native towns weren't the only bonds between members — nor was being Jewish, speaking Yiddish, or sharing the same culture. Working in New York as clothing-makers, seamstresses and fur-makers — laborers in the "needle trade" — members were bound also by their livelihoods. So, at club meetings, talk turned to pay-scales, factory-shifts and working conditions. From this grew the labor unions, and organizations like the Workmen's Cir-

When the New York Jewish Cultural

Club celebrated its 32nd anniversary

cle, the National Jewish Workers' Alliance, the National Workers' Order and Jewish People's Fraternal Order (JPFO). In 1954, with the liquidation of the New York State Insurance Department, the International Workers' Order — of which the JPFO was a division — was disbanded.

"It was a political move," observes Jerry Trauber, current Chairman of the New York Jewish Cultural Club. "In those days, the McCarthy period, whenever a charge was made of communist influence within an organization, you were three-quarters guilty before you reached the courtroom."

Still, determined to preserve their groups, the JPFO's members reorganized, into the Jewish clubs and societies of today.

Members today, however, attend few bar mitzvahs or weddings. At their age, most travel little. And even of those who still go to the Catskills for two annual five-day lectures on literature, many haven't read much lately. Their failing eyesight won't allow it.

Like their individual members, the clubs are growing old.

"So now," reports Sandler, "we see funerals. Sometimes two or three a week." The numbers aren't surprising, considering that of the 4,000 current members, all are aged over fifty, with many in their eighties or nineties.

With an attrition rate so high, can the club survive? Obviously, only by finding new members. The most logical source might seem young people. But a problem arises.

It isn't that young people don't call about membership; they do. At the rate of 10 or 15 a week. After all, The New York Jewish Cultural Club: One imagines lectures, seminars, film screenings and socials. But it's Mr. Sandler who often answers the phone, and, depending on the caller's voice, he may say "Listen, I don't think we're for you. But hold on, I'll get you the number of the Workman's Circle." If the caller should ask how Sandler knows the Club is not for him, Sandler will sigh. "Listen, you're twenty? Thirty? Do you want to sit around with people seventy years old? We meet once a month to talk Yiddish with each other. Sometimes we'll have a birthday party. So, now, will you take the number?"

"I just want to be honest with them," Sandler says.

Could it be that elder members feel resentful of the young? For neglecting Jewish customs, failing to observe the laws and for allowing themselves to be assimilated? Perhaps even for not knowing Yiddish?

Trauber insists it's the other way around.

"It's young people who don't tolerate the elderly. They think people at the club are too old for them."

But if young people are calling at all, mightn't they at least be invited to volunteer their time, to organize activities for people like themselves?

Trauber says, stubbornly, "Not much of that happens. Young people find other outlets for their energy — in Zionist groups, or temples that make special appeals to young people."

At each of the 18 or so clubs still meeting in the New York area, members pay no dues, but contribute what they can. The proceeds go to the 1130 Broadway headquarters, which may take in \$300-\$500 from each club yearly. It's not a lot of money to run an organization, much less to organize and publicize activities, hire lecturers and rent meeting space. But the club has never seen much money. When its members were working, they earned little for their long hours, and now, retired and dependent on social security, they have even less.

Mightn't the Club find financial support in foundations, grants, Jewish philanthropies and the private sector?

"Unlikely," says Trauber, "very unlikely."

For, in their younger days as factory-workers, many club-members were staunchly pro-union. They espoused progressive, left-wing, radical politics that, even today, to many, still brands them as socialists. And the wealthy aren't eager to give socialists money.

* * *

With 30,000 Russian Jews now in Brighton Beach, the neighborhood has been nicknamed the "Little Odessa." Many of these immigrants, arrived only since the '70's are not yet parts of organizations. What better place for the Jewish Cultural Club to recruit?

But though recent Russian immigrants attend NYJCC meetings occasionally — usually, they're brought by friends — overall, their numbers are few. Instead, they organize their own, younger, Russian-speaking groups.

"Their organizations are mostly social, not cultural," pronounces Sandler. "Saturday nights they dance, Sundays they'll hold dinners, for 40, 50 people." Sandler shakes his head. "They speak neither Yiddish nor Hebrew. They go the synagogue Saturday morning, and they think that's all there is to Jewish life."

* * *

With the NYJCC's outlook so bleak, how do similar organizations survive?

The Workmen's Circle has a like membership, but, to attract new members, it offers low-cost insurance and other benefits. Its more structured set-up — all 40,000 members pay dues — makes possible activities that Jewish clubs and societies can't compete with.

Yet the Workman's Circle, too, faces trouble attracting members.

"In the last two years," says Sandler, "the Circle lost 2,000 members. Any new ones they may have gotten weren't enough to replace them."

If even the Workman's Circle faces this problem, how much more acute it must be for smaller organizations.

* * *

Mr. Trauber — who receives no pay as Club-chairman, but who runs a Brooklyn tombstone-building business says "There's no real outlook for growth for an organization like this."

"Five, ten years from now," says Secretary Sandler quietly, "who knows where we'll be?" But suddenly he leans across his desk. "We're not going to pour cold water on this, though. Even if we're forced to liquidate our headquarters" — his shirtsleeved arm extends toward the unused typewriters — "some of our neighborhood clubs will still continue to meet. For as long as they can."

David Shifren writes regularly for *NEW AMERICAN*.

In 1958, at the age of 88, Isaac Emanuel set down to write his autobiography. He wasn't writing for publication, but as a gift for his children and grandchildren. He wrote in Yiddish and died before he had chance to complete it. In 1985 his grandchildren had the manuscript translated into English.

Although it is a personal story, sometimes filled with a multitude of characters, I found myself quickly involved in Isaac Emanuel's life and at the same time fascinated by the history that his story evokes. In the end I think PICTURES OF TWO WORLDS transcends the gift Isaac Emanuel had intended for his family, and indeed becomes a gift for all of us.

Aside from very minor editing (mostly tenses and a few awkward phrases) the manuscript appears in NEW AMERICAN exactly as it was translated. We are publishing PICTURE OF TWO WORLDS in three parts, to be continued in the October and November issues.

Isaac Emanuel died in 1961 at the age of 91. He was a Hebrew scholar, and the founder of a Hebrew School in Portland Maine. He was also a member of the Jewish delegation sent to discuss the establishment of the State of Israel with President Harry S. Truman.

Editor

ISAAC EMANUEL

PICTURES OF TWO WORLDS

I anxiously await the presence of great grandchildren.

At this moment of writing, I have chosen to live a pleasant, peaceful retirement in a home for the aged in Portland, Maine. My children are proud and happy to know that I spend my time conducting services and teaching the writings of the Bible. My children see to it that I lack nothing that money can buy for my pleasure and comfort.

It gives me great pleasure now, while I am in good health and have plenty of time, to satisfy my children's request that I record my memories of the Emanuel family in Slutsk and in America. This will be a remembrance for them and their children.

PART 1

The Emanuel Family. The Town of Slutsk

One hundred years ago, Russia was governed by the Czars of the Romanov family and their ministers. They were all enemies of the Jewish people. As a result, Jews were confined to White Russia. They were not permitted to reside in "Deep Russia". There were about 60,000 Jews in the Province of

Minsk, in which the towns of Slutsk and Boiberik were located.

The town I shall describe is Slutsk. It was filled with Jewish intellectuals who studied Torah and the Talmud. The town boasted of such great scholars and Rabbis as Rabbi Joseph Baer (Soloveitchik) Brisker, Rabbi Isser Zalman (Meltzer) and many others well versed in Torah. There were also a number of outstanding business people in the town, who managed to extend their business operations into Deep Russia. They were engaged in various prosperous enterprises.

Of major importance to the less prosperous trades people were the Sunday and Wednesday markets. On Wednesdays the muzhiks, who lived in the surrounding villages would ride into Slutsk, their wagons heaped with eggs, chickens, and other farm produce. They also drove their horses, cows, and other animals to town on the Big Market day. The farmers contracted with the Jewish dealers for their great loads of corn, wheat and other crops. When the muzhiks has sold all their crops and emptied their wagons, they would go shopping for the things they needed in the town stores. Afterwards, both the

I

, Isaac Emanuel
am now 88 years

old. In 1898, when I was 30 years old, I emigrated from Slutsk, in the Province of Minsk, Russia, to America, to Portland, Maine. I was already married when I arrived here. In the years that I have been here, I have brought up two sons and five daughters, who have been my pride and joy. They have blessed me with beautiful, precious grandchildren.



Isaac Emanuel

men and the women would visit the taverns for vodka and something to eat. These two market days were the main source of livelihood for the Jews of Slutsk. They lived comfortable lives and conducted themselves as honest, charitable, God-fearing people. No business was transacted on the Sabbath.

The stores were closed. The Sabbath was a day of relaxation and feasting. The main meal would end with a pudding filled with many kinds of fruit. Husbands and wives would go strolling, dressed in their finest clothing. Boys and girls would meet, go dancing, and sometimes fall in love.

The Emanuel Family

The year was 1820. A wealthy businessman, Shmuel Emanuel and, his two sons, Asher and Velvel, lived in Slutsk. The elder son, Asher, a fine person with a keen intellect, was an excellent Yeshiva student. By the age of

16, he proved himself to be proficient in Talmud. With his pleasant voice he led prayer services in the synagogue. He was much admired for his lectures on varied subjects.

Velvel, though a good student in the Hebrew School (Cheder), preferred not to study in the Yeshiva. He became proficient in Russian studies which allowed him to write official documents in the Town Council. At eighteen years of age he earned a living teaching Russian to children.

Another wealthy inhabitant of Slutsk, was Shmerel Sinagoob, the butcher. He supplied the oxen, cows, sheep and goats to the fifty butchers who slaughtered them for the townpeople. Shmerel received payment after all the meat was sold.

Shmerel had a fourteen year old daughter he loved dearly. She was an accomplished young girl, for she could read Hebrew and Yiddish, and create and execute her own embroideries. In all, a very desirable girl, whose name was Libba-Chaya. Shmerel Sinagoob asked the Shadchan (marriage-broker) to arrange a match with a medium-sized Yeshiva student from a good family, who could conduct prayers on the High Holy days. Shmerel would provide a dowry of 400 rubles and subsidized the couple for four years, during which time the young man could acquire a profitable skill. The Shadchan knew a young man with all these desired qualities. He was Asher Emanuel, my father.

Asher and Libba-Chaya were introduced, found that they liked each other and the engagement was announced. They would be married when the bride became fifteen. And so it was one year later Shmerel Sinagoob provided the dowry and a beautiful wedding.

My father was known as Shmerel's Rav Asher in the years he lived with his father-in-law. Having lost all the dowry money in unsuccessful business ventures he decided to utilize his knowledge and became a preacher. He addressed congregations, taught the Bible to adults and to a class of eight children. As Asher Emanuel, the Preacher, he earned a good living.

Two daughters, Henia and Hinda-Malkah were born during this time. Henia, the older one, was a beautiful, healthy, educated girl. She knew



Isaac Emanuel

Hebrew, Yiddish, Russian and Polish. When Henia was fifteen years old, she met Manya-Mordecai Radinsky, from the town of Shitkowitz, who was studying Russian and Hebrew in Slutsk. Manya-Mordecai was so enamored of her, he asked his parents, who were wealthy, to arrange a marriage without a dowry. He also asked his parents to provide for the bride's clothing. And so Henia and Manya-Mordecai became engaged.

The Radinsky family operated the Prince's Tavern in Shitkowitz. They sold liquor to the non-Jews of the town, and bought assorted merchandise at low prices. This merchandise was stored in a warehouse to be resold at a profit to the town merchants. The Prince, who was Polish, also owned the nearby town of Terebut and its Tavern. When Henia was called upon to write a contract in Polish for the Prince she included a statement assigning the tavern to the bride Henia and the groom Manya-Mordecai for the rest of their lives.

After their wedding, the couple settled in the tavern in Terebut. The town goyim frequented the tavern to drink and to see this Jewish girl they admired.

Manya-Mordecai and Henia lived happily in Terebut raising a family of daughters and sons. In America, in Brooklyn today, one can find a large Radinsky Family. All fine, respectable business people. This Radinsky family emanated from Henia of Terebut — Asher the Preacher's daughter — my sister.

Unfortunately, Asher's and Libba-Chaya's second daughter Hinda-Malkah, was sickly and deformed; one leg was shorter than the other. The Slutzker doctors advised that she be taken to the baths in Druzgenick. For two years, my mother took her to Druzgenick where she was eventually cured. A shoe with an inner sole of cork was made for her shorter leg so that it would match the other leg. She was very bright and excelled in her studies. She became a wig maker so that she could earn a living. In those years in Slutsk, Jews lived according to Jewish law. Before the wedding a bride had to cut off her hair and put on a wig. Hinda Malkah was such a good wig maker, that one couldn't tell her wigs from real hair. She rented a room with a window facing the street, put a sign — Parukmacher — (wig maker) in her window and became known as the best wig maker in Slutsk. She made a lot of money, in fact enough to support a family. At that time, the Shadchans were talking to her about a boy from the town of Pohost, near Slutsk. He was an excellent student, well-versed in all of the Talmud, and of good character. His name was Israel Abba Zelikowitz. She married him, rented another room and lived a very good life with him. He was very good-hearted, a diamond. After the wedding, he taught several students.

Israel and Hinda Malkah had a son, Shmuel Yitzchak, who was very bright and goodlooking. He was a very good student who knew his Yiddish and Russian well. As an educated person, he went to Odessa and got a position with the Visotsky Tea Company, sorting tea. He earned a good living but was overcome (poisoned) by the tea dust and died while still young. They mourned him for a long time and devoted themselves to their daughter, Leah-Alta, a tall beautiful girl. This daughter brought them much joy. As a young girl she was well-versed in the Bible,



Hebrew and Yiddish. She studied Russian in a private girl's school. All the girls in Slutsk wanted to be her friend. She made them forget their unhappiness.

The Zelikowitz family emigrated to American. The father came first, arriving in Portland, Maine in 1903. He settled in Oberron, Maine and became a teacher in a Hebrew school. Two years later, he arranged for his wife, Hinda-Malkah, and their daughter to come to New York. He left Oberon and settled in Brooklyn. There he rented an apartment with a shop. Hinda-Malkah made wigs and Israel taught Talmud to adults.

At the time my sister Hinda-Malkah married, my mother gave birth to a son named Yaakov Shmuel. He was very good looking, intelligent and a very good student. After his Bar Mitzvah he studied Russian with a friend, who was a student in the Slutsker High School. Without informing his parents, he prepared himself for the 7th level in the High School. My father, however, could not afford to support him through high school.

Yaakov Shmuel married the daughter

of a man living in Slutsk, who was originally from Cracow. He was very successful as a supplier of army provisions. My brother was smuggled into Kursk as a provisions supplier when the entire family moved there. He became wealthy, had ten children all of whom were students. As a result, all the children assimilated.

Velvel Emanuel, who was three years younger than Asher married an older woman who had a large dowry. With this money, he bought a house. His wife, who was a nervous, sickly person, died at that time. They never had any children. When he had been widowed for several years, a Shadchan from a town nearby, arranged a match with a young, pretty, business woman. Velvel married her in my father's house during Purim. He, his wife, two daughters and a son emigrated to America.

What I Remember of My Life

I was born on September 15, 1869, (corresponding to the 6th of Elul) thirteen years after the birth of my brother Yaakov Shmuel; the last child to be

born to the elderly Asher and Libba Chaya. I was a small, lively child admired by all as "the beautiful little boy". When I was three years old I was severely burned when a pot of hot soup overturned. It took a year of expensive medical care to heal my burns.

At the age of six, my dear friends, my days in Cheder (Hebrew School) began. It was a place where a Rabbi with a Lokshen strap (cat-o-nine tails) prevailed over boys until they were twelve or thirteen. When a child had to go to Cheder, he became gloomy, despondent. Nothing, however, could change the fact that he had to go. The Rabbis actually were fine men, who only occasionally became impatient with their students. From the age of six until eleven, I studied Bible, Prophets, Writings and Commentaries with three Rabbis.

When the time came for me to study Talmud, I had the misfortune to come under the tutelage of Rav Abraham Itzeh Masliansky, known to be a child beater. Every child feared him — and therefore he was known as a good teacher. Every Thursday, the students had to know the previous week's lesson

perfectly. If he didn't, he was beaten.

It wouldn't have bothered me as much had I been beaten with the strap. Instead he hit me hard with his right hand across my left cheek — and my cheek became swollen. I was hurt and embarrassed and fled to my home. I was very sick for two days. A Doctor Frantzikevitsh was called because I heard strange noises in my head. The doctor's examination uncovered a broken left ear drum. We were assured that it would heal. Meanwhile, the noises in my head continued. My mother wanted to bring charges against Rav Masliansky but people discouraged her because he would be harshly punished. Since he was a poor Jew, people pitied him. My hearing remained impaired and the noises in my head continued. It was thought that I would outgrow it — but I remained hard of hearing all my life. The older I got the deafer I became. After several weeks recuperating I was sent to study with Abraham Masliansky's father-in-law, a scholar, with a friendly disposition who knew how to teach children. Abraham Itze Masliansky eventually went to London where he taught in a Talmud Torah.

When I was 13, my father wanted to send me to the Yeshiva in Volozhin but my mother didn't want me to leave her. She cried, "He is now my entire consolation, without him my life is no life. Our daughters, thank God, are married and our son Yaakov Shmuel is married and lives in Deep Russia in Kursk." And so I remained with my parents. They hired someone to teach me Russian. My religious studies were supervised by a scholarly man, Shimon Gobai, who was also an iron monger.

I continued in this manner until I was 14 years old, at which time I told my parents it was time for me to learn a trade. I planned to apprentice myself to a shopkeeper for six months in order to learn the business. After which time I would get a job.

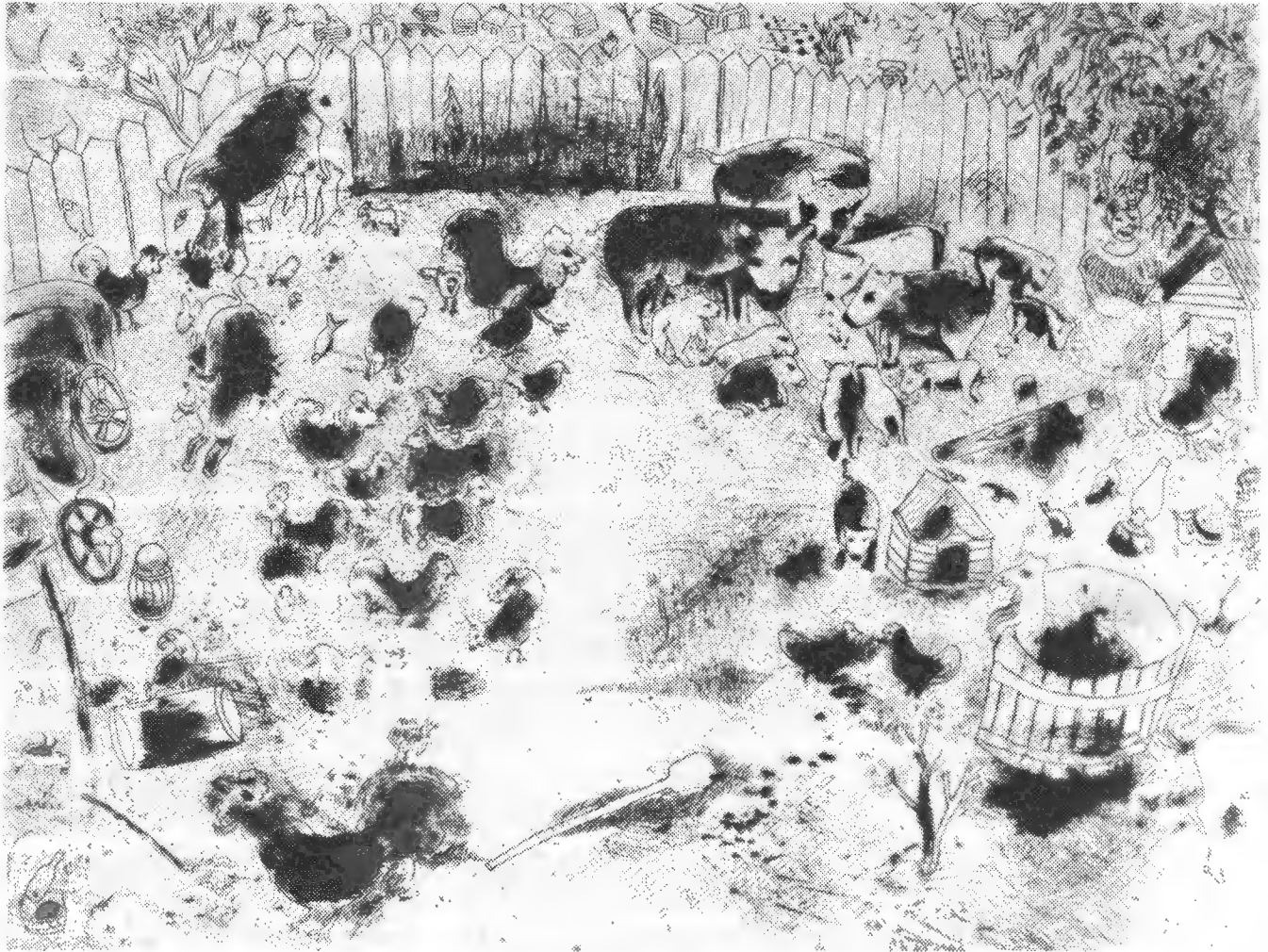
I seemed to remember meeting a man, a scholar named Mordecai Temkin, who was being subsidized by his father-in-law named Bakshitzky. This Mordecai Temkin had five children and was a very poor man. He helped his father-in-law in his tavern on the Tritzen end of Khobshker Street. Mr. Bakshitzky still had two daughters to marry off, so he asked his son-in-law,



Mordecai, to move. Mordecai Temkin had a brother who lived in Neshvitz, very near Slutsk, who was a very successful wholesaler haberdasher. He supplied the shops in Neshvitz and opened other stores in other towns — a kind of "chain store." Mr. Temkin of Neshvitz opened a store in Slutsk on Khapashker Street to be managed by one of his own men, a 22 year old boy. Mordecai was to oversee the business and received a few dollars a week the first year. The manager earned thirty rubles a month. The Neshvitzer sent over stock every week.

