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THE AMERICAN JEWISH COMMITTEE

Draft Statement on Anti Semitism in Eastern Europe

I

For more than 50 years, the Jews of the Soviet Union have faced continuous and increasingly heavy pressures designed to eliminate them as a distinct cultural and religious minority within the USSR.

Although recognized as a nationality group, the 3 million Jews of the Soviet Union are consistently deprived of the basic rights and benefits which are granted to other ethnic minorities. Religious and observant Jews remain without the basic institutions for education and the training of leaders. Discrimination in certain areas of employment, as well as restrictions in certain specialized institutions of higher study, continues today. Yet, despite the handicaps under which they live, Soviet Jews have shown increasing signs that they are desirous of maintaining their identity and culture and of re-establishing their own institutions.

We are alarmed at the current Moscow-inspired propaganda campaign which depicts Jews as being part of an "international conspiracy" directed against the Socialist world. The entire litany of classical anti-Semitism has been revised, and the discredited Trofim Kichko, the notorious anti-semitic propagandist, has been brought into operation. The Soviet press and radio continue to depict Jewish behavior in a manner calculated to discredit Jews and Jewish groups throughout the world.

## II

In the past two years, anti-Semitic manifestations in some communist countries of Eastern Europe have increased, as demonstrated by the violence of spoken and written anti-Jewish attacks, and by the purges of Jews at all levels of society.

Poland has obediently followed the Soviet anti-Jewish and anti-Israel propaganda offensive, including the reproduction of Russian- and Ukrainian-language anti-Jewish publications. Polish intellectuals and Jews remain threatened with reprisals if they show any support for Israel.

The public demonstrations which erupted more than a year ago gave rise to an increased anti-Jewish offensive, manipulated for political reasons. "Polish citizens of Jewish origin" or "Zionist instigators" were singled out for responsibility. Hundreds of officials, scholars and workers were purged solely because they are Jews.

More alarming, a special anti-Jewish propaganda unit was created which spewed forth materials meant to discredit Jewish history and Jewish life. Polish Jews therefore find it difficult to remain as citizens in an environment made hostile by official action.

Since last August, when armies of five Warsaw Pact nations invaded Czechoslovakia, "Zionist elements" continue to be blamed by the Soviet, Polish and even the East German press for promoting a "counter-revolution," which necessitated their

intervention. While the present regime has resisted similar tendencies, many Jews have lost their positions and fear has caused thousands to flee. As a result of new Soviet pressure, restrictions against free expression and the second cancellation of proposed celebrations for the millenium of Czech Jewish life have heightened the sense of anxiety.

III

It is apparent that Moscow-inspired anti-Semitism is becoming an integral part of the domestic and foreign policy of the Soviet Union and several East European nations. The temper of the new wave of anti-Jewish manifestations seems designed to obscure the real internal problems besetting these Warsaw Pact nations.

All people of the world must awaken to the danger of the use of anti-Semitism as a weapon of Soviet-initiated policies to suppress progressive and liberalizing forces in Warsaw Pact nations.

We urge people and nations of differing ideological views and social systems, and especially progressive and liberal elements, to prevent this new expression of the old disease of anti-Semitism from spreading. We seek a united front to bring pressure which will restore the communal rights denied Soviet Jews so they may live in dignity, or leave.

WALDORF ASTORIA HOTEL  
May 18, 1969

# National Interreligious Consultation on Soviet Jewry

*A Project of the National Interreligious Task Force on Soviet Jewry*

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

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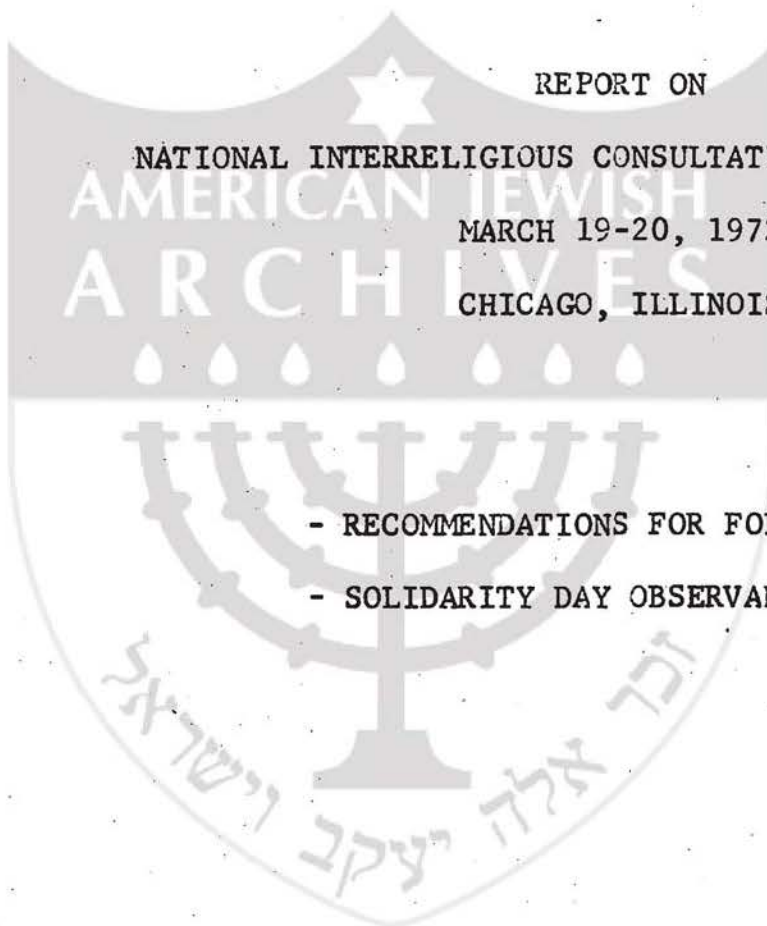
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*Chairman, Coordinating Committee*

(\*) Deceased



- RECOMMENDATIONS FOR FOLLOW-UP  
- SOLIDARITY DAY OBSERVANCES

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PROGRAM

SUNDAY MARCH 19

6:00 P.M.

DINNER AND OPENING SESSION

Chairman:

Honorable R. SARGENT SHRIVER

GREETINGS

Rev. DANIEL BARRETT, Interim Executive Director,  
Church Federation of Greater Chicago

Rev. EDWARD EGAN, Co-Chancellor, Archdiocese of Chicago

Rabbi MOSES MESCHELOFF, President, Chicago Board of  
Rabbis

KEYNOTE ADDRESSES

Honorable CHARLES EVERS, Mayor, Fayette, Mississippi

Honorable RITA HAUSER, United States Ambassador to  
the United Nations Commission on Human Rights

MONDAY MARCH 20

9:00 A.M. - 12:00 Noon

INFORMATION AND PLANNING SESSION

Chairman:

WALTER T. HUBBARD, SR., Seattle, Washington  
Chairman of the Board, National Catholic Conference  
for Interracial Justice

DR. THOMAS E. BIRD, Director of the Scholars' Program,  
City University of New York (Queens)

BERNARD GWERTZMAN, Diplomatic Correspondent,  
The New York Times

RICHARD MAASS, Chairman, National Conference on Soviet  
Jewry

12:00 Noon - 1:30 P.M.

LUNCHEON

Chairman:

DR. ANDRE LACOCQUE, Professor of Old Testament,  
Chicago Theological Seminary

ADDRESS

Representative ROBERT F. DRINAN, Member of Congress,  
Third District, Massachusetts

1:30 P.M. - 2:30 P.M.

WORKSHOPS

Chairmen:

THOMAS H. GIBBONS, Officer, Federal Contract Compliance,  
U.S. Department of Labor, Washington, D. C.

Sister ANN GILLEN, Houston, Texas,  
Director, Project Awareness. Program Associate,  
Houston Chapter, NCCJ

Rev. DAVID R. HUNTER, Deputy General Secretary,  
National Council of Churches, New York, New York

RICHARD H. LEVIN, Chairman, Chicago Chapter, American  
Jewish Committee, Chicago, Illinois

2:30 P.M. - 4:00 P.M.

CONCLUDING PLENARY SESSION

Chairman:

Sister MARGARET ELLEN TRAXLER, Executive Director,  
National Catholic Conference for Interracial Justice,  
Chicago, Illinois

8:00 P.M.

INTERRELIGIOUS ASSEMBLY FOR SOVIET JEWRY

Auditorium - Holy Name Cathedral

Co-Sponsored by: National Interreligious Task Force  
on Soviet Jewry and Chicago Conference on Religion  
and Race

Chairman:

Rabbi ERNST LORGE, President, Chicago Conference on  
Religion and Race

Most Reverend FULTON J. SHEEN, Titular Archbishop of  
Newport

Rabbi MARC H. TANENBAUM, National Interreligious Affairs  
Director, American Jewish Committee

Rt. Rev. TIMOTHEOS, Bishop of Rodostolou, Representing  
His Eminence, Iakovos, Archbishop of the Greek  
Orthodox Archdiocese of North and South America

Dr. CYNTHIA C. WEDEL, President, National Council of  
Churches

Rev. Dr. M. L. WILSON, Chairman, National Committee of  
Black Churchmen



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Dr. J. COERT RYLAARSDAM  
Dr. JOSEPH SITTLER  
GERALD STROBER  
ELMER WINTER  
DAVID GELLER  
Chairman, Coordinating Committee



## THE NATIONAL INTERRELIGIOUS CONSULTATION ON SOVIET JEWRY

The National Interreligious Consultation on Soviet Jewry, held in Chicago March 19-20, was an unprecedented gathering of the nation's major Roman Catholic, Protestant, Greek Orthodox, Evangelical, and Jewish religious and civic leadership.

The Consultation grew out of a long relationship between the National Catholic Conference for Interracial Justice and the Interreligious Affairs Department and the Chicago regional office of the American Jewish Committee.

Several months ago Sister Margaret Ellen Traxler, Executive Director of the NCCIJ, convened a group of leading Christians to discuss the need to sensitize and inform the Christian community concerning the problem of Soviet Jewry. National and regional AJC staff were invited to the discussion, and at this meeting plans were laid for the National Interreligious Consultation.

A Staff Task Force spent several months working with the planning group to develop the Consultation Program and to coordinate the details of a major national meeting. Ambassador Sargent Shriver agreed to serve as honorary national chairman, and requests for sponsorship sent over his name resulted in a roster of more than 40 prominent Americans, representing all shades of political opinion, government, the arts, education, sports and entertainment.

The Consultation succeeded in bringing together some 165 key institutional and academic personalities who met for a day-and-a-half at the University of Chicago.

By all standards, the Consultation was a landmark achievement, with some observers characterizing it as "a turning point" in building an interreligious coalition in support of Soviet Jewry and other groups in Russia.

The opening session featured a policy declaration of President Nixon's administration in support of the human rights of Soviet Jewry, including their right to emigrate to Israel. The policy statement which Mrs. Rita Hauser, former U.S. Ambassador to the U.N. Human Rights Commission and now vice-chairman of the campaign for the re-election of President Nixon, delivered was cleared with the White House and State Department. Mrs. Hauser expressed the commitment of the Administration to continue "pressing the Soviet Government

to let emigrate all those Jews who seek to leave on fair and humane terms." Ambassador Hauser also indicated that the U.S. government has aided Israel in the last fiscal year in the amount of 500 million dollars, and that "a substantial portion of this aid has been utilized for refugee resettlement," including Soviet Jews.

Mayor Charles Evers of Fayette, Miss., the first black to be elected mayor in a Southern city, declared that "it will be a disgrace if President Nixon on his forthcoming visit to the Soviet Union does not tell the Russian authorities to 'let the Jewish people go.'" In a moving address, Mayor Evers added, "I am here, all of you are here, because we care. I am proud to be a part of ending this oppression. I am also here because as one who remembers the Jewish participation in the Mississippi civil rights struggle, I do not forget those who helped me." Mr. Shlomo Shoham, a Soviet Jewish emigre who served for seven years in the Red Army and was interned in a labor camp from which he escaped through Siberia in order to reach Israel, told the conference how important it was that Christian voices speak out in behalf of Soviet Jewry.

Several U.S. Congressmen who had sponsored legislation for increased economic aid to Israel as well as to provide visas for Russian Jews who sought entrance to the United States were in attendance at this dinner meeting.

The opening session on the following morning featured presentations by Professor Thomas Bird, Director of the Scholars Program at the City University of New York; Richard Maass, president of the National Conference on Soviet Jews and former AJC Foreign Affairs Committee Chairman; and Bernard Gwertzman, diplomatic correspondent of The New York Times. Professor Bird, who is an authority on Slavic culture and on religion in the Soviet Union, presented a detailed analysis of the situation of various Christian and Muslim religious communities and contrasted the inferior status of the Jewish people and Judaism. Mr. Maass gave an informed account of the present discriminations against Soviet Jewry. Mr. Gwertzman recalled some of his personal and poignant experiences while he served as correspondent for The New York Times in Moscow. A lengthy question and answer period served to inform the delegates and to sensitize them to the issues about which they had previously only the skimpiest information.

The next major highlight of the conference was a stirring address by Congressman Robert Drinan, the first Jesuit priest to serve in Congress. Father Drinan urged "American Christians to be aroused at the injustices being inflicted on persons of the Jewish faith in Russia and called on American Christians to urge President Nixon to champion the cause of Soviet Jews when the President visits the Soviet Union in May." The Congressman also urged the Congress to enact the Soviet-Jewish Assistance Act of 1972 (HR 13002) which, he stated, was "absolutely essential if the United States is to help Israel with its most recent problems." Representative Robert Drinan electrified the assembly by announcing he would go to Israel in May, as a consultant to the Task Force, to talk with Soviet Jews who emigrated there.

A series of workshops were held during the afternoon that were devoted to brainstorming as to how Christians and Jews could mobilize more effectively their constituencies in support of the cause of Soviet Jewry. A complete report on the recommendations for follow-up follows, but these are several of the major recommendations which were voted unanimously by the conference delegates:

\* An interreligious delegation should meet with President Nixon as early as possible to ask for his intercession with Soviet leaders on behalf of oppressed Soviet Jews when he visits Moscow in May.

\* An interreligious delegation is to be sent to the Soviet Union to seek to visit political prisoners there.

\* A permanent National Interreligious Secretariat on Soviet Jewry is to be established for the purpose of coordinating national and international programs.

\* A National Consultation on Soviet Jewry is to be held within a year.

