

## The Union of Councils for Soviet Jews

### OLEYNIK AND ROTSHTEIN HELD ADDITIONAL FIFTEEN DAYS

Elena Oleynik and her twin brother Sergei Rotshtein are being held in punishment cells after ten other refuseniks with whom they were arrested were released. The twelve received fifteen day sentences following a sit-in at the Kiev OVIR office. Among the refuseniks released were another Rotshtein brother, Vadim, Polina Chernyak and three couples: the Chernyavskys, Goldfelds and Rosenmans.

Refuseniks have expressed special concern for Elena. Prisoners in punishment cells are fed only every second day, and for Elena, this round of imprisonment follows closely a fifteen day sentence she served in Yalta on trumped up charges.

The authorities' attempts to silence the twin activists are not new. In a document received recently in Boston, Sergei Rotshtein detailed the manner in which he and his sister were prevented from meeting with the Presidential Holocaust Commission in August. When he tried to visit the U.S. Consulate, the KGB stopped him. "They immediately came to me, twisted both my arms, took me outside, put me in a car and drove me to the district militia department. There they again interrogated and searched me. The KGB agent Odintsov constantly threatened me, saying that if my sister and I try again to meet one of the employees of the American Consulate we will be detained and treated more severely."

In another document Oleynik describes a meeting with the Chief of Kiev's Department of Internal Affairs, Zaharov in which he told her that he would not allow her to leave because of her "bad behavior."

### SOVIETS ENCOURAGE MOSCOW CHILDREN TO LEAVE CITY DURING OLYMPICS

According to reports from Moscow correspondents, Soviet authorities are encouraging parents of school-aged children to make plans to send them out of the city during the summer Olympics.

Early reports of a mass evacuation of Moscow children to protect them from ideological contamination appear to be exaggerated. Nevertheless, the authorities clearly wish to keep as many young people as possible away from the Olympics crowds. In the Soviet capital, where solid information is hard to come by, rumors abound as to how the authorities will carry out their plan.

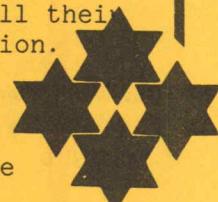
### AFTER EIGHT YEARS - ANOTHER REFUSAL

The Goldstein family of Tbilisi thought they had a solution - albeit an unhappy one - to the intolerable tension and isolation which haunts their five-year old son Avi. Isai and Elizabeta made the painful decision that, after almost eight years of refusal, they should have Isai's mother Malka apply to leave the Soviet Union with her young grandson. A recent visitor reports that the authorities have given Elizabeta permission to emigrate, but only without young Avi.

On a happier note, the Goldstein brothers, Grigory and Isai, recently received their certification as honorary members of the New York Academy of Science. The family is most grateful for this sign of support from the scientific community and hopes that all their supporters will mark the eighth anniversary of their refusal with appropriate action.

### SOVIET PRISONERS FAST ON POLITICAL PRISONER DAY

October 30 is Political Prisoner Day in the Gulag Archipelago. This year the day was marked by a hunger strike by 200 political prisoners, including Anatoly Shcharansky.



### IDA NUDEL APPEALS FOR HELP

"Stop testing my powers of endurance. Don't experiment with how much I can take. I feel that I am on the verge of a heart attack. I must be allowed to have a proper check-up in Moscow," Ida says to the Soviet authorities in an 'Open Letter' published in the Jerusalem Post in October.

Moscow activists reportedly took Ida's request for medical attention to the authorities, but their reply was that she is not ill. Her sister in Israel, Ilana Friedman, recently received photos of Ida which sent her "into a panic." She said she had never seen her sister so thin and with such a haunted expression.

Ida's address has slightly changed: USSR, RSFSR, Tomskaya Oblast 636 300, Derevnya Krivosheino, Do Vostrebovaniya, NUDEL, Ida.

### NEW RESTRICTIONS ON IMPORTS TO USSR

As of November 1, the maximum size of a package which can be sent to the Soviet Union is reduced by one-half, from twenty-two pounds to eleven pounds. This, in combination with a dramatic rise in import duties, new restrictions on items which can be imported and failure to deliver mail, appears to be an attempt to further isolate refuseniks and prevent them from receiving much-needed foreign support. This violation of the spirit of the Helsinki Accords also affects other ethnic groups who rely on support from relatives abroad.

### YOSIF MENDELEVICH - ISOLATED IN PRISON

In a further effort to break through the wall of officialdom which is keeping Yosif Mendelevich, the Prisoner of Conscience, in virtual isolation, his sisters Rivka and Eva, now living in Israel, have signed affidavits allowing Natalya Rosenshtein to act on their brother's behalf "in loco parentis." Yosif has no relatives in the Soviet Union.

Natalya who, with her husband Grigory has "adopted" Yosif, intends to present the affidavits to the Moscow authorities in the hope of breaking the deadlock which is denying Yosif any prison visits. Recently, as we reported, Natalya was turned away from the Chistopol prison, where Yosif is serving out the twelve year sentence passed on him in 1970, on the grounds that only relatives are entitled to an official visit, and this despite the fact that Natalya had already been given clearance from Moscow.