Mordecai Temkin hired me at one dollar a week to learn the business and to check out the bills that were written in Russian. At the end of a year, Mordecai planned to tell his brother that he would run the business himself. The second year I was to receive two dollars a week. I had already proved myself in the business.

At the end of the year, the accounts were checked and the store proved to be unprofitable. Actually, the manager used to spend his time playing cards. The Neshvitzer decided to remove all the stock, but Mordecai prevailed upon



him to talk to me, Emanuel, and see if I had learned the business. He did that. And the shopkeepers told him I knew the business better than the manager. The Neshvitzer Temkin fired the manager and appointed his brother in his place. Stock was sent over and payment was sent back. I went from store to store selling, collecting the money, giving it to Mordecai who in turn sent it to his brother in Neshvitz. At the end of a year the Neshvitz Temkin came to the store in Slutsk to take inventory and an accounting of the monies. It appears that Mordecai had swindled a large sum of money. With this discovery, the Neshvitzer Temkin removed all the stock and closed the store. And I had to pack the entire stock in cartons.

The necessary cartons were available only at Ara Zindes store in Slutsk. Zindes owned a large general store where he sold silver and gold ware,

men's and women's shoes, lamps — a store like A & S. Every season he would travel to Warsaw, Lodz, and Moscow to buy his wares. The merchandise was shipped to him in large cartons. I bought several cartons from him and packed the goods to be brought to Neshvitz. Ara Zindes said to me, "Listen, Emanuel, only two other people work in my store besides my wife and myself. As you know, my customers are wealthy landowners, officers, officials, young men and young women. Therefore I need a younger person to work in the store who can relate to them. I've heard from all your customers about your prowess as a salesman. I will pay you 18 rubles a month, and give you a raise every year." It was very agreeable to me. I stayed in the store eight years, until one year after my wedding.

Now I will tell you about my dragg-

ing about with my parents — from my youth up to my wedding. My father used to say, "Better a rich tenant than a poor landlord." He rented three small rooms from Coopersmith on Zaretzer Street. The lease was for three years. My mother felt lonely since I went to Cheder and my father taught children in his Cheder located elsewhere. My mother wanted to be amongst people she knew. She visited her widowed sister, Rachel-Leah, who had two children, Deborah and a boy named Pinia. Pinia sold leather to shoemakers, and remained in Slutsk. Deborah's children live in Passiac, New Jersey, and are doing well.

Rachel-Leah lived near Nishke Kvashnik's tavern. The house had six rooms, a kitchen, four dark bedrooms and long bright dining room. My mother rented one bedroom and half the hall (where I would sleep). We lived at

Rachel-Leah's until my Bar Mitzvah.

After my Bar Mitzvah we moved to Khapashker Street. My father rented a room in a new house, near the river, built by the Krakovsky Family. It was arranged that I sleep in the hall. At night the hall was mine, during the day it was theirs. Mr. Krakovsky was ill and didn't work. His wife and two daughters baked and sold bread and herring to the Mushiks in the market. In the wintertime, they fattened geese. The sons were young. The oldest son was apprenticed to a carpenter (cabinet maker). After his wedding this son left for America; shortened his name to Cox, became wealthy and a builder and sent his children to college. They became successful lawyers.

My father Asher always kept a couple of hundred rubles for himself to use as loans without interest (Gemilat Chesed). He used to loan money to men and women before every market day so that they could buy all kinds of merchandise from the town goyim. They would then re-sell the items in Slutsk. And that's how it was. Some would borrow money for a month's time. My mother helped many women, especially the Krakovsky family. My father became a father to their large family.

When their father died, the mother became the breadwinner. The second daughter, Chaya-Sarah, who was 18 years old, washed and helped raise the young boys. The older daughter, Sima-Merre, earned money writing letters for the wives whose husbands were in America. My parents were present at the marriage of the older daughter and David Bronz, who were emigrating to America. Yaakov Bronz, a successful bottle dealer in Portland, Maine and David's brother made the necessary arrangements. I was twenty years old at this time (1889).

I became known as a good salesman and was respected in Zinde's haberdashery business. Zinde was paying me 12 rubles a month, a huge sum for that time. Many girls wanted to marry me. But what could I do — I had not served in the Army as yet. After the holidays, in the Fall, I was about to go to the Army when I received notice of a year's delay — to allow me to grow taller. Meanwhile, I was free. We were very lucky. I was earning 12 rubles a month — and with God's help I would not



become a Russian soldier as I was already 20 years old and probably would not grow anymore.

Every person's life, however, is in God's hands. During this time, my dear beloved mother became sick. She was 63 years old and was sick for a month. Doctors were brought in to heal her. At this time, my sister Henia's son, Shmuel Stze wanted to marry the Slutsker Judge Salanter's educated daughter. My mother requested the girl be brought to her — she wanted to look her over. Five minutes later she felt she was dying and called me to her side. "Come closer to me, my beloved son, I want to bless you, that God should protect you, that you not become a soldier, and that you say Kaddish for my soul." She began to kiss me and her soul departed. I became an orphan on the 18th day of Tevet. I can still feel my mother's blessing and her last kiss. May she rest in peace. For six months we lived in Krakovsky's apartment.

Then we rented two new beautiful rooms from Mr. Krupenik on Zelber Street. My father was in his 70's and needed a woman to care for the house. Although I lived with him, I went to work. I pleaded with him to find so-

meone eligible, an older woman who would tend the house and cook for us. A Shadchan arranged a marriage with a widow who never had any children. She was a fine woman with a good soul. She was completely devoted to us. She was happy to be Reb Asher the Preacher's wife and a mother to me. She used to bring warm food to me in the store. She would ask me to say Kaddish for her soul. I regarded her as my mother, and she loved me as her own child. Meanwhile, I was working myself senseless and the Shadchans were working feverishly. Every week I would meet girls. If I liked a girl, she didn't like me. Two years passed in this manner.

(Part II will appear next month)

Translated from Yiddish
by Rita Gordonson

CORRECTIONS

We inadvertently left out the name of the author of "Grigory Gurevich And The Art Of Pantomime" (May/June 1986). Katherine Lombardi wrote the article and is also the editor of *STATE OF THE ARTS* magazine.

IDA NUDEL:

AN INTERVIEW



Photo credit: AP/Wide World Photos

Ida Nudel outside her home in Siberia, 1982

Ida Nudel,
in her 15th year as leader

of the movement to free Soviet Jews from their Russian Communist masters, managed to elude her KGB shadows for a few days at the beginning of June,

emerging suddenly among friends in Leningrad on her first visit there in years. It was an act that reflected both defiance and desperation. The woman

“
My manner and my spirit
were my only weapons
”

who is considered the soul of the Jewish emigration movement remains obsessed with the desire to live in Israel, and though she is considered as selfless as ever — aiding prisoners of conscience or sheltering evacuees from the Chernobyl region — it is felt that she herself cannot wait any longer, that the Jewish people and the Israeli government must somehow rescue her immediately, or she will not be able to survive.

At the same time she is concerned that the entire movement, though revitalized by a new generation of refuseniks, may be in jeopardy as the Soviet regime continues to pursue a neo-Stalinist line on 'the Jewish question.'

Nudel, 55, whom her friends describe as 'a city person,' has been living in semi-exile in the small rural Moldavian town of Bendery since her release from four years of Siberian exile in 1982. She is a cosmopolitan soul among simple, provincial people, many of them Jews who are too afraid to even talk to her.

She is warm, inspiring and indomitable, yet the wear and tear of Soviet persecution is evident. It is the nature of secret police to be cruel and, until now, they have been unrelenting in hounding and tormenting the frail refusenik who suffers from a diseased heart. "I cannot wait anymore," she says. "Take me out. I want Israel now!"

My initial meeting with her lasted 10 hours, as she talked deep into the white night (in June in Leningrad the sun still shines at midnight, a strange phenomenon that disturbs the equilibrium, confusing one's sense of time). Nudel unburdened herself in the first such interview she has managed to give in years. It took place in a boxy little apartment inside a vast gray complex of hundreds of identical apartments similar to innumerable other projects that surround the great Soviet cities and house millions of worker bees.

In Siberia she was under constant surveillance throughout her four-year term. When she was released in March 1982 she had the legal right to live in Moscow or anywhere else she chose, and to be registered there — all Soviet citizens must be registered in the town or city where they reside. But Nudel, like her friends Anatoly Shcharansky and Vladimir Slepak (the latter received a five-year term in exile at the same time that she was sentenced to four years for 'anti-Soviet activity'), was regarded as a primary enemy of the people. And the Soviet authorities flaunt their own laws whenever they feel called upon to do so.

When she got to her home in Moscow after the rigors of Siberia, they gave her 72 hours to get out. They never said how long the ban would last. She tried to register in seven towns outside the 100-kilometer zone around greater Moscow. It was a nightmare. For example, she thought she would get permission to live in Strunino near Alexandrov, where her friend Mark Nashpitz, who had also been in Siberian exile, was living (Nashpitz was permitted to emigrate to Israel last year); but despite his efforts to help her, she was expelled. After four days in the town, the police and KGB came, took the book of registration from the home where she was staying and threatened the women who owned the house, as well as her son. "Why are you registering this terrible woman?" one KGB agent asked, as he removed Nudel's name from the book.

Wherever she went it was the same. Every time, after the KGB reviewed the registration lists in every hamlet of the U.S.S.R., she would be expelled. "I began to understand how popular I was with the KGB." She was in a homeless state for half a year. And she felt like a hunted animal.

Then, when she was about to abandon hope after six months of wandering around the Soviet Union, she

received a message from a man in Bendery, Moldavia, who had sent her packages while she was in exile. Somehow, he managed to have her registered in the town of 100,000, some 200 kilometers north of the Black Sea and east of the Romanian border.

Nevertheless, after four days she was pushed into a police car and brought before the town's police chief, a big man who shouted and stamped his feet, demanding to know how she had managed to be registered in his town.

"I just sat there as he ranted at me until the storm subsided. He was calmed by my personality. I said, 'Look at you. You're a man. You have a gun. You have many aides here who can kill me. Why are you shouting?' My manner and my spirit were my only weapons. 'Why are you afraid of me?' I asked him. 'He was no fool. He calmed down and turned toward the window. A big, very strong man who had shouted hysterically at a small-town woman. But I had bested him, and he knew it, and he let me go.'"

She lives with her collie dog in a peasant hut of two small rooms. It took two years to make it livable: piping in cold water, bringing in electricity.

When Nudel went to Bendery she knew that a great gulf separated her from the local Jews. She had been an actress and a famous person with supporters around the world — in Siberia she received 12,000 letters from people in 51 countries. "I'm safe, secure in my heart. But the Jews of Bendery don't have this feeling, this inner security. They do not feel that anyone in the West is at all interested in their fate, and they do not want to get involved with 'the troublemaker.'" Nudel is isolated, not allowed to travel. Actress Jane Fonda visited her in April 1983 — even the Kremlin could not say no to her — but when former Vice-Presidential candidate Geraldine Ferraro attempted to visit Nudel last year, she was denied permission.

“
*But if you forget us, all
this suffering is in vain*
”

She has continued to write and send packages to the refuseniks who were imprisoned by the Soviet regime on trumped-up charges. Her efforts to keep up-to-date on their conditions of servitude are undiminished. There is no more important work in the Jewish movement, according to other refuseniks. Information is the only weapon the Jews have. And the prisoners are at the forefront of the movement. When Nudel found that a prisoner was ill, she would send telegrams to doctors, get the information to refusenik circles in Moscow or Leningrad and thence to the West. She has received hundreds of letters from prisoners, and one of her dreams is to publish a book of these letters. “They tell it all. They give you an idea of their inner lives, how their Jewishness has evolved and how it changes, and how the support is going on.” She has never stopped being involved.

But she feels she has lost touch with the day-to-day developments in the movement. “I was exiled, and still live in exile. They punished me severely by cutting me off. I don’t know most of the young refuseniks, but I have some understanding of the situation.

I do know that the Jewish soul is awakening here again. There is a special spirit of dignity and identity. Part of it is a reaction to the malicious anti-Semitism that is vented in the newspapers and on television, and young Jews feel it. Years ago Jews had to suppress their wounded hearts. But now — in the big cities, because the situation is different there — you can see that Jewish people are more dignified and proud; they speak openly about being a Jew. It’s especially true of the youth between the ages of 12 and 15, the time when you become your own self.

Some children feel only guilt when confronted by the anti-Jewish venom on television, but I think most of the youth will choose to pursue their Jewish identity. It’s a new life, unusual, fantastic!

Photo credit: Louis Rapoport



Ida Nudel, 1986

All of us, Russians as well, lead a double life in the Soviet Union. We lead a secret life. Their Jewish identity makes life suddenly so interesting.”

She believes that the question of whether the movement will continue to grow and to succeed in the goal of repatriation — these Jews regard themselves as Israelis held captive in an authoritarian land — depends entirely on the West. “Otherwise, the movement will be lost. People in the West must protest against every persecution, against every attempt to suppress our movement. No one can understand just how powerful our movement can be, but it depends completely on support from the West.”

The only solace Nudel gets is from her writing — letters to some 30 people, prisoners and members of their families. It takes almost all her time.

Nudel also works in her garden, growing her own vegetables and tending fruit trees, all of which were affected by the Chernobyl radiation. Immediately after the nuclear disaster she took in five children evacuated from Kiev, Jews and non-Jews. “Everybody is a slave here,” Nudel says. “They don’t care if we live or die.” The refuseniks want to get out, and now. Nudel after 15 years of struggle, is the epitome of this desperate desire. In short, she has had it.

When Nudel was in Siberia she made a short film about her life there that has been seen around the world. In the winter of 1978-79, refuseniks Yevgeny

Tzirlin and Boris Chernobylsky had planned to travel to the Jewish village of Ilyinka — a forbidden place because all the Jews there had applied to go to Israel — and to make a documentary. Tzirlin visited Nudel in Siberia first and said he wanted to practice with his camera.

“Why practice? Let’s make a film,” she told him. She wrote the scenario, which he translated into English. “We worked all day, shooting film in my very little room where I lived with my dog. It was very cold, the snow blowing and churning outside, and I said, ‘Zhenya, if we lose this moment we are both fools. Stand up and get to work.’ The weather was so miserable that no man or beast braved the out-of-doors. We shot film all day. In the last scene I sat on my cot and looked into my soul — I turned my face to the camera and looked directly at my future audience to tell each one of them: ‘But if you forget us, all this suffering is in vain.’”

Tzirlin left the next day and managed to smuggle the film to the West. “Months later I started getting letters from England. ‘Ida, it’s not in vain.’ Five thousand people in a London church saw it, and many wept. Now, it’s seven years later. I’m very, very tired. And I say it again. ‘If you forget us, all this suffering is in vain.’”

Interviewed by Louis Rapoport

Reprinted from *The Jerusalem Post*

"...and the Russian soul is a darkness
— for many, a darkness."

Dostoevsky, "The Idiot"

LOUIS RAPOPORT

CAPTIVE REFUSENIKS

lin was still allowing a significant number of Jews to emigrate — about 51,000 in that peak year. In March 1986, a month after Shcharansky's release, a total of 42 Jews were allowed to leave the vast empire that stretched across nine time zones.

Soviet authorities today are much quicker to use repressive measures than was the case during the Brezhnev era, and the country's laws have been toughened, allowing prison authorities to act as judges who can double or triple sentences according to their whim. Shcharansky, though he was under constant surveillance for three years before his arrest in 1977, was, compared with today's standard, "free". The KGB stopped some activities, such as a planned seminar on Jewish life in the U.S.S.R., but did not break up other meetings. Today it would be impossible for 70 Jews to gather in an apartment for a lecture on Jewish history or any other subject.

Almost all Jews who applied for exit visas are now "declassé," as well. Their grandparents were craftsmen, merchants, farmers. Their parents were engineers, scientists, doctors; now they are stokers, night watchmen, garbage collectors. It is a different generation too. In the two decades since the emigration movement started, sparked by the consciousness-raising advent of the Six-Day War, children have grown up "in refusal." Their grandparents or parents or wives or husbands or their own children have left the U.S.S.R. Many members of the younger generation have intensified their Jewish iden-

tity, and have become observant Jews. They speak Hebrew — in their apartments, on the subway, in the streets. They regard themselves as Israelis, held captive in a strange land.

When the Chernobyl disaster was made known to the Russians, rumors began among some of the common people: A Jewish engineer was responsible, it was said, probably a refusenik on his way to Israel. Officially, no such libel was even hinted at; but the atmosphere created by the constant anti-Jewish and anti-Israel campaign in the official media creates the climate where such slander can flourish. Posters sold in ordinary shops depict Zionists as tools of the CIA. The drawings are straight out of Der Stürmer, the Nazi hate newspaper.

"We're losing hope," says Blitshtein, who has been a refusenik for 12 years. He lives alone in a dark, run-down Moscow apartment. His wife and children are in America. "This is an iron country," he says, shaking his head. "We see no change with Gorbachev."

Blitshtein, who more than a decade ago was a high official in a ministry dealing with food distribution, is not allowed to join his family because he allegedly possesses "state secrets" — about meat, one supposes. The Soviets have denied visas to as many as 40,000 Jews for this "state secrets" reason, or because "it is not in the Soviet interest."

There are said to be 400,000 Jews ready to pack up and leave the Soviet Union in a day. Few doubt that most

The Kremlin's
release of Anatoly

Shcharansky last February was a cause for great celebration among Russian Jews — he was 'Refusenik No. 1,' in the phrase of Lev Blitshtein, a Moscow Jew who is a friend of the Shcharansky family. 'We loved him; we wanted him to be free.' Shcharansky's close friend Ida Nudel, who has suffered Siberian exile and many other torments in her 15 years as a Jewish activist, also felt 'the greatest joy' when she heard of his release on the Voice of America.

But a terrible sadness underscored the celebrations of the many thousands of Jews who wish to emigrate from the U.S.S.R. For it is a different era: It is much tougher in the U.S.S.R. of the mid-1980s than it was in the 1970s. That, at least, is the view of many of the refuseniks (people who have applied to emigrate and have been refused), several of whom I visited recently on a 15-day trip to Moscow, Leningrad and Kishinev.

In 1979, a year after the trials (on fabricated charges) of Shcharansky, Nudel and Vladimir Slepak, the Krem-

Photo credit: Louis Rapoport



Evgeny Lein and son Alexei

they hung a banner from their balcony on Gorky Street, Moscow's main thoroughfare, saying, 'Let us go to Israel.'

veteran Leningrad refusenik in his 40s and close friend of Nudel, met 26-year-old Marina, a Kiev refusenik, in Tbilisi, Georgia. When Marina flew to Leningrad a KGB general named Zazslavsky sat next to her. The general, formerly of the KGB "Jewish department" in Leningrad, knew of their wedding plans. "We'll see to it that your husband won't be around when you give birth to your first baby," he said. "The fate of your first child will be terrible. It's our mistake that Furman is not sitting in jail. We'll take him after your wedding." Lev and Marina got married in June in a civil ceremony and plan a religious wedding in July.

The Slepaks, Vladimir ('Volodia') and Maria ('Masha') have been leading Jewish activists for 16 years and are, with Nudel and Yosef Begun, the best-known. Vladimir was Anatoly Shcha-

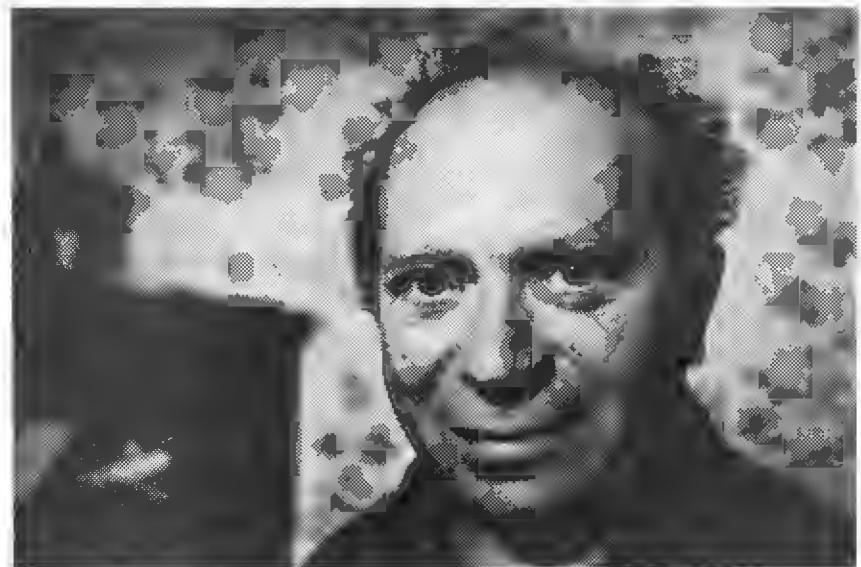
of the remaining Jews would soon follow once the gates were open. According to the official Soviet census there are more than 2 million Jews in the Soviet Union, but Jewish activists say the number may be as high as 4 million — many who intermarry prefer to declare that their nationality is Russian rather than Jewish. And of course there are assimilated Jews who identify with Russia, with the Communist Party, even with the KGB.