\* Regional and local consultation modeled on this national conference are to be held within the coming year.

\* The "Statement of Conscience" adopted unanimously by the conference is to be made available to all Christian and Jewish leadership throughout the country. (Copy of statement attached). Religious leaders will be asked to use this Statement of Conscience in connection with nation-wide observances of "Solidarity Day" on April 30.

It was agreed that the four conference co-chairmen - Sister Traxler, Professor LaCocque, Rabbi Marc H. Tanenbaum and the Rev. Robert Stephanopoulos will make available a report on the conference proceedings that will include all the major recommendations voted by the delegates.

The climax of the conference was an Interreligious Assembly which was held Monday evening in the auditorium of the Holy Name Cathedral, which Cardinal Cody graciously made available to the sponsors. The Assembly featured talks by such prominent religious leaders as Archbishop Fulton J. Sheen; Rabbi Tanenbaum; Dr. M.L. Wilson, president of the National Committee of Black Churchmen; Dr. Cynthia Wedel, president of the National Council of Churches; and Dean Emanuel Vergis, representing Archbishop Iakovos of the Greek Orthodox Church of North and South America. Archbishop Sheen set the keynote for the packed assembly in declaring, "Every man has two or three critical moments in his life when he can save his soul. President Nixon had one such moment in China, and will have another like moment when he visits Russia. May the God of love inspire our President to plead for all the persecuted people in Russia even as we raise our voices against the persecution of the Russian Jews and other religious groups." The assembly concluded with the entire audience of about 700 people rising to their feet to signify their adoption of the Statement of Conscience. The interreligious assembly was preceded by a torchlight procession through the streets of Chicago. The enthusiastic, almost revival meeting atmosphere, was generated by freedom songs sung by a black Gospel choir and by Russian and Hebrew songs sung by the Soviet Jewish Caravan Group.

In evaluating the success of this "largest national inter-religious assembly ever held for the cause of Soviet Jewry" (Religious News Service) it is evident that its primary importance derives from its obvious impact on the hundreds of religious leaders who were exposed to the problem. Beyond that, the extraordinary coverage in the press, radio and television in terms of communicating the message of Soviet Jewry and other deprived groups to public opinion and to political circles must be regarded as incalculable. Not only were major stories carried by The New York Times, all the Chicago newspapers, the Associated Press, the United Press, Religious News Service, Jewish Telegraphic Agency, National Catholic News Service, but was reported as well in Russian to the

Soviet Union by the Voice of America, Radio Liberty, and Kol Yisroel. With such an auspicious start, an enormous area has been opened for further program development which hopefully will constitute a major contribution to assuring the human rights of Soviet Jewry and all deprived religious and nationality groups.





# Congressional Record

PROCEEDINGS AND DEBATES OF THE 92<sup>d</sup> CONGRESS, SECOND SESSION

Vol. 118

WASHINGTON, MONDAY, MARCH 27, 1972

No. 47

## House of Representatives

CONSULTATION ON SOVIET JEWRY

HON. ROBERT F. DRINAN

OF MASSACHUSETTS

IN THE HOUSE OF REPRESENTATIVES

Monday, March 27, 1972

Mr. DRINAN. Mr. Speaker, I attach herewith an extraordinary and most important statement issued by the National Interreligious Consultation on Soviet Jewry that met in Chicago on March 19-20, 1972.

This statement of conscience was issued from a very broadbased group made up of representatives of every religious denomination in the United States.

The statement follows:

STATEMENT OF CONSCIENCE OF THE NATIONAL INTERRELIGIOUS CONSULTATION ON SOVIET JEWRY, MARCH 20, 1972, CHICAGO, ILL.

"Thou shalt not stand idly by while the blood of thy brother cries out to thee from the earth."

"Let justice roll down as the waters, and righteousness as a mighty stream."

The National Interreligious Consultation on Soviet Jewry, meeting in unprecedented deliberation on March 19 and 20 in Chicago, Illinois, calls upon the conscience of mankind to make known its profound concern about the continued denial of the free exercise of religion, the violation of the right to emigrate, and other human rights of the 3 million Jewish people of the Soviet Union and of other deprived groups and nationalities.

For believing Christians and Jews, the denial of the spiritual nature of man and his right to nurture and to perpetuate the spiritual life is to deny the creative power of God in whose image He made man. The discrimination against the Jews by the Soviet Union gives us all reason to believe that, under the pretext of being anti-Zionist, it is the very contribution of the Jews to humanity which is under attack. It is precisely the Jewish testimony in the world that man's identity and freedom are not granted primarily by any state or constitution but are found in the nature of man himself. That is why each human being is threatened in his fundamental right to freedom of conscience when the Jews are persecuted.

Realizing our own failures in racism and in other areas of human rights, we nevertheless cannot remain silent as long as the Soviet Union continues to hamper or strangle the spiritual and cultural life of the Jewish people through extreme and special acts of discrimination. We appeal to the Soviet authorities to grant religious rights to Russian Jewry—the establishment of religious, educational, and cultural institutions for the perpetuation of Judaism and Jewish culture; the lifting of the prohibitions against publishing Hebrew Bibles and prayerbooks and the production of religious articles; the permission to train rabbis and Jewish teachers both in Russia and in

seminaries abroad; the creation of a representative body of Soviet Jewry with freedom to communicate and associate with their co-religionists abroad.

We appeal to the Soviet authorities—let them live as Jews or let them leave to be Jews. This consultation is gratified to know that the Soviet government has heard the pleas of millions in many lands and has permitted several thousands of Jews to leave the country for Israel and elsewhere. We urge the Soviet authorities to relent, and to continue to allow the thousands of others who have sought exit visas to emigrate to the countries of their choice—which is their right under the United Nations Declaration.

This consultation is deeply disturbed by the reports of growing acts of harassment, intimidation, arbitrary arrests, and confinement of Jews and dissenters to mental institutions. We appeal to the Soviet government to end this policy of wanton oppression and fear.

This consultation protests against the continued imprisonment under ruthless conditions of prisoners of conscience—Jewish and non-Jewish—and we urge that they be released and be shown clemency.

This consultation protests against the government sponsored campaign of anti-Semitic and anti-Zionist propaganda which constitutes an incitement to hatred and violence in contravention of the United Nations Declaration on Human Rights.

This consultation resolves to commit itself to a program of continuous watchfulness and unrelenting efforts in demanding and in championing freedom for all of Soviet Jewry, of Christians, and of intellectuals—of all who suffer for their courage and their struggle for human dignity.

This National Interreligious Consultation on Soviet Jewry consisting of Protestants, Roman Catholics, Eastern Orthodox, and Jews, authorizes a direct appeal to President Nixon, as the representative of the American people, to convey in clear and forthright terms to the Soviet authorities during their forthcoming conversations in Moscow the expectation of the American people—Christians and Jews, black and white, liberal and conservative—that these discriminations and denials of Soviet Jewry and others be stopped now, and that fundamental human rights be granted—now. We seek the relaxation of international tensions and conflicts between the United States and the Soviet Union, and the surest test of the genuineness of the commitment of Soviet authorities to the cause of universal peace and justice is the granting of justice and freedom to the Jews and other deprived religious groups and nationalities.

THE NEW YORK TIMES, TUESDAY, MARCH 21, 1972

# Nixon Asked to Plea dfor Soviet Jews

By ELEANOR BLAU

Special to The New York Times

CHICAGO, March 20 — An interfaith consultation on Soviet Jewry, described as the first of its kind in this country, established a permanent secretariat today to mount pressure against what it called "extreme and special acts of discrimination" against Jews in the Soviet Union.

It also adopted a statement calling on President Nixon to speak on behalf of Soviet Jews during his visit to Moscow in May.

On the second and final day of the meeting in the University of Chicago's Center for Continuing Education, the conference called on "the conscience of mankind to make known its profound concern about the continued denial of the free exercise of religion, the violation of the right to immigrate, and other human rights of the three million Jewish people in the Soviet Union and of other deprived religious groups and nationalities."

## Drinan Exhorts Nixon

Earlier in the day, a Roman Catholic priest who is a United States Representative from Massachusetts said American Christians in particular should urge Mr. Nixon to speak out on the issue during his Moscow talks.

The priest, Representative Robert F. Drinan, Democrat, also urged passage of proposed legislation to give Israel \$85-million.

He said the sum would help Israel absorb 40,000 immigrants who, he said, are expected to arrive there from the Soviet Union in 1972 under the



United Press International

**Representative Robert F. Drinan accused Administration of "default" on concern for Soviet Jews.**

recently eased Soviet visa regulations for Jews.

Father Drinan cited the easing of the regulations as an example of the impact of world opinion on Soviet action.

Yesterday, Rita Hauser, a vice chairman of President Nixon's re-election campaign and former United States representative on the United Nations Commission on Human Rights, said the Administration had "responded generously to the pressing needs of Israel" and "intends to keep this commitment."

But Father Drinan accused the Administration of "default" on Nixon's pre-election promises to rally world concern for the cultural and religious freedom of Soviet Jews.

Father Drinan spoke on the

second and final day of the conference, held at the University of Chicago's Center for Continuing Education. He told 165 civic and religious leaders:

"The relatively small amount of assistance extended to Israel over the past generation by the Christians of Europe and America is hardly an encouraging demonstration of the solidarity which should exist between all of those who worship the God of Abraham, of Isaac and of Jacob."

Father Drinan also announced that he would go to Israel on a fact-finding trip, probably late in May, at the invitation of conference sponsors.

## Mayor Evers Heard

In a keynote address yesterday, Mayor Charles Evers of Fayette, Miss., called on blacks and Jews to "join hands" to fight racism wherever it occurs.

Denouncing the exclusion of whites at the recent black political caucus in Gary, Ind., Mayor Evers declared that he would not be part of any group that preaches racism, "whether black or white."

He said that separatism meant "no education, no participation in city government, poor black mothers washing and ironing, and City Halls controlled by mean white folks."

Mayor Evers said the caucus had given President Nixon a "green light" to oppose busing on the ground that "black folks don't want it either."

Citing country clubs that admit Jews only, Mr. Evers said, "We've got to be very careful that once we're free, we don't become oppressors ourselves. We blacks have got to remember the same thing."



# More Aid Urged for Russ Jews

An appeal was made last night to both the United States government and to citizens to continue efforts to aid Soviet Jews. It came at a meeting of the National Interreligious Consultation on Soviet Jewry, held in the University of Chicago's Center for Continuing Education.

Jewish appeals of a different sort were occurring simultaneously at the Palmer House, where the Israel Bond Inaugural Banquet brought more than 1,000 persons into the hotel's Grand Ballroom to hear Teddy Kollek, mayor of Jerusalem, discuss the Middle East situation.

Also at the banquet, Cook County Sheriff Richard Elrod was installed as general chairman of the 1972 Israel Bond campaign, to raise \$30 million here.

### Tells U. S. Aims

Keynote speakers at the interreligious meeting were Charles Evers, black mayor of Fayette, Miss., and Mrs. Rita Hauser, former United States member of the United Nations Commission on Human Rights.

Mrs. Hauser told the assembly that the "horrors set upon the Jews of Europe but 40 years ago" should be remembered in spurring this nation on to greater and continued efforts to help the emigration of Jews wanting to leave the Soviet Union.

She told the group of almost 200 religious leaders, representing Jewish, Protestant, and Catholic groups, that the Nixon administration is "pressing the Soviet government to let emigrate all those Jews who seek to leave, on fair and humane terms."

### Hits Soviet Attitude

"The plight of any one Jew or groups of Jews living in the Soviet Union is subject to arbitrary determination by Soviet leaders," said Mrs. Hauser, vice chairman of President Nixon's reelection campaign.

Mrs. Hauser said Jews in the Soviet Union are subject to official suspicion because "it is clear that the vast majority of Soviet Jews seek emigration to Israel."

She indicated that the plight of the Soviet Jew has lessened in recent months, with greater numbers of Jewish families being granted permission by the Russian government to emigrate. A great deal of the improvement, she said, can be credited to the Nixon administration's repeated insistence that Soviet Jewry be allowed to follow its desire to leave the U. S. S. R.

### Still Sees Problems

But cases of families being separated by the Soviet government's decision to allow only some members to depart, and the financial tax placed on many of those emigrating, create further problems which must be solved, she said.

Mrs. Hauser noted a rebirth of Jewish consciousness among the Jews in Russia since the six-day Israeli war of 1967 and said the identity of those of the Jewish faith in Russia must be preserved.

"It is my firm belief that American response, both governmental and private, to the problem of a beleaguered minority has been magnificent. (This commitment) is grounded in our history and in the knowledge that systematic deprivation of human rights anywhere poses a threat to all of us," she said.

# Nixon campaign aide praises Soviet Jews' courage

By Roy Larson

A high-ranking member of President Nixon's campaign staff said Sunday that courageous Soviet Jews have "produced an extraordinary civil rights movement utterly unthinkable in the Soviet Union a decade ago."

Rita E. Hauser, addressing a National Consultation on Soviet Jewry at the University of Chicago, hailed the audacity of "those who have risked severe penalties by sitting-in and hunger-striking throughout the USSR."

Such acts of protest, she stated, have stemmed from

the Soviet government's official policy which "denies Soviet Jews the opportunity and means to preserve their cultural and religious identity."

#### Keynote speech

Mrs. Hauser keynoted the consultation's opening banquet attended by 165 Protestant, Orthodox, Roman Catholic and Jewish religious leaders.

After heading the woman's division of the 1968 Nixon cam-

paign staff, Mrs. Hauser was appointed U.S. ambassador to the United Nations Commission on Human Rights. She served in that post until February when she resigned to participate in the President's drive for re-election.

#### Racism hit by Evers

A second keynoter, Charles Evers, the black mayor of Fayette, Miss., strongly condemned all forms of racism and separatism. "I don't want

to be a part of any group that preaches racism or hatred," he said.

Blacks need whites and whites need blacks, he asserted, and "all the minorities, the mistreated, actually are the majority if we could all join together."

A member of the Democratic National Committee, Evers took issue with stands taken at the National Black Political Convention in Gary. "When we

said in Gary that black folks are opposed to busing," he stated, "we gave Nixon the green light for his own antibusing program."

The interfaith consultation will end Monday with a 7:30 p.m. torchlight procession from the Cathedral of St. James at Wabash and Huron to Holy Name Cathedral at State and Superior, where a religious assembly will start at 8 p.m.