The Rosenshtein's worry about Mendelevich was further increased on October 13 when, instead of the letter which Yosif is entitled to send once a month, they received only a postcard with a brief message. It read: "My last letter from my sister I received a year ago. Mother letter came six months ago. My last visit from relatives was six years ago. Thank you for your concern. I believe that God will not abandon me."

The very brevity of the message has affected Natalya very deeply. "Normally, Yosif seizes avidly on every opportunity to communicate as much as he can to the outside world," she said this week. "The fact that this time he sent only a card, with five short sentences, makes me sure that he must be seriously depressed and unwell. It's urgent that I be allowed to see him."

### CORRECTIONS

In the Alert of August 22, Elena Dubienskaya was incorrectly listed as having received permission to emigrate. According to recent letters, she has not received permission.

In last week's Alert, the address of refusenik Yakov Israilevich Makarovskiy was listed incorrectly. We have since found three different addresses. We would appreciate it if someone could tell us which of these three, all in Moscow, is current: Moskovskaya 7a/75 or Potapovsky Per. 5/19 or Tokmakov Per 3/5.

NEW REFUSENIKS:

• Vulf Morduhovich Shapiro born 5/22/17  
Novaya St., Bldg 36 - apt. 28  
Pushkino 188620  
Leningrad, USSR

• Leonid and Lillian Varvak  
Bulvar Lecia Ukrainka 15A  
Kiev 133 Ukr SSR

• Roman Vulfovich Shapiro, born 1/8/57  
Poetichesky Bulvar - Bldg. 11, korp. 2  
apt. 97  
Leningrad, USSR

• Lev Maloratzky  
Koptyevskaya 10,  
apt. 47  
Moscow 125239 USSR

• Valyery Goldsberg  
Tryekhprudny 8, apt. 75  
Moscow 103001, USSR

They have three children, aged 3 - 7. Leonid is a mathematician, who has severe diabetes. Lillian is a scientist. They have been refused an exit visa because Lillian's father has not given his permission for emigration.

Roman's brother Veniamin Shapiro, arrived in the USA in September of 1979 with his wife.

ACTIVIST LOSES COURT CASE - WINS PERMISSION TO EMIGRATE

A little reported aspect of Soviet law is contained in a legal Samizdat from Moscow called EMIGRATION TO ISRAEL - THE LAW AND THE PRACTICE. The March 1979 issue covers the topic "Dismissal from Work." Maya Rabkina-Fishman, whose name also appears on the cover as one of the co-editors, took a civil action against the Institute which employed her. She claimed that the Institute "violated labor legislation" by dismissing her from work, and she demanded to be reinstated. She lost her case and her appeal. Several months later she, her husband Yuri and their daughter were allowed to emigrate to Israel.

SPOTLIGHT ON A REFUSENIK - GRIGORY LEMBERG

Grigory Lemberg has been a refusenik since August 1972, when he was refused due to his two years service in the army as a rank-and-file soldier. In July, 1974 he was imprisoned on a false charge for three years. (His case is similar to that of Lev Roitburd, arrested on trumped-up charges in 1975.)

Since his release in 1977, Grigory has time and time again submitted his application for an exit visa. He is always refused. Grigory needs your support. His address is: Grigory Lemberg, Merkela Iela 9, Apt. 4, Riga, Latvian SSR, USSR.

All of Grigory Lemberg's family have finally been permitted to leave for Israel. This includes his parents and his two brothers. Grigory and his parents had all taken part in refusenik hunger strikes, signed collective letters and undertaken the study of Hebrew.

It should be noted that Lemberg is one of several Prisoners of Conscience who has been stalled in their attempts to get exit visas. Along with Roitburd, three recently released prisoners have also been kept waiting - Nashpitz, Tsitlionok and Shkolnik. Until now the usual procedure has been to grant exit visas immediately to former Prisoners of Conscience. This situation bears watching.

THE FOLLOWING HAVE LEFT THE USSR

Daniel Farkash	Perm
Boris Shekhtman	Chernovitz
Raisa Sukala	Minsk
Yakov Shnaider	Kishinev

Erna Lubenskaya
Yakov Spivak
Rivka Zaks

Leningrad
Lvov
Tashkent

THE FOLLOWING HAVE RECEIVED PERMISSION

Yosif Triestman Kishinev

Yakov Shvartsman

Kishinev

## SOVIET JEWISH EMIGRATION: ITS SIGNIFICANCE

[As there is currently much discussion of the issue of "noshrim," Soviet Jews who emigrate to countries other than Israel, we are printing the following document, written by two wellknown refuseniks, which provides an interesting perspective on this subject.]

Jewish repatriation was the first mass movement to openly, legally, fight for that inalienable human right -- freedom of movement. Before the emigration movement expanded, it seemed altogether beyond the imagination to challenge the Soviets to such an extent. Even sympathizers of the movement, especially among the older generations, felt it was hopeless and dangerous, a doomed effort undertaken by elated youth.

The effect of Jewish emigration on the atmosphere and whole situation in the Soviet Union is hard to overestimate. Its success has stimulated similar efforts among other ethnic groups. It has also encouraged Russians who desire to emigrate for any reason. After all, even in the best of conditions people have reasons for temporary or permanent emigration.