For years the KGB has used army duty as a weapon against the refuseniks. Before 1980, according to Dr. Evgeny Lein, a veteran leader among Leningrad activists, hardly any sons of refuseniks were being inducted. "Everything was more open, and then the emigration stopped. Now the KGB uses the threat of induction to make the fathers of teenage boys less active." Lein's youngest child Alexei was 7 when his mathematician father first applied to emigrate in 1978. Now he is rapidly approaching draft age.

Lein and his wife Irina, who has a Ph.D in chemistry, both lost their jobs when they applied to emigrate. He now tutors students in mathematics and physics. It has been a long struggle ever since, as they were frequently arrested

and manhandled by the KGB, their children were expelled from school and Lein was imprisoned for a year.

Love blooms in the movement, but the KGB always tries to play the spoiler. In March Lev Furman, a



Lev Blitshtein

Photo credit: Louis Rapoport



Vladimir and Maria Slepak



Victor Brailovsky and family

ransky's close friend, and the two served as representatives of the Jewish emigration movement on the original Helsinki Watch Group led by dissident Yuri Orlov.

Through the years the Slepaks were constantly harassed, imprisoned, and exiled in Siberia. Their two grown sons were permitted to emigrate in the late 1970s. The Slepaks' "record" is very long, and they had many confrontations with the KGB, as they helped hundreds of Jews to get to Israel. In one such incident in June 1978, they hung a banner from their balcony on Gorky Street,

Moscow's main thoroughfare, saying, "Let us go to Israel." KGB men occupying neighboring apartments, poured boiling water over them and tore down their banner. They were then arrested and charged with "hooliganism."

In December 1982 they returned to Moscow after almost five years in Siberia. Two years later they were once again refused exit permits, because Slepak's work as a radio engineer some 15 years earlier had been "classified."

By 1985 the Slepaks were thoroughly demoralized by the lack of public concern for them, and they began to feel

that they were a lost cause. They still feel there is little hope, although the release of Shcharansky had heartened them greatly.

They learned from a visitor that their grandchildren had been at the huge march for Soviet Jewry in New York, and that Shcharansky had embraced them there. The Slepaks, both about 60, are in good health and keep in shape during the long winter by skiing. "We must be strong to see our children and our five grandchildren," says Masha.

They are not very active anymore, although they are still close to their many friends in the movement. During Passover they were invited to a small gathering of ex-prisoners and family members of current prisoners. A KGB officer called them and warned them not to attend. "Of course we went," Vladimir said. Their old habit of resistance had not been eroded. But they, like Nudel, are tired. "We cannot survive another 16 years of refusal," Vladimir says.

Other activists include:

Victor and Irina Brailovsky of Moscow, in the 14th year of refusal, are still being turned down on the basis of "state secrets." The Jewish movement has never been so suppressed, he says. "It's absolutely another era, another epic. Friends who got out in the 1970s don't understand. Now, for instance, we would never talk about activities. Punishment is much quicker and more severe."

Eliezer Jousefovich, 37, father of four, a Moscow refusenik since 1980, was turned down for "state secrets" because of army duty 14 years ago: "We try to be Israelis here, and Jews. The connection is strong. My wife Katya and I try to educate our kids as Israelis, no matter what the authorities do to suppress us."

Moshe Furman, 80, a Leningrad refusenik since 1974, a highly decorated war hero and career navy captain: "We are all growing older together in refusal, as the new generation of refuseniks grows up."

Alec Zilber, 33, his wife Marina, 29, of Gorky — artists who recently staged a demonstration in Moscow with their 7-year-old son Arseny: "It's very difficult in school for the children of the refuseniks. Arseny is not a member of the Communist scout movement, so the

I waited for him to do something tremendous. And then it happened.

other children taunt him. He was beaten in the presence of the teacher, who simply turned her back on it. He came home bleeding around the eyes."

Leonid Shcharansky, Anatoly's brother, was moved by fate into the refusenik way of life. He was assimilated. But from early childhood he knew his brother was a "wunderkind," and when Anatoly was put on trial, it was Leonid who talked to correspondents, repeating almost verbatim the day-to-day testimony at the trial. It was he who comforted their aged mother Ida Milgrom.

Charm seems to run in the family, and Leonid is an easygoing warm person; but he feels at a loss as he is buffeted by the winds of fate. "I had never considered leaving here, even during Anatoly's refusal years. But when my wife and I saw what this nightmare was all about, we decided to leave."

Leonid, a hydraulic engineer and computer programmer, had to leave his work because of Anatoly's activities, and did physical labor, mainly electric wiring. His closest friends were refuseniks.

Although he doesn't relish living in his brother's shadow, he feels extremely close to him and proud of his character and intellect. "I knew from childhood that he would do something great. I waited for him to do something tremendous. And then it happened."

Leonid's wife Raya is also very close



Leonid Shcharansky

Photo credit: Louis Rapoport

to Anatoly, but she too is apprehensive about their future life in Israel.

Leonid believes in a supreme being, but doesn't relate well to the strictures of religion or to those who wish to impose their rituals on others. The Shcharanskys have two boys, Sasha 14 and Boris, 11 months.

"Fate is moving me to Israel," Leonid concludes, "I'm not in charge of my own destiny. That is a strange feeling."

Reprinted from *The Jerusalem Post*



**YOUR AD COULD BE HERE
CALL 201/332-9191**

This is a unique petition signed by nine Soviet-Jewish Refuseniks. It was sent to all participants in the 2nd All Union Conference of Scientists on problems of Peace and Prevention of War, which was held in Moscow this past May. The petition reached Soviet Jewry activists in the West at a later date.



Dear Colleagues,

We are writing to you because opinions of respected scientists on the whole spectrum of social, political and human problems of mankind's concern are today listened to everywhere in the world with increasing attention. Open and unprejudiced discussions must contribute to the creation of an atmosphere of trust. Without this no real progress in reducing the nuclear threat and improving the international climate can likely be achieved.

Addressing you, we focus on the problem involving the fate of thousands and thousands, the problem that substantially contributed to the present crisis of trust between the West and the East. Meanwhile, with goodwill and understanding, a reasonable solution of the problem can be easily found. We mean the problem of Jewish emigration that very often, by mistake or intentionally, is substituted by a particular question of the reunification of families separated during the World War II. But the attempts to misinterpret the problem or to pretend that it does not exist at all only make it more acute and eventually lead to increasing of tension and further deterioration of mutual understanding. It is well known, for example, what a serious obstacle the sharp decline of Jewish emigration proved to be for the development of scientific cooperation.

For it is natural that the Western Scientific community traditionally very sensitive to the issues of morality, ethics and human rights focused its attention on the fate of thousands of human beings frozen into a quite tragic situation. This interest was substantially amplified by the fact that many of the refuseniks are scientists — because professional solidarity has always been one of the basic ethic principles of the scientific community.

Thus, from every point of view, moral or practical, the negative consequences of the fact that the problem of Jewish emigration remains unsolved seem to be strong enough to prompt the Soviet scientific community to develop its own attitude towards the question. We are sure that all scientists, members of the Academy of Sciences and refuseniks alike, are interested in finding a satisfactory way to solve the problem.

*Victor Fulmacht
Alexander Ioffe
Mikhail Kholmyansky
Boris Klotz
Yuli Kosharovsky
Erlena Matlina
Vladislav Ryaboy
Igor Uspensky
Yosif Zaretsky*

A JOURNALIST IN RUSSIA

The forties and the early fifties were terrible in Russia. I remember when the Jews were blamed for being "cosmopolitan" (citizens of the world, who betrayed the USSR). I remember when Jewish doctors were accused of "poisoning Russians". We were spat on in the street and driven out of jobs. My father spent several years in prison, during which time he labored on the construction of a channel between the Don and Volga Rivers.

After surviving the horrors I wanted to join Moscow University's Department of Journalism. However, in 1952 it was impossible for a Jew. If I had tried and failed I would have risked being drafted into the Army, where anti-Semitism was just awful. I became a civil engineer.

However, I couldn't give up my dream about journalism. I started to freelance for magazines, sometimes successfully.

It was a tough time. I got married and moved to my wife's lodging. We both, our newborn daughter and four of my wife's relatives were forced to share one big room subdivided by partitions. Some sixty of our neighbors used the same kitchen, and everyone had to line up to use the bathroom.

The Party leader promised in the Fifties that every family in the USSR

would soon live in their own apartment. In 1986 one million Moscovites still share their dwellings with other families. (In the capital living conditions are much better than in the province).

In 1961, during the so-called Nikita Khrushchev thaw I finally joined Moscow University's Department of Journalism. By that time I was a well known freelance writer who tried not to be involved in politics. But it turned out absolutely impossible in a country where the Party watches everybody.

One of my topics was the future world. I wrote an article about how an American anthropologist imagined how a human being would look a million years from now. Soon after my article was published, I read an attack on my piece in Pravda. The piece was entitled "It Is Very Far From Everyday Affairs", insinuating that my article was frivolous, of no real, practical importance, and disseminated "capitalist ideas".

Such criticism in the main Soviet newspapers (it is a voice of the supreme authority) is devastating for a Jew in the USSR. I was put on a "blacklist": no magazine was allowed to publish my pieces. But even such an attempt to discredit me did not stop me from writing, often as a ghost writer, sometimes under a pseudonym. However, after Nikita Khrushchev fell, there was a new thaw and I was forgiven.

I wrote for a variety of publications that concentrated on the environment, space travel, anthropology and the sciences — (topics allocated to Jewish journalists who would not disavow their Jewishness).

Had I agreed to renounce my people, the State of Israel or to sign a document that Zionism was an evil conspiracy perpetrated by the Jews, my position would immediately change: I would be allowed to travel abroad or be granted a position in a magazine as an

editor or a supervisor. However, I was hired as a correspondent of *Around The World* to travel and live in the remotest depths of the provinces.

I remember my first visit to Tyuratam (Kazakhstan, Soviet Asia) where Russian spaceships are launched. I accompanied the editor-in-chief of *Vokrug Sveta*. Alexander Nikonov, who was supposed to cover a new launch though he never wrote an article. I was employed as a ghost writer to fill in for him. But it was not easy for me, because as a Jew and nonmember of the Party I had no clearance to get to the launching pads.

The morning, when the spaceship "Voskhod" took off, my editor was drunk. I was waiting for him and chatting with one of the bigwigs, a well-known General Nikolay Kamanin. He knew me and read a lot of my articles. I mentioned that I would have wanted to take pictures of the General on the launch-pad, but since I did not have the necessary and vital papers, I could not do so.

"Down with the bureaucrats", burst the General. "Who could keep us from getting there. Come. We'll drive in my personal car out to the launch-pad and you can take my picture there".

By appealing to his vanity I got him so fired up about the prospect of his picture in our renown magazine (the only one founded in the 19th century that survived the Bolshevik Revolution), that he helped me publish the story with the pictures under my own name.

General Kamanin was responsible for the selection of space crews. This story gave me access to the Russian cosmonauts (some of them, Gerhman Titov and Valentin Lebedev, became my friends) and finally the authorities allowed me to cover the Soviet space program almost until 1981, the year I emigrated to America.

There is a big difference between be-

ing a reporter in the free world and in Russia. In the U.S. one would never confess thoughts to a newsmen, fearing the mass-media could cripple one's message. In Russia where the press is under control, journalists are forced to publish only that part of the truth which fits with the ruling ideology, to confess one's ideas to a journalist may be the only way not to drown in oblivion. Everybody is expecting better times when, even in Russia, we will have a freer press or maybe one's message will get abroad.

I knew the Academician Sergey Korolyov. He was the Soviet Werhner von Braun. However, almost no layman in the USSR even knew the name of Korolyov until 1966, when he died. He, a secret scientist known under the title of Chief Designer. Why? The premier, Nikita Khrushchev, was called "the Father of Soviet astronautics".

In the Soviet press one never mentioned that the Chief Designer was a former political prisoner, who had spent some time in the GULAG goldfields. Once Sergey Korolyov told us journalists: "You know, the real tragedy is that the Government does not understand how much life today has in common with what it was in GULAG. I can still not get away from the thought of vanishing without a trace. Sometimes I wake up at night and lie there thinking: at any moment the order might be given and the very same guards could burst in and shout: "Come on, scum! Get your things together and on your way!"

S. Korolyov and his associates were in a space race with America. How did it happen? Korolyov hated the political system but loved his people, his country. After WWII America had the A-Bomb; Russia did not. Korolyov was tricked in his work on long-ranged rockets by false statements from the Soviet intelligence that the USA was preparing to bomb Russia from its bases in Europe, and that his country should have intercontinental missiles to retaliate.

Was all this a secret plan from the USA? No, it was not. In 1948, one of the top Soviet space specialists, Colonel Tokaty-Tokaev, defected to Britain, and supposedly passed on details of Soviet progress in his field to the authorities. The USSR might well have put a sat-

ellite into orbit in 1952, contended the Colonel, but the work was paralyzed by political arrests.

Could one believe the statement of a defector? Sure, because during 1953-1954 observations from Turkey, along with other intelligence reports, warned the Pentagon that Russia was making rapid progress with the A-I Rockets. Within a short time, these reports predicted, the USSR would have suitable vehicles capable of launching nuclear bombs against the USA.

Despite all these reports, the Russian people were looked down on as a society of peasants with horse-and-cart technology and little indoor plumbing.

However, let us look at the Soviet side of the coin. After the deputy chairman of the rocket committee Colonel Tokaty defected, its member Sergey

A Message To Our Readers...

As a person who reads books, you have access to countless possibilities for information and delight.

The world at your fingertips.

Millions of kids don't.

They don't because they can't read. Or won't. They've never found out how much fun reading can be. Many young people never open a book outside of school, much less finish one.

Think of what they're missing—all the books you loved as a child, all those you've enjoyed and learned from as an adult.

That's why there's RIF. For twenty years, Reading is Fundamental (RIF) has been helping community organizations help kids discover the fun of reading.

RIF's nationwide program of local projects makes it possible for young people to choose books that become theirs to keep. And, RIF activities motivate kids, so that they want to read.

To find out how RIF can help in your community or even in your own home, write to:

RIF
Dept. BK-2
Box 23444
Washington, D.C.
20026



Founded in 1966, RIF is a national nonprofit organization with local projects run by volunteers in every state of the union.

Korolyov and his associates were on the verge of being arrested again. The only way for the Korolyov group to survive was to work on a project of special importance.

Joseph Stalin told Korolyov, "What we really need are long-ranged rockets capable of hitting targets on the American continent. Down with your ideas of spaces explorations."

Nobody in the Government was interested in satellites. Even the word "sputnik" (it means "fellow traveller") was almost forbidden. When, in 1948, the U.S. Secretary of Defense James Forrestal revealed that his country was considering satellites, the Soviet New Times referred to "madman Forrestal's idea" as a "Hitlerite instrument of blackmail".

Why did S. Korolyov come up with

an unpopular idea about sputniks? To answer the question one has to know Russia and the mentality of the Russian people. Korolyov knew that with promises one could pave a way to a better life. But what would happen to those who redeemed the pledges and whom the Government no longer needed? He remembered how, during WWII, his former associate engineer A. Kostikov had gone ahead with the rocket cannon Katyusha, was given the highest award and then ... executed.

Why? Because he was blamed as a traitor: "he was able but did not carry out the job three years before." (All his fellows of the Jet Propulsion Institute, where S. Korolyov was employed, were sentenced to death because they sabotaged their work on the same rocket cannon. However, Korolyov survived).

Sergey Korolyov knew how to play the game where one's life is at stake. Working behind the bars with a group of scientists, headed by the well-known inventor of the first Soviet jet-plane, Andrey Tupolev, he designed a very successful Russian plane, called the "flying tank", and finally was freed from prison. Now Korolyov came up with an idea to invent an intercontinental rocket, badly wanted by the Soviet military.

However, the first ICBM was very inaccurate. Korolyov knew that without an internal guidance system the missile would certainly miss the target. But at the time, the system was not yet invented. To test the first ICBM on the Earth's surface meant to reveal how inaccurate it was and, therefore, to sign his own death sentence. Korolyov chose space as a field to try the missile and to cover up its inaccuracy.

He was watched by the military, who needed a long-range reliable rocket. The KGB was ready to arrest him "for sabotage". But who could carry out the work? There were a group of scientists at liberty (V. Chalomey, S. Krushchev, a son of the Premier), specialists on missiles who were aware how difficult it would be to execute the brilliant ideas introduced by Korolyov.

When finally the rocket was waiting on the launching pad the second group was ready to take over and execute the test after Korolyov would be arrested. But how could they cover up the inaccuracy of the ICBM?



The Spacemen sculpted by V. Vakhrameyev

They did not know that the inventor, who sought to survive, had come with a gimmick. The name of it was "sputnik".

Contended Korolyov: "We followed closely the reports of preparations going on in the USA to launch a satellite. It seemed to be the first satellite in space. By that time, we came to the conclusion that we could lift a good 222 lbs into space. We put the idea to the Central Committee of the Party. In the summer I was summoned to the office, the O.K. had been given. That was how the first sputnik was born."

The satellite was launched October 4,

1957, three months after the decision had been made. At that time, the USSR had very primitive tracking stations, but the Western countries were not asked for their cooperation. Why? The answer was that the launch had been aimed not for scientific but for political effect. And the Soviets got it. Senator Lyndon Johnson scared America to death with his comments in Austin (Texas) that the Russians were making a determined bid for world supremacy and they were going to win.

However it was not true. The first clumsy sputnik did not give the USSR any advantage in strategic bombing: the



ICBM's were inaccurate.

The Soviet Union with all its "firsts" — Sputnik, Gagarin — conceded the moon race. It is good to keep in mind the events now, when after the Challenger disaster one could think Russia takes a lead over America.

We are told by A.L. Rose, the English historian, that the one thing that all great events in history have in common is that the people who are caught up in those events never really know what is happening to them. However, I would seek to find the answers. I am fascinated by the two main problems — the history of the Jews, and the future

of humankind. I have a feeling both of them are related, but I do not know how.

After I got to America I had access to all books dealing with the topics, even the ones forbidden in the USSR. But they could not satisfy my curiosity. None of them have answered the questions, why the USSR took such an astonishing lead over the USA in the first decade after the Sputnik, 1957-1967, yet conceded the moon race; or whether there ever was a race at all between the two superpowers. (I believe our country had been tricked into a non-existent competition to put a man

on the moon, while the USSR concentrated on Earth orbital applications which ended up with the 1986 military space station called Mir (Peace or World, it has two meanings).

However, they are not the easy questions.

What readers really need is an unbiased, multifaceted approach by two authors, an American and a Russian. I am writing such a book with my friend and colleague journalist Brian Wilkes, who covered the Space Shuttle program as news director of two Cape Canaveral area radio stations. (His book *The Space Program Quiz & Fact Book*, Harper & Row, New York, \$8.95, is on sale now).

Our book *The Soviet and American Race in Space* is conceived as a question-and-answer dialogue between the two authors seeking to expose both sides of the issue. (Almost all space books published until now have been, like the moon view from the Earth, visible on one side only.) The book will accent not only the open but also the hidden part of the story, still unknown to readers, such as the activity of Soviet scientists in the GULAG, including some forgotten Jewish researchers, and the death of a Russian in orbit, never reported by the Soviet authorities.

This book will be rooted in my Soviet and American experience. (I was science editor of the Russian-language New American weekly preceding this monthly magazine). At the same time I am working on rewriting and updating my manuscript, *History of the Jews in Russia, confiscated by the KGB*.

Only now I realize how frustrating my life was in Russia: I could never travel abroad, and whenever I did travel inside the country it was always very difficult to get all the information I needed. I have lived in America for almost five years. Sometimes I feel I am a cemetery; all my folks perished in the holocaust, are buried in my memory, and may be revived just in my stories. I am the voice of my friends suffering behind the "Iron Curtain".

Only here in America, am I free, finally, to speak my mind. What could keep me from writing?

Alex Kharkovsky lives in New Jersey.