# Interfaith body to back Soviet Jews

By Roy Larson

Christians joined Jews Monday in creating a new national organization to champion the cause of Soviet Jews.

The structure of the interfaith body — tentatively titled the National Interreligious Task Force on Soviet Jewry — was hammered out during the closing session of a two-day national consultation at the University of Chicago.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, said at a press conference that in recent months Christians have responded sensitively to the plight of oppressed Soviet Jews but the response has tended to be "episodic and ad hoc."

The new organization, he indicated, should provide Protestant, Roman Catholic and Or-

thodox Christians with the means for making a more sustained response.

The two-day consultation brought together 165 Christian and Jewish leaders.

Sister Margaret Ellen Traxler, executive director of the National Catholic Conference for Interracial Justice and a national co-chairman of the consultation, said the Chicago gathering will serve as a model for similar interfaith consultations in key cities throughout the country.

At lunch the consultants heard Rep. Robert F. Drinan (D-Mass.) urge support for a congressional bill providing \$85 million in government funds to help Israel assimilate the 40,000 Soviet Jews expected to go there this year.

Other speakers stressed that President Nixon, during his May trip to Moscow, should

apply pressure on Soviet leaders to let more Jews emigrate and to grant full rights to those Jews who chose to remain in the Soviet Union.

AMERICAN  
ARCH



Portland, Oregon  
Catholic Sentinel  
(Cir. W-19,082)

MAR 31 1972

REP. ROBERT F. DRINAN of Massachusetts, left, the only Catholic priest in Congress, discusses the address he delivered to the National Interreligious Consultation on Soviet Jewry in Chicago with two co-chairmen of the Consultation. From left are: Rabbi

Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee; and Sister Margaret Ellen Traxler, executive director of the National Catholic Conference for Interracial Justice. (Religious News Service Photo)

R E L I G I O U S   N E W S   S E R V I C E

DOMESTIC SERVICE

WEDNESDAY, MARCH 22, 1972

Delegation To Visit USSR Prisoners

INTERRELIGIOUS AGENCY URGES NIXON  
PLEA FOR JEWS IN RUSSIA

By Religious News Service (3-22-72)

CHICAGO (RNS) -- The largest national interreligious assembly ever held for the cause of Soviet Jewry concluded two days of deliberations here with an appeal to President Nixon to intercede with Soviet leaders on behalf of oppressed Soviet Jews when he visits Moscow in May.

Leaders of the National Interreligious Consultation on Soviet Jewry also agreed to form a permanent National Interreligious Secretariat on Soviet Jewry, to seek a meeting with President Nixon to present him with a Statement of Conscience, and to send an interreligious delegation to the Soviet Union to seek to visit political prisoners there.

About 500 people assembled in the auditorium of Holy Name Cathedral here to participate in an ecumenical service at the close of the conference on March 20.

They were addressed by such prominent religious leaders as Archbishop Fulton J. Sheen, Rabbi Marc H. Tanenbaum, Dr. M. L. Wilson, Dr. Cynthia Wedel, and Dean Emanuel Vergis.

Archbishop Sheen, former bishop of Rochester, N.Y. and now titular archbishop of Newport, declared, "Every man has two or three critical moments in his life when he can save his soul. President Nixon had one such moment in China, and will have another like moment when he visits Russia. May the God of love inspire our President to plead for all the persecuted people in Russia even as we raise our voices against the persecution of the Russian Jews and other religious groups."

He added, "God is protesting. That's why we're here...to express the pain of God."

Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, asserted, "Jews cry out today in the Soviet Union, 'Let us live as Jews or let us leave to be Jews.' As the President leaves for Moscow, we demand that the issue of the Soviet Jews be put on the agenda for discussion with Soviet officials."

Representing the National Committee of Black Churchmen, of which he is chairman, Dr. Wilson said it was fitting for a member of America's largest minority to voice concern for Soviet Jews.

"If we are not willing to lay ourselves on the line for these people," he maintained, "we are not ready to help ourselves. All of us are God's children or none of us are God's children."

(more)

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

WEDNESDAY, MARCH 22, 1972

Dr. Wilson recalled that in 1963, Chicago had been the site of the National Conference on Religion and Race. At that gathering, some 650 delegates from different religious groups unanimously adopted an "Appeal to the Conscience of the American People" describing racism as "our most serious domestic evil."

Black opinion on the cause of Soviet Jewry had been voiced earlier during the convention by Mayor Charles Evers of Fayette, Miss., who said, "I can't forget that Jews came to Mississippi to help in the civil rights struggle. He asserted that "Jews and blacks have been victims of the worst racism in the world."

The National Conference on Religion and Race was also referred to by Dr. Wedel, president of the National Council of Churches.

Speaking in behalf of the ecumenical organization, she declared, "Protestants should have a special feeling for the subject of the persecution of Soviet Jews. We must remember our Jewish forefathers. The Lord we serve lived and died a Jew. We can never see a Jew suffer without saying, 'This is our brother.' We, as Protestants, understand those who seek religious freedom because our ancestors came to America to find religious freedom."

Representing Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America, Dean Vergis of the Orthodox Archdiocese of Chicago identified Eastern Orthodoxy with the Jews in the Soviet Union.

He suggested that the Russian Orthodox Church is suffering a more subtle but just as deadly oppression as the Jews, "underground" Baptists, and other religious minorities in the Soviet Union.

"What they (Russian Orthodox leaders) say and what they have not said" provides the evidence for suspicion that the Church is under state control "more deadly than the effect of the sword and the boot of any conqueror of the past," he said.

In a Statement of Conscience issued by the more than 150 religious leaders taking part, the Consultation declared:

"The discrimination against the Jews by the Soviet Union gives us all reason to believe that, under the pretext of being anti-Zionist, it is the very contribution of the Jews to humanity which is under attack. It is precisely the Jewish testimony in the world that man's identity and freedom are not granted primarily by any state or constitution but are found in the nature of man himself. That is why each human being is threatened in his fundamental right to freedom of conscience when the Jews are persecuted."

(more)

R E L I G I O U S   N E W S   S E R V I C E

DOMESTIC SERVICE

WEDNESDAY, MARCH 22, 1972

It went on to say that while the participants in the Consultation realize "our own failures in racism and in other areas of human rights," nevertheless they "cannot remain silent as long as the Soviet Union continues to hamper or strangle the spiritual and cultural life of the Jewish people through extreme and special acts of discrimination."

The document enumerated these acts, which were said to include "the government sponsored campaign of anti-Semitic and anti-Zionist propaganda which constitutes an incitement to hatred and violence in contravention of the United Nations Declaration on Human Rights."

In conclusion, the manifesto authorized "a direct appeal to President Nixon, as the representative of the American people, to convey in clear and forthright terms to the Soviet authorities during their forthcoming conversations in Moscow the expectation of the American people -- Christians and Jews, black and white, liberal and conservative -- that these discriminations and denials of Soviet Jewry and others be stopped now, and that fundamental human rights be granted -- now.

"We seek the relaxation of international tensions and conflicts between the United States and the Soviet Union, and the surest test of the genuineness of the commitment of Soviet authorities to the cause of universal peace and justice is the granting of justice and freedom to the Jews and other deprived religious groups and nationalities."

Rabbi Tanenbaum and Father Robert F. Drinan, the only Catholic priest in the U.S. House of Representatives, will be among an interreligious delegation to the Soviet Union with a special charge to seek to visit the political prisoners there. The other members of the delegation will be chosen by the permanent National Interreligious Secretariat on Soviet Jewry which was set up at the convention.

Chicago's Roman Catholic archdiocese, in cooperation with the Chicago Conference on Religion and Race, hosted the ecumenical service at Holy Name Cathedral. Cardinal John Cody, in Rome for meetings at the Vatican, sent a telegram to the consultation expressing his "prayerful best wishes for success of your most important work."

The service was preceded by a torchlight procession through the streets of Chicago. Music included Gospel songs led by a black singer and Hebrew songs sung by a group of children.

(more)

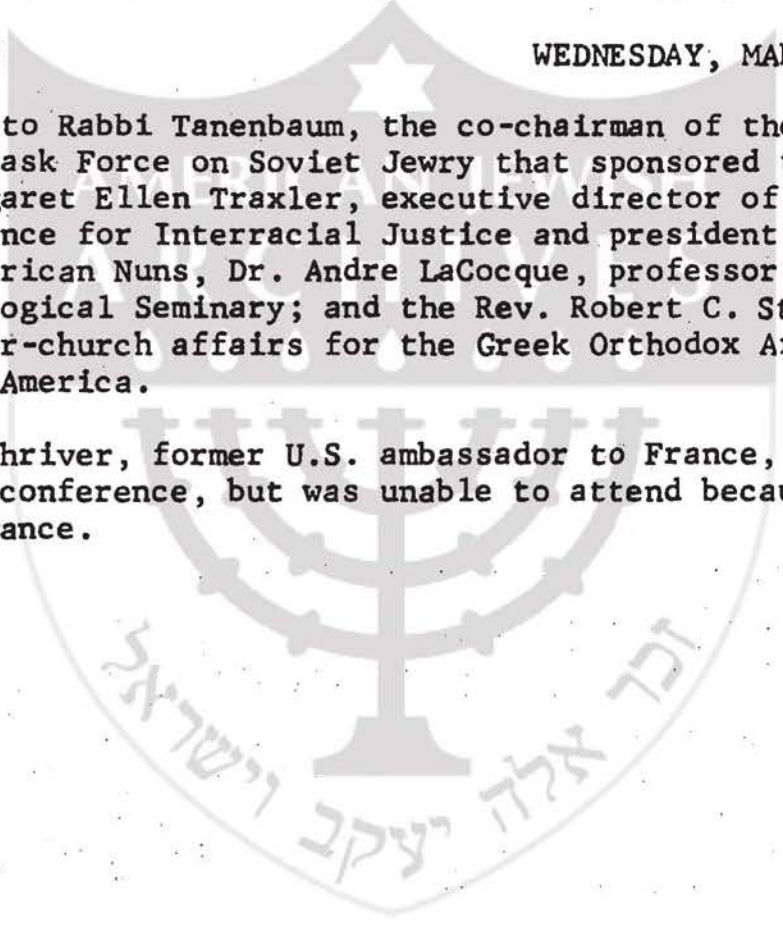
R E L I G I O U S   N E W S   S E R V I C E

DOMESTIC SERVICE

WEDNESDAY, MARCH 22, 1972

In addition to Rabbi Tanenbaum, the co-chairman of the National Interreligious Task Force on Soviet Jewry that sponsored the consultation were Sister Margaret Ellen Traxler, executive director of the National Catholic Conference for Interracial Justice and president of the National Coalition of American Nuns, Dr. Andre LaCocque, professor of Old Testament at Chicago Theological Seminary; and the Rev. Robert C. Stephanopolous, director of inter-church affairs for the Greek Orthodox Archdiocese of North and South America.

R. Sargent Shriver, former U.S. ambassador to France, was honorary chairman of the conference, but was unable to attend because of a commitment in France.



THE NATIONAL INTERRELIGIOUS CONSULTATION ON SOVIET JEWRY

RECOMMENDATIONS FOR FOLLOW-UP

The "work" of the conference was done by four workshops headed by Sister Ann Gillen, executive secretary of the National Coalition of American Nuns; Thomas Gibbons, Officer, Federal Contract Compliance, U.S. Department of Labor; Rev. David R. Hunter, Deputy General Secretary, National Council of Churches; and Richard H. Levin, Chairman, Chicago Chapter, American Jewish Committee. These recommendations for implementation were adopted unanimously at the plenary session whose chairman was Sister Margaret Ellen Traxler, executive director, National Catholic Conference for Interracial Justice.

The proposals for follow-up fell into three major categories:

- A. Special Projects
- B. Institutions and Structures
- C. Information and Communications.

A. Special Projects: For immediate implementation

(1) The conference proposed that a high level interreligious delegation be appointed by the co-chairmen to meet with President Nixon before he leaves for the Soviet Union in mid-May. The delegation is authorized to present the "Statement of Conscience" to the President and to discuss with him how to best assure that America's concern over the human rights of Soviet Jewry and other groups are communicated effectively to Moscow. (Advice should be sought from the Appeal to Conscience Foundation and from the National Conference on Soviet Jewry.)

(2) An interreligious delegation is authorized to undertake a mission to the Soviet Union. It should seek permission to visit political prisoners in the USSR.

(3) Conference delegates should seek to introduce this human rights issue into the political debate of 1972.

(4) Copies of the "Statement of Conscience" should be sent to leaders of all Christian denominations, to authorities of the Soviet Union, the United Nations, the United States Government, to both political parties, and to heads of communist governments and communist parties in other parts of the world.



(5) Christians and Jews should be asked to participate fully in the "National Solidarity Day" observance on April 30. Adult and youth groups should be encouraged to take an active part. Delegates declare that a Christian witness is essential to making an impact on Soviet authorities. In giving maximum possible support to the cause of Soviet Jews, American people need to be informed that this would have constructive impact on the situation of other Soviet minorities, such as, Lithuanian Catholics, dissident Baptists, Jehovah Witnesses, etc.

(6) The 45 Methodist bishops, as an example, should communicate the sense of this conference to the USSR. They should seek to communicate with individual Russian Jews. Names and addresses will be provided by the conference sponsors.

(7) Delegates should make individual telephone calls to Russian Jews. Names and telephone numbers will be provided by conference sponsors.

(8) Local interreligious commissions should be established. Personal involvement is necessary. Local and regional interreligious meetings based on the model of this national conference should be organized for local involvement.

(9) Church groups should be encouraged to organize visits to the USSR. Information about such visits should be shared in advance with the conference Secretariat.

(10) A similar National Interreligious Conference should be held next year. Consideration should be given to organizing an interreligious coalition on human rights.

(11) With large numbers of young people travelling to the Soviet Union, plans should be made for briefing them on these human rights issues before their departure.

(12) Efforts should be made to introduce Yiddish broadcasts over the Voice of America.

(13) A mission should be undertaken to interpret this cause to the Ukrainians in the U.S.A. and Canada in view of the high level of anti-Semitism both here and in Russia.

B. Institutions and Structures

(1) The conference authorized the setting up of a permanent Interreligious Secretariat on Soviet Jewry.

(2) The Secretariat should seek to organize a network of people in each community around the country. A mailing list should be established of key interreligious leadership.

(3) The Secretariat should relate to major Christian and Jewish structures and officials.

(4) Programming should be undertaken with national mens and womens organizations.