To a certain degree, Jewish emigration has broken through the closed Soviet society. The Jews have every reason to be proud of the tangible assistance they have rendered to many other emigrants. It is hard to picture how gloomy and hopeless the Soviet scene would be if the Jewish emigration movement were to fail.

People sometimes wonder why the Jewish effort has roused such widespread support the world over. Why is so much attention given it?

There is no doubt that the free world, especially the United States and Israel, regard support of Jewish emigration as action to save an ancient nation from both intensifying discrimination and the menace of total extinction through assimilation. The Holocaust has also left its mark on people's minds.

In practice the Soviets allow people to emigrate only on an invitation from Israel. Only Germans must have invitations from Germany. Human rights champions faced with the alternative of prison or emigration have to leave the country on an invitation and entry visa from Israel. It is forced on them even when they make it clear that they have no relatives in Israel and have no intentions of living there.

This decidedly reveals that the Soviets make a bid for the ghastly evil feeling of anti-Semitism, with intentions of discrediting all emigrants in the eyes of the Soviet people.

We do not know how much the Soviets succeed in this, but they do succeed in limelighting the noble part played by Israel in the situation.

The most suitable motto of the Jewish emigration movement is Rabbi Hillel's uplifting, dignified comment, urging solidarity:

If I am not for myself, who is for me?  
And if I am for myself alone, what am I?  
And if not now, when?

Moscow, June 1979

Professor Naum Meiman and Abe Stolar

JERUSALEM — American Jewish leaders, meeting with Prime Minister Menachem Begin, agreed yesterday to cut back financial aid for some Soviet Jewish emigrants to discourage them from going to the United States instead of Israel, officials said.

The American-Israeli dispute over "dropouts" — the term applied to Jews

who leave the Soviet Union with Israeli visas but then decide to go elsewhere — has grown in recent years. Agency chairman Aryeh Dulzin said the US Jewish leaders agreed to Begin's proposal that only Soviet Jews with relatives in the United States receive aid to settle in America.

The Boston Globe Tuesday, October 30, 1979

**Soviet emigrants may lose aid**

Associated Press

# Russian emigrant criticizes rescue movement for failing to implant Jewish culture

By RICHARD YAFFE

A young Russian immigrant, now resident in Israel, who managed to survive seven years of scrounging for a bare living while waiting for his exit visa and constant

hounding by the KGB, is not enamored of the efforts of world Jewry on behalf of the Russian Jews.

Ilya Goldin believes — and shows he knows from experience — that there is another side of the "let my people go" coin. According to him, it's "let my people learn who they are" so that they will

want to go not merely for political and for economic reasons, but because they want to be allowed to live as Jews, within a Jewish culture.

We had a long talk with Goldin who has been brought to the U.S. by the Jewish Theological Seminary of America to do some lectures on Soviet Jewry, and who proved to be a bright, cheerful fellow of 30, with a ready laugh and a perfect command of English which, like Hebrew, he taught himself. Russian is his native tongue — he was born in Minsk, the capital of Byelorussia — and Yiddish truly is his "mama loshen" for his mother is a Yiddishist, the product of Yiddish secular schools which flourished in their part of the USSR until World War II. His parents were also born in Minsk, and they made *aliyah* with him some six months ago.

## Would develop Jewish culture

His task in America, where he will stay until mid-November and then return to his job with Solei Boneh, the Histradrut construction company, is to tell American Jews, he said, "about the possibilities there are in the Soviet Union to develop Jewish culture. Americans do not seem to have any ideas that this can be done, and they talk only about *aliyah* and emigration for Russian Jews."

The fact that some 70 or 80 per cent of the Jews allowed to leave the USSR in the past few years chose the U.S. instead of Israel to come to "shows us that we must find new ways to work with Russian Jews."



Ilya Goldin

It is also significant to him that the people with the deepest Jewish roots, those from Vilnius (Vilna), Kaunas (Kovna), Czernowicz and Georgia, for example, chose in the main to go to Israel when they got their visas, while those from the areas of assimilation — Moscow, Leningrad — chose America.

He also produced another set of extremely interesting data: The intermarriage rate in Vilnius, Kaunas, etc., is a mere six or seven per cent, while in Moscow and Leningrad it is like in America, higher than 35 per cent. Are these figures accurate? he was asked. Goldin replied that they were official, since it was easy to uncover statistics such as these: All people have internal passports which list their "nationalities" and Jews are listed as Jews. Therefore the marriage offices where all Russian weddings are performed list the nationalities of the brides and bridegrooms.

## Questions motivations

Goldin said he had spoken to Russian immigrants here to find out how close their connections were to the American Jewish community. There was little connection, he discovered. "They left Russia not because they wanted to be Jewish but because they wanted to live in a country with a high standard of living."

He spoke to a family which had come from his home city, Minsk, and asked them if they attended a synagogue. The reply was "no", because "we don't need help now." That was the way they looked upon the synagogue in Minsk — as a place to meet other Jews, to huddle. Here, that was not needed.

It is all well and good to say that something should be done within Russia to raise the consciousness of the Jews, but how, in face of the hostility to Jewish culture by the Russian regime? Goldin was asked.