BOOK
REVIEW

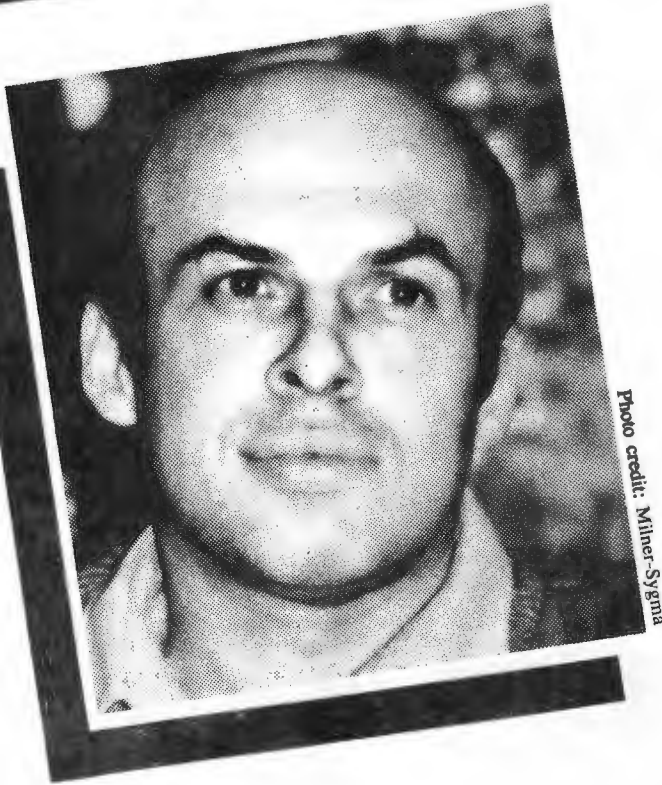


Photo credit: Milner-Sygnia

Hero of Our Time, by Martin Gilbert. (Elizabeth Sifton Books. Viking. NY, \$24.95)

Shcharansky has come to embody for the West the strength and irrepressibility of freedom. In the face of great odds, he withstood the ravages of Soviet totalitarianism and the travail of an eight-year imprisonment. In an age bereft of heroes, this diminutive man with a broad and ready smile, used his sardonic wit, sprightly humor and steely Jewishness to parry the thrusts of his jailors and capture the hearts of people everywhere. Shcharansky is a remarkable man, perhaps even more remarkable than his present substantial reputation would suggest. Professor Lerner came close to expressing a common sentiment when he described the Soviet emigre as "a hero of the Jewish emigration movement on such a scale as heroes in the Bible."

Today, Shcharansky, no longer a bone of diplomatic contention, has

become a publishing phenomenon. His arrival in the West coincided with the publication of Martin Gilbert's meticulous biography, *Shcharansky: Hero of Our Time*. Robert Bernstein and Peter Osnos, chairman and associate-publisher respectively of Random House, flew to Israel earlier this year to sign a multi-million dollar contract with Shcharansky for his autobiography. In the fall, Harcourt Brace Jovanovich is to release a book on both the lives of Avital and Natan Shcharansky, detailing their arduous struggle for freedom and reunion. Part of the festivity attendant upon Shcharansky's long-awaited release has been a flood of print.

Martin Gilbert's biography, the first in a welcome procession, places Shcharansky in the context of the Soviet refusnik movement, whose seemingly

interminable struggle for human rights is brought to life with vivid strokes. In truth, the British historian has given us less a biography of Shcharansky than an ambitious panorama of dissident life in the U.S.S.R. Gilbert has unearthed a mound of new information and threaded well-known factual material into a largely coherent and readable framework. He gives us not only the sweep of Shcharansky's life, but also conveys the power of his convictions and the indomitability of his spirit.

Born in 1948 in the coal-mining city of Donetsk, Shcharansky has been a contemporary of the Jewish State. Indeed, when he was a mere ten months old, Golda Meir made her epochal visit to the Moscow synagogue on Arkhipova Street, bringing a gust of hope amidst the prevailing despair. Among the Shcharansky's, the pull of Zion has been intergenerational. His father, Boris, recalled that his family's home in Odessa was decorated with pictures of Palestine. Boris's eldest brother, Shamai, was arrested in 1924 at the age of 22 for promulgation of Zionism and put on a boat for the Holy Land.

Gilbert is especially effective at painting the backdrop to Shcharansky's "European education." The Soviet activist was born at a time when Soviet anti-Semitism was rampant. Slander against Jews became customary after World War II. A mere seven days before Shcharansky's birth on January 20, 1948, Solomon Mikhoels, Director of the Jewish Theatre in Moscow and one of the stellar Soviet Jews of the era, was murdered in Minsk. During the war, he had been the head of the official Jewish Anti-Fascist Committee and had traveled to Britain and the U.S. to drum up support for the Soviet fatherland. By 1952 matters on the domestic front had taken an even more ominous turn. On July 11, 1952, 24 Jewish writers accused of 'espionage on behalf of foreign states' were brought to trial. Twenty-three of them were sentenced to death and shot; the twenty-fourth, the only woman in the group of the condemned, was sentenced to twenty-five years in prison. Just before Stalin's death on March 5, 1953 the Doctor's Plot, hatched by the Soviets, threatened to engulf the Jews of Russia in an apocalyptic nightmare less than a decade after the Holocaust.

Despite such inauspicious beginnings, Shcharansky's early years were not entirely unhappy ones. A warm family life coupled with a sharply-honed intellect paved the way to academic success. In 1966 he graduated high school with a gold medal and, strange as it may seem today, his portrait hung on the school's board of honor. His route to achievement appeared untroubled by outward circumstance.

However, 1967 brought a seismic shift in Soviet Jewish awareness. The outbreak of the Six-Day War in the Middle East wrought hitherto unforeseen changes. At the outset of hostilities, Radio Moscow sounded ecstatic at what it took to be the imminent destruction of the Jewish State. Israel's achievement on the battlefield gave the lie to Soviet propaganda and revived Jews across the world. The latent energies of Soviet Jews, buried beneath layers of fear and repression, broke forth with a bounding dynamism. Hebrew language classes mushroomed, commemoration of the Holocaust at the very sites of Nazi mass murders grew in number and a general efflorescence of Jewish culture and consciousness swept the land. Shcharansky was inevitably caught up in this riptide of enthusiasm and self-discovery.

By 1973 he submitted his first request for a visa to Israel. Denied on account of his 'possession of classified information,' Shcharansky began his intense involvement in the refusenik movement that was ultimately to take him to the depths of the Soviet Gulag and into the center of world attention. He became a pivotal contact for Western journalists and American government officials, serving as an English interpreter at informal gatherings of refuseniks and visitors from the West. Interestingly, as Gilbert explains, Shcharansky was no perfunctory interpreter. Apparently, he went beyond the mechanics of mere translation to the mood and meaning of otherwise bland and colorless words. His love of literature and his respect for the power of words was evident in his lectures on American Jewry in the mid-seventies based on contacts and reading, including the novels of Saul Bellow.

During those premonitory years, he was fundamental in composing written summaries demonstrating the situation

of Soviet Jewish emigration, all of which were published in U.S. *Congressional Record*. Under constant police surveillance, his life became a gauntlet but he proved equal to it. Smeared as a "hoolgan capable of using any means including force and receiving handouts from the West," he was one of the main subjects in the anti-Semitic television program, 'Traders of the Souls.' His subsequent membership in the Helsinki Watchdog Committee in 1976, helped to increase pressures almost exponentially. Beginning in March 1977, he was under constant vigilance by the KGB. In the face of these threats, Shcharansky never lost his footing; his bravery and devil-may-care fearlessness stood him in good stead.

His impish sense of humor shines through these darkening years. He related to Irene Manekofsky, a leading American campaigner for Soviet Jews, how he airily telephoned KGB headquarters to report that one of his guards was shockingly drunk. After his eight-year ordeal in the bowels of the beast, his wordy and irreverent wit was unimpaired. During his recent American visit, he charmed his hosts by regaling them with his scintillating humor. He has continued to evince that decided zest for youth and commitment that is the very negation of despair.

Gilbert's natural focus is the Shcharansky trial, a landmark case. After nearly 16 months of incommunicado imprisonment, Shcharansky was tried on July 10, 1978 under the specious charge of violating Article 64a, 'treason and espionage' and Article 70, 'anti-Soviet agitation.' Gilbert captures the high drama of those tense days, the wily maneuvers of the Soviet system of justice that would give the Borgias pause, and the crisp eloquence of Shcharansky. Upon being sentenced to 13 years of imprisonment, the Soviet activist declared memorably: "For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, 'Next year in Jerusalem.' Now, when I am further than ever from my people, from Avital, facing many arduous years of imprisonment, I say turning to my people, my Avital: Next year in Jerusalem."

Throughout the subsequent years of

grim hardship until that momentous day, February 11, 1986, when he crossed the Glienicke Bridge into West Berlin and boarded a plane to Israel, the bright light of constancy never dimmed. It kept him steadfast amid the long night of incarceration, which demanded great physical and emotional stamina. In September 1982, on the eve of Yom Kippur, he began a hunger strike to protest the extremely stringent treatment he was made to endure at Christopol Prison and to call attention to his sequestration from the outside world. He remained on the hunger strike for 109 days, during which time his health deteriorated rapidly and he was brutally force-fed every three days by prison authorities.

Among the strengths of Gilbert's exhaustive account is the sobriety of his tone. The enormity of the event is allowed to speak through the dramatic point counterpoint of those eventful years. He does not need to hype what is inherently moving. Perhaps the greatest service of the British historian is to give the reader Shcharansky's letters, which distill the essence of his humanity. In the midst of harrowing trials, the Soviet Jewish activist writes from Christopol Prison in 1979: 'Hence my affirmation — borrowed from the existentialists and perceived by reason but not consciously — that freedom, can neither be given nor taken away, since man is freedom, seems to me now as natural as life itself.' Brilliantly and movingly phrased, this is a sort of manifesto of a movement that has sought to make man an end instead of turning him into a means. In his letters — introspective depth-soundings — Shcharansky wins the articulation of a vital truth. Freedom is not a derivative and compensatory function but the precondition of life itself. By invoking the ancient wisdom of the prophets, the solace of his years in the lower depths, and the latter-day profundity of the philosophers, Shcharansky gives ample evidence that freedom, liberty, religion and literature are the intertwined branches of the same everlasting root.

Michael Skakun

Michael Skakun writes regularly for *NEW AMERICAN*.



DIVORCE UNDER THE NEW TAX LAW

This month I would like to talk about the pending tax reform bill and its effect on divorce settlements. Currently alimony payments can be claimed as a tax deduction by the spouse who is paying it. Therefore the real cost for someone, for example in the top tax bracket, is only 50 cents on the dollar.

Under the new tax reform bill the top tax bracket will probably drop to somewhere between 27 and 30 percent. This drop will substantially increase the real cost of alimony by reducing the value of the alimony tax deduction from 50 cents on the dollar to between 27 and 30 cents on the dollar.

Matrimonial lawyers predict that the new bill will tend to make the spouse paying alimony unwilling to settle on large payments and more willing to settle on larger property settlements.

The tax bill throws yet another snare in the divorce proceedings: the proposal to

eliminate the favorable treatment of capital gains. Currently sixty percent of the gain on property held for more than six months is excluded from taxation. That is, only forty percent of a long term capital gain is subject to taxation. If all goes as expected and the favorable treatment of long term capital gains is abolished and taxed at the new rate, those receiving alimony will have a significant increase in taxes when they sell their appreciated property. For example: Someone in the 30 percent tax bracket who would now pay 12 percent capital gains tax (30 percent tax bracket and 40 percent of gain not excluded) on the sale of appreciated property they acquired from their divorce settlement would, under the new tax bill, have to pay between 27 and 30 percent on the gains. (100 percent of gain and new tax bracket.)

The larger property settlement will be a problem for those who receive highly appreciated property because when they sell they will be responsible for paying the taxes on the entire amount of appreciation from the time the couple purchased the property. For those receiving property not highly appreciated there is no reason to be concerned because property settlements and child support payments are non-deductible by those paying alimony and not taxable for those receiving it.

* * *

Q. I am interested in selling my house. Should I try to sell it this year or wait until 1987?

A. If you are planning to purchase another house or equal or greater value within two years of the

sale, your profits are deferred, (not taxed until sale of next property) so that the question becomes a moot point. Also, homeowners age 55 or older are eligible for a one-time \$125,000 tax exclusion on profit on the sale of their primary residence.

However if you are expecting a profit on the sale of your home, own the property for more than six months, and are not planning on buying another home of equal or greater value, you will be better off selling this year. This year you will be taxed on only 40 percent of your profits (the highest bracket, 50 percent will pay only a 20 percent rate). Next year the capital gains tax will be excluded and you will pay a rate of somewhere between 27 percent and 31 percent.

Q. I am paying off my college education with a student loan. Will the interest I pay continued be tax deductible?

A. Student loans will not be distinguished from other consumer loans and therefore will no longer be deductible. However, there will be transition rules and the deduction will be phased-out. In 1987 65 percent of consumer interest will be deductible, 40 percent in 1988, 20 percent in 1989 and 10 percent in 1990.

By Keith Rothman

Keith Rothman is Business Development Director of NAFCU.

ALEXANDER MAGARIK: THE PRISONER



"The Prisoner" was a popular British television show in the late 1960's. The central character, referred to only as "Number 6", was confined, for reasons left unclear, to a hauntingly bucolic village of small cottages, winding roads and mechanically pleasant neighbors. Whenever "Number 6" sought to discover the reasons for his predicament he'd received vague bureaucratic responses, e.g. "We are merely trying to help you, Number 6", or "This is for your own good. Trust us."

Patrick McGoohan, who played the Prisoner, constantly attempted to escape. Inevitably he was captured only to be psychologically or physically abused in an effort to "re-educate" him. For as long as the series ran, thirteen episodes, "Number 6" retained his strength of character and a desire for freedom.

The world the prisoners of conscience inhabit in the Soviet Union (or in any country violating international human rights norms) bears little resemblance to a set of the BBC. However there are many terrifying similarities; the unblinking eye of Big Brother, the physical and psychological torture, the destruction of the human spirit, and the

perversion of law, morality and justice.

The reasons for the persecution of Soviet Jews are obvious; their desire to live in freedom, to practice their religion, and in the cases of over 400,000 Jews, the dream of emigrating to Israel. The right to live in the country of one's choice is guaranteed by the Helsinki Accords, an international agreement signed by the U.S.S.R. in 1975.

Recent years have witnessed the near elimination of Jewish emigration from the Soviet Union. Several orchestrated events, such as Shcharansky's release do not, as Shcharansky warned, signal an alteration in Soviet policy. Rather they are attempts to place a compassionate humanitarian exterior upon the face of a repressive totalitarian regime.

A true indication of the Soviet commitment to human rights is apparent from the list of imprisoned Jews. Each case is a tragic reminder of lost years,

separation from family, and life threatening prison conditions and beatings. The names: Abramov, Begun, Berenshtein, Brodsky, Edelshtein, Koifman, Levin, Lifshitz, Magarik, Nepomniashchy, Shefer, Shreier, Tualadze, Virshuvsky, Volvovsky, Yelchin, Zelichonok, Zisels, and Zunshein. They are in their twenties, thirties, forties, and fifties. Here is one story. (The Soviet Jewry Legal Advocacy Center has completed a 40 page "Profile of Jewish Prisoners of Conscience." The profiles also include selected Christian and former Jewish prisoners.)

THE CASE OF ALEXANDER MAGARIK

Alexander Magarik is a 27 year old cellist and Hebrew teacher. He is married to Natalya Ratner and together they have a son, Chaim, born in 1985. For the next three years Magarik will be in prison for "possessing drugs without the intent of distributing them."

Magarik began studying Hebrew in 1976. Before he and Natalya were refused exit visas in 1981 they were teaching Hebrew, an important part of the Jewish cultural revival of the

1970's, to other Jews. In the mid 1980's the persecution of the Hebrew teachers intensified. The worst case being the seven year prison and five year internal exile sentence of Joseph Begun, who, as early as 1972, sought legal recognition for Hebrew education. Magarik, a talented musician and educator, was a clear target.

On March 14, 1986, Magarik was at the Tbilisi, Georgian S.S.R. airport checking in two carry-on bags. A militia officer in charge of airport security insisted that one of the bags be considered as luggage. After an hour the bag was returned to Magarik. He was asked to open it in front of several officials. Inside was a cigarette box that allegedly contained six grams of hashish. Magarik was arrested and charged under Article 252/3 of the Georgian Criminal Code.

On March 31st Natalya Ratner, Magarik's wife, learned some details regarding the investigation; 1) the confiscated material was not hashish, and 2) that little effort was being made to conceal the fact that the charge was an excuse for the arrest. When Ratner left Tbilisi for Moscow she carried the same two bags as did her husband. This time they were allowed on board as hand luggage.

The investigation continued into the spring. In Moscow, on May 7th, three of Magarik's friends signed a statement testifying they helped pack Magarik's belongings and remained with him until he was to board the plane. Their document states that Magarik did not possess any drugs and the confiscated bag, weighing less than ten pounds, did not have to be removed to be checked.

On June 1, 1986, Alexander Magarik began a three year prison term. His final statement, at the close of the trial, was transcribed by his wife.

Some portions of Magarik's final statement:

Thus, I am firmly convinced that the powder found in my luggage was planted there. I can say with full confidence that I did not put it there. Investigator Chitadze suggested that it was done by my friends, but I think that my evaluation of my own objectivity and my friends' mental fitness is correct when I declare that they could not have done it.

Other witnesses are airport employees and I know nothing about them. I am not acquainted with any of them. What kind of motive could any of them have for planting drugs in my posses-

sion? A joke, an attempt to blackmail, an order from above? None of these motives seem to me serious enough to endanger the freedom and the reputation of a man whom one does not even know. Therefore, the events that happened will remain a secret to me for the rest of my life ...

Thus, I have nothing to say in my own defense except that I am innocent ... It is possible that if I admitted everything I could have made things easier for me. However, I am not guilty of possessing and transferring drugs and neither do I wish to be guilty of having slandered myself...

My son is 8 months old today. When I regain my freedom he will be able to ask me, "Were you rightfully punished?" And I will tell him, "No, of course not."

Recent information reports the transfer of Magarik to a prison in Siberia.

Hugh Barry is the Associate Legal Director of the Soviet Jewry Legal Advocacy Center, Waltham, Mass., and has a LL.M. degree in International Human Rights Law from the University of Essex, Colchester, England.

NOTICE

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Photo credit: Claire Oppenheim

Emil Gorovets with his wife Margarita Polonskaya

Emil

Gorovets stood before an audience in New York's City Hall and sang in a rich operatic tone. The words spilled out in Yiddish and filled the room as members of the audience nodded their heads and mouthed the lyrics in silent sync. Gorovets clenched and unclenched his fists:

*"My people, my faith, and my
flowering.
It has not chained my freedom.
From under the sword I shouted:
I am a Jew!"*

Words by Itsik Feffer, music by Emil Gorovets.

The collaboration and indeed the occasion on that hot New York day last month for many represented the state of Jewish culture in the Soviet Union. It is not a thriving state.

August 12 marked the 34th anniversary of the execution, under the Stalinist Regime, of 24 Soviet Yiddish writers, poets and theatrical artists in Moscow's Lubyanka prison. For most of those gathered in New York on August 11, it was an opportunity to show their solidarity behind preserving a passing culture. For Gorovets and his wife, Margarita Polonskaya, it was a time to mark the passing of friends, including Feffer.

"We are here," Joseph Mlotek, director of the Workman's Circle, told about 130 people, "to honor the entire Yiddish Culture. Here from the City Hall of New York we stretch out our hands and say 'We will never forget you.'"

"We have organized this meeting," Barnett Zumoff, president of the Workman's Circle, said, "as a memorial to a shocking and tragic event in Jewish history. With one stroke the government cut off the flower of Jewish culture in that country."

But when Polonskaya stood up and recited in Yiddish three words of the executed poets Shmuel Halkin and Peretz Markish and when Gorovets sang out Feffer's declaration, a link was formed — a link to the dead and a hope for the future.

"I feel very, very sad," Polonskaya said after her emotional reading. "It's not that I just studied the poem and read it. I was with them and I knew them and I knew all their families. When I am reading Markish, I know him like a person so I was reading of my friends. It should be written and written and written how they can take the best people and just kill them."

Emil Gorovets was a young actor in Moscow's Yiddish theater when his teachers were taken away and jailed in the Lubyanka prison. The theater was closed in 1949 and Gorovets and Polonskaya, then his fiancée, moved on to

Russian Theater. When the artists were executed in 1952, Gorovets was an unknown; eventually he became a Soviet singing star.

But he never became a Soviet.

"It is like my own tragedy," Gorovets said. "This is my culture. When the theater was closed, neighbors thought I was taken. Everybody is afraid. I left Russia because I was afraid and I was famous."

Gorovets and Polonskaya emigrated to Israel in 1973, bringing one son and leaving another in the Soviet Army. They gave up wealth and fame and friends, and family, but they didn't give up their memory of a once thriving Jewish culture. And they gained a chance to display that culture.

"We couldn't live in that system," Polonskaya said. "Emil wanted to work in the Yiddish theater. It is impossible to do in Russia what he was singing today in City Hall."

And so they met in New York, to remember and to commit themselves to the future. Herb Rickman, a special assistant to Mayor Edward Koch, read a proclamation naming August 12, 1986 Soviet Yiddish Writers Remembrance Day. Jerry Goodman, Executive Director of the National Conference for Soviet Jewry, urged a march on Washington when first Secretary Mikhail Gorbachev arrives. Members of the audience sat in the city's Board of Estimate Chambers and whispered in Yiddish about the old days of Jewish theater and of the need to get the young people involved in its revival. And Emil Gorovets stood in the center of the room nodded at pianist Malke Gottlieb and sang out in a loud voice, "I am a Jew!"

After the performance an elderly woman rushed toward the singer. In her hands were pictures of the Jewish theater in Moscow and of some of the executed writers. She spoke to Gorovets in Yiddish in quick bursts of emotion: "I've been in America only three months," she said, "I came to this hall to hear Gorovets sing 'I am a Jew,' free."