(5) The American Jewish Committee should be encouraged to help convene interreligious bodies in other cities in active cooperation with Christian leaders. Greater use should be made of existing local interreligious committees.

(6) Contact should be established with the Students Struggle for Soviet Jewry, especially for resource people for regional and local meetings.

(7) The Secretariat should expand communication with influential leaders around the country.

(8) The Secretariat should relate to other Christian and Jewish groups in countries overseas.

(9) In particular, effective communication should be established with the Vatican (Secretariat of State, Justice & Peace, etc.), World Council of Churches, World Baptist Alliance, World Presbyterian Alliance.

(10) Interreligious women's programs should be undertaken with Church Women United, WICS (as in Chicago) and Jewish women's groups, National Committee of Negro Women.

(11) A meeting with American blacks on Soviet Jewry should be considered (11 black leaders joined as sponsors of this conference); also Cesar Chavez; also Rep. Badillo.

(12) This issue should be made a priority concern in the various councils of churches - national, regional and local. Efforts should be made to involve them in Solidarity Day Observances.

(13) Denominational leaders should be involved in interreligious efforts.

(14) Catholic Caucus - Catholic members at conference indicated need to communicate on all levels of Catholic Church sense of special urgency to relieve oppression of Soviet Jews. They indicated plans to contact the Apostolic Nuncio; Vatican officials; Cardinal Krol and other leaders of U.S. Catholic hierarchy.

(15) External groups - Conference resolved to communicate with Amnesty International and with UN Commission on Human Rights.

(16) Proposal was made to develop more skillful political strategies based on an incisive understanding of Soviet dynamics. Shared conviction that "what we do can have effect".

#### C. Information and Communication

On assumptions that "Christians are painfully unaware of the oppression of Soviet Jews or faintly aware," the conference agreed on the need for greater dissemination of information to their constituencies. To meet this need the following proposals were offered:

(1) The preparation of an information-data sheet on the situation of religions in Russia, emphasizing the special character of the problems of Soviet Jewry.

(2) Distributing the petitions of Jewish groups among Christian bodies.

(3) The setting up of a hot-line to provide "instant information."

(4) The writing of articles by Christians in denominational and local publications.

(5) Sending press releases regularly to the denominational publications.

(6) Setting up a complete list of addresses of conference delegates and their constituencies for regular mailings.

(7) Publication of a newsletter on Soviet Jewry; the Sisters

Coalition indicated that they would begin to include information about Soviet Jewry in their own newsletter.

(8) The introduction of the issue of Soviet Jewry in national and local religious radio and TV, and the use of interfaith media.

(9) Preparing and distributing bumper stickers demonstrating interreligious concern.

\* In general, the conference delegates agreed on the need to implement as much of this program as possible both on a national scale as well as "doing it back home."



RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

MONDAY APRIL 24, 1972

SOLIDARITY WITH SOVIET JEWRY  
PLEGGED BY CHRISTIAN LEADERS

By Religious News Service (4-24-72)

NEW YORK (RNS) -- The observance of National Solidarity Day for Soviet Jews on April 30 has drawn support from a number of Christian leaders.

Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference, said the observance "draws United States Christians and Jews into even closer fellowship, in the knowledge that Soviet restriction of religious and civil liberties extends not only to Jews but to Christians as well."

Citing the recent petition of 17,000 Lithuanian Catholics protesting the suppression of their religious rights, he declared, "Truly, when government is bent on denying fundamental religious liberties to any group, none is safe and all must join in protest."

The Solidarity Day observance is being sponsored by the National Council for Soviet Jewry, and is intended to bring together Jews and other Americans for rallies in some 100 cities to show solidarity with Soviet Jews.

The presidents of three Baptist conventions have issued a joint statement supporting the observance and calling on President Nixon to intercede for Soviet Jews during his visit to Moscow in May.

The statement was signed by Dr. Carl E. Bates, president of the Southern Baptist Convention, Mrs. Ruth Rohlfs, president of the American Baptist Convention, and Dr. L. Venchael Booth, president of the Progressive National Baptist Convention.

"The seriousness of current events justified this unprecedented act on our part as the presidents of three Baptist denominations whose advocacy of freedom of conscience is the history of their reason for being," the Baptists' statement said.

"To keep silent about wrongs in our beloved land or in distant places is a violation of our understanding of Christian principles of justice and compassion," the Baptist leaders said. "It is in the name and spirit of the Lord of All, who lived his earthly life as a Jew, that we ask your active support of Solidarity Day."

They suggested that a statement adopted by the National Interreligious Consultation on Soviet Jewry held in Chicago in March be read to Baptist congregations.

In a direct appeal to Soviet authorities the consultation said, "Let them live as Jews or let them leave to be Jews."

The Texas Conference of Churches, which includes 15 Protestant, Orthodox and Catholic bodies, has encouraged its members to participate in current efforts to secure a million signatures on petitions urging President Nixon to exert his influence on behalf of Soviet Jews during his visit to the Soviet Union.

More than 300 Jews from throughout the Soviet Union have issued an appeal to the U.S. and European Jewish communities to help deliver the million signatures.

Jewish sources said the appeal was smuggled out of the country and sent to Yosef Takoah, Israeli ambassador to the United Nations.

Rabbi Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee, hailed the expressions of support by Christian leaders as a "development of major importance."

He said it signified that the plight of the three million Soviet Jews had emerged as a "moral priority" on the agenda of American Christians.

"All men of goodwill must pray and work to see that this message of Solidarity Day and its universal support reaches Washington and Moscow," he said, "in order that the forthcoming conversations between President Nixon and Premier Brezhnev result in positive liberation for Soviet Jewry and all who suffer repression."



**AMERICAN BAPTIST NEWS SERVICE**  
AMERICAN BAPTIST CONVENTION

VALLEY FORGE, PENNSYLVANIA 19481—TELEPHONE: 768-2249 (Area code: 215)

FRANK A. SHARP  
Director of Press Relations

April 24, 1972

THREE BAPTIST PRESIDENTS URGE NIXON  
TO INTERCEDE ON BEHALF OF RUSSIAN JEWS

CHICAGO, ILL.—(ABNS)—The presidents of three Baptist conventions representing a majority of all Baptists in the United States have issued a "Joint Appeal to the Christian Conscience" calling on President Nixon to intercede with the Soviet Government on behalf of Russian Jews when he visits the Soviet Union in May.

The statement was signed by Mrs. Ruth Rohlf, president of the American Baptist Convention; Dr. Carl E. Bates, president of the Southern Baptist Convention; and Dr. L. Venchael Booth, president of the Progressive National Baptist Convention.

The statement marks the first time the presidents of the three denominations have issued a joint declaration on any issue.

"The seriousness of current events justifies this unprecedented act on our part as the presidents of three Baptist denominations whose advocacy of freedom of conscience is the history of their reason for being," the statement said.

Sunday, April 30, has been set aside as National Solidarity Day to bring together Jews and non-Jews in an expression of support for oppressed people anywhere in the world. The three Baptist presidents urged their constituencies to offer prayers on that day "for the restoration of the full exercise of basic human rights for Jews and other religious groups and nationalities in the Soviet Union and wherever in the world suppression denies the individual dignity and opportunity for fulfillment."

The statement appealed to President Nixon to intercede with the Soviet Government in behalf of the right of free emigration for Soviet Jews and for the religious liberty of those who remain. The President plans to visit Moscow beginning May 22.

In issuing the statement, the three Baptist presidents said, "To keep silent about wrongs in our beloved land or in distant places is a violation of our understanding of Christian principles of justice and compassion. It is in the name and spirit of the Lord of all, who lived His earthly life as a Jew, that we ask your active support of Solidarity Day."

In urging Baptist support for Solidarity Day, the presidents also suggested that the statement of conscience adopted by the National Interreligious Consultation on Soviet Jewry be read to congregations.

This statement, which also appealed for President Nixon's intercession on behalf of

(continued)

Russian Jews, declared, "Each human being is threatened in his fundamental right to freedom of conscience when the Jews are persecuted."

The statement of the Consultation on Soviet Jewry issued a direct appeal to Soviet authorities: "Let them live as Jews or let them leave to be Jews. This consultation is gratified to know that the Soviet government has heard the pleas of millions in many lands and has permitted several thousands of Jews to leave the country for Israel and elsewhere. We urge the Soviet authorities to relent, and to continue to allow the thousands of others who have sought exit visas to emigrate to the countries of their choice—which is their right under the United Nations Declaration."

Leaders of the National Interreligious Consultation on Soviet Jewry also agreed to form a permanent National Interreligious Secretariat on Soviet Jewry, to seek a meeting with President Nixon to present him with a Statement of Conscience, and to send an interreligious delegation to the Soviet Union to seek to visit political prisoners there.

Rabbi Marc Tanenbaum, national director of the American Jewish Committee's Interreligious Affairs Department, on April 18 called upon all Christian and Jewish groups to participate in the expression of solidarity for Soviet Jews on April 30.

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As General Secretary of the United States Catholic Conference, I am happy to support the observance of the National Solidarity Day for Soviet Jews on Sunday, April 30. This occasion draws United States Christians and Jews into even closer fellowship, in the knowledge that Soviet restriction of religious and civil liberties extends not only to Jews but to Christians as well.

The recent petition of 17,000 Lithuanian Catholics, protesting suppression of their religious rights, brings this lesson home to the Catholic community in the United States in a particularly moving and dramatic way. Truly, when government is bent on denying fundamental religious liberties to any group, none is safe and all must join in protest.

This occasion is a reminder, too, of the fragile and often threatened status of religious liberties in many areas of the world outside the Soviet Union. Religious believers, both Jews and Christians, enjoy a fortunate position in the United States, where religious liberty is protected in law and tradition. Thus we join in prayer on April 30 that this same happy status may be extended to all believers in all parts of our troubled globe.

Most Rev. Joseph L. Bernardin  
General Secretary  
United States Catholic Conference

April 21, 1972

\* \* \* \* \*

Sunday, April 30th has been declared National Solidarity Day for Soviet Jewry. Archbishop Donnellan requests that one of the petitions in the prayer of the faithful on Sunday be made for justice for all Jews who are held in Soviet Russia. Kindly make this prayer at all masses.

Rev. Noel Burtenshaw  
Chancellor of the Catholic  
Archdiocese of Atlanta

April 30, 1972

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LUTHERAN LEADERS VOICE CONCERN  
FOR RELIGIOUS LIBERTIES

4/14/72

New York --(LC)--The presidents of the three largest Lutheran denominations in North America have asked members of their Churches to "realize the threats to religious liberty which exist in the world today, and to add their voices to those already urging that all men be guaranteed the right to worship and witness to their faith according to their own convictions."

The statement, issued here through the Lutheran Council in the USA, the cooperative agency for the three denominations, was in response to requests from several Jewish organizations asking the presidents to participate in a "Solidarity Day for Soviet Jews."

Dr. Kent Knutson of the American Lutheran Church, Dr. Robert J. Marshall of the Lutheran Church in America, and Dr. J.A.O. Preus of the Lutheran Church-Missouri Synod, said in their joint declaration "we encourage responsible efforts to insure free exercise of the God-given rights of freedom of conscience, not only in this instance, but for all people of every religious faith anywhere in the world."

"We lament the fact that in some parts of our world individuals are being denied the right to practice their faith, and that communities of believers have been so restricted in their activities that exercise of their faith is virtually impossible," the Lutherans' message continued.

Calling attention to statements which the Lutheran denominations have made on religious liberty in the US and around the world, the presidents concluded, "We offer our prayers for those who suffer because of religious persecution, and promise that we will be diligent in our own efforts to combat religious discrimination."

The full text of the statement by the denominational leaders follows:

A Statement on Religious Liberty

issued by the Presidents of the American Lutheran Church,  
the Lutheran Church in America, and the Lutheran Church-Missouri Synod  
in response to a call for a

NATIONAL SOLIDARITY DAY FOR SOVIET JEWS

We, the presidents of the American Lutheran Church, the Lutheran Church in America, and the Lutheran Church-Missouri Synod have received communications from several Jewish organizations that call upon us to denounce the persecution and restriction of freedom of Jewish people in the Soviet Union.

We encourage responsible efforts to insure free exercise of the God-given rights of freedom in conscience not only in this instance, but for all people of every religious faith anywhere in the world.

We lament the fact that in some parts of our world individuals are being denied the right to practice their faith, and that communities of believers have been so restricted in their activities that exercise of their faith is virtually impossible.

Christians in this country and around the world have voiced their solidarity with these oppressed groups and should continue to urge governments to remove restrictions on the practice of religion. We call attention to statements which our Churches have made on religious liberty in our own country and throughout the world, declaring our conviction that all believers should be free to practice their religion and that non-believers should be free from coercion to participate in religious exercises.

We also observe that as Christian citizens of the world, we must call attention to injustices in other lands, just as we note the injustices near at hand.

We offer our prayers for those who suffer because of religious persecution, and promise that we will be diligent in our own efforts to combat religious discrimination. We ask the members of our Churches to realize the threats to religious liberty which exist in the world today, and to add their voices to those already urging that all men be guaranteed the right to worship and witness to their faith according to their own convictions.

Dr. Kent S. Knutson, President, American Lutheran Church  
Dr. Robert J. Marshall, President, Lutheran Church in America  
Dr. J.A.O. Preus, President, Lutheran Church-Missouri Synod

R E L I G I O U S   N E W S   S E R V I C E

DOMESTIC SERVICE

MONDAY APRIL 17, 1972

LUTHERAN LEADERS ASK RELIGIOUS  
FREEDOM FOR SOVIET JEWS

By Religious News Service (4-17-72)

NEW YORK (RNS) -- Presidents of the three largest Lutheran Churches in the U.S. have joined in calling for "responsible efforts to insure free exercise of the God-given right of freedom in conscience" for Soviet Jews and people of all faiths.

A statement on religious liberty was issued in response to requests from several Jewish organizations that the Lutherans support a National Solidarity Day for Soviet Jews. "We lament the fact that in some parts of our world individuals are being denied the right to practice their faith, and that communities of believers have been so restricted in their activities that exercise of their faith is virtually impossible," the three presidents said.

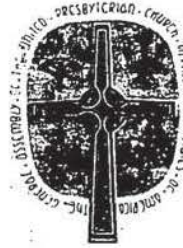
Signing the statement were Dr. Robert J. Marshall of the Lutheran Church in America, Dr. J.A.O. Preus of the Lutheran Church-Missouri synod and Dr. Kent Knutson of the American Lutheran Church.