First of all, he replied, the struggle for Russian Jewry must be changed from merely being anti-Soviet. "That has not brought results," he said. He then told of what was happening on the cultural front.

While he was in Russia, he said, a cultural movement was organized, which included an official Yiddish theatre. This was an advance, he said, remembering the attempts in Minsk to form a Jewish culture club "ten

THE JEWISH WEEK, New York

years ago and five years ago, without results. But "half a year ago, we got permission to organize an official group."

He said he understood that people would point out that being official, it would be Communist. But it would be Jewish as well, he said. "It is impossible to have a large non-official cultural movement," and having it official is better than not having it at all.

## Problem of languages

Goldin pointed out that the culture would be in Russian, and perhaps, but only perhaps, in Yiddish. Eventually, he said he hoped, it would also be in Hebrew. "Now it would be tactically wrong to try to do it in Hebrew," he said. "But in Russian and Yiddish I think it is possible now."

The aim of such a cultural effort, Goldin declared, was to build a "wall against assimilation, because every culture is a wall against assimilation." Also, once you got people, especially young people, interested in Jewish subjects, they would go farther, he said. "It's a first step."

He pointed out that he and friends were able to establish a non-official seminar in Minsk which has 30 members, a small number indeed considering a Jewish population of 150,000. There could have been more, many more, members except for one thing: There is no place for them to meet except in people's homes, and 30 is about the most a home can accommodate.

There are four *ulpanim* in Minsk, organized by the culture group, and people are learning Hebrew in them. Where do they get their grammars, dictionaries and other necessary books? From tourists and even through the mail from the U.S. and Israel. He said that last year alone he received six Russian-Hebrew, Hebrew-Russian dictionaries by mail.

## Exodus a teaching aid

One of the best teaching aids has been the Russian-language edition of Leon Uris' *Exodus*, which has been copied on typewriters for the members of the group. The book "is not one of the best," Goldin said with a smile, but it has made a positive impact on the Russian Jews.

There are similar culture groups in Moscow and other cities, Goldin declared, and are being allowed to operate, even though they are not "official."

# Soviet Jewry Monitor

## Bridging the Gap: Potential Impact of Soviet Immigration on Israel

FOCUS - Brandeis University

By the end of this year, the number of Soviet Jews out of Russia will reach 200,000. What is the impact of the new *aliyah* on Israeli life? After all, the Second *Aliyah* from Russia at the turn of the century shaped the political and ideological life in Israel for many decades. Even now, the Israel election system is a carbon copy of the Russian system designed in the interval between the two revolutions in 1917. The political ideology of the Labor Party was, and to some extent still is dominated by the ideology of the Russian socialist parties of the beginning of the century.

However, there is a significant difference between the Second *Aliyah* and the present wave of Jewish immigrants from Russia. In the beginning of the century, people were facing the monumental task of creating the country practically from scratch; from the revival of the Hebrew language to establishing political institutions. Of course there was a price to be paid. Those pioneers had to reject the old culture and as a result, a new generation of young kibbutzniks is saying in its perfect Hebrew: "We are not Jews, we are Israelis." For them Israeli history goes from the Maccabees straight to the War of Independence — with a gap in between. It seems to me that recent *aliyah* from Russia can help fill in that gap. However, the process will be long and arduous.

The new *aliyah* has triggered numerous publications in the Russian language which serve the Israeli Russian community. Some people resent it. They say that publications in Russian are actually dangerous — they keep the Russian community locked within itself, preventing fast absorption. "An article in lousy Hebrew is better than an essay in a literary Russian, because it helps the integration process." I think that this argument was relevant in 1919, but not in 1979.

Today, there is no danger to the Hebrew language; the new generation will pick it up naturally. Meanwhile, there is a vital necessity for the present generation of Soviet Jews in Israel to have a Russian language Jewish press. This necessity goes beyond merely the language problem.

For the members of the Second *Aliyah*, Russian was a language secondary to their native Yiddish. For today's Soviet *olim*, Russian is their native language, their only medium of communication. More important, their culture was formed in the almost complete isolation of the Soviet Union and is shaped, to a great extent, by its culture. It has shaped, for example, their perception of what it means to be a Jew.

For the majority of former Soviet Jews, the Russian language Jewish press in Israel can serve as a bridge between the Manichean Soviet world view and that of a pluralistic Western culture, and more importantly, within a Jewish Western culture.

Before the emergence of the Russian language press in Israel several years ago, the main reading material for Soviet Jews came from Paris and Munich. Today, a newcomer from the Soviet Union can choose from an amazing variety of publications, ranging from the orthodox magazine 'Menorah' to the bi-weekly 'Club' — the first 'adult' Russian language publication in sixty years. One publication, 'Vremia I My' (We and the Times) has quickly established itself as the best magazine, publishing first-rate literature in Russian, some written in Israel, some in Russia. It brought to the Russian reader *Darkness at Noon* by Arthur Koestler, *Brave New World* by Huxley, Saul Bellow stories and much more. What makes this magazine different from any other Russian language emigree publication are the number of articles about Israel and Jewish problems.