"We gave up everything," Polonskaya said. "but it's worth it because here it's better. It's better for everybody. It's very hard to explain. We came to our dreams."

By Jeffrey Pundyk

Jeffrey Pundyk is a staff writer for the *JERSEY JOURNAL* in New Jersey.

BARYSHNIKOV DANCES GISELLE

I

n January of 1972, Mikhail Baryshnikov, then a young dancer for the Kirov Ballet, nervously prepared for the first performance of the role of Albert in "Giselle". Those who attended that first Baryshnikov performance watched him on stage, not just a man in love, but overwhelmed, struck by that first love. Many believe there has never been a more interesting interpretation of that part. Baryshnikov's Albert didn't cheat on Giselle, he lov-

ed, and in that love misplaced his responsibility. In that Leningrad performance fourteen years ago, the ballet became a profound drama. In the second act, Albert wanted to meet Giselle, not to ask for forgiveness, because he couldn't forgive himself.

Since then Baryshnikov has danced "Giselle" all over the world. His performance is always an event. It is only natural, of course, that with the passing years, his Albert is changing. His craft has matured, and maybe because of this his personal life has been reflected in his interpretation of Albert.

In a 1977 performance of "Giselle", after having defected to the West, he no longer resembled that young excited lover of 1972, instead he was more reserved and seemed slightly indifferent to the feelings of his character. But then in the second act, Baryshnikov was shocking with his endless unmeasurable despair which dominated the act. His presence on the stage personified loneliness. All this coming so soon after he defected.

In 1972, in Leningrad, at the end of the performance, Baryshnikov walked away from Giselle's grave leaving behind flowers. In his 1977 performance after Giselle vanished, Baryshnikov ran back and forth across the stage as if in search of a disappeared ghost, and then turning his back to the audience, rushed to the black curtain and disappeared.

As one Russian poet wrote "pain goes away little by little, it is not to stay forever." Last year Baryshnikov appeared in the film "White Nights" in the role of a dancer, whose life resembled Baryshnikov's own. After Baryshnikov made the film he seemed to change personally. Even in his interviews to the press he talked about Leningrad and his adjustment to this country in a much more relaxed way than he did in the past. And then this past winter, he presented again, a new Albert in "Giselle." The passionate romantic youth was gone, but so was the hardness and reserve. On the stage was a mature, genuinely loving Albert; a romantic Albert. The gloomy second act was softened. The bitter expression of his pain was now joined by an acceptance of his fate as punishment for Giselle's death.

Baryshnikov's performance slightly differs, of course, depending on who he is dancing with on a given night, reflecting more tenderness sometimes, or more spirituality at other times. Still, at the end of this last performance Baryshnikov, as he once did in Leningrad, walked away from Giselle's grave, dropping white flowers on the ground. It seemed as if he was locked in his sorrow and was silently parting with his past life, to which there would be no return.

Nina Alover



Photo credit: Nina Alover



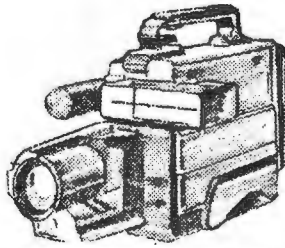
Photo credit: Nina Alover



Photo credit: Nina Alover

Photo credit: Nina Alover





PROJECT EYEWITNESS

The Committee for the Absorption of Soviet Emigrees (C.A.S.E.) is proud to be a participant in PROJECT EYEWITNESS, which is the brainchild of Student Struggle For Soviet Jewry. What is PROJECT EYEWITNESS?

Today, over 40 years after the Holocaust, we are understanding the urgent need to document the recollections of its survivors. Unfortunately, many who survived this extraordinary period of Jewish and world history have gone or their memory has faltered.

We see the plight — and rescue — of Soviet Jewry, 20% of the world's Jewish population, as another great historic chapter which must be fully documented for future generations. With advances in technology which permits easy, inexpensive video taping, the faces and recollections of events must be put into permanent archives — now. This is PROJECT EYEWITNESS.

What will PROJECT EYEWITNESS document?

First and foremost, Soviet Jews themselves. They include former Prisoners of Conscience and activist leaders, those who suffered quietly, the old and the young. Through their eyes we seek to relive the dark years of Stalin and anguish of World War II, the elation at the creation of the State of Israel and Six-Day War, the rise of the emigration and Hebrew teaching movement, the current wave of return to Jewish observance, and more.

We seek to include Jews from all the varied regions of the USSR, from the Moscow urbanite to the farmer in the Ilyinka collective farm, from the Ukraine to Central Asia and Siberia.

We plan also to interview those who battled for rescue of Soviet Jewry in the free world.

Who coordinates PROJECT EYEWITNESS? What's needed to get it off the ground?

PROJECT EYEWITNESS is coordinated by the Student Struggle for Soviet Jewry. To begin, we need a) hardware, such as video VHS camcorders, tripods and video tape b) VHS video cassette recorders c) subsidy for phone, mail and postage to set up interviews d) the benefit of experience of those who've conducted analogous interviews, as with Holocaust survivors e) suggestions for questions to be asked f) volunteers to interview and operate the cameras g) subsidy to conduct interviews in Israel, where most former activists and prisoners reside.

How can I participate in PROJECT EYEWITNESS?

You can help us with the items listed above, volunteerism and suggestions. Our address is below. Let us know if you can conduct interviews in your city, or can take your camera to Israel to interview there. Spread the word — PROJECT EYEWITNESS can become the project of all the Jews in the free world!

STUDENT STRUGGLE FOR SOVIET JEWRY
210 West 91 Street • 4th Floor • New York, N.Y. 10024
(212) 799-9800

ОПАСНОСТЬ: ТЭЙ- САКС

Лонг-айлендский еврейский медицинский центр проводит образовательную кампанию, целью которой является ознакомление русско-еврейской общины с заболеванием Тэй-Сакс, смертельным генетическим заболеванием, поражающим почти исключительно ашкеназийских евреев, то есть евреев — выходцев из Восточной Европы.

Медицинский центр получил субсидию в размере 50 тысяч долларов от еврейской филантропической организации. Эти деньги выделены на проведение анализов среди еврейского населения, позволяющих выявить наличие этой болезни. Двумя основными группами, особенно предрасположенными к этому заболеванию, являются представители религиозных еврейских общин и эмигранты из Советского Союза.

Что такое Тэй-Сакс? Это генетическое нарушение, в результате которого рождаются дети с отсутствием в их организме энзима, необходимого для расщепления жиров, производимых мозгом. Вследствие этого в мозгу происходит накопление жиров до тех пор, пока мозговые клетки становятся не в состоянии нормально функционировать. Болезнь эта неизлечима и фатальный исход неизбежен.

Хотя при рождении ребенок выглядит абсолютно нормальным и здоровым, в течение первых же

шести месяцев его развитие приостанавливается, более того, ребенок теряет то, чего он уже достиг в своем развитии. Так, например, младенец становится неспособным сидеть или держать головку. Со временем он утрачивает способность глотать и другие жизненно важные функции. В конце концов, дети с этим заболеванием слепнут, глухнут, испытывают конвульсии. Как правило, такие дети умирают, не дожив до пятилетнего возраста.

Этот недуг поражает примерно одного из 2500 младенцев, рожденных в семьях ашкеназийских евреев. Он встречается также среди евреев-сефардов и нееврейского населения, но исключительно редко.

Ребенок может родиться с Тэй-Сакс только в том случае, если оба родителя являются его носителями. И вот в этом-то случае неизмеримо важными являются своевременно предпринятые анализы.

Представители многих поколений одной семьи могут быть носителями этой болезни, но недуг может проявиться только в том случае, если один носитель Тэй-Сакс вступит в брак с другим носителем. У носителей болезни не проявляется никаких симптомов, и только анализ крови может выявить ее наличие у человека.

Если оба супруга являются носителями, то существует один шанс из четырех, что ребенок ро-

дится с Тэй-Сакс.

С помощью разработанного в последние три года теста, исследующего структуру плаценты, в настоящее время возможно уже на седьмой неделе беременности определить, поражен ли плод этим страшным недугом. Такое раннее исследование дает возможность, в случае обнаружения болезни, прибегнуть к своевременному аборт. Раньше будущим родителям приходилось ждать до 16-й недели беременности, когда мать могла подвергнуться амниоцентезу (извлечение околоплодной жидкости путем прокола стенки живота и матки), также способному определить наличие тех или иных генетических нарушений плода.

Ортодоксально-религиозные евреи отказываются от анализа, так как в силу религиозных убеждений они все равно не согласились бы на аборт.

Члены русско-еврейской общины же не подвергаются этому анализу просто оттого, что они, как правило, не подозревают о существовании подобной опасности.

Др. Кучинотти из Лонг-айлендского медицинского центра выражает надежду, что благодаря этой кампании, гораздо большее число будущих матерей — эмигранток из Советского Союза будут проходить этот анализ. Его стоимость — 63 доллара — оплачивается многими медицинскими страховками.

В настоящее время исследования Тэй-Сакс продолжаются, но на сегодняшний день эта болезнь неизлечима. Больным детям пытаются по возможности облегчить их страдания, но смерть в раннем возрасте неизбежна.

Заинтересованные в прохождении анализа на выявление Тэй-Сакс могут обратиться в Лонг-айлендский Еврейский медицинский центр (Long Island Jewish Medical Center, genetic department) по тел. (718) 470-3010.

Н. Кенан

Когда началась массовая эмиграция в начале 70-х годов ОВИРЫ Москвы, Ленинграда, Одессы и других городов нашей бывшей родины с особым удовольствием выдавали визы представителям различных гуманитарных профессий: журналистам, экономистам, кинорежиссерам, учителям, искусствоведам, музыкантам... Антисемиты прекрасно знали, что вся эта «безлошадная» публика будет пытаться найти работу в соответствии со своими советскими профессиями. И не сможет. И будет мучиться, страдать. И начнет проклинать благословенный Запад, и будет писать об этом своим родственникам и друзьям, оставшимся в Советском Союзе.

Конечно, те, кто руководил выездной кампанией, знали, что, например, в Америке никто с голоду не умирает, что там есть разные виды социальной помощи, что в конце-концов каждый относительно здоровый мужчина может сесть за баранку такси и очень даже неплохо зарабатывать.

Гебисты и партаппаратчики из отдела пропаганды и агитации ЦК КПСС рассчитывали на моральные муки бывших гуманитариев-интеллигентов. И во многом их расчет оправдался. Из всех групп третьей эмиграционной волны, прибывшей в Америку после 1972-1973 годов, наибольшее число моральных стрессов получила именно эта категория эмигрантов. Кинорежиссер, ставший швейцаром, учитель русского языка, торгующий орешками в Нижнем Манхэттане, журналист, массирующий жирные туши престарелых дон-жуанов в «клубе здоровья»...

Правда, многие бывшие гуманитарии освоили вполне respectable новые профессии, стали бухгалтерами, клерками, менеджерами, агентами по продаже недвижимости. Другие смирились с профессией таксиста.

Но большинство тех, у кого в укромных уголках американских квартир лежат бережно сохраняемые копии советских дипломов о высшем образовании, продолжали внутренне страдать. Повторю:

ПРОГРАММИСТ

— НАША

ПРОФЕССИЯ

речь идет о гуманитариях. «Технари» — инженеры, ученые — в подавляющем большинстве довольно быстро адаптировались к американской науке, технике и промышленности и вполне заслуженно пожинают плоды своих усилий. Но они составляют лишь незначительную часть от той группы интеллигенции с высшим образованием, которую выпустили из СССР.

И все же по большому счету враг просчитался. Нас спасло программирование! Эту «золотую жилу» обнаружили еще первые эмигранты, прибывшие в Америку 10-12 лет назад. Говорят, что Александр Левенбук (тот, который был одним из участников знаменитой передачи «Радио-няня») сразу же по прибытии в Нью-Йорк пошел в программисты и сейчас уже находится где-то в заоблачных высотах (в материальном смысле).

Почему из тысячи профессий, существующих в американском обществе, бывшие советские гуманитарии облюбовали именно программирование?

Причин тут целый «букет». Прежде всего, от программиста не требуют совершенного знания английского языка. Затем, профессия эта не требует какой-то специальной предварительной подготовки, скажем знания высшей математики или физики. Зато об-

щеобразовательная подготовка, полученная в средней или высшей школе, весьма помогает.

В-третьих, и это, по-видимому, самое важное: в эту сферу руководители американских компаний охотно берут эмигрантов из Советского Союза, причем даже людей среднего и старшего возраста. Почему?

Прежде всего потому, что в этой области на сегодняшний день существует огромная нехватка специалистов. Возьмите любой воскресный номер газеты «Нью-Йорк таймс» и загляните в раздел «Help Wanted». Достаточно сделать небольшое исследование, а именно подсчитать число объявлений, в которых сообщается, специалисты каких профессий требуются различным компаниям. Вы легко обнаружите, что вслед за секретарями на втором месте идут программисты!

Современная Америка переживает настоящий «бум» в сфере использования компьютеров в самых различных областях общества. И специалисты по прогнозированию утверждают, что это всего лишь «цветочки». В книге американского социолога Джона Нейсбита «Megatrends», в которой на основе статистических исследований описаны основные тенденции развития американского общества на ближайшие десять лет, сказано, что за период 1985-1995

годы хозяйству страны потребуются около одного миллиона программистов!

Надо признать, что американские предприниматели не случайно столь благожелательно относятся к нашему брату-эмигранту. Они убедились, что бывшие советские интеллигенты в большинстве своем прибыли в Соединенные Штаты с нулевым запасом долларов, а поэтому из кожи лезут вон, чтобы как можно быстрее встать на ноги, продвинуться по служебной лестнице. А эта активность очень по сердцу нашим дорогим капиталистам.

Конечно, эмигранты, окончившие 6-9 месячные компьютерные курсы, не могут по началу тягаться в знаниях с коренными американцами, выпускниками специальных компьютерных колледжей, где курс рассчитан на 5-6 лет, а тем более соревноваться с выпускниками, скажем, Гарварда. Потому и стартовая зарплата наших составляет 18-20 тысяч, по

сравнению с 25-30 тысячами для выпускников колледжей. Питомцы же Гарварда нередко сразу получают 45 тысяч долларов в год.

Но зато динамика движения к вершинам успеха в компьютерном мире поразительна. Я знаю десятки примеров, когда эмигранты, начав с 20 тысяч, через 5-6 лет доходили до 50, а то и 75 тысяч!

Но профессия программиста привлекательна не только материальным успехом. У программиста, имеющего вкус к творчеству, есть возможность в определенной степени удовлетворять эту свою страсть.

Программист — уважаемый в компании человек. Если же он в чем-то не сошелся с начальством, или ему не нравится работа — достаточно в буквальном смысле перейти улицу в Манхэттане, и тебя с распростертыми объятиями возьмут в другую компанию.

В этом смысле программирование особенно привлекательно для бывших советских журналистов,

которые в условиях крайне ограниченного рынка русско-язычной прессы в Америке чувствуют себя в вассальной зависимости от владельцев, считанных по пальцам одной руки печатных органов. Вот почему все большее число «рыцарей пера» садится в последнее время за терминалы компьютеров. Говорят, что даже Наталья Шарымова — одна из самых известных фигур в нашей эмигрантской журналистике — тоже подалась в программисты. Если этот слух подтвердится, то не исключено, что в ближайшее время в русско-язычной прессе будут сотрудничать одни пенсионеры, которым не под силу освоить даже «COBOL».

Надо честно признать: стать программистом отнюдь не так легко, как это изображают некоторые из тех, кто уже прошел все «круги ада» и поступил на работу. Начать с того, что хотя от программиста и не требуется совершенного знания английского языка, но все же весь курс программирования приходится осваивать на английском, не говоря уже о том, что работать надо с американцами в американской компании, а не в русской парикмахерской на Брайтон Бич. Надо иметь хорошую память, чтобы запомнить тысячи (в буквальном смысле слова!) совершенно новых терминов. Надо иметь логическое мышление, чтобы освоить методику создания программ. Надо постоянно читать литературу по программированию и изучать все новые машинные языки, а их уже сегодня насчитывается несколько десятков, и появляются все новые и новые, а каждый язык, между прочим, описан обычно в книге, содержащей не менее 300-500 страниц.

Но несмотря на весь этот «мрак и ужас», тысячи представителей третьей волны эмиграции блестяще освоили новую профессию и продолжают удивлять Новый Свет своими успехами. Поистине, «нам нет преград на море и на суше!».

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Л. Аркадин



«НА- ШИ»

Так называется книга американского историка Стивена Бирмингэма о первой волне немецких евреев, иммигрировавших в Соединенные Штаты в середине прошлого века, книга наиболее известная из его так называемой «еврейской серии», и наименее, с моей точки зрения, удачная. Она — рыхлая по композиции, напичкана огромным количеством сведений, которые никак не выстраиваются в стройный рассказ о людях, их характерах и судьбах. В предисловии к книге говорится, что это — история богатейших еврейских семейств Америки. Но среди первого потока еврейской эмиграции из Германии оказалось слишком много таких семейств, ставших богатыми и знатными за

океаном, и это, скорее всего, и породило беспорядочность книги и перегруженность ее глав информацией. Однако при всех своих недостатках «Наши» читаются с большим интересом, так как повествуется в книге — и при этом раскрываются тайны происхождения и внутрисемейные секреты — о таких семействах, как Зелигман, Лоуб, Леман, Страус, Голдман, Уорберг, Гугенхаймы. А за каждым этим именем встают всемирно известные банковские конторы, огромные универсальные магазины, музеи, театральные антрепризы, стадионы...

Свой рассказ о немецких евреях Америки Стивен Бирмингэм начинает со своеобразного коллективного портрета этих людей, живущих в районе 60-х — 80-х улиц на Ист-сайде Манхэттана в собственных особняках или в громадных квартирах на Пятой авеню и Парк-авеню и составляющих

конгрегацию самой большой синагоги Нью-Йорка — Бет-Эмануэль. Все эти люди связаны между собою семейными узами, ибо браки в их семьях заключались, как правило, только с тем, кто был из «наших». В их кругу мужчины и женщины имели своих портных, своих сапожников, своих парикмахеров. Они выглядели солидно, rispetабельно и были как истинные представители высшего класса чуть-чуть «позади моды». В их домах и квартирах стояла антикварная мебель, а на стенах висели картины великих мастеров. Они были достаточно высокомерны и больше всего чурались публичности, «посторонних», считая возможным проявлять интерес только к тем, «кто у нас бывает и у кого бываем мы».

Однако начинали они свою жизнь в Америке совсем не на таком высоком уровне.

Вот овальный портрет Джозефа

ВНИМАНИЕ! ВНИМАНИЕ! ВНИМАНИЕ!

КАЖДОЕ ВОСКРЕСЕНЬЕ С 6-ти ДО 7.30 ВЕЧЕРА
СЛУШАЙТЕ МУЗЫКАЛЬНО-РЕКЛАМНУЮ ПЕРЕДАЧУ
НА РУССКОМ ЯЗЫКЕ

ПО РАДИОСТАНЦИИ WEVD НА ВОЛНЕ FM-98.
ВЕДЕТ ПЕРЕДАЧУ МАРГАРИТА ПОЛОНСКАЯ

Зелигмана — одного из железнодорожных королей Америки, основателя династии банкиров и бизнесменов. Такой холерный, важный и благополучный господин, с мягкими чертами лица, на котором выделяются умные, спокойные, изучающие уверенность и силу глаза. А под портретом, на той же странице — неказистый домик на еврейской улице в баварском городке Байердорф, где родился и вырос Джозеф Зелигман и его семь братьев, не считая четырех сестер. Отец содержал в Байердорфе небольшую лавочку, в которой орудовала, главным образом, его жена Фанни. Джозеф был любимцем матери. Уже в 12 лет он помогал матери торговать, проявляя недюжинную смекалку. Так, он обратил внимание, что через Байердорф проезжает много людей из разных провинций страны, и часто у них нет при себе местных денег, имевших хождение в Баварии. Джозеф завел менную лавочку и стал менять людям деньги, делая на этом обмене кое-какую прибыль. Сам, так сказать, без помощи учителей, овладел он арифметикой, географией, получил изрядные познания в экономике. Видя в сыне такие удивительные способности, Фанни на собранные ею «на черный день» сбережения послала Джозефа учиться в университет, в город Эрланген. Джозеф был блестя-

щим студентом. По окончании университета, кроме всех прочих наук он знал языки — английский, французский, идиш, древне-еврейский. С этим культурным багажом он вернулся в свой родной городок, чтобы помогать отцу торговать шерстью и мастикой. Но мать вынашивала на его счет иные планы. В это время — а был тогда 1837 год — ветры в Германии дули на Запад и еврейские мальчики — один за другим — оставляли немецкие города и уплывали в Америку. В их числе был и Джозеф Зелигман, отправившийся в Америку в город Моч-Чанк, где уже жила далекая родственница матери. Надо сказать, что вопреки опасениям отца, молодой Зелигман не только не «пропал» в этой «страшной Америке», но сумел наладить кое-какие связи, которые пригодились ему в будущем, скопить некоторую сумму денег и начать свой бизнес — он стал тем, что по-русски именуется «коробейник». В дождь и жару шагал Джозеф по дорогам Пенсильвании, везя в коляске свой товар для тех, кто жил вдали от больших торговых центров. На первые скопленные деньги Джозеф вызвал из Германии своих братьев, и все вместе они стали создавать основу гигантского состояния, «на сто лет вперед, на несколько поколений вперед».