Lutherans were urged to "realize the threats to religious liberty which exist in the world today, and to add their voices to those already urging that all men be guaranteed the right to worship and witness to their faith according to their own convictions."

The statement added: "We also observe that as Christian citizens of the world, we must call attention to injustices in other lands, just as we note the injustices near at hand.

"We offer our prayers for those who suffer because of religious persecution, and we promise that we will be diligent in our efforts to combat religious discrimination."

**THE UNITED PRESBYTERIAN CHURCH**  
IN THE UNITED STATES OF AMERICA  
510 WITHERSPOON BUILDING, PHILADELPHIA, PA. 19107  
Telephone 215 PENNYPACKER 5-4433



William P. Thompson, Stated Clerk  
Rev. Samuel W. Shane, Associate Stated Clerk  
Otto K. Finkbeiner, Assistant Stated Clerk  
Rev. Robert F. Stevenson, Assistant Stated Clerk

April 27, 1972

Rabbi A. James Rudin  
The American Jewish Committee  
Institute of Human Relations  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Rudin:

The information concerning Solidarity Day was distributed by the Office of Church and Society in a mailing which included several other documents. The material with which you are concerned was referred to as follows:

"Some information about Sunday, April 30, a day chosen for observances of solidarity with Soviet Jews. This recommendation came from a recent Interreligious Conference on Soviet Jewry, attended by Mr. Bruce Felknor of Encyclopaedia Britannica on behalf of the Stated Clerk, the Moderator, and the Council on Church and Society. A copy of the statement of the last General Assembly on this subject is also enclosed."

Sincerely,

*William P. Thompson*

William P. Thompson

WPT:jg  
5/1/72

MOTHERHOUSE  
SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY  
MONROE, MICHIGAN

Office of the General Superior

Paschaltide, 1972

My dear Sisters,

As we approach Easter our thoughts and minds do quite naturally move toward the redeeming, saving action of Jesus by which we have become free children of our Father in heaven. The task of remaining free ourselves and of lifting burdens of oppression wherever we find them weighing on others is a part of the ministry of redemption and reconciliation handed on to us by Christ through the Personal Gift of the Spirit who lives within us, motivating and urging us to do the truth as Jesus Himself, to give of our lives for our brothers.

This season is also the time when our Jewish brethern celebrate the saving action of Yahweh who brought them from slavery through the saving waters of the Red Sea.

All of us, Christians and Jews alike, reflect with wonder and grateful love on the words of the Lord God to Moses said so long ago:

I have heard the cries of my people  
in their affliction - and I have a  
mind to set them free...

It is our task today to make efforts to hear the cries of the oppressed and to do what we can to lift their burdens. Often our inability to find concrete ways to be of assistance weighs on us and we too easily come to conclude that the only service we can render is that of prayer. Surely God does expect that we raise our voices in petition and that we lend our voices to be the tongues of those so heavy in sorrow and struggle that they often cannot pray, but we must also search out the ways in which we can render practical and effective service.

This year, this season, I place before us in a particular way the plight of Soviet Jews who suffer oppression in ways that weigh them down and make heavy indeed a burden of deprivation. The stark

declaration "NEVER AGAIN" over the gates of the Dachau Concentration Camp near Munich is a constant reminder to us that truly we must give our lives to protect and foster for one another what was so hardily won: our freedom as children of God.

At this very moment there has been particularly blatant discrimination in the Soviet Union practiced against the three and one-half million Jews, who, unlike the Christians, are not permitted to publish devotional literature or articles, or to have contact with those of their faith in other countries, or to operate seminaries. It is also true that many Jews in the Soviet Union who desire to emigrate to Israel are not permitted to do so, and those who do manage do so under severe recriminations. Trials of Jews recorded this past year provide new and striking evidence that anti-semitism once again in this century imperils the life of the Jewish community.

There are ways that we can be of practical service in this area and to help lift the burden that weighs so heavily. I point out a few to you that came to my attention at a meeting this last week in Chicago entitled National Interreligious Consultation on Soviet Jewry. Here we were reminded by men like Charles Evers, Mayor, Fayette, Mississippi; Rabbi Marc H. Tanenbaum; Bishop Fulton Sheen; Dr. Cynthia Wedel, President of the National Council of Churches; that all men of good will who recognize their common sonship from the same God and Father must come together to join their voices for the preservation of the human rights of every man wherever he may be. Our voices are important and they can be heard and I urge all of us to lend our efforts in the cause of the people so dear to Yahweh's heart.

Here are some of the things we might do:

1. Be informed about the plight of Soviet Jews and inform others.
2. Take part in World Solidarity Day, April 30th by joining with Jewish brethren and other Christians in a common prayer service for freedom from oppression.

3. Sign the petition of the Soviet Jewry Committee to President Nixon on behalf of Soviet Jews that they may achieve the fundamental right to live as Jews and to leave for Israel and elsewhere

The forces of evil in our world, which are always forces that enslave, are not greater than the forces of good - which are always forces that free. But it is all too true that the forces of good are often divided and sometimes disparate. The efforts that the people of faith expend in internal struggle over non-essentials, and in ideological difference among ourselves divert our attention and concentration from the strong bases of basic belief we hold together.

Where any of us suffers oppression all of us do - where one man's freedom is hindered the freedom of all is jeopardized. Perhaps our involvement, however little, in this one area of one more group of oppressed persons will be one more step toward a yet more total involvement with the forces of unfreedom in our own country, our own community, and, not least, in our own hearts.

May the celebration of this Eastertime be for each of us a new experience of inner freedom leading us out beyond ourselves with the desire and the urgency to make free another.

Devotedly,  
Your Sister,  
Mother Margaret (signed)



R E L I G I O U S   N E W S   S E R V I C E

DOMESTIC SERVICE

MONDAY APRIL 17, 1972

NAE UPHOLDS RELIGIOUS FREEDOM,  
CITES PLIGHT OF SOVIET JEWS

By Religious News Service (4-17-72)

ST. LOUIS (RNS) -- In a unanimously adopted resolution, the National Association of Evangelicals asserted here that "no human right is superior to that of worshipping God according to the dictates of one's conscience."

The 3-million-member Protestant agency also deplored all efforts to curtail the freedoms of people for religious causes and urged President Nixon to convey "the moral and humanitarian concern of Americans for the plight of Jews in the Soviet Union" when he visits the USSR in May.

Full text of the resolution follows:

"The National Association of Evangelicals supports the basic principle of religious freedom for all men everywhere. No human right is superior to that of worshipping God according to the dictates of one's conscience.

"Therefore, we are profoundly concerned whenever we hear of religious repression anywhere, or discrimination based on religious belief. We deplore any and all organized efforts to curtail the rights or the freedoms of persons for religious reasons -- especially where such persecution is raised against those who profess the Christian faith.

"For many years reports have filtered out from repressed countries in both hemispheres, testifying to alleged discrimination against citizens on account of their faith. We are in no position to evaluate fully the accuracy of these reports, but we express our profound concern that any such reports might be based on substance.

"As the President of the United States completes his plans to visit the capital of the Soviet Union, we convey to him this concern. As we pray for the success of his visit, we also hope that he may have opportunity to convey the moral and humanitarian concern of Americans for the plight of Jews in the Soviet Union, and all other deprived religious groups and nationalities."



# Texas conference of churches

Telephone 512 / 478-7491, 2704 Rio Grande #9, Austin, Texas 78705

April 13, 1972

Memorandum

TO: (Individually addressed to members of the Board of Directors)

This is to advise you of an official action taken by your Executive Committee in official session April 7 which reads as follows:

The Executive Committee of the Texas Conference of Churches urges its member judicatories to take note of and, if at all possible, participate in the current effort of the American Jewish Community to secure a million signatures on petitions urging President Nixon to intervene on the matter of human rights of the Soviet Jewry when he visits Russia in May 1972.

1. Enclosed for your information is a copy of the petition which you are urged to consider promulgating to your constituency through your regular channels.

In this connection and for your convenience, we have secured the names and addresses of executives of three active organizations of the Jewish community in Texas and the Kallah of Texas Rabbis to which signed petitions may be directed:

Anti-Defamation League of B'nai B'rith

Houston--Dr. Theodore Freedman, 3033 Fannin, Suite 101, zip 77004;  
Dallas--Mr. Joseph Gordeky, 908 Praetorian Building, zip 75201;

American Jewish Committee

Dallas--Mrs. Edward Stern, 1809 Tower Petroleum Building, zip 75201;  
Houston--Mr. Milton Feiner, 512 West Building, zip 77002;

National Conference of Christians and Jews, Inc.

Dallas--Mr. William H. Tipton, Jr., 1027 Dallas Athletic Club Building, 75201;  
Fort Worth--Mr. Arthur W. McKnight, 1801 TWC Electric Building, 76102;  
Houston--The Rev. Mr. Philip N. Libby Jr., 1310 McDuffie, Suite 27, 77019;  
El Paso--Mrs. Ernest Ponce, 409 Executive Center Building, Suite 202, 79902;

Kallah of Texas Rabbis

Rabbi Judah Fish, President, 4300 Bull Creek Road, Austin 78731.

2. Since the above action was taken, we have received additional information in this connection from the National Interreligious Consultation on Soviet Jewry that we believe will be of interest and assistance. Consequently, also enclosed for your information are copies of: Letter of April 10, signed by Sister Margaret Ellen Traxler, Professor Andre LaCocque, the Rev. Robert G. Stephanapolous and Rabbi

Memorandum

April 13, 1972  
Page 2

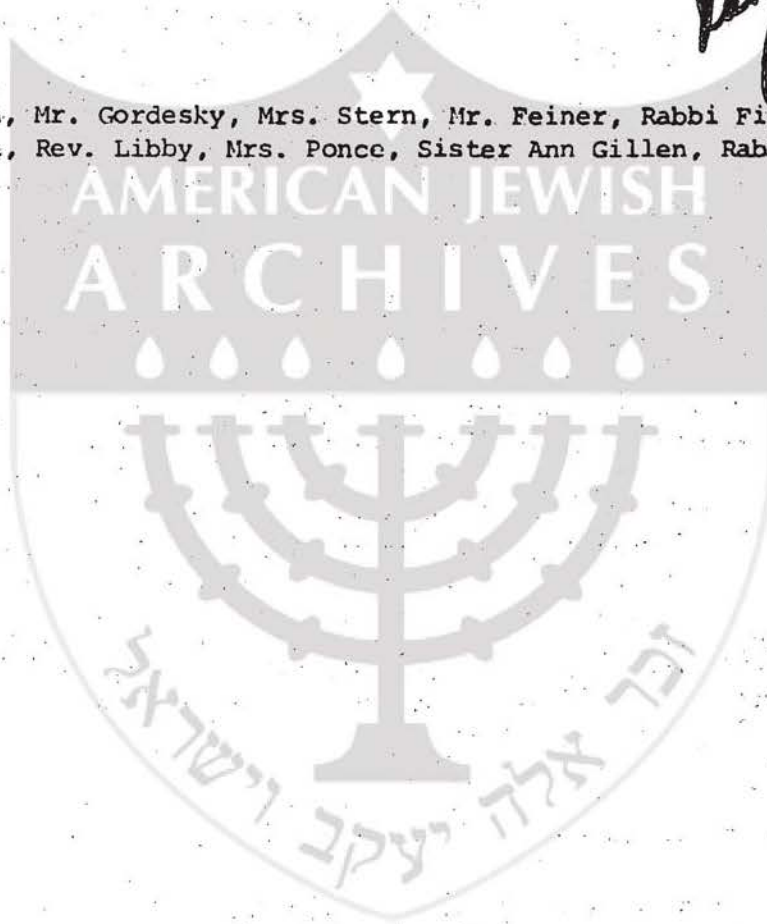
Marc H. Tanenbaum; Statement of Conscience of the National Interreligious Consultation on Soviet Jewry; and Fact Sheet, Solidarity Day for Soviet Jews.

Your favorable consideration of this matter is urged. Peace.



/s

cc: Dr. Freedman, Mr. Gordesky, Mrs. Stern, Mr. Feiner, Rabbi Fish, Mr. Tipton, Mr. McKnight, Rev. Libby, Mrs. Ponce, Sister Ann Gillen, Rabbi Tanenbaum, Rabbi Rudin





## CONNECTICUT COUNCIL OF CHURCHES

60 LORRAINE STREET HARTFORD, CONNECTICUT 06105 Telephone 236-4281

MR. ROBERT L. AHLNESS, PRESIDENT

THE REV. JAMES M. WEBB, GENERAL SECRETARY

April 20, 1972

Dear Colleague:

As you may know, the Greater Hartford Jewish community is now conducting a Petition Campaign designed to urge President Nixon to include the problem of Soviet Jewry as a priority on his agenda when he visits the Soviet Union in May.

The Campaign will culminate in a community-wide Assembly on Sunday, April 30th, as part of a National Day of Solidarity for Soviet Jews. The Assembly will be held at the Emmanuel Synagogue, 160 Mohegan Drive, West Hartford, and will begin at 1:30 P.M.

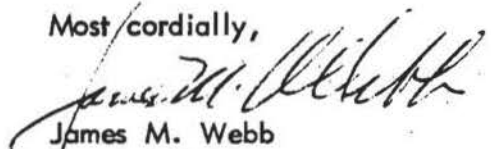
The Board of Directors of the Connecticut Council of Churches has unanimously endorsed the Petition. In addition a number of distinguished clergymen have also signed the Petition, including the Right Reverend J. Warren Hutchens, S.T.D., D.D., Bishop of the Diocese of Connecticut; Dr. Nathan M. Guptill, Conference Minister, Connecticut Conference of The United Church of Christ; Dr. Orlando L. Tibbetts, Executive Minister, Connecticut Convention of American Baptist Churches; the Reverend David Mellon, Executive Director, Greater Hartford Council of Churches; and Charles T. Sardison, Executive Director, Connecticut-Massachusetts Region NCCJ.

I am writing to ask that you join in demonstrating support and solidarity with our Jewish neighbors in their effort to aid their brethren in the Soviet Union.