Unlike some government sponsored publications, the independent 'Vremia I My' published a great deal of critical material which has even brought accusations of anti-Zionism from other Russian language magazines. It takes some time to adjust to a pluralistic society's freedom to criticize. In spite of those accusations, I know of several cases where the issues of 'Vremia I My' which were smuggled into Russia were responsible for changing people's minds with regard to their final destination. The magazine served as proof that it is possible to lead an intense Russian-language Jewish life in Israel. Many of the emigrants decided to go to Israel instead of the United States. Ironically, the more traditional Zionist oriented magazine 'Zion' triggered accusations from some Jews in Russia as an anti-Zionist setup by the KGB due to its crude propaganda which scared people away.

The above example is illustrative of the tremendous leap of consciousness necessary in making *aliyah* from Soviet Russia. The Russian language Israeli press will help bridge the gap between Diaspora and Israeli without rejecting entirely the old Russian language and the culture imbedded in it. When Soviet Jews find their new identity within the Israeli context, they will speak to Israel as a whole. Perhaps their ultimate input will be to integrate a broader sense of the Jewish people's existence into Israeli culture. ■

October 12, 1979

## Russians allow two to train as rabbis in U.S.

Reversal of nearly a century of Jewish history by bringing two graduates of Soviet universities to train for the rabbinate service in Russia by taking stepped-up courses at Yeshiva University with the approval of the Soviet Government to provide rabbinical leadership in Russia has been announced in Moscow.

Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, announced the news that the two Soviet Jews will be coming to New York in September to enter the Rabbi Isaac Elchanan Yeshiva of Yeshiva University. The two Soviet Jews are Isaak V. Fuchs, a graduate of Kiev Technical, and Boris M. Gramm, a graduate in the social sciences at Rostov University. Both were present when Rabbi Schneier made the news public in a statement to Western reporters after delivering a speech in Yiddish at the major Moscow synagogue.

The reversal of history turned around what happened in the 1880s and years later when young Russian Jews immigrating to America were enrolled in the Jewish Theological Seminary and later the Yeshiva University to train for service as rabbis to Yiddish-speaking immigrant Jews in the United States.

During their first year at the rabbinical training school, an Orthodox institution, the two Soviet Jews will live at the Yeshiva University dormitory on Washington Heights where they will begin learning everything a rabbi must do in Russia. They will be trained in circumcision, koshering of meat, which is banned in Russia, and in other functions of rabbis. This rabbinic training was first proposed in 1965 when the Appeal of Conscience was organized, and sent a fact-finding mission to Russia.

### Dulzin urges agencies to close Vienna offices

TEL AVIV (ZINS) — Aryeh Dulzin, chairman of the Jewish Agency, has called for the closing of the HIAS and Joint Distribution Committee offices in Vienna to prevent the "dropping out" of Russian Jewish emigrants.

Addressing a government session, Dulzin said that if "there were not an additional three million Jews settling here, even the most favorable and secure boundaries will not guarantee our future."

## USSR Has Not Altered Policy On Jews

By CHRIS LEPPEK  
IJN Special Assignments

The Soviet Union has not changed its policy concerning the rights of Soviet Jews, despite higher emigration figures and this year's release of several prominent political prisoners, Israel Zalmanson said in a Denver press conference.

"Still there is a problem," the 30-year old former dissident said. "There is tremendous anti-Semitism. Jews now, for example, are expelled from the sciences . . . from universities . . . from anything intellectual."

Zalmanson was in Denver under the auspices of the Union of Councils for Soviet Jewry and was hosted by Congresswoman Pat Schroeder during his stay. He stressed continued American pressure to help free remaining dissidents such as Anatoly Scharansky and Ida Nudel.

Zalmanson speaks from experience. He was convicted in 1970 for taking part in the famous attempt in Leningrad to hijack an empty Soviet airplane. Eight years in labor camps and harsh prisons passed before Zalmanson gained

his freedom to go to Israel. His sister Sylva Zalmanson and brother-in-law Eduard Kuznetsov were also imprisoned and were reunited earlier this year after the Soviet prisoner exchange as was his brother Wulf. His twin brother, Shmuel, is still serving a 10-year sentence in the Soviet Union.

Schroeder mentioned that the US is in a good position to force the Soviet Union into more liberal policies. A human rights conference to monitor various nations' compliance with the Helsinki Accords will be held in November, 1980. The conference is bound to take a good look at Soviet policies.

Also, she said, "the Soviet Union today is admitting even more crop failures than they had anticipated." US grain sales, she said, are a perfect lever.

His release, Zalmanson said, was "only because of pressure." He called upon Americans to visit Soviet dissidents and refuseniks, to bring them Western literature and press material and to write to local, not national, Soviet authorities to obtain various addresses of dissidents. "Don't write to Brezhnev," he said. "He is used to them."



Meeting in Denver with members of the Colorado Committee of Concern for Soviet Jewry, Israel Zalmanson, center, accepted a book of photographs of the state. Shown with him are Patsy Coggan, Rhoda Friedman, Lil Hoffman and Roz Duman.

### Traveling justice

MOSCOW (UPI) — The Soviet Union's chief judge, Supreme Court chairman Lev Smirnov, left today for the United States, where he will meet with Chief Justice Warren Burger, the Tass news agency announced. Smirnov and a delegation from the U.S.S.R. Supreme Court were seen off at the airport, by U.S. Ambassador Malcolm Toon, Tass said.