Гугенхаймы, те самые Гуген-

хаймы, богатство которых в прошлом веке уступало только состоянию, сделанному Джоном Рокфеллером, так же как и Зелигманы, могли бы сказать, что они заложили фундамент «ногами». Гугенхаймы тоже начинали свой путь «коробейниками», мелкими торговцами, разносившими свой товар от дома к дому, от деревни к деревне, от городка к городку. Строго говоря, Гугенхаймов следовало бы назвать «швейцарскими евреями», ибо род ведет свое начало из городка Ленау в кантоне Аарагау, в немецкой части Швейцарии. Первым представителем семейства Гугенхайм, прибывшим в Америку в 1848 году, был Симон — мелкий ремесленник, вдовец, обремененный пятью детьми, вместе со своей второй женой, Рахилью Майер, имевшей семерых детей. Симон поселился в Филадельфии, и старший сын его Мейер — к тому времени 20-летний молодой человек — отправился в путь со своими товарами. Как пишет Стивен Бирмингэм, дальнейшая история семьи Гугенхайм представляет собою «цепь непрерывных финансовых успехов и восхождения на вершину социальной лестницы, прерываемых грандиозными скандалами». Эта семья, прославившаяся своим умением вести дела и «делать деньги», действительно, была отмечена каким-

то роком несчастий и непокоя. Ее потрясали таинственные и подозрительные смерти, необъяснимые самоубийства, не делающие чести любовные связи, сомнительные браки. Так, сын Мейера Гугенхайма Роберт был женат четыре раза. Ради одной из своих жен он даже перешел в католичество («Я рад, — заметил по этому поводу его брат Дэн, — он был очень плохим евреем. Может быть, он будет хорошим католиком»). Но и католиком Роберт пробыл недолго, предпочтя снова стать «плохим евреем». Одно время он был послом США в Португалии, но был выслан оттуда за то, что «на важном приеме уронил чайную ложку на платье дамы и стал шарить по ее платью в поисках этой ложки». Умер он при странных обстоятельствах, после посещения одного из «домов» в Джорджтауне, в Вашингтоне, после чего выяснилось, что он не доплатил налогов на 170 тысяч долларов. Зато смерть другого Гугенхайма вошла в анналы истории. Он погиб на «Титанике». На борт этого лайнера Бенджамин поднялся вместе с прелестной блондинкой, которую он отрекомендовал как «миссис Бенджамин Гугенхайм». Однако кое-кто из пассажиров узнал в блондике известную кафе-шантанную певичку. Когда произошла катастрофа, блондинка, в числе других женщин, отплыла на спасательной лодке. А Бенджамин отказался надеть предложенный ему спасательный пояс: он удалился в свою каюту, надел вечерний фрак, налил себе бокал вина, закурил сигару и «встретил смерть, как положено дженльмену».

Раз уж речь зашла о «Титанике», не могу не рассказать о том, как погибли брат моего дедушки Исидор Страус (который, кстати, был одним из создателей магазина «Мэйсис») и его жена Ида. В ту трагическую ночь Ида отказалась сесть в спасательную лодку без мужа, предпочтя разлуке страшную смерть. В Нью-Йорке, в районе 106 улицы и Бродвея, есть памятник «вечной любви Иды и Исидора Страус».

Как пишет Стивен Бирмингэм, «ашкеназим», то есть немецкие евреи, жили в Америке еще в XVI веке. Однако массовый выезд из Германии «талантливых, умных, часто прекрасно образованных евреев» приходится на середину прошлого века. Но почему вообще немецкие евреи покидали «прекрасную Германию»? Ведь по мнению, глубоко укоренившемуся в России, например, всегда считалось, что до Гитлера в Германии у евреев была «райская жизнь, что евреев в Германии любили». Отнюдь нет, утверждает Стивен Бирмингэм. Евреи в Германии подвергались преследованиям и ограничениям в трех сферах жизни — политической, экономической и социальной. В Германии прошлого века евреи были обречены становиться только мелкими торговцами и мелкими ремесленниками, ибо весь свой бизнес они должны были, в случае чего, «унести на себе». В городах им разрешалось жить только в еврейских кварталах и владеть только той землей, которая была под их домом. В Баварии, где закон по отношению к евреям был особенно жестоким, существовало ограничение на заключение браков, так как количество еврейских семей не должно было расти. Евреи облагались к тому же унижительным «еврейским налогом» всякий раз, когда они покидали свои кварталы. По закону евреи не имели права служить в армии, но они должны были платить налог именно за то, что не служили в армии. Немецкий еврей никогда не мог быть уверенным в завтрашнем дне. Над ним постоянно висела угроза внезапной высылки с насиженного места. Все это, по словам Бирмингэма, «вызвало миграцию евреев с востока на запад. В то время, как немецкие евреи в начале прошлого века двигались, в поисках свободы и обеспечения будущего для себя и своих детей, на запад — в Англию, Голландию и Францию, евреи из царской России и Польши приезжали в Германию. Некоторые оседали здесь, а часть продолжала путь дальше за запад. В конце-концов

этот путь евреев на запад пересек океан и достиг Америки».

Интересно, что уже прочно обосновавшиеся в Соединенных Штатах сефарды очень враждебно встретили своих единоверцев из Германии (как всего через несколько десятков лет немецкие евреи обольют презрением евреев эмигрантов из России). Сефарды заявляли, что между ними и ашкеназим нет ничего общего. В их глазах выходцы из Германии были «вульгарны, малообразованны и, главное, вовсе не евреи». В самом деле, в то время, как для сефардов их древний иудаизм, их «особость» были предметом гордости, немецкие евреи, оставаясь евреями, больше всего хотели забыть о своем еврействе, чему очень способствовала их реформатская синагога. Как пишет Стивен Бирмингэм, «небольшая сефардская община уже хотя бы из чувства самосохранения не могла слиться с мощным потоком еврейской эмиграции из Германии. Играл тут роль и их комплекс «горделивости идалго», и то, что они уже считали себя «настоящими американцами», а немецкие евреи были для них «иностранцами». Но все же мосты налаживались, некоторые семьи сефардов и ашкеназим, благодаря брачным союзам, становились родственниками. (Так же, как годы спустя, постепенно, вливались в среду германских евреев их русские единоверцы).

И в заключение нельзя не отметить, что со страниц всех трех книг Стивена Бирмингэма — об испанских, немецких и русских евреях в США — о которых я постаралась рассказать в этих небольших статьях, встают не только образы самих евреев, но и образ прекрасной страны, куда они прибыли. Все время ощущается великий дух свободы, благодаря которому так ярко, многообразно смогла раскрыться удивительная талантливость еврейского народа во всех областях американской жизни — в экономике, в культуре, в науке и политике.

Л. Кафанова

ПО ЧУЖИМ СТРАНИЦАМ

ЗАГАДОЧНАЯ ДАТА

В августе, как известно, нет новостей, и «Нью-Йорк таймс» пришлось вынести на первую полосу эпохальный репортаж о том, как поживает 12 месяцев спустя группа рабочих, в прошлом году выигравших по лотерее несколько миллионов долларов (год спустя, кому интересно, большинство из них продолжают ходить на ту же фабрику вместо того, чтобы протранжирить легко заработанные денежки на модную разновидность кокаина, которую повсюду популяризирует пресса, и на ху досочных туземных женщин). Слава Богу, в конце месяца положение спасло ФБР, арестовавшее на платформе метро в Квинсе советского сотрудника секретариата ООН Геннадия Захарова, купавшего у какого-то образованного гайанца за тысячу долларов секретные документы о двигателях для истребителей: газетам стало три дня о чем писать.

В сентябре дела у них вообще пошли замечательно: утонул советский теплоход «Адмирал Нахимов», в Лос-Анджелесе столкнулись над жилым районом два самолета, США впервые после «Чэлленджера» сумели запустить в космос ракету без того, чтобы она взорвалась, а КГБ взяло в отместку за своего Захарова нашего Данилова, на которого то-

чило зубы уже несколько лет, поскольку все русские считаются советской собственностью вне зависимости от места и времени своего рождения (многие не знают об этом обстоятельстве, но когда-нибудь им о нем напомнят, если история будет развиваться в ту сторону, в какую она благополучно марширует уже почти 70 лет).

Ежу понятно, что Данилова повязали для обмена на Захарова, но кремленологи — не ежи, и вот в американских газетах появились теории о том, что окопавшиеся на кремлевских вершинах зубры этим арестом хотели поставить Горбачева в неловкое положение и сорвать вторую встречу в верхах, которую Вашингтон вот уже несколько месяцев выпрашивает у Москвы и на которую она, кстати, никакого согласия не дала (точно так же президент Рейган предложил Советскому Союзу зерно по льготной цене, сильно повздорнув из-за этого с Австралией и Канадой, а СССР взял и не купил; тогда Рейган дал еще большую скидку, но к моменту написания этих строк СССР не клюнул и на эту приманку. Не сумев разбомбить империю зла, Рейган, очевидно, решил задушить ее в объятиях). Но речь здесь не об аресте Данилова, который вряд ли исправится в тюрьме, а о Захарове, то есть о дате его задержания в Квинсе. Оказалось, что дат этих

несколько, так что я лично сейчас запутался совсем и даже не уверен больше, что арест этот имел место. Тогда получается, что Данилова забрали вообще зря.

Открываем газету «Нью-Йорк сити трибюн» за 2 сентября и видим, что Захарова взяли 23 августа (в ней же говорится, что дед Данилова был «начальником разведки царской армии», хотя сам Данилов сказал нашему общему знакомому, что дедушка был «генерал-квартирмейстером»). Ладно, двадцать третьего, так двадцать третьего. На следующий день видим в газете «Уолл-стрит джорнэл», что арест был произведен 22 августа. Хорошо, двадцать второго, так двадцать второго. Но «Нью-Йорк пост» пишет 4 сентября, что нет, все же 23 августа. Но «Вашингтон пост» в тот же день указывает, что Захарова скрутили 22 августа. Любопытно, что в тот же день в той же «Вашингтон пост», но в другой статье сказано, что «23 августа».

Копаемся в вырезках и обнаруживаем, что в случае «Вашингтон пост» это раздвоение личности имеет хроническую форму: в ее номере за 2 сентября слева на стр. А16 говорится, что Захарова задержали 23 августа, а справа — что 22 августа. Газета «Ньюсдей» в тот же день пишет, что 23 августа, а «Нью-Йорк таймс» — 22 августа. Впрочем, 4 сентября «Нью-Йорк таймс» пересказывает на день и сообщает, что речь-таки идет о 23 августа.

Но обскакала всех «Дейли ньюс»: 4 сентября она утверждала, что Захарова забрали 24 августа! Учитывая, что это событие произошло всего за неделю до того, как газеты начали путаться в его дате, данный разнобой кажется мне весьма подозрительным. Но не надо думать, что на том он и кончился.

28 августа «Вашингтон пост» сообщила, что предварительное слушание по делу Захарова назначено на 9 сентября. 4 сентября аналогичную дату назвала «Нью-Йорк таймс», однако «Уолл-стрит Джорнэл» за день до этого писала, что речь идет о 10 сентября. Аме-

риканские газеты явно кого-то пытаются запутать, решил я, поскольку трудно предположить, чтобы оснащенные компьютерами главные органы печати США случайно допустили такой бьющий в глаза разбой. Но цель этой уловки мне пока неясна.

Были, конечно, и настоящие ошибки. «Нью-Йорк сити трибюн», например, сначала сообщила, что Данилова посадили в какую-то «военную тюрьму» на востоке Москвы, хотя другие газеты тут же правильно указали, что он доставлен в Лефортово, которое, разумеется, никакая не военная тюрьма: я знаю это точно, поскольку как-то в ней работал, и среди сотрудников КГБ она называется просто «Филлал», от площади Дзержинского к ней ходит микроавтобус-челнок, некоторым хотелось бы, чтобы его постигла та же участь, что «Челленджера».

4 сентября «Уолл-стрит джорнэл» сказал не «Лефортово», а «Лефортова», но это уже мелочи. В той же статье эта газета сообщила, что арестованный неизвестно какого числа Захаров заплатил «тысячу долларов военному субподрядчику», хотя как мы видели выше, речь шла об образованном гайанце (он работал в фирме, которая имеет военные подряды, и «Уолл-стрит джорнэл» отсюда перепутал).

Потоки лжи, обрушившиеся на нас в связи с этим делом, вызывают у меня глубокое возмущение.

Вообще, с годами разучиваешься верить газетам, не знаю, заметил ли это читатель. «Нью-Йорк тайс» на днях в очередной раз сообщила, что советские эмигранты прозвали Брайтон-Бич «маленькой Одессой», что чистой воды бред: так прозвали этот райский уголок здешние газеты. Точно так же в СССР говорят, что уголь зовется в народе «черным золотом», хотя кто же в народе такое скажет? Что же до «Нью-Йорк таймс», то она написала дальше, что эмигранты окрестили упомянутый райский уголок «маленькой Одессой» по аналогии с одноименным «крымским курортом». А те-

леграфное агентство ЮПИ 3 сентября передало репортаж о том, что привлечен к суду за взяточничество губернатор острова Гуам некий Рикардо Бордалло, кто же его выбрал с такой фамилией на хлебную должность? Вместе с ним взяли еще несколько человек, в том числе его помощницу Роуз Рамсей. Про нее ЮПИ пишет: «Она поступила в штат к Бордалло после того, как они с мужем, сенатором штата Юджином Рамсеем, умерли два года назад». Не Бордалло, а Чичиков, господа.

СВЯТОЕ ИМЯ

Поговорим теперь о приятном. В киевской «Рабочей газете» за 5 сентября прошлого года я с возбуждением прочел интервью с заместителем начальника главного управления Госстраха УССР И. П. Козловским! Учитывая мою бывшую работу в Лефортове, тот факт, что он служит в Госстрахе, нельзя считать случайным.

А вот еще одна моя (далекая?) родственница — Кэти Козловская, про которую трогательно писала 7 августа выходящая в Джерсисити газета с длинным названием

«Джерси джорнал энд Джерси обсервер». Кэти вызвала к себе внимание большой американской прессы тем, что была арестована за зверское избиение своей двухлетней дочери, которая при смерти была доставлена вертолетом аж в Филадельфийскую детскую больницу, поскольку в Нью-Джерси, как и следовало ожидать, ее спасти не надеялись. Как известно, единственное, что делается в Нью-Джерси как у людей — это «Новый американец».

Любопытно, что моя Кэти являлась активисткой организации «Коалиция несправедливо обвиненных», которая борется против произвола властей этого штата, слишком бесцеремнно, по ее мнению, вмешивающихся в семейную жизнь граждан, когда эти граждане подозреваются в дурном обращении со своими детьми. Арест Козловской поставил «Коалицию» в неловкое положение.

Интересно также, что статью про Кэти написала Энн Спина.

В. Козловский

«Стрелец» принимает объявления от издательств, книжных магазинов, музеев, галерей и другую рекламу, связанную с литературой и искусством.

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Один из наиболее известных современных русских художников рассказывает в этой книге о своей трудной и сложной жизни, на фоне которой раскрывается и жизнь советской России 30-х — 70-х годов. Конечно, много пишет О.Рабин и о своем творчестве, о борьбе художников-нонконформистов за свободу самовыражения, о столкновениях живописцев с государственной машиной и ее карательными органами — КГБ и милицией, о том, как его изгоняли из СССР. В книге более двадцати иллюстраций, 178 стр. Цена — \$12.50. Заказы направлять по адресу: C.A.S.E./Third Wave Publishing, 80 Grand St., Jersey City, NJ 07302



Daily Photo by SCOTT LITUCHY

LSA freshman Keith Hope, LSA sophomore Marc Berman, LSA freshman Laura Gibal, and LSA freshman Debbie Schlussel (left to right) build a prison on the Diag yesterday to protest the plight of Soviet Jews.

Cell commemorates Soviet Jews

By EDWARD KLEINE

A third structure was erected on the Diag yesterday as members of Tagar, a campus Jewish action group, built a mock prison to call attention to the plight of Soviet Jews.

A dummy symbolizing a Jewish "refusenik" — a vocal opponent of Soviet policies who asks to emigrate — was suspended inside, and a sign reading "Soviet Union let my people go" was tacked to the front.

The cell represents a Soviet gulag in which Jewish prisoners of conscience are jailed. Members of Tagar, Hebrew for "the spirit of the challenge", hope the new structure will increase student awareness of

the problems of Soviet Jewry.

The Jews on campus know Jews are oppressed, but do little about it, according to Tagar member Joel Lessing, an LSA freshman. "The non-Jews don't realize there is a problem," he added.

There are currently 400,000 Jews trying to leave the Soviet Union, according to LSA freshman Keith Hope, who helped organize the construction.

"Fantastic scientists have been made street cleaners," Hope said, "Jews can go to jail for 12-15 years for teaching Hebrew, the only language in the Soviet Union that is illegal... The Soviet Union is on the same level as South Africa."

Tagar members plan to spend

tonight and tomorrow night in the prison, unless the temperature drops below freezing, as it did last night. Braving the cold and dark on the Diag doesn't seem to faze them. "I feel sleeping out is minor compared to what our brethren in the Soviet Union go through daily," Lessing said.

Hope said Tagar members will also wear T-shirts made to look like prison uniforms, with the names of refuseniks on the back. They will also paint the name of one refusenik on each of the 36 bars of the prison, and hand out flyers to people who pass by the prison. The prison will remain up for two weeks.

STATEMENTS BY SOVIET OFFICIALS
ON EMIGRATION FROM THE USSR

3 FEB. 85 - NEW YORK TIMES - V.S. ALKHIMOV

THE NEW YORK TIMES REPORTED THAT THE THEN CHAIRMAN OF THE SOVIET STATE BANK, VLADIMIR S. ALKHIMOV, TOLD U.S. UNDER-SECRETARY FOR INTERNATIONAL TRADE, LIONEL OLMER, DURING TALKS ON SOVIET-AMERICAN TRADE, THAT

THE SOVIET UNION WOULD BE READY TO RESUME JEWISH EMIGRATION AT THE LEVEL OF UP TO 50,000 PEOPLE PER YEAR, ON CONDITION THAT TRADE RELATIONS BETWEEN THE TWO SUPER-POWERS IMPROVED SIGNIFICANTLY.

WHEN ASKED ABOUT HIS STATEMENT LATER BY JOURNALISTS, ALKHIMOV DENIED IT, CLAIMING THAT HE HAD BEEN MISQUOTED AND QUOTED OUT OF CONTEXT. (IN JAN. 1986 ALKHIMOV WAS REMOVED FROM HIS POST.)

1 OCT. 85 - FRENCH TV (FR-1) - M.S. GORBACHEV

IN REPLY TO QUESTIONS FROM A FRENCH TV (FR-1) CORRESPONDENT ABOUT HUMAN RIGHTS AND THE FREEDOM OF JEWISH EMIGRATION, GENERAL SECRETARY MIKHAIL GORBACHEV STATED:

"YOU SPEAK OF THE JEWISH ISSUE. IF ANYWHERE ELSE, IN ANY COUNTRY, JEWS ENJOYED SUCH POLITICAL RIGHTS AS IN OUR COUNTRY, I WOULD BE VERY GLAD TO HEAR ABOUT IT. IT IS NOT TO BE FOUND ANYWHERE.

"WHEN THE MATTER OF UNITED FAMILIES ARISES, WE GO ALONG WITH IT. WE GO ALONG WITH IT AND SOLVE THE MATTER. WHEN DO WE NOT SOLVE IT? WHEN THERE IS A PROBLEM CONCERNING STATE SECRETS. THEN WE ALLOW THIS PROCESS TO SETTLE, SO TO SPEAK, AND THOSE IN OUR COUNTRY WHO ARE UNABLE TO GET A PERMIT TO LEAVE FOR 5-10 YEARS, BUT WHERE THERE REALLY IS SUCH NECESSITY IN ORDER TO REUNITE, EVENTUALLY THEY GET IT AND LEAVE...."

11 FEB. 86 - LEBANESE NEWSPAPER SAFIR - L. ZAMYATIN

IN THE COURSE OF AN INTERVIEW WITH THE LEBANESE NEWSPAPER SAFIR, LEONID ZAMYATIN, THEN HEAD OF THE INFORMATION SECTION OF THE CENTRAL COMMITTEE OF THE CPSU SAID:

"AS FAR AS JEWISH EMIGRATION FROM THE USSR IS CONCERNED, IT CAN BE STATED THAT EMIGRATION OF SOVIET CITIZENS, WHETHER THEY ARE JEWS OR NOT, IS REGULATED BY SOVIET LAW AND AN INTERNATIONAL AGREEMENT ADOPTED IN 1966 UNDER THE AUSPICES OF THE UN. THE SAME APPLIES TO ALL OTHER COUNTRIES AND EMIGRATION IS SUBJECT TO RESTRICTIONS CONCERNING CERTAIN CATEGORIES OF CITIZENS WHICH HAVE NOTHING TO DO WITH THE RELIGIOUS ADHERENCE OF APPLICANTS FOR EMIGRATION. THUS, THE FOLLOWING PERSONS CANNOT BE ALLOWED TO EMIGRATE:

- "A) THOSE WHO COMPLETED THEIR ARMY SERVICE A SHORT TIME AGO;
- B) THOSE WHOSE DEPARTURE WILL HARM THE INTERESTS OF OTHER CITIZENS OR THEIR OWN FAMILIES;
- C) THOSE IN POSSESSION OF STATE SECRETS;
- D) THOSE CHARGED WITH A CRIMINAL OFFENCE.