Specifically, we ask that you consider the following:

1. Publicize the Soviet Jewry Solidarity Day Program in your congregation.
2. Plan to attend the program and ask your parishoners to join you.
3. Dedicate part of your worship service on Sunday, April 30, to Soviet Jewry. For your information - a Statement of Conscience, adopted by the Interreligious Consultation on Soviet Jewry, held in Chicago, March 19-20, and a fact sheet are enclosed.
4. Sign the Petition which is enclosed and circulate it among the members of your congregation for their signatures on Sundays, April 23 and 30. Additional Petition Forms are available from the Council. Please return as many completed petitions as possible by April 28.

Most cordially,

  
James M. Webb  
General Secretary

1. The Commission for Ecumenical Affairs of the Archdiocese of Hartford.

"Mr. President:

The Commission for Ecumenical Affairs of the Archdiocese of Hartford met on April 17, 1972 and passed the following resolution:

"Conscious of the unfortunate position of our brothers of the Jewish faith who live in the Soviet Union, suffering the deprivation of some of their basic human rights;

"Conscious also that the government of the Soviet Union does listen to the voices of the free world on specific issues;

"We urge you, in your coming visit to the Soviet Union, to bring to bear the moral power of the United States on behalf of the Soviet Jews, particularly their right to emigrate to a place of their own choice."

(Signed) Most Reverend Joseph F. Donnelly  
Auxiliary Bishop  
Archdiocese of Hartford and  
Chairman for the Commission for  
Ecumenical Affairs.

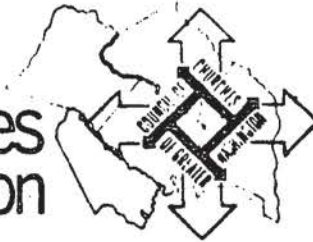
2. Connecticut and Western Massachusetts National Conference of Christians and Jews.

"The National Conference of Christians and Jews in Connecticut and Western Massachusetts endorses the purpose of the National Solidarity Day, which is being planned for April 30, 1972, as an effort on the part of the people of this country to encourage the government of the Soviet Union to become more understanding of the desires of the Jewish people in the USSR who wish to emigrate to Israel, or other countries of their choice, and to remove the hinderances to such action which now exist. We urge individuals of good will throughout our region to join in this effort in whatever way they find possible."

The Board of Directors

(signed) Joseph R. McCormick, Co-Chairman  
Connecticut-Western Massachusetts Region  
National Conference of Christians and Jews

# Council of Churches of Greater Washington



Executive Offices • 1239 Vermont Avenue, N.W., Washington, D. C. 20005 • 202/638-1077

April 25, 1972

**TO: Member Churches**  
**FROM: Arnold F. Keller, Jr., President**

The Board of Directors of the Council of Churches, at its meeting on April 21, discussed the plight of Soviet Jewry. They voted to place the concern for Soviet Jewry on the agenda of the Washington community of Christian Churches by the adoption of the "Statement of Conscience," of the National Interreligious Consultation on Soviet Jewry (copy enclosed).

They also voted to cooperate with the Jewish Community Council of Greater Washington, and Councils across the United States, in establishing ---

**SUNDAY, APRIL 30**

as

**SOVIET JEWRY SOLIDARITY DAY**

to be noted by an interfaith observance to be held at ---

Temple Israel  
420 University Blvd., E., Silver Spring, Md.  
8:30 P.M.

You are invited to attend.

We trust you share our concern and will find meaningful ways to express it.

Life at  
Luther Place

April 21, 1972

Board of Directors  
Washington Council of Churches  
1239 Vermont Avenue, N.W.  
Washington, D.C. 20005

Gentlemen:

Thank you for appointing me to represent the Washington Council of Churches at the National Interreligious Consultation on Soviet Jewry, March 19-20, held at the Center for Continuing Education, University of Chicago, and for this opportunity to report to you on that consultation as requested in the letter of February 18th.

The summarization has been documented by Religious News Service enclosed in your materials. It includes several items that I would be glad to discuss with you in hopes of your adoption.

- 1) Place the concern for Soviet Jewry on the agenda of the Washington Community of Christian Churches by adoption of the Statement of Conscience.
- 2) Board endorsement of the petition from the Soviet Jewry Committee to President Nixon requesting that he intercede on behalf of the Soviet Jews and be their advocate in his forthcoming visit to Russia.
- 3) Cooperate with the Jewish Community Council and Councils across the United States in establishing Sunday, April 30th, as Soviet Jewry Solidarity Day and publicizing the interfaith observance to be held at Temple Israel, 420 University Blvd., Silver Spring, at 8:30 p.m. Sunday, April 30th.
- 4) Name a task force of the Washington Council of Churches to implement these recommendations and the overall effort on behalf of Soviet Jews and other repressed religious and intellectual minorities in the U.S.S.R.

Respectfully submitted,

John F. Steinbruck, Pastor  
Luther Place Memorial Church

LUTHER PLACE MEMORIAL CHURCH

THOMAS CIRCLE AND 14TH STREET, N. W. WASHINGTON, D. C. 20005

TELEPHONE: 667-1377



**Diocese of Long Island**  
OFFICE OF THE BISHOP  
Sixty-five Fourth Street  
Garden City, N.Y. 11530

April 24, 1972

TO THE CLERGY OF THE DIOCESE OF LONG ISLAND

Reverend and dear Sir:

Despite promises to the contrary, the emigration of Soviet Jews to Israel or elsewhere remains subject to arbitrary decisions. Jews are now incarcerated in Soviet labor camps because they actively pursued their desire to live as Jews. Even where official Soviet law permits certain basic freedoms for Soviet Jewish citizens, intimidation prevents Jews from availing themselves, as a community, of basic human rights. The right to educate their children as Jews, to freely congregate at a house of worship or to train religious leaders; the right to publish their own historical and literary works, to support a real Jewish theater; the basic right to emigrate to Israel where they can live as Jews have all been denied to Soviet Jews. If this policy continues indefinitely, the more than 3,000,000 Jews in the Soviet Union would be doomed to cultural and spiritual extinction. To prevent such a disaster, at a time when the memory of the destruction of 6,000,000 European Jews is still vivid, millions of Americans across the country will band together on Sunday, April 30th to focus attention on this problem and to help effect a change.

Inasmuch as Sunday, April 30th, has been named Solidarity Day for Soviet Jews, I write to express the hope that you will bring this observance to the attention of your congregation together with suitable prayers.

Almighty God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

Faithfully yours,

+ Jonathan S. Sheonan

Bishop of Long Island



## Prayers Asked For Soviet Jews

CHICAGO — Pastors of the Chicago Archdiocese have been asked to observe "National Solidarity Day for Soviet Jews" on Apr. 30 by including a special intercession in the Prayers of the Faithful at Masses on Apr. 29 and 30.

The prayer reads: "For the Jewish people of Soviet Russia, that they may be permitted to live in accord with their cultural and religious heritage, we pray to the Lord. Lord have mercy."

WRITING on the discrimination against Jews in the Soviet Union, John Cardinal Cody has stated:

"I wish to add my voice to the urgent plea of all men of good will that Soviet authorities extend to Jews in the Soviet Union a full measure of equality, permit Jews to live in accord with their cultural and religious heritage, eradicate every vestige of anti-Semitism, and allow the departure of Jews who wish to leave the Soviet Union."

NATIONAL Solidarity Day for Soviet Jews is being sponsored by the National Conference on Soviet Jewry. It will bring together Jews and non-Jews at meetings, rallies and other public events in nearly 100 cities to demonstrate a solidarity with the more than three million Jews in the Soviet Union.

Emphasis will be on the freeing of Soviet Jews now imprisoned and restoration of fundamental human rights to Soviet Jews, including the right to leave freely.

*(FRONT PAGE)*



# Letters to the editor

## Day of solidarity April 30

On Sunday, April 30, Jews and Christians throughout the United States will unite in a national day of solidarity with the oppressed Jewish community of the Soviet Union.

We of the National Interreligious Task Force on Soviet Jewry wish to add our special plea to the millions of voices that will be raised by Jews and Christians on that day. For on that day, we will reaffirm our commitment to the Soviet Jewish struggle for freedom and also direct an urgent plea to the President of our country that he speak out forcefully for human rights in his forthcoming summit meetings with the Soviet leaders.

Although in recent months the U.S.S.R. has seen fit to permit increased Jewish emigration to Israel—and for this we applaud them—nonetheless, the overall situation of the Soviet Jewish community remains extremely grave. Numerous reports of anti-Jewish harassments, decreases in the numbers of emigres permitted to Israel and the rising fears of the Soviet Jewish community have all resulted in growing concern about the safety and future of countless numbers of Russian Jews.

However, for whatever we may say or do, in the final analysis the fate of these millions of people lies largely in the words to be exchanged between President Nixon and Communist Party chief Brezhnev in their anticipated talks. And it is because these men will execute such a central role in deciding the eventual fate of Soviet human rights, that we, the American people, must make it clear to them that we will not stand silently by while the basic freedoms of oppressed people remain trampled by the political interests of a dominant and overbearing government. And so, we hope that all who share these beliefs will join us in expressing them at the Loop Synagogue on

April 30 at 1 p.m. for the beginning of the solidarity day program.

Sister Margaret Traxler,  
Dr. Andre LaCocque,  
Co-chairman,  
National Interreligious  
Task Force on Soviet Jewry



APR 26 1972

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The Diocese of Rapid City  
520 Cathedral Drive  
Rapid City, South Dakota  
April 24, 1972

Dearly Beloved in Christ:

This Sunday, April 30th, has been designated as "Solidarity Sunday" by the major religious denominations in the United States. It has been designated "Solidarity Sunday" to show our concern in our union with the more than 3,000,000 Jews of the Soviet Union who are not able to exercise their religious freedom.

When one reflects on the silence maintained during the second world war, and the death of over 6 million Jews, because of that silence, we understand all the more how no one can now remain quiet. We must all have a profound concern about the continued denial of the free exercise of religion, the violation of the rights to emigrate and other human rights of the 3 million Jewish people of the Soviet Union, and of other suppressed and deprived groups and nationalities.

For believing Christians and Jews, the denial of the spiritual nature of man and his right to nurture and perpetuate the spiritual life is to deny the creative power of God in whose image man is made. The discrimination against the Jews by the Soviet Union gives us all reason to believe that, under the pretext of being anti-zionist, it is the very contribution of the Jews to humanity which is under attack. It is precisely the Jewish testimony in the world that man's identity and freedom are not granted primarily by any state or constitution, but are founded in the nature of man himself, made to the image and likeness of God.

Realizing our own failures in racism, and in the other areas of human rights, we must nevertheless, speak out as long as the Soviet Union continues to hamper or strangle the spiritual and cultural life of the Jewish people, and of others who are being persecuted through extreme and special acts of discrimination. We must together appeal to the Soviet authorities to grant religious rights to all Russian Jews and to all Christians.

Through our President, Mr. Nixon, as he travels to Moscow next month, we must appeal to the Soviet government, as a civilized nation, to end this policy of wanton oppression and fear. We must protest against the continued oppression of imprisonment under ruthless conditions of prisoners of conscience, Jewish and non-Jewish, and urge that they be released and shown clemency.

Let us resolve to commit ourselves to a program of continued watchfulness, an unrelenting effort, demanding and championing freedom for all of Soviet Jewry, of Christians and of intellectuals ---all of whom suffer for their courage and their struggle for human dignity.

The Jewish community in our diocese is small, but this does not give us the right to be silent. Each man is our brother and we must speak for the rights of each man. I am asking all of you to offer your prayers for those who are imprisoned in the Soviet Union. And I recommend that, if you desire, you sign the petition to be sent to President Nixon. In this way he will know that there is in our nation, under God, solidarity, one with the other, whether Jew or Christian, Red, Black or White, rich or poor.

The cause of the freedom of man, the cause of the dignity of man, a dignity enhanced by the incarnation of Jesus Christ, is the cause of each of us.

Asking God to bless each of you for your concern for those who are persecuted and oppressed, I remain

Devotedly yours in Christ,

*+ Harold J. ...*  
Bishop of Rapid City.

ps. please read this at the Masses on April 29-30...and afford the people an opportunity to sign the enclosed petition.

Stan -

Your letter arrived shortly before the Bishop left for the West Coast so that we were able to dash the above off for reading in all of the Catholic churches and missions west of the Missouri on Saturday and Sunday.

peace -

*A. O'Connell*

THE CHANCERY

212 EAST COLLEGE STREET • LOUISVILLE, KENTUCKY 40201  
P. O. Box 1073

April 26, 1972

Dear Reverend Father:

We Christians in the United States are being asked to join with our Jewish brethren in observing "Solidarity Sunday" on April 30. This observance is a major effort aimed at demonstrating a national consensus of support for the human rights of Jews and Christians in the Soviet Union just prior to President Nixon's visit to that country.

We Catholics are well aware that Christians and Jews have been consistently denied religious freedom under the Soviet regime. An officially encouraged campaign against all religious belief and practice has been well-publicized in our newspapers. In recent months the news stories have dealt with the persecution of Soviet Jewry. Jews are now incarcerated in Soviet labor camps because they have actively pursued their desire to live as Jews. Through intimidation they are being prevented from educating their children as Jews, from freely congregating at a house of worship, or training religious leaders. If this policy continues indefinitely, the more than 3,000,000 Jews in the Soviet Union will be doomed to cultural extinction. Of those who wish to emigrate to Israel, only a few succeed and that only after months of struggle and deprivation. It is hoped that millions of Americans will band together on April 30 to focus attention on this intolerable situation.

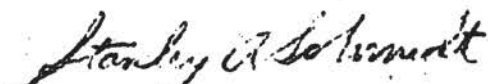
We think it fitting if you would call the attention of your parishioners to this observance by an appropriate bulleting announcement and by including the following petitions in the Prayer of the Faithful:

"For our Jewish and Christian brethren in Russia who are suffering persecution for their religious faith, we pray to the Lord."

"That Christians and Jews in America may demonstrate to all the world their solidarity in upholding freedom of religion and freedom of conscience for all believing people, in every country of the world, we pray to the Lord."

Trusting that you will want to participate in this observance along with your people and with every best wish, I remain

Sincerely yours in Christ,



Reverend Stanley A. Schmidt  
Chairman, Archdiocesan Commission  
for Ecumenical Affairs

111 BOULEVARD OF THE ALLIES  
PITTSBURGH, PENNSYLVANIA 15222  
Area Code 412 391-1688

-44-

April 14, 1972

The American Jewish Committee,  
Mann Towers,  
6315 Forbes Avenue,  
Pittsburgh, Pennsylvania.