SAN FRANCISCO EXAMINER

October 9, 1979

# Moscow Steps Up Pressure on Two Dissident Journals

By Kevin Klose

Washington Post Foreign Service

MOSCOW, Oct. 22 — Two years after Lenin died in 1924, Raisa Borizovna Lert, then a young journalist zealous to build a new society in the Soviet Union, joined the Communist Party.

This spring, after 53 years' membership in which her zeal finally faded to dissatisfaction and dissent, she was expelled from the party for working with other dissident Communists who espouse democratic ways.

Now 73, a wizened, frail woman who chain smokes strong, traditional Russian cigarettes, Lert and other writers and editors on the small, unauthorized journals of fact and opinion here, wait apprehensively for the knock of the secret police at their doors.

In any Western country, where freedom of speech is a fundamental right, these little journals could be found on sale in many places and available in the periodicals section of almost any good local public library.

But here in the Soviet Union, where the one-party monolith seeks to control all forms of public expression, the state has opened criminal investigations into two such journals.

One journal is a determinedly non-political magazine of religious philosophy, literary criticism and excerpted Western writings, called, "Jews in the U.S.S.R.," a 300-page periodical that has appeared about three times a year for the past six years.

The other, much younger and politically adventuresome, is a typescript soapbox of diverse political analysis and debate called *Poizki*, or Searches. There have been five issues in the past 18 months.

As is usual in such cases, the state's oppression seems out of all proportion to any possible impact the two journals may have upon the sensibilities, views, or aspirations of the Soviet public. The publications, painstakingly typed in many duplicates on onion-skin paper and passed surreptitiously from hand to hand in the hardy tradition of Soviet *samizdat* (self-publishing) cannot have circulation beyond a few thousand people at the most.

By instituting criminal proceedings the state demonstrates anew the official hypocrisy that exists in the So-

THE WASHINGTON POST

Tuesday, October 23, 1979

viet Union, which boasts to the world of its preservation of individual liberties but ruthlessly conducts a special kind of internal guerrilla war against those who dare express their views openly.

The situation of each journal tells much about the reality of freedom for this nation of 263 million.

The principal editor of Jews in the U.S.S.R., Viktor Brailovsky, 43, a mathematician who was fired from his cybernetics job in a Moscow institute after applying to emigrate to Israel in 1972, believes that a stiffening campaign of police harassment directed against him has two purposes: to throttle Jews in the U.S.S.R. and, more broadly, to discredit the Moscow Jewish activist community of which he is a leading member by smearing them as common criminals.

One important figure in the cultural magazine Searches, has been arrested, allegedly for illegal trafficking in precious Russian Orthodox icons. Igor Guberman, 43, a Moscow writer of popular youth stories that have been widely printed by official Soviet magazines, was seized Aug. 13 in Dmитров, a small town near Moscow. Guberman was well known among intellectuals here as a connoisseur and collector of icons. Police confiscated these and have searched the apartments of his friends.

Many Jewish activists say that the KGB, realizing that it brought world condemnation on the Soviet Union for last year's political trial of Jewish dissident Anatoli Scharansky, has settled on a strictly criminal case to press forward a suppression campaign against the Jews ordered by the Kremlin's highest ruling circles.

Agents in the Guberman case recently searched Brailovsky's apartment, seized personal papers, accused him of complicity and staked the neighborhood.

Although it is likely that more than 50,000 Soviet Jews will be allowed to emigrate to Israel and the West this year, officially inspired anti-Semitism, in such forms as thinly veiled, inflammatory denunciations of "Zionism" in the Soviet press, tighter restrictions on access by Jews to university and high-level employment positions, and similar measures, is increasing here. Brailovsky and other Jews see the moves against Jews in the U.S.S.R. as part of this campaign.

The harassment of Searches has

roots as deep in the history and psyche of Soviet power as anti-Semitism is rooted in the soil of Mother Russia. Stalin's purges of both fantasy opposition and real factionalism that flickered in the first 25 years of party rule instilled an abiding fear of Marxist dissent in the ideological bureaucrats who as Stalin's survivors and heirs have ensured their personal well-being and security in part by suppressing Marxist critics.

In the post-Stalin era, numerous party members who sought reform from within have been cast from the brotherhood, with its imbedded, secret privileges of better food, better vacations, better housing.

It is no surprise then that the Moscow prosecutor's office now has among its dossiers an investigation file alleging that Searches has committed the crime of "dissemination of slanderous inventions injurious to Soviet society and the state order."

It is also perfectly consistent with this aspect of Soviet reality that Searches' principal editor Pyotr Yegides, 62, has been expelled from the Communist Party and dismissed from his job teaching aesthetics of design at a Moscow institute.

Secret police have searched the apartments of both Yegides and Lert and made surprise raids on the homes of contributors, seizing personal papers, confiscating manuscripts, making threats. Agents have grabbed suspected contributors on the street for sudden interrogation.

The state has had success in its efforts to choke Searches. The last issue was six months ago and Yegides, Lert and the others are not sure when they will be able to put out another.

In its five issues, Searches has vigorously presented widely different points of view. It has included the writings of Eurocommunists, advocates of extensive private ownership, and religious believers who want to see much wider freedom for the Russian Orthodox church.