"LATELY THERE HAS BEEN A DECREASE IN THE NUMBER OF APPLICATIONS FOR EMIGRATION AND THE NUMBER OF PROSPECTIVE EMIGRANTS DECREASED. IN THE YEARS 1984-85, THE NUMBER OF SOVIET JEWS WHO LEFT THE COUNTRY WAS ABOUT 800 PER YEAR. THE STORMY CAMPAIGN LAUNCHED IN CONNECTION WITH THE UPROOTING OF SOVIET JEWRY IS BASED ON BLATANT LIES AND CONSTITUTES AN ATTEMPT TO SLANDER SOVIET CITIZENS OF JEWISH ORIGIN. THE SOVIET UNION IS THE HOMELAND OF SOVIET JEWS AND THEY HAVE NO INTENTION OF LEAVING IT."

26 FEB. 86 - 27TH CONGRESS OF CPSU - M.S. GORBACHEV

SECTION 4 OF GORBACHEV'S STATEMENT TO THE 27TH
CONGRESS OF THE CPSU:

"A SOLUTION IS TO BE FOUND, IN A
POSITIVE AND HUMANITARIAN MANNER, FOR THE
QUESTION OF REUNIFICATION OF FAMILIES,
CONCLUSION OF MARRIAGES, DEVELOPMENT OF
CONTACTS BETWEEN PEOPLE AND BETWEEN
ORGANIZATIONS."

4 APRIL 86 - U.S. VISIT - V. ZHURKIN

DR. VITALY ZHURKIN, DEPUTY DIRECTOR OF THE UNITED
STATES OF AMERICA AND CANADA INSTITUTE IN MOSCOW, STATED
DURING A VISIT OF AN INSTITUTE DELEGATION TO THE U.S.:

"THERE WILL BE NO RETURN TO MASS
EMIGRATION, BUT THE CONSIDERATION OF
INDIVIDUAL CASES WILL CONTINUE AND THIS WILL
BE DONE IN THE FRAMEWORK OF RE-UNIFICATION OF
FAMILIES."

31 JULY 86 - 11TH ANNIVERSARY OF HELSINKI - Y. SILIN

IN THE FRAMEWORK OF THE DECLARATION ON THE
ESTABLISHMENT OF A "SOVIET COMMISSION ON HUMAN RIGHTS AND
HUMANITARIAN PROBLEMS" AND ON THE OCCASION OF MARKING THE
11TH ANNIVERSARY OF THE RATIFICATION OF THE HELSINKI
ACCORDS, THE DEPUTY CHAIRMAN OF THE SOVIET COMMITTEE ON
COOPERATION AND SECURITY IN EUROPE, YEVGENY SILIN, STATED
THAT:

"WE RECOGNIZE THAT A CERTAIN NUMBER OF
JEWISH AND OTHER FAMILIES WERE DIVIDED FOR
HISTORIC REASONS SUCH AS WORLD WAR II. THERE
WERE PERIODS OF INTENSIVE REUNIFICATION.

"NOW THIS PROBLEM HAS BEEN SLOWED DOWN
BECAUSE A CONSIDERABLE NUMBER OF FAMILIES
WERE REUNITED. ALSO, DUE TO PROBLEMS SUCH AS
THE MIDDLE EAST SITUATION WE SEE NO REASON TO
MAINTAIN ARTIFICIALLY THE HIGH EMIGRATION
LEVELS OF THE 1970S."

3 NOV. 86 - VIENNA PRESS CONFERENCE - V. LOMEIKO

VLADIMIR LOMEIKO, THE HEAD OF THE SOVIET DELEGATION TO THE VIENNA CSCE MEETING, STATED DURING A PRESS CONFERENCE THAT

THE MANNER OF HANDLING REQUESTS TO EMIGRATE WOULD BE CHANGED ON 1 JAN. 87. THE EXAMINATION OF SUCH REQUESTS WOULD TAKE ONLY ONE MONTH, AND IN SPECIAL CASES, SUCH AS ILLNESS, THE EXAMINATION WOULD TAKE ONLY A FEW DAYS.

17 JAN. 87 - NEW YORK TIMES - Y. KASHLEV

ACCORDING TO THE NEW YORK TIMES, YURY KASHLEV, HEAD OF THE FOREIGN MINISTRY BUREAU FOR HUMANITARIAN AND CULTURAL AFFAIRS AND HEAD OF THE SOVIET DELEGATION TO THE VIENNA CSCE CONFERENCE, STATED THAT

POLITICAL CASES WERE BEING REEXAMINED, IN ORDER TO REDUCE THE TENSION WHICH HAD BEEN CREATED BETWEEN VARIOUS COUNTRIES. THERE WERE 200 PERSONS WHO HAD BEEN CONVICTED FOR "ANTI-SOVIET" ACTIVITY. THE RELEASE OF DISSIDENTS WAS EXPECTED IN CONNECTION WITH THE HUMAN RIGHTS CONFERENCE TO BE HELD IN MOSCOW.

26 JAN. 87 - CSCE VIENNA - SOVIET DELEGATES

REPRESENTATIVES OF THE SOVIET DELEGATION AT THE VIENNA CSCE MEETING MET SCIENTISTS WORKING FOR THE SOVIET JEWRY CAMPAIGN AND TOLD THEM THAT

THE USSR HAD NEVER PROMISED EMIGRATION AND HAD NEVER USED SUCH A TERM. THE USSR HAD PROMISED TO ALLOW FAMILY REUNIFICATION, VISITS TO RELATIVES ABROAD, AND TRIPS TO FUNERALS.

27 JAN. 87 - CSCE VIENNA - Y. KASHLEV

YURY KASHLEV STATED IN HIS OPENING SPEECH TO THE VIENNA CSCE MEETING:

"TODAY DEMANDS ARE AGAIN BEING HEARD TO ALLOW FREE EMIGRATION - SOMETHING WHICH DOES NOT EXIST IN THE HELSINKI ACCORDS."

30 JAN. 87 - VIENNA PRESS CONFERENCE - SOVIET OFFICIALS

BORIS KRAVTSOV (SOVIET MINISTER OF JUSTICE), ANATOLY KOVALEV (SOVIET DEPUTY FOREIGN MINISTER), EVGENY PRIMAKOV (MEMBER OF THE SOVIET ACADEMY OF SCIENCES), NATALIA GALRAT (MEMBER OF THE SUPREME SOVIET), AND YURY KASHLEV HELD A PRESS CONFERENCE IN VIENNA. IT WAS STATED THERE THAT

AS A RESULT OF THE NEW SOVIET REGULATIONS ON EMIGRATION, THE NUMBER OF DEPARTEES WOULD GROW, BUT THE CHANGE HAD NOT YET BEEN FELT BECAUSE OF A NUMBER OF PROBLEMS THAT HAD TO BE SOLVED: PROPERTY, DOCUMENTS, ETC. KASHLEV CONFIRMED THAT A NUMBER OF PRISONERS HAD BEEN RELEASED RECENTLY AND ASSERTED THAT THERE WOULD BE MANY MORE.

30 JAN. 87 - AP REPORT - S.ZIVS

AN ASSOCIATED PRESS REPORT QUOTED SAMUIL ZIVS, FIRST DEPUTY CHAIRMAN OF THE ANTI-ZIONIST COMMITTEE OF THE SOVIET PUBLIC, APPEARING ON THE "PHIL DONAHUE SHOW" ON THURSDAY, 29 JAN. 87.

ZIVS SAID THAT 500 JEWS HAD BEEN GIVEN PERMISSION TO LEAVE THIS MONTH AND THAT AS MANY AS 10,000 OTHERS WERE ELIGIBLE FOR RECONSIDERATION.

"THAT'S ONLY THE BEGINNING," HE SAID OF THE REVIEW.

ZIVS SAID THAT THE CASES ELIGIBLE FOR REVIEW INVOLVED PEOPLE WHO HAD APPLIED TO LEAVE BUT WHO WOULD NOT QUALIFY FOR EMIGRATION UNDER THE NEW REGULATIONS THAT TOOK EFFECT IN JANUARY.

"I THINK THAT ALL OF THOSE WHO APPLIED CAN ONCE AGAIN RE-APPLY AND THAT THEIR APPLICATIONS WILL BE RECONSIDERED EVEN IF THEY DON'T FALL WITHIN THE NARROWER CRITERIA OF THE NEW LAWS.

"THE PROCESS HAS ALREADY STARTED AND IT IS GOING TO CONTINUE. ALL THOSE WHO DO NOT HAVE ANY LIMITATIONS OR RESTRICTIONS FROM THE PAST IN ANY CLASSIFIED WORK ARE GOING TO BE ABLE TO LEAVE."

(SOVIET STATEMENTS)

31 JAN. 87 - CSCE VIENNA - Y. KASHLEV

YURY KASHLEV, HEAD OF THE FOREIGN MINISTRY BUREAU FOR HUMANITARIAN AND CULTURAL AFFAIRS AND HEAD OF THE SOVIET DELEGATION TO THE VIENNA CSCE CONFERENCE, TOLD REPORTERS:

" I EXPECT A SHARP INCREASE IN EXIT VISAS IN THE NEAR FUTURE, ON A TEMPORARY AND PERMANENT BASIS. I WOULD EXPECT SOME 5,000 FAMILY REUNIFICATIONS TO TAKE PLACE IN THE NEXT FEW MONTHS."

1 FEB. 87 - AUSTRIAN NEWS AGENCY - E. PRIMAKOV

ACCORDING TO THE AUSTRIAN NEWS AGENCY, EVGENY PRIMAKOV STATED THAT

VARIOUS ASPECTS HAD TO BE CONSIDERED REGARDING THE QUESTION OF DIRECT FLIGHTS TO ISRAEL. HE NOTED THAT ONLY 15% OF THOSE WHO LEFT THE USSR WENT TO ISRAEL AND THE REST REMAINED IN THE WEST. SO IF THE SOVIET UNION INSTITUTED DIRECT FLIGHTS TO ISRAEL, A STATE FROM WHICH DEPARTURE WAS PROBLEMATIC, THEN NEW CRITICISMS WOULD BE RAISED AGAINST THE SOVIET UNION.

3 FEB. 87 - LONDON VISIT - V. ZAGLADIN

VADIM ZAGLADIN, DEPUTY CHAIRMAN OF THE INTERNATIONAL DEPARTMENT OF THE CPSU CENTRAL COMMITTEE, STATED DURING A VISIT IN LONDON THAT

IF PRISONERS IN THE USSR REQUESTED PARDON, THEN THEIR CASES WOULD BE REEXAMINED IN A FAVORABLE MANNER.

11 FEB. 87 - MOSCOW - FOREIGN MINISTRY OFFICIALS

OFFICIALS OF THE NEW SOVIET HUMAN RIGHTS OFFICE IN THE FOREIGN MINISTRY - YURY M. KOLOSOV (HEAD OF THE HUMAN RIGHTS SECTION) AND ANATOLY V. RESHETOV (HEAD OF THE HUMANITARIAN AND CULTURAL SECTION) - EXPRESSED THE FOLLOWING VIEWS IN A CONVERSATION WITH OFFICIALS OF THE U.S. EMBASSY IN MOSCOW:

THE SOVIETS FEAR THAT IF THEIR BORDERS WERE OPENED TO EMIGRATION THERE WOULD BE A BRAIN-DRAIN AND FOREIGN CULTURAL INFLUENCES WOULD ENTER THE USSR. BOTH REFUSENIKS AND DISSIDENTS IN FACT ASPIRE TO IMPROVE THEIR

(SOVIET STATEMENTS)

STANDARD OF LIVING, AND NATIONAL ASPIRATIONS ARE NOT THEIR REAL REASON FOR WANTING TO LEAVE. REGARDING GORBACHEV'S STATEMENT ON A FIVE YEAR WAITING PERIOD FOR PERSONS WITH STATE SECRETS - THE SECURITY CLASSIFICATION COULD REMAIN IN EFFECT "INDEFINITELY" IN CERTAIN CASES.

12 FEB. 87 - VECHERNIAIA MOSKVA - OVIR

THE MOSCOW NEWSPAPER VECHERNIAIA MOSKVA PUBLISHED AN ANNOUNCEMENT BY OVIR THAT IN REGARDS TO REFUSALS OF EXIT VISAS,

"ALL SUCH APPLICATIONS ARE CAREFULLY CONSIDERED AND ARE SATISFIED IN ACCORDANCE WITH A FIXED PROCEDURE.

"CITIZENS WHO, ACCORDING TO THE AUTHORITIES, HAVE BECOME FAMILIAR WITH STATE OR MILITARY SECRETS AT ENTERPRISES AND INSTITUTIONS WHERE THEY HAVE WORKED, ARE NOT ALLOWED TO LEAVE THE COUNTRY, FOR REASONS OF STATE SECURITY. AMONG SUCH PERSONS ARE, IN PARTICULAR: YU.I.KHASIN, A.YA.LERNER, YU.M.KOSCHAROVSKY, V.N.SOIFER, L.I.SUD, YA.G. RAKHLENKO, N.B.KHASINA, AND V.S.SLEPAK."

12 FEB. 87 - BBC RADIO - G.GERASIMOV

GENNADY GERASIMOV, SOVIET FOREIGN MINISTRY SPOKESMAN, STATED IN A BBC RADIO INTERVIEW:

MOST JEWS IN THE USSR SEE THE SOVIET UNION AS THEIR HOMELAND; THE REST HAVE THE RIGHT TO LEAVE. THE MAIN REASON FOR REFUSALS IS THAT THE PERSONS HAVE KNOWLEDGE OF STATE SECRETS. A SPECIAL COMMISSION WAS INVESTIGATING ANEW THE CRIMINAL LAW OF THE USSR, INCLUDING THE PROVISIONS REGARDING ANTI-SOVIET PROPAGANDA AND FREEDOM OF RELIGION, ALTHOUGH NO ONE WAS EVER PUNISHED IN THE USSR FOR HIS RELIGIOUS VIEWS.

19 FEB. 87 - MOSCOW PRESS BRIEFING - G. GERASIMOV

DURING A REGULAR BRIEFING OF FOREIGN CORRESPONDENTS, GENNADY GERASIMOV, HEAD OF THE INFORMATION SECTION OF THE CENTRAL COMMITTEE OF THE CPSU, IS REPORTED TO HAVE SAID THAT

THERE WERE CATEGORIES OF SECRECY WHICH COULD NOT BE LIMITED, AND WERE THEREFORE INDEFINITE. REMINDED THAT MR. GORBACHEV IN AN INTERVIEW WITH THE FRENCH COMMUNIST NEWSPAPER L'HUMANITE IN 1985 HAD STATED CATEGORICALLY THAT SECURITY CLASSIFICATION WAS GENERALLY FIVE YEARS, AND THAT THE VERY UPPER LIMIT WAS TEN YEARS, MR. GERASIMOV REPLIED:

"THAT WAS A MISTAKE.

"IT IS POINTLESS TO DISCUSS SECRECY AS AN ABSTRACT PRINCIPLE; SOME WORK HAS GREATER SECURITY, SOME LESS.

"THERE ARE INSTITUTIONS IN OUR COUNTRY WHERE EVEN THIRTY YEARS SECURITY CLASSIFICATION COULD BE SAID TO BE INADEQUATE."

PEOPLE WHO WORKED IN SUCH PLACES IN RESPONSIBLE JOBS WILL NEVER BE ALLOWED OUT, HE SAID, AND TO ILLUSTRATE HIS VIEW HE GAVE PROFESSOR NAUM MEIMAN OF MOSCOW AS AN EXAMPLE.

24 FEB. 87 - PARIS JEWISH RADIO - A. KOVALSKY

ALEKSEI KOVALSKY, POLITICAL SECRETARY AT THE SOVIET EMBASSY IN PARIS, WAS INTERVIEWED BY AVIVA KOUTCHINSKY ON THE JEWISH RADIO STATION AND STATED THE FOLLOWING:

A PROFOUND PROCESS OF LIBERALIZATION WAS NOW TAKING PLACE IN THE USSR, AND IT WOULD QUICKLY BRING POSITIVE RESULTS IN THE MATTER OF SOVIET JEWRY. THE PROBLEM OF THE "REFUSENIKS" (KOVALSKY ADMITTED TO THERE BEING 12 OF THEM) WILL BE QUICKLY RESOLVED. THE FIRST TO RECEIVE EXIT PERMITS WILL BE THOSE HAVING RELATIVES IN ISRAEL, LIKE IDA NUDEL AND YULY EDELSHTEIN.

(SOVIET STATEMENTS)

FEB. 87 - S. ZIVS TO A BRITISH HISTORIAN

SAMUIL ZIVS TOLD HISTORIAN AND AUTHOR MARTIN GILBERT THAT

THE LISTS OF PRISONERS AND REFUSENIKS WILL SOON GROW SHORTER AND SHORTER.

END OF FEB. 87 - CSCE VIENNA - YEVSTAFIEV

IN A MEETING WITH RABBI ABRAHAM COOPER AND RABBI MARVIN HIER OF THE LOS ANGELES WIESENTHAL CENTER, YEVSTAFIEV, A MEMBER OF THE SOVIET DELEGATION TO THE VIENNA CSCE MEETING, STATED:

"WE ARE TALKING ABOUT A PROLONGED PROCESS. THE NUMBER OF 500 PERSONS A MONTH, WHICH HAS BEEN MENTIONED ON VARIOUS OCCASIONS, IS CORRECT, AND THIS WILL SOON BE PROVED."

20 MAR. 87 - NEW YORK TIMES - S. IVANKO

SERGEI IVANENKO, A MEMBER OF THE BOARD OF THE STATE-RUN FEATURES SYNDICATE "NOVOSTI," SAID IN AN INTERVIEW WITH CABLE NEWS NETWORK IN WASHINGTON:

"ALL THOSE WITH LEGITIMATE RIGHTS TO GO WILL GO OUT."

"I THINK THAT BY THE END OF THIS YEAR APPROXIMATELY 10,000 TO 12,000 PEOPLE, JEWS, WILL GO OUT TO ISRAEL."

BE ADDED THAT ABOUT 10,000 APPLICATIONS TO EMIGRATE WERE "NOW ON THE DESKS OF THE SOVIET AUTHORITIES."

27 MAR. 87 - PRESS CONFERENCE - A. LUKYANOV

ANATOLY LUKYANOV, MEMBER OF THE SECRETARIAT OF THE CPSU CENTRAL COMMITTEE, HELD A PRESS CONFERENCE DURING A VISIT TO DENMARK. HE WAS ASKED ABOUT THE POSSIBLE RENEWAL OF DIPLOMATIC RELATIONS WITH ISRAEL AND THE CONNECTION OF THIS STEP WITH STEPPED UP SOVIET JEWISH EMIGRATION. HE REPLIED:

"EVERYONE KNOWS WHY WE BROKE RELATIONS WITH ISRAEL, AND NOTHING HAS CHANGED IN THIS REGARD."

(SOVIET STATEMENTS)

AS FOR JEWISH EMIGRATION, LUKYANOV REPLIED ANGRILY THAT THERE WAS NO CONNECTION BETWEEN IT AND THE QUESTION OF RENEWED DIPLOMATIC TIES. THE CONCERN OVER SOVIET JEWS SHOWN BY FACTORS IN THE WEST WAS MOTIVATED SOLELY BY POLITICAL CONSIDERATIONS.

- END OF DOCUMENT -



To : Mr. M. Green
From : J. Pratt

I thought you might find
this of interest

with
the Compliments of the
Embassy of Israel
at Washington

J. Pratt

TRANSLATED FROM RUSSIAN
FROM: "SOVETSKAYA ROSSIYA",
3 APR. 1987

Sw k /
02622

"BURGLARY UNDER THE GUISE OF GENEROSITY"

- A LARGE-SCALE CIA ESPIONAGE OPERATION CONDUCTED
UNDER THE PRETEXT OF 'HUMANITARIAN CONSIDERATIONS' -

BY B. ANTONOV

IT HAS BECOME A HABIT WITH WESTERN LEADERS - BOTH THOSE IN POWER AND THOSE IN OPPOSITION - TO ACCOMPANY POLITICAL AND BUSINESS CONTACTS WITH THE SOVIET UNION WITH A ZIONIST "LOAD," IN THE FORM OF A LIST OF PERSONS WHO HAVE BEEN DENIED THE RIGHT TO LEAVE FOR ISRAEL FOR REASONS ENVISAGED BY SOVIET LAW. THE PETITIONERS SUBMITTING THESE LISTS CAN BE STATESMEN OF THE HIGHEST RANK. WHAT IS THE SECRET BEHIND THIS HIGH-LEVEL PATRONAGE AND WHAT ARE THE BIG STAKES INVOLVED?

ANALYSIS HAS SHOWN THAT THE EMIGRATION OF 250 THOUSAND PERSONS OF JEWISH NATIONALITY FROM THE USSR TO THE WEST DURING THE LAST 20 YEARS WAS HARDLY A SPONTANEOUS PROCESS OF "FAMILY REUNIFICATION". WE ARE DEALING HERE WITH A BROAD DEMOGRAPHIC OPERATION OR RATHER, I WOULD WAY, WITH THE TRANSPLANTING OF A QUITE SIGNIFICANT NUMBER OF RESIDENTS OF THE USSR INTO A DIFFERENT POLITICAL SYSTEM.