Gentlemen:

The Committee on Catholic-Jewish Relations of the Council for Bomenism of the Catholic Diocese of Pittsburgh whole-heartily endorse the proposition that President Nixon be urged to exert his influence with the leaders of the Soviet Government in Russia in favor of a more considerate treatment of Jews in the Soviet Union. In particular, we urge the promotion of a more liberal emigration policy that would permit Jews to leave the Soviet Union so that they might join relatives and co-religionists in other countries.

Sincerely yours,

*Francis A. Glenn*

Monsignor Francis A. Glenn, Chairman.

# National Interreligious Consultation on Soviet Jewry

-45-

*A Project of the National Interreligious Task Force on Soviet Jewry*

1307 SOUTH WABASH, CHICAGO, ILLINOIS 60605

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HON. R. SARGENT SHRIVER

## National Co-Chairmen

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ELMER WINTER  
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*Chairman, Coordinating Committee*

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MARCH 19-20, 1972

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# NEWS AND VIEWS FROM THE USSR

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May 17, 1972

AMERICAN WISH  
ARCHIVES  
SOVIET PEACE PROGRAM

Moscow, May 17. In conducting its foreign policy set out by the Twenty-fourth CPSU Congress, the Soviet Union proceeds from the choice that mankind has today: the choice of cooperation or confrontation, of relaxation or heightening of tension and in the long run, the choice of peace or of war, Pravda writes today. In these conditions, the Soviet Union invariably comes out for eliminating the seats of war, for rebuffing the encroachments of imperialists on freedom and independence of the peoples and firmly upholds the interests of world socialism, of all its friends and allies, of the peoples waging anti-imperialist struggle.

"Loyal to the principles of socialist internationalism, our people join with the struggle of the heroic Vietnamese people. The Soviet people gave and will continue giving the necessary assistance and support to the Vietnamese people," the leading article says. "The Soviet Union tirelessly stresses that the only realistic way of solving the Vietnam problem lies in respect for the rights of the Vietnamese people to decide their destiny themselves, without any interference and pressure from the outside."

"In the Middle East, the Soviet Union is developing and consolidating friendship and cooperation with the progressive Arab states, and it supports the readiness for political settlement of the conflict that is shown by the progressive Arab states."

The situation in Europe offers favorable conditions for implementation of the proposals of the socialist countries to convene shortly a conference on security and cooperation in Europe, the article says. Observance of the principles of inviolability of borders, noninterference in internal affairs, equality, independence, nonuse of force and renunciation of threats to use force can serve as the constructive basis for the development of relations among the states of Europe.

The Soviet Union comes out for the development of good relations with Asian states. Its purpose is to promote consolidation of peace in Asia, to help the progressive forces of the area to wage the struggle against imperialism and colonialism. The system of collective security in Asia proposed by the Soviet Union can be based on principles such as nonuse of force in relations among states, respect for sovereignty and inviolability of the borders, noninterference in internal affairs, development of economic and other cooperation on the basis of complete equality and mutual advantage.

"The Soviet Union attaches considerable importance to the development of equal mutually advantageous relations with the United States," Pravda writes. "Relying on the Leninist principles of peaceful coexistence, the Soviet Union stresses that the improvement of Soviet-American relations is possible and desirable, but it should be achieved not at the expense of some third countries of peoples, not to the detriment of their legitimate rights and interests."

"The Soviet Union and other socialist countries are conducting a consistent struggle for limitation of armaments and for disarmament. The Soviet proposal on convening a world disarmament conference received wide and favorable international response. As regards Soviet-American talks on disarmament, the achievement of a mutually acceptable agreement in the Strategic Arms Limitation Talks would be in the interests of the Soviet and the American people and the interests of international security."

(TASS)

# NEWS BULLETIN

## ON SOVIET JEWRY

ACTION COMMITTEE OF NEWCOMERS  
FROM THE SOVIET UNION

Vol. III, No. 1 August 30 - Oct. 1, 1972

We believe that the following report from the Soviet Union published in the Jerusalem Post, Sept. 7, is important for everyone involved in the fate of Soviet Jewry.

EVERYONE I spoke to described this as their worst time ever. Essentially what has happened is that there has been a rise in expectations due to the larger number of Jews allowed to leave. This led people to commit themselves and cut their ties. Now, because of the education levy, they are unable to leave, and are also unable to resume normal life as they have already burnt their bridges.

They are really caught in the middle and their rage and frustration is enormous. The long-time leadership is suffering from battle fatigue. The strain of a life of continuous struggle and bravery in the face of danger and tension is impossible to describe. Such effort can only be sustained when you have hope; the imposition of the new levy has robbed them of even that consolation.

The introduction of the levy had not been wholly unanticipated. They have been dreading it since the autumn of 1970 when there first was talk and threats of its application. Similar kinds of taxes have been imposed in Poland and Rumania, but the draconian reach of this one was more than they had expected. Its application in a totally blanket way, without any adjustments or let up for anyone was much worse than they had feared.

For the Soviet citizen who earns even a good income of say 150 rubles a month, the sums involved are beyond his means. The problem can be stated in this way:

In Moscow there are 400 families awaiting permission to leave, of whom 60 per cent are liable for the levy. According to the leadership there, this involves sums of between 15,000 and 20,000 rubles per family with three persons liable for the impost.

### Larger sums

In some cases, much larger sums are required. Professor Benjamin Levich and his family would have to pay 82,000 rubles. Roman Rutman and his wife would have to pay 42,000 rubles. The family of Victor Polsky, 40,000 rubles, and Valentine Prusakoff, 50,000 rubles. The point being that there are any number of families who have been evaluated at more than the average figures.

In Minsk, about 4,000 have applied for permission to leave, and at least 1,000 of them would be liable for the levy.

In Leningrad, there are 1,000 applicants and the leadership there estimates that about 350 would be affected.

In Riga, there are no figures for the number of applicants, but it is estimated that some 30 to 40 per cent would be affected by the new levy.

A man who has been a student observer of Soviet Jewish affairs for a long time and who has a knowledge of the problems involved, completed a 10-day visit to Moscow, Riga and Leningrad last Friday. Because of his background, he was received and confided in by active members of the Soviet Jewish struggle for the right to go to Israel. His first stop outside Russia was London, where he described what he had learned to our correspondent there, DAVID LENNON.

The response of some of the people within the Soviet Union has been one of total panic. They plead that the money be found to pay the levy so that they can get out. Others, and particularly the leaders, say that under no circumstances should the money be paid. The leaders in the four cities of Moscow, Riga, Minsk and Leningrad state that it is essential that the only response in the West be that it is not a tax but a ransom that smacks of slave trading.

### Insatiable

They believe that the Soviet appetite is insatiable, that the demand was made only at this time because they felt it would be paid.

From their point of view, they welcome the most vigorous responses, including economic boycott, and they said that they hope that the U.S. Government does not value the sale of their corn more than they do human rights.

They take this position in a climate where, for the first time in a very long time, in the Soviet Union the lives of some people are in jeopardy. Non-Jewish leaders of the Human Rights movement within Russia and senior foreign diplomats there all told me that they have

grave fears in the light of the recent massive acceleration of anti-Jewish and anti-Zionist campaigns.

They feel that the danger level is very high and that there is very little time left to reverse the situation. As an example of the increased anti-Jewish activities, they note that in an attack on U.S. Embassy personnel some months ago, the only people whose person or property was attacked were staff members who were known to be Jews. They noted further that the attackers used anti-Semitic epithets, but that this aspect of the attack was never made public.

### Response

Among the consequences of the imposition of the levy is one in particular that worries the leadership. This is the response of the young people. Many of those who had planned to go on to college are giving up the idea. This leaves them subject to being called up for the army for a three-year

stint. They could be considered as reservists for up to another five years, and thus would not be granted exit permits either for themselves, or in many cases for their families as well.

Valerie Chalidze, a legal expert of the Soviet Human Rights Committee and a non-Jew, in analysing this levy urges that it is illegal on the grounds that it is a *post facto* imposition. In a lengthy discussion with him, he noted that there was no requirement for the repayment of fees at the time these people studied. In addition, he notes that, according to the Soviet Constitution, education is free. Furthermore, he stresses that the levy violates the Soviet philosophy of the significance of education in Soviet life.

### Stipends

Even those people who received an educational stipend got no more than 2,400 rubles, while the minimum charge for any graduate is 5,000 rubles. Furthermore, under Soviet Law, education is paid for out of taxation. Chalidze argues that if you pay the levy, then you are entitled to get the tax back.

The statute of limitations on debts in Russia is three years. Yet people who completed their studies decades ago are being asked to repay a supposed debt, he notes. The levy is in direct contradiction to the Soviet-signed convention prohibiting debt bondage. Yet this is a debt being imposed which can only be repaid by human labour. This puts the person in perpetual bondage, in the view of the Russian legal expert.

Without any exception, people urged that, despite this new factor, we must not lose sight of the dangers of arrest and detention which some people are facing.

The foremost of these is Leonid Slepak, who was the target of a particularly vicious attack in an article in "Moscow Pravda" two weeks ago. In an article condemning Iliya Glazer, a lengthy section is devoted to accusing Slepak of being as guilty as Glazer. According to people in Moscow, this is a clear sign that the authorities intend arresting Slepak in the near future. The informants beg that there be wide-scale protests about it in the West.

They also reported that a new prison camp has been opened at Perm. Its trustees (prisoners given minor administrative and command tasks) are Nazi war criminals. This has meant that there has been substantial brutality to the Jewish prisoners at their hands, and, in general, the conditions of Jewish prisoners have deteriorated.

They noted that there are many prisoners whose cases have not been raised in the West, and others of whom nothing at all is known. They expressed concern about the case of some who were not sentenced for Zionist offences but for other alleged crimes, but who have subsequently identified with the other Jewish prisoners, renouncing their citizenship and demanding exit visas; in some cases their families are starving and nobody supports them.

They also expressed anger about Jews who attend conferences in the U.S.S.R. and make no protest about the plight of the Jews there. When the existence of the conference is known at least a year in advance and the list of delegates made public, why is there no contact made with these Jews, suggesting that they don't go, or that if they do that they protest. At the very least they say the Jewish conference delegates could go to a local synagogue to show solidarity.

### Complaints

However, not all was complaints. The leaders asked that this very specific message be made public.

We understand about bureaucratic indifference at the Jewish Agency and the Ministry of Absorption, but we prefer the most bureaucratic and least comfortable urban or absorption centre to the most comfortable life in the Soviet Union. We prefer the least polite Jewish Agency or Absorption Ministry functionary to the most polite KGB man.

It is notable that there isn't anger at Israel so much as sadness for the errors and omissions. They declared a tremendous gratitude and love for what Western Jewry has done. It's so profound that it can't be described. They keep saying thank you, thank you, over and over again.

Speaking about their needs, the informants stressed that everywhere they are crying out for more Hebrew lesson books. They are still handcopying "Elef Milim," and they beg that more copies be brought or sent in to them. They also need radios, taperecorders and typewriters so that they can maintain greater contact with the outside world and among themselves.

### Prisoners' wives

Wives of prisoners need material support which they say is very much lacking.

People who have applied for visas said that they are aware that a lot of money is being raised for them abroad, but they don't see it, not even packages of foods purchased with these funds.

They noted that packages were being sent to people who had already left for Israel, and asked that the names of those arriving in Israel be reported so that efforts are not wasted in this way. They also expressed their appreciation for all

the phone calls they receive, but stressed that it would be much better if those activists who got to Israel were given the means to phone them, rather than the people approached to do so by Israel authorities.

In terms of the way money is spent, they cannot understand why so little use is made of the Jews who get out to Israel. It would be quicker and more efficient if those who get away were listened to for policy formation and for maintaining the necessary contact with those still in Russia.

### Certificates

There is only one known case where a person has actually received a certificate giving them Israel citizenship, Ernst Levine and his wife from Minsk. They say that they know that it is possible to get these certificates into the country. They asked that the Dutch Embassy be pressed into handling them. At the very least, they say, Israel Radio could have broadcast the names of those to whom citizenship had been granted.

They stress that they need these certificates because it forms the basis of their claims. If they have renounced Soviet citizenship and have not got their Israel citizenship, it places them in the greatest danger. Under Russian Law, a stateless person is required to be specially registered, can be sent from his place of residence to a place selected by the State, requires permission to move from place to place, and is subject to surveillance. They are outraged at this jeopardizing of their lives, and they cannot understand why Israel does this to them.

### Bitterness

One other point on which they expressed bitterness is over the fact that some documents which are smuggled out are suppressed. It is a hazardous business for the people who prepare, and get these documents out of the country. It is an unspeakable offence to a Soviet Jew who has gone to this trouble

not to circulate and publish this material. Articles which they know have reached Israel and established Jewish leaders in the West have submerged mysteriously and never appeared in public. Those in Israel and the West have no moral right to suppress such documents, they said with deep anger.

Among the other requests they made was that there be organized visits all the year round by knowledgeable people, not just visits by youngsters in the summer. They beg that the Voice of America and the B.B.C. broadcast some news of

what's happening within the U.S.S.R. They also want more contact with Jews in France, Germany, Sweden and such places where it is easier to establish links.

The leaders whom this visitor met were not religious, though they were all totally committed to Zionism, and they were all unmistakably and unequivocally Jews. For them, the rule of Halacha in marriage issues in Israel is a disaster. They see it as being remote from their reality, and they know that after they win the terrible struggle in Russia, they face another one in Israel as the number of Jews who have married non-Jews in the Soviet Union is considerable. This whole issue is one of great concern, and they asked for copies of the decision in the Shalit case and of the Nationality Law.

### Anxiety

The overall picture of 'aliya-consciousness today is hard to estimate tinual, never-ending harassment and with the growing anxiety, it is thought that the numbers actually applying to leave have dropped.

In Minsk, there are about 70,000 Jews, but it is estimated that to date only a few hundred have actually arrived in Israel. The aliya movement has only begun there in the last year, but it is a growing centre and 4,000 have made applications for exit permits.

Some 3,000 of Riga's 30,000 Jews have already left and it is believed that another 10,000 at least are ready to go.

The Jews of Leningrad speak of it as a city of fear. There is continual, never-ending harassment and with the best leadership wiped out in the two trials, only a handful carry on the struggle. Out of 300,000 Jews, only 500 have got out and about 1,000 have made applications for exit permits. It is believed that the potential is massive.