"It is little but an attempt to make a pluralistic journal," commented Raisa Orlova, a member of Moscow's dissident literary community who has closely followed the tribulations of Searches.

"Their group includes Christians, nationalists, Marxists, half-Marxists — it is very unusual and extremely useful for my poor country to share points of view."

14 SEPTEMBER 1979

## Soviet Anti-Semitism: Reply by Pontryagin

My name was mentioned several times in the article "Anti-Semitism alleged in Soviet mathematics" published in *Science* (News and Comment, 15 Dec. 1978, p. 1167). Except for the unfounded statement that I am an anti-Semite based on the evidence of persons unknown to me, the concrete accusations consist of the following:

- 1) "Pontryagin represents the Soviet Union in the International Mathematical Union."
- 2) "He leads the editorial board that makes the final decision on every book in mathematics proposed for publication."
- 3) "He is editor of the prestigious journal *Matematicheski Sbornik*."
- 4) "He controls a voting bloc on the National Committee of Soviet Mathematicians and thereby determines the international contacts of Russian mathematicians."
- 5) "Two independent sources say that Soviet authorities were embarrassed by Pontryagin's denial of a visa to Margoulis, whose absence at the International Congress highlighted Pontryagin's policies."
- 6) "Pontryagin . . . was called to account for Margoulis' absence. Pontryagin angrily said that Margoulis could not be nominated for a Fields Medal because he was not a Russian nominee."
- 7) "The sources say he then got himself in deeper trouble by writing to every Soviet satellite, telling them they must support him in his threat."

The Boston Globe Wednesday, October 31, 1979

## 200 Soviet inmates in hunger strike

Associated Press

MOSCOW — About 200 political prisoners in Soviet jails and labor camps staged one-day hunger strikes yesterday to mark the fifth anniversary of "Prisoner of Conscience Day," dissident sources reported.

A Moscow human rights group noted the anniversary by calling for the release of all persons imprisoned for their "bold and independent speech," religious activity and efforts to defend the legal rights of fellow citizens.

Members of the Moscow group, which is monitoring Soviet compliance with human rights provisions of the 1975 Helsinki pact, told reporters the prisoners staging the hunger strike included dissident Anatoly Shcharansky, who was convicted of espionage and treason.

Joining Shcharansky in the protest at Chistopol Prison, they said, were Viktoras Pyatkus, a Lithuanian human rights activist, and Iosef Mendelevich, who was given 12 years for an attempt to hijack a Soviet airliner to Israel in 1970.

At a news conference marking "Prisoner of Conscience Day," which was initiated on Oct. 30, 1974, the Moscow group said that Shcharansky was in "serious condition" at Chistopol Prison, located near the Volga River 600 miles east of Moscow. "Currently he is tortured by strong headaches and pain in his eyes," it said. "His head begins to hurt if he reads more than 30 to 40 minutes, and the pain then continues for several days."

It added that Pyatkus, being held in the same cell block as Shcharansky, has lost 55 pounds during the past two years in prison.

8) ". . . Pontryagin invited a writer, Ivan Shetsov, . . . to speak at the prestigious Steklov Institute."

9) ". . . Soviet émigrés . . . report that since 1975 the number of published papers by Jewish authors in *Matematicheski Sbornik* has declined to zero."

10) "Particularly offensive to the Jewish mathematicians, sources say, is the habit of Pontryagin and his supporters of referring privately to this and several other journals as 'judenfrei' — the German expression for 'free of Jews.' "

I answer point by point:

1) I actually represented the Soviet Union on the executive committee of the International Mathematical Union from 1971 till 1978. But I have never done anything which could be considered as anti-Semitism. I believe my colleagues from the executive committees of 1971 to 1974 and 1975 to 1978 will confirm this.

2) I lead the mathematical group of one of the sections of the publishing house Nauka. This group inspects only a small part of the mathematical books printed in the Soviet Union and only prepares all necessary documentation for the mentioned section. I believe that this group has actually improved the publication activity, but it does not undertake any actions against Jews.

3, 9) I have actually been the editor-in-chief of the journal *Matematicheski Sbornik* since 1975. It may be seen from the table in *Science* that from 1970 till 1974 the number of Jewish papers in the journal constituted 36 percent of the total amount and from 1975 till 1978, 9 percent. I cannot consider that evidence of edito-

rial anti-Semitism. The statement contained in 9) that the number of the Jewish papers has diminished to zero is false, as may be seen from those data. I emphasize that I cannot check the truthfulness of the information in the table, since we do not consider our authors from the point of view of their nationality.

4) I am actually a member of the National Committee of Soviet Mathematicians, which includes 25 persons; as one of them I really have an influence 1/25 the size of the committee.

5) The negative decision about Margoulis' participation in the International Congress was unanimously made at a sitting of the National Committee of Soviet Mathematicians.

6) I have not been asked any questions about Margoulis' absence from the congress, and I have not given any answers about that subject.

7) I have not written any letters to the socialist countries ("satellites") concerning the organization of the congress.

8) I did not invite the writer Shetsov to speak at the Steklov Institute.