THIS OPERATION DEMANDS ENORMOUS INVESTMENTS. ZIONISTS HAVE SENT TO THE SOVIET UNION 680 THOUSAND INVITATIONS (VYZOVs). THUS, THE COST OF THE ENVELOPES AND STAMPS ALONE WOULD BE ALMOST ONE MILLION DOLLARS. HOWEVER, NOT ONLY POSTAL ENVELOPES CONTAINING INVITATIONS HAVE BEEN SENT TO SOVIET CITIZENS. THEY ARE LITERALLY BEING TEMPTED BY MATERIAL BENEFITS. A NUMBER OF FIRMS (MELA, DINNERMAN & CO. AND OTHERS) SEND PARCELS OF CLOTHING TO NUMEROUS ADDRESSEES FREE OF CHARGE, AT A COST OF UP TO \$1,000 EACH. THIS IS DONE IN ORDER TO ASSURE THE PEOPLE THAT FREE BENEFITS AND A 'GOOD LIFE' AWAIT THEM ABROAD.

SEVERAL RADIO STATIONS HAVE BEEN ENGAGED IN AGITATION AND CALLS FOR EMIGRATION. TENS OF THOUSANDS OF VIDEO CASSETTES CONTAINING ADVERTISING FILMS ON ISRAEL AND THE WESTERN WAY OF LIFE ARE SENT INTO THE USSR. AND WHAT ABOUT THE ADVERTISING BOOKLETS, PAMPHLETS AND OTHER FORMS OF FREE ADVERTISING MATERIAL BROUGHT BY ZIONIST EMISSARIES FOR WIDE-RANGE DISTRIBUTION IN THE USSR ? AS A RULE, THEY COME AS "TOURISTS",

HAVING RECEIVED "EXPENSES" OR "PREMIUM" PAYMENTS FOR EACH EXECUTED MISSION. SOME OF THEM BRING INTO THE USSR LARGE SUMS OF FOREIGN CURRENCY TO BE USED FOR BRIBERY.

WHO IS FINANCING ALL THIS? THE REPLY IS OBVIOUS: THOSE WHO BENEFIT FROM IT. FORMER GENERAL OF THE US MILITARY INTELLIGENCE, GEORGE KEEGAN, SHED SOME LIGHT ON THE ESSENCE OF THIS MATTER WHEN GRANTING AN INTERVIEW TO THE "JERUSALEM POST". IN HIS INTERVIEW HE REVEALED THAT FOR EVERY DOLLAR INVESTED IN THE OPERATION, AMERICA RECEIVED FROM THE EMIGRANTS INFORMATION ON SOVIET MILITARY AND OTHER SECRETS WORTH THOUSANDS OF DOLLARS. THESE SECRETS ARE PUMPED OUT OF THE VERY "REFUSENIKS" ABOUT WHOM SO MUCH NOISY PROPAGANDA IS BEING MADE IN THE WEST. THE SPECIAL SERVICES CONDUCT ENDLESS INTERROGATIONS, QUESTIONING THESE PEOPLE, AND THEY ALSO USE OTHER METHODS. THE ART OF SIEVING THROUGH DATA AND PUTTING TOGETHER A COMPLETE PICTURE FROM BITS OF INFORMATION HAS EVEN ACQUIRED A NAME - THE "MOSAIC METHOD". NOBODY RISKS FINDING HIMSELF BEHIND BARS (AS ONCE HAPPENED TO A CERTAIN "REFUSENIK", SHCHARANSKY, WHO BEGAN WORKING FOR THE CIA WHILE STILL LIVING IN MOSCOW) WHEN USING THIS METHOD.

THIS IS WHY ZIONISTS IN THE WEST HAVE BEEN EXERTING SUCH STRONG PRESSURE TO BRING OUT THOSE PERSONS DENIED PERMISSION TO LEAVE BECAUSE THEY POSSESS STATE AND MILITARY SECRETS OF THE USSR. POLITICAL AND PUBLIC LEADERS HAVE BEEN DRAWN INTO THIS OPERATION, WHICH PURSUES PURELY ESPIONAGE-TYPE INTERESTS. THE MECHANICS OF THE PROCESS ARE SIMPLE: EVERY "REFUSENIK" WISHING TO PARTICIPATE IN STAGING A PROVOCATION TELEPHONES TEL AVIV FROM MOSCOW. THOSE WHO RECEIVE THE CALL INFORM THE ESPIONAGE SERVICES ABOUT IT, AND THEY IMMEDIATELY ORGANIZE "ACTS OF SUPPORT". THE NAMES OF PERSONS WHO HAVE TO BE "SAVED" ARE READ ON THE "VOICE OF ISRAEL". DRAMATIC MESSAGES ABOUT "MARTYRS OF ZION" (SIC) FIND THEIR WAY INTO THE WESTERN PRESS AND TELEVISION THROUGH A NETWORK OF ZIONIST ORGANIZATIONS. WHEN ALL THIS HAPPENS, THE PUBLIC OFTEN DOES NOT EVEN SUSPECT THAT IT IS BEING DUPED AND THAT THE PEOPLE INVOLVED ARE, IN FACT, EAGERLY AWAITED BY THE INFORMATION COLLECTORS AT LANGLEY, THE CIA HEADQUARTERS.

NUMEROUS WESTERN "MONITORS" USE BASKET III OF THE HELSINKI ACCORDS AND VARIOUS "HUMANITARIAN CONSIDERATIONS" AS A COVER, AND THEY KEEP DEMANDING THAT NO OBSTACLES BE PLACED BEFORE THEIR UNSEEMLY OBJECTIVES. OTHERWISE, THEY CLAIM, THE SOVIET UNION WOULD BE VIOLATING THE HELSINKI ACCORDS. THE SOVIET UNION HAS, IN FACT, BEEN OBSERVING IT TO THE LETTER. THE PROCEDURE INVOLVED IN ARRANGING FOR AN EMIGRATION PERMIT HAS BECOME SIGNIFICANTLY SIMPLIFIED IN CASES WHERE NO REASONS FOR DENYING THE RIGHT TO LEAVE ON THE GROUNDS OF POSSESSING STATE OR OTHER SECRETS ARE INVOLVED. ACCORDING TO THE NEW REGULATIONS, APPLICATIONS FOR EMIGRATING ABROAD TO SETTLE THERE PERMANENTLY ARE CONSIDERED DURING A MONTH'S TIME. THIS IS A MUCH SHORTER PERIOD THAN THAT ENVISAGED IN THE FINAL DOCUMENT

OF THE MADRID MEETING (SIX MONTHS) OR THE ONE SUGGESTED LAST SPRING IN BERN, AT THE MEETING OF THE REPRESENTATIVES OF THE MEMBER-STATES OF THE HELSINKI CONFERENCE. PERSONS REFUSED EMIGRATION PERMITS ARE ALWAYS INFORMED ABOUT THE GROUNDS FOR THE REFUSAL (LAWS IN WESTERN COUNTRIES DO NOT ALWAYS DEMAND THIS). WHEN RECONSIDERING PREVIOUSLY REJECTED APPLICATIONS THE AUTHORITIES TAKE INTO ACCOUNT PREVIOUSLY SUBMITTED DOCUMENTS IN ORDER TO SIMPLIFY THE PROCEDURE.

IF WE ARE DEALING WITH THE QUESTION OF WHO DOES AND WHO DOES NOT OBSERVE THE HELSINKI AGREEMENTS AND TO WHAT EXTENT, WE CANNOT FAIL TO NOTICE THE ARBITRARINESS PRACTICED BY THE UNITED STATES IN THE ISSUING OF ENTRANCE VISAS. LAWS ADOPTED DURING THE MCCARTHY PERIOD ARE STILL IN USE THERE, AND ACCORDING TO THESE LAWS THE ISSUANCE OF A PASSPORT OR OF AN ENTRANCE VISA STILL DEPENDS ON A PERSON'S POLITICAL VIEWS.

ONE COULD RECALL, FOR EXAMPLE, THE "CASE" OF THE PROGRESSIVE AMERICAN WRITER AND POETESS, MARGARET RANDALL. THIS IS A VIVID EXAMPLE OF USING EMIGRATION LAWS AGAINST "DISSIDENTS" AND, IN PARTICULAR, AGAINST CULTURAL LEADERS WHOSE POLITICAL VIEWS DIFFER FROM THE ANTI-COMMUNIST IDEOLOGY OF THE ADMINISTRATION.

THEREFORE, THE QUESTION OF "REFUSENIKS" IN THE USSR IS THAT "MOTE" IN SOMEONE ELSE'S EYE PERCEIVED BY THE PERSON WHO CANNOT SEE THE "BEAM" IN HIS OWN EYE.

* * *

April 29, 1987 6:00 pm

DRAFT SCRIPT FOR SOVIET JEWRY VIDEOTAPE

I am happy to join with you in demanding freedom for Soviet Jewry - one of the most important human rights issues of our time. By signing the Helsinki Accords, the Soviet Union obligated itself to allow all Soviet citizens to freely practice their religion and to preserve their cultural heritage. It also obligated itself to allow those who so choose to emigrate. But twelve long years after Helsinki, neither of these provisions of Helsinki have been upheld by the Soviets. Thus, there is still systematic discrimination against Jews and tens of thousands, if not hundreds of thousands, of Soviet Jews are denied the right to leave.

This demonstration today is proof that the American people and their government hold the Soviet Union to the international agreement to which it subscribed in 1975. We have not and we will not forget Soviet Jewry. The cause of Soviet Jewry is our cause - because we are committed to freedom for all people everywhere.

We hear much these days about "glasnost." To which we say: "open the gates, let Soviet Jews go." For those who remain we say, "let them practice their religion openly, without fear of persecution."

America is a society born out of the idea of freedom. And because we have been free, we have been a peace loving nation. We know then from our own experience that there is a profound link between freedom and peace. So, when we demand freedom for Soviet Jews, for all Soviet citizens, we are also promoting the cause of peace.

I urge the Soviet Union - in the name of freedom and peace - to free Soviet Jewry.

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2 SAY SOVIET PLANS TO LET JEWS LEAVE IN LARGER NUMBERS

Abram and Bronfman Tell of Promises on Emigration and Religious Studies

By DAVID K. SHIPLER

Special to The New York Times

WASHINGTON, March 30 — Two Western Jewish spokesmen said today that they had been told by senior Soviet officials that Moscow would soon permit a major increase in Jewish emigration, direct flights through Rumania to Israel and an improvement in the ability of Soviet Jews to study Hebrew and observe their religious traditions.

The assurances were given by an array of high-ranking Communist Party and Soviet Government officials in three days of talks in Moscow last week, according to Morris B. Abram, president of the National Conference on Soviet Jewry and chairman of the Conference of Presidents of Major American Jewish Organizations. He spoke in a telephone interview on behalf of himself and Edgar M. Bronfman, president of the World Jewish Congress.

Promises Are Reported

According to Mr. Abram, the officials said that "all Jewish religious books from any source may be imported, a kosher restaurant may be established in Moscow and ritual slaughtering will be permitted."

"Synagogues will be opened at all sites where there is a demonstrated need," he added.

Soviet rabbis may be trained, the two spokesmen were told, even in the United States. In addition, the ban on Hebrew teaching as illegal religious instruction "will be studied along with similar restrictions on other religious groups," Mr. Abram said.

Since the hardships of Soviet Jews have been a major factor in Soviet-American tension over the years, a sig-

Continued on Page A12, Column 5

THE NEW YORK TIMES

MAR 31 1987

nificant easing of the problem could improve the tone of relations between Moscow and Washington. Given the Soviet aversion to complete freedom of emigration, however, it seems doubtful that the Kremlin will be prepared to liberalize enough to satisfy the demands of human-rights campaigners in the United States.

Mr. Abram said he had told Soviet officials that if emigration rates grew sufficiently, he and his colleagues would recommend the repeal of a Congressional ban on easy credit terms for Soviet imports from the United States and a waiver of another law that bars reduced tariffs on Soviet exports to this country.

The two laws, known as the Stevenson amendment and the Jackson-Vanik amendment, link the trade benefits to emigration and were enacted in 1974 in an effort to press Moscow into relaxing restrictions on Jews who wished to leave.

Some Fault Change in Laws

Mr. Abram's willingness to ease the laws drew immediate criticism from another Jewish organization, heralding a fight over the issue among those who campaign for Soviet Jews.

"This is something we would fight with all our strength because it would doom Soviet Jewry," said Rabbi Avi Weiss, national chairman of the Center for Soviet Jewry. He predicted that after 10,000 to 12,000 Jews were allowed to leave — the figure given by Soviet officials as a likely number within the next year — the gates would close and others would be turned down again.

In a joint statement, Mr. Abram and Mr. Bronfman also expressed caution. "We now await Soviet performance on all these fronts," they said. "Only then are we prepared to say that glasnost is a real process and that it includes Jews."

The term "glasnost," meaning "openness," has been used by Mikhail S. Gorbachev, the Soviet leader, to describe the process of increasing public debate and criticism.

400 Leave in March

Emigration is generally restricted for all Soviet citizens, with some exceptions made for Jews, Armenians and ethnic Germans for family reunification purposes. Since 1979, when the number of Jews leaving the Soviet Union reached a high of more than 51,000, the rate has dropped to 100 or fewer a month. This month saw an in-

crease to 400 or more.

Mr. Abram said that he had not wanted to publicize the contents of his and Mr. Bronfman's discussions in Moscow until later but that he was prompted to do so after news of the direct flights was made public Sunday by Rabbi Arthur Schneier.

Presently, Soviet Jews travel first to Vienna, where they choose whether to go to Israel or the United States. Most in recent years have come to the United States, a fact that has hurt and angered many Israelis, who see their country as a sanctuary for Jews.

Issue of Refugee Status

Mr. Abram and his organization have opposed Israeli efforts to get the United States to deny refugee status to Jewish émigrés. If flights through Rumania are begun, Mr. Abram said, some change in American immigration procedures may be sought to permit Jews to enter the United States from Israel. Currently, they are not considered refugees after they arrive in Israel and must await entry to the United States under the normal immigration quotas.

Mr. Abram said he and Mr. Bronfman had been told that "substantially all" those who had been refused permission to emigrate would be allowed to do so within the next year, except those rejected on national security grounds. Possession of state secrets is the most frequently used reason for rejection of exit visas, so the significance of this assurance is unclear.

But Soviet officials also told the Jewish spokesmen that a formal appeals process up to the Presidium of the Supreme Soviet, the nominal Parliament, would be installed for those denied exit visas, Mr. Abram said, and that the cases of 8 to 10 people who have been told they will never be allowed to leave would be reviewed.

Link
Jew

Jewish Leader Says Soviets May Let Thousands Emigrate

By John M. Goshko
Washington Post Staff Writer

An American Jewish leader predicted yesterday that the Soviet Union will permit thousands of Jews to emigrate to Israel this year on direct air flights via the Soviets' East-bloc ally Romania, and will increase substantially Jewish religious and cultural freedom for those who remain.

This prediction was made by Morris B. Abram, chairman of the National Conference on Soviet Jewry, who had extensive talks with Soviet officials in Moscow last week. Abram and Edgar Bronfman, chairman of the World Jewish Congress, went to the Soviet capital on behalf of major Jewish organizations in the United States and other Western countries.

In a telephone interview yesterday, Abram said he and Bronfman

"believe we were reassured" that the Soviets, as part of their new policy of *glasnost* or openness, will once again permit large-scale Jewish emigration, which ended in 1980. He added that he expects nearly all the estimated 11,000 long-term "refuseniks," whose previous applications to leave have been rejected, to be free to go within the year.

A new system of direct emigration from the Soviet Union to Tel Aviv via Romania will have the effect of satisfying a longstanding Israeli request that Jewish emigres from the Soviet Union be brought directly to Israel. They would lose the option they have enjoyed in the past to request refugee status in the United States or other Western countries once they arrived in Vienna, until now their first landing place in the West.

The Reagan administration and



MORRIS B. ABRAM
... predicts freedom for "refuseniks"

many U.S. Jewish leaders have opposed steps that would coerce Soviet Jews to go to Israel, though American Jewish groups have endorsed the concept of direct flights to Tel Aviv.

See EMIGRATE, A26, Col. 1

EMIGRATE, From A1

A senior State Department official said yesterday that the administration's policy is "to open up choices for people, not close them down." He said the U.S. government would have to take "a close look" before committing its support to any plan that might foreclose the rights of Soviet Jews.

But several Jewish leaders familiar with the negotiations said an agreement to allow several thousand new emigres to leave was worth some limits on where the emigres could go. They noted that the emigres could apply from Israel to come to the United States, though they would then be counted against a quota for Israeli citizens, thousands of whom are already waiting for permission to come to the United States.

If the system described by Abram does go into effect, emigres arriving in Israel directly from the Soviet Union would lose the refugee status that entitles them to enter the United States, because they would be regarded as Israeli citizens the moment they arrived. As a result, only those with relatives in the United States could claim refugee status under U.S. law.

In a reference to this problem, Abram said yesterday that the Soviets will permit so-called "first-degree relatives"—people with a father, mother, child or sibling in another country—to emigrate for "family reunification purposes."

"We have the impression that there may be considerable flexibility in the interpretation of 'first-degree relationship,'" Abram added. "We were told that the term 'family,' as defined in Soviet regulations, derives from their law governing domestic matters and was not designed to be restrictive in emigration matters."

Abram said that procedures will be established for reviewing the cases of refuseniks who were denied permission to emigrate. He said it was his impression that the Soviets will hold back only those refuseniks who are involved in Soviet national

security questions, and he added that a system will be established to appeal adverse decisions "as far up as the Supreme Soviet."

In describing anticipated domestic policy shifts by Soviet authorities, Abram said he understood that "all Jewish religious books from any source may be imported into the Soviet Union," that a kosher restaurant may be opened in Moscow and ritual slaughtering to produce kosher meat will be allowed more freely, that "synagogues will be opened in all sites where there is a demonstrated need," that applicants for rabbinical training will be allowed to leave the country for the requisite studies and that "the teaching of Hebrew to children in school or synagogue," which now is banned, will be "restudied along with similar restrictions on other religious groups."

Speaking for both Bronfman and himself, Abram concluded:

"We now await Soviet performance on all these fronts, for only

then are we prepared to say that *glasnost* is a real process and that it includes Jews."

He said that if the Soviets make "good" on these understandings, American Jews are prepared to respond "on a parallel basis to the degree that we can produce it" to help the Soviets improve their relations with Washington and to win waivers on a year-to-year basis for restrictions on trade with the Soviet Union.

Abram declined to identify the Soviet officials with whom he and Bronfman spoke, except to say that they represented "the highest levels of the government and the Soviet Communist Party." He would not comment on reports that Anatoliy F. Dobrynin, a former ambassador here and a key adviser to Soviet leader Mikhail Gorbachev, played a major role in the Moscow talks.

About 500 Jews have received exit visas this month—five times the monthly rate of last year but far below the number of visas granted in the late 1970s.

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(212) 644-8654

October 23, 1985

The Honorable Paul N. Carlin
Postmaster General
United States Postal Service
Washington, D.C. 20260-0010

Dear Postmaster Carlin:

I recall so well your meaningful presence at the banquet following the meetings of the International Council of the World Conference on Soviet Jewry. In fact, the whole event was an "upper" inasmuch as the President of the United States received our Executive Committee and reassured us of his devotion to the cause of Soviet Jewry on the eve of the Summit. We were further delighted with Secretary Armacost's presentation which I am sure you felt, as did I, was intelligent, articulate and forthright.

In my introduction of you I mentioned our indebtedness to your predecessor Postmaster Bolger whom I visited prior to the meeting of the International Postal Union in 1984. Postmaster Bolger took to that meeting the outrage expressed by the Congress over the Soviet noncompliance with its obligations to respect the integrity of the International Postal System and to deliver mail and parcels in accordance with the Union's conventions. As I said at the time, Mr. Bolger was not only willing to undertake this rebuke to the Soviet authorities but anxious to do so.

Handwritten:
Sotid
J6-5-85

Honorable Paul N. Carlin

-2-

October 23, 1985

I know that your sentiments and dedications are the same as Mr. Bolger's and reflect the views of the Administration.

Some of the top leadership of the National Conference on Soviet Jewry (NCSJ) have recently returned from the Soviet Union with grave reports of widespread "loss" and non-delivery of mail for months and months. This is a deliberate effort by Soviet authorities to cut the lifeline of contact between the persecuted Jews of the Soviet Union and their coreligionists and sympathizers abroad. I think something should be done -- I do not know what -- which is dramatic and effective. At least, the Soviet Union should be held before the bar of public opinion and fellow members of the Union as a state in flagrant violation of one of our oldest civilized traditions.

I know that you will know the most effective way of correcting this condition and certainly I would hope that you would send a brief note after you have checked to the Secretary of State and the President for their information as they approach the Summit. The President needs (and I am sure wants) instances of gross violations by the Soviets of the obligations, methods and traditions of civilized commerce as he negotiates with his counterpart.

I write as Chairman of the NCSJ, the organized Jewish Community's chosen instrument for leadership in the struggle to free Soviet Jews persecuted within the Soviet Union and to permit those who wish to leave to do so in accordance with the Soviet Union's international obligations, including the Helsinki Accords.

Again, I thank you and your wife for attending our banquet. Your presence meant a lot to us.

Sincerely,


Morris B. Abram

pmf

bcc: ✓ Mr. Michael H. Armacost
✓ Mr. Max Green
Mr. Jerry Goodman
Mr. William Keyserling