10) I never use the expression "judenfrei," which is foreign to my native language; nor do I use any Russian expression equivalent to that.

I consider the article in *Science* to be founded on false information and to be a personal, malicious slander against me.

L. S. PONTRYAGIN  
Steklov Institute, Vavilov Street 33,  
Moscow, Soviet Union

THE JEWISH CHRONICLE (London)

October 12, 1979

## Nun offers to take place of Ida Nudel

By ZEEV BEN-SHLOMO

A Roman Catholic nun delivered a letter at the Soviet Embassy in London on Monday, offering to serve the rest of the four-year sentence of internal exile in Siberia to which Miss Ida Nudel was condemned in June, 1978.

Miss Nudel, known as the "Angel of Mercy" for her support of Jews harassed or jailed by the Soviet authorities, was sentenced on a charge of "malicious hooliganism," after displaying a banner on the balcony of her flat demanding permission to emigrate to Israel.

Sister Ann Gillen, a member of the Society of the Holy Child Jesus and the executive director of the Chicago-based "National Inter-Religious Task Force on Soviet Jewry," went to the Embassy with Mrs Margaret Rigal, of the Women's Campaign for Soviet Jewry (35s).

Mrs Rigal presented a personal appeal for the release of a Russian Orthodox nun, Sister Makeyeva. Both letters were accepted by a member of the Soviet Embassy staff.

Earlier, Sister Gillen had visited the Soviet Embassy in Washington and offered to change places with Miss Nudel.

One of the Union's newest groups has been attracting much interest in Western Massachusetts.

# To Russia with love

*"I was a physicist and now I am a fireman in a boiler room . . ."*  
—A Refusenik in Leningrad

*"We are in refusal for seven years, eight months and seven days. I was an electrical engineer and am now a night guard . . ."*

—A Refusenik in Moscow

*"I am very glad that we have many good friends all over the world who are concerned about our problems."*

—A Refusenik in Moscow

The Berkshire Sampler, Sunday, October 21, 1979

other week.

Basically a support group for the Refuseniks, the women are reaching out to Russians like the above-mentioned engineer and physicist to let them know they have friends, that there are people who know about them and care.

The method of attack is peaceful, simple, persistent. It consists of a barrage of letters, not just from the tiny Pittsfield group but from similar groups throughout the United States and Europe.

The local letter writers stay in touch with other similar groups through the national Union of Councils for Soviet Jewry and sometimes participate in a blitz of letters to one person. Such has been the campaign on behalf of Anatoly Sharansky, 31-year-old mathematician arrested more than two years ago and incarcerated at Cristipoli Prison to serve a 13-year sentence.

Feeling that world opinion and pressure were the only hope for the seriously ill Sharansky, the letter writers have inundated him with letters, holiday cards, birthday cards, telegrams. He is, in fact, one of the reasons the local group is branching out with establishment of a telegram bank. Those who participate in the bank sign up to send a certain number of telegrams each year, all of which can be charged to their home telephones.

The letter writers, officially the Pittsfield Council for Soviet Jewry, will dispatch the telegrams as needed.

In addition to Sharansky, they will go to people like Mark Nashpitz, a 31-year-old dentist recently released from a five-year sentence in exile and ordered to live near the prison where he served his sentence.

Unable to get work there and refused permission to live in Moscow, where he would be able to get work, he is likely to be arrested again. He has reapplied for an exit visa.

While Nashpitz has been given the support of the letter campaigns around the country, he has also had additional help. Rep. Silvio O. Conte, responding to a request from the Pittsfield group, wrote U.S.S.R. President Leonid I. Brezhnev on Nashpitz's behalf, requesting his release.

"Conte is so supportive on human rights," says Naomi Schwartz. "We went to see him on particular cases, he has written to Brezhnev and to U.N. Ambassador Anatoly Dobrynin for us. Senators (Edward M.) Kennedy and (Paul) Tsongas have also responded in more general ways."

**I**PITSFIELD LOOKS and sounds like the ordinary neighborhood coffee klatsch, a bunch of women getting together for a good chat.

But there are papers everywhere, envelopes and file folders and birthday cards and notebooks. And as Naomi Schwartz threads her way among the women and the rooms, the conversational buzz subsides behind her. Soon everything in the kitchen, dining room and family room of her Marlboro Drive home is quiet, broken only by an occasional, businesslike question.

It is the Russian Refuseniks, those citizens who have applied for exit visas and been consistently turned down, who bring these 14 or so women together every

## Union of Councils for Soviet Jews

24 Crescent St., Suite 3A, Waltham, Ma 02154

October 31, 1979

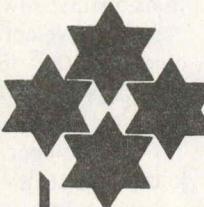
### INSIDE TODAY'S ALERT

\* More trouble for activists in Kiev. See page 1.

\* Ida Nudel has appealed for medical aid as her physical condition deteriorates in exile. See page 2.

\* A number of former Prisoners of Conscience are still in the USSR. On page 3 we highlight the case of one of them, Grigory Lemberg.

\* Some of our reprints deal with cultural issues. Ilya Goldin speaks about Jewish culture in Russia (page 5) and Yuli Wexler about Russian-language journals in Israel (page 6).



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