The following CALL FOR HELP FROM SOVIET JEWS was conveyed through difficult telephone conversations between London and the USSR to Mr. Greville Janner, member of the British Parliament and relayed to participants in the conference of Jewish leaders on Sept. 4th.

1. Hear our voices while you still have the chance. We send messages and letters often at the risk of our lives. YOU make sure that they receive the maximum publicity.
2. The situation is more dangerous than at any previous time. In particular it is feared that the arrest of SLEPAK, POLSKI, PRESTIN, RUTMAN, KORENFELD AND PERELMAN may be imminent. The article in Pravda attacking Slepak and tying him in during the Glezer trial is a dangerous indication.

3. Fight to prevent us from being isolated. Try to bring pressure on the Soviet Parties to stop jamming the "Voice of Israel", the "B.B.C.", the "VOICE of America" and the other Western stations. To restore telephones - those of Slepak, Levich and Lerner are among those still cut off and to restore postal facilities - the Jews in general do not get mail.

4. The ransom has not changed the basic situation. There are still no visas for the scientists.

5. DO NOT PAY THE RANSOM. WE HAVE DECIDED THAT WE DO NOT WANT THIS MONEY TO BE PAID FOR US. IT IS BLACKMAIL.

6. Please ensure that Israel Citizenship documents reach those who have renounced Soviet citizenship or if impossible, at least, ensure that they are given the number allocated to the citizenship.

7. Publicize in the Israel official Gazet and elsewhere, the names and addresses of all those who have applied for visas.\* This is their main form of insurance against disaster.

8. No one should come to the Soviet Union without protesting and without making contact with the embattled Jews. This is equally important for non-Jewish visitors as for Jews.

\*N.B. We have since received confirmation from Moscow that the word "visov", meaning Invitations for Reunion of Families, should have been used here. The similarity of the two words evidently led to the misunderstanding.

We are printing Victor Perelman's: THOUGHTS BEFORE THE AUCTION, in full, and we ask that special attention be paid to the second part, (after the economic analysis,) describing the effect of the education levy on Soviet Jews.

The Soviet authorities have finally put their cards on the table: an action for which they had been preparing for a long time had obviously been undertaken. It now becomes clear why a diploma of higher education meant, for any Jew an automatic refusal of permission to emigrate and why in the last few months there was such an unusual growth in the number of specialists whose requests for emigration visas were turned down. The time for fruitless exchanges of high words with the workers of the emigration offices is over. At present everything has been put on a firm financial basis. It is now wellknown that on August 3, 1972 there was issued the decree of the Praesidium of the Supreme Soviet of the USSR, in accordance with which specialists leaving for Israel are obliged to pay into the treasury of the government sums ranging from 4,000 to 25,000 roubles each. These sums are so high that had the repatriates even wished to pay them, they would anyway be unable to do so without help from the outside. The cost of an emigration visa for an engineer is equal to his average salary for 5 to 7 years, the visa of a physician is estimated by his pay for 6 years, of a scientist by his earnings for 6 to 8 years. It is absolutely clear that the authorities are trying to force Israel to ransom certain groups of repatriates and, at this price, to establish a large channel for the influx of foreign currency, which the Soviet Union greatly needs. The directors of the financial organs do not even try to conceal the true reasons for the new decree. Only on August 15 the deputy director of the department for the financing of culture and of health of the Ministry of Finance of the USSR, Sergei Alyoshin, told a group of Jews who had come to see him: "We are not so naive as to think that you possess such large sums. But you know where you can get them and, I suppose, you will be able to do so."

It seems that the Soviet organs intend to go even further than Vladislav Gomulka had gone in his time. The latter had expropriated the property of the Jews who were expelled by him to Israel. At present they are trying to take away from people what they do not even have, and to turn them thus into a commodity on the international currency exchange. It is true, according to the assurance of the Jewish organisations abroad, not a single person wishing to go to Israel will remain in the USSR because of his lack of money. But are there enough grounds for such optimism?

As it is known, the number of applications for emigration is at present 80,000. Assuming that only 25 to 30% of the repatriates have higher education, even in that case about a quarter of a milliard of roubles will be necessary to pay for their emigration visas. On the other hand, mass ransoms will serve as a catalyst for a further growth in the number of applications. But this, in its turn, will necessitate the assignment of sums that cannot be predicted in any prognostic calculations. It cannot be dismissed that already today a new article of export has been allocated in the foreign trade balance sheet of the USSR, which in its profitability is capable of competing even with the huge profits received from the sale of the Tumen oil or from the natural gas of Siberia.

The question arises: can Israel, from the purely economic point of view, with its stretched military budget and its huge expenses for the absorption of new immigrants, accept this financial burden? I have no doubts at all that, in their assurances concerning the mass ransom of the repatriates, the Jews in the West are motivated by the best of intentions. However, these promisory notes will have to be paid not by kind supporters, but by the sober and realistically-minded politicians, who are placed before the harsh necessity of thinking about every Dollar of the Israeli budget and, no matter how humane these politicians may be, the situation is such that many Soviet Jews who have already been degraded to the position of pariahs, might be doomed to years of waiting until their turn to be ransomed comes.

It can be assumed that Israel will receive additional credits from the United States. But they should not be considered as manna from heaven: behind every Dollar there will stand business circles, there will again stand politicians, whose goals have never yet coincided with the goals of the philanthropists...

However, even the credits will not solve the problem in full. Their acute need of foreign currency will force the leading organs of the Soviet Union to open the sluice-gate of emigration, but does this mean that for everyone there will come the golden period of Jewish emigration? No matter how great the need of currency might be, the ideological and prestige factors will not stop playing the dominating role in the eyes of the authorities. In the future too, they will not give up the bogeyman of access to secret material, they will not give up secret and unexplained decisions in relation to some persons, for whom the perspective of emigration will remain a lottery, with the only difference that for a lucky ticket they would also have to pay thousands of Dollars...

I shall not be surprised if Professor Alexander Lerner is sold for an astronomical sum, but Academician Levich is detained, or the other way around. If the long-suffering Ester and David Markish are ransomed, the daughters of Mikhoels will remain as hostages. Such situations might become typical and, under such conditions, it will become difficult to speak about the solidarity of the Soviet Jews.

I remember that just a short time ago, crowds of Jewish youth gathered near the Moscow synagogue and chanted: "Let my people go!" At that time all were equal before the eyes of the arbitrary rule, all had equal chances to obtain their right to emigration. What motto will now unite the Soviet Jews? "Sell my people?" Owing money to the authorities, will this not have to be the dream of yesterday's fighters, who, today, will simply be sold in the auction?

However, the emigration will not be the end of our difficulties: a mass ransom is not charity, it is merely credit, with all the consequences ensuing from it. I do not take upon myself the task of predicting these consequences exactly, but, I think, the feeling of national freedom will be darkened for many years if, when the person acquires it, he will have to sign a debt obligation for 10 or 15 thousand Dollars.

These are the realities that we should expect from the decree of August 3. Evidently, they will concern not only us but many of our brethren in the future. Even if we are lucky enough to manage to leave, what will they say if, because of our egoistical and rash decision we shall doom them to many years of existence as unsold slaves?

Meanwhile, the emigration office is striving to carry out the new decree and demands money from those who have already received emigration permits. These people are now being argued with, persuaded and, in case of delay, they are even threatened with the cancellation of their visas. It seems that the authorities are in a hurry to declare the auction open, fearing that the sale might fail, should civilized mankind answer "NO".

Victor PERELMAN.  
Moscow  
ul. Pravdi 7/9 kv 46

On August 23rd Victor Perelman was detained in the 83rd Department of the militia of the Krasnopresnensky region after he had met with New York Times correspondent Hendryk Smith until 8 pm. He refused to sign any documents or give any testimony whatsoever.

In another letter, released from England, through Jews in the USSR on Sept. 29th, Victor Perelman, of Moscow, details the CRUEL CHOICE facing Soviet Jews.

In this hour no single person who wishes to live in peace with his conscience can remain indifferent. A law has come into force that confronts Soviet Jews who wish to emigrate to Israel with a tragic choice; to renounce their right to live with their own people or, agreeing to being placed in the position of medieval slaves, to wait passively for the hour when they will be ransomed. I am not discussing the legal aspect of this statute. Its juridical absurdity is obvious. I am not concerned here with the moral aspect of this Statute either; what can be more immoral than trade in living human beings? I simply want to state some facts in order to try to illustrate the effect of the new law.

One of the first families to be affected by it was that of the Moscow artist, Lev Sirkin. By the will of fate, he, his wife and their three children found themselves cut off from his parents and his only brother, who went to Israel a year ago. After he received an exit permit and sold all his property, he was summoned to OVIR and told to pay another 14,000 rubles as payment for the higher education which he and his wife had received many years ago. It is doubtful if anyone could more graphically describe the situation created than Sirkin himself, who applied to the USSR Ministry of Finance with a request that his family be released from this tax. Sirkin said: "I do not have the money that you demand from me. But some property still remains in my house. Take the keys of my apartment. I won't go into it. Just bring my children out, give me a thermos with milk for the baby so that there should be food to give him until we reach the steps of the plane, and I shall leave today, immediately. What sense is there in your holding us? Anyhow, I have nothing else." This request has been turned down.

A similar request was made to the Ministry of Finance of the USSR by a resident of Riga, Genri Iosifovich Finberg. On June 22, 1941, when he was the chief accountant of the Latvian Office of the State Bank, he took from besieged Riga valuables worth many millions, paying for this with the life of his mother and his sister, whom he did not manage to save. To this very day, in the archives, there is the German leaflet reading "The black Yid Finberg transmitted to the Soviet Authorities riches belonging to the Latvian people." Now that he has reached the age of 73, after 48 years of work, the Jew Finberg is still in debt to the Soviet Authorities for no less than the sum of 17,000 rubles, which he must somehow acquire in order to pay for the departure of his family.

And finally, here is another fact which surely cannot fail to shock the world. A 79 year old resident of the Israeli town of Arad, Yefim Samuilovich Lipkin, applied to one of the clinics offering to sell his kidney in order to raise the 11,500 rubles demanded to ransom his son and his son's family in Moscow.

One may ask, "Why then are you idle when your brethren are in trouble? Is it possible that we, the Jews, cannot collect several tens of thousands of rubles to help these doomed people!" But reason obliges me to restrain myself. Reason calls for remaining cool, not only because ransoming out of a few sufferers may become the tragedy of thousands for whom money will no longer be available, but also out of entirely different considerations. The pragmatic world adapts itself much too quickly to evil to permit us to abet it. After paying the ransom for one person, we risk finding ourselves in the captivity of events with the danger that trade in human beings will become a customary practice in the 20th century.. If the world remains silent today, tomorrow to may be too late.

Moscow, 2/9/72

Victor Perelman, Pravda St. 7/9, kv 46 Tel: 2514954

Efim Lipkin (left) and Alexander Bimen (right), Lipkin's grandson, Both were prepared to raise the money to ransom Vladimir Lipkin in Moscow by selling a kidney for transplants.



POLICE BRUTALITY AGAINST JEWS AT LEBANESE EMBASSY RESULTS  
IN MASS RENUNCIATION OF CITIZENSHIP

On the 6th of September about 30 Jews of Moscow waited outside the Dutch Embassy for about an hour and a half for an embassy official to come out at take from them a message of condolence to Mrs. Golda Meir on the murder of the 11 Israeli Sportsmen. Unable to enter the embassy to present the letter, they telephoned three times only to be told, finally, that no representative could come outside to accept the message.

Earlier in the afternoon, several Jews had gone to the Moscow Municipality to inform them of their intention to hold a meeting by the Lebanese Embassy as a protest against the crime committed by the Arab terrorists. They were told to call back, and when they did, the answer was "You have to hand the protest to the Committee of Physical Education and Sports." They answered that this had nothing to do with sports, and that the meeting would take place as planned.

At 7 in the evening about 100 people began to gather near the Embassy. The militia was waiting for them with plainclothesmen and busses, and immediately began to push the Jews towards the vehicles. The plainclothesmen were especially brutal and both Alexander and Vladimir Lerner, Victor Perelman, Victor Faiermark and Prof. Moshenson were severely beaten. About 50 people were arrested and taken to sobering up stations, some non-Jews among them, including Andrei Sacharov. One group of 25 while in the cell, wrote the following letter to Prosecutor Rudenko:

"On the 6th of September, we Jews of Moscow, gathered by the building of the Lebanese Embassy in order to hand the Ambassador a letter condemning the monstrous crime perpetrated by the bandit organization, "Black September" which is based in Lebanon and Syria. In reaction to our lawful act, the militia began to beat, strangle and push us into busses and to mete out punishment in the street. This action by the militia which claimed to be acting on orders of the authorities continued for 15 minutes. We were taken by force to the "sobering-up" station from which we are writing this letter. We believe that these deeds of the militia on a day when the whole world is shocked at the cruel crime of Arab terrorists shames the State. We express our deep protest against these acts of the militia and demand that criminal charges be brought against those responsible for the pogrom at the Lebanese Embassy." (signed)

V. Belotserkovsky, I. Korenblit, A. Lerner, V. Lerner, V. Perelman, B. Moshenson, R. Pardovski(?), A. Novikov, Yehudit Perelman, V. Faiermark, G. Rayevsky, A. Tiomkin, M. Bogurski(?), or Gordonski, M. Belfor, N. Belfor, D. Markish, E. Markish, S. Galkin & Galkina, Gurevich, Waxman, V. Mash; A. Levit, B. Tsitlonok, Berenstein.

As a result of these events and the failure of the Soviet Government to condemn the murder at Munich 100 Moscow Jews announced that they were sending their renunciations of citizenship to the Supreme Soviet. The following is the text of their announcement of intent, entitled:

DECLARATION FOR PUBLICATION

All the world was shocked when it heard of the cruel murder by Arab terrorists of the Israeli Sportsmen at the Olympic Games in Munich. A wave of protest passed over all continents. Governments and heads of Governments condemned the dastardly crime. For the first time in all the history of the Middle East conflict, some Arab governments also condemned the terrorists. At the same time, the Soviet press described this crime as just a tragic incident. In the Tass announcement it was not even mentioned that the murdered men were members of the Israeli delegation. Until now, the Russian Government has not published any announcement condemning the terrorists.



We think that this situation is shameful to Soviet citizens, because failure to condemn the murders encourages the perpetrators to further crimes. On the 6th of September, we sent a letter to the Head of the Government with a demand that the crime be condemned in the name of the Soviet State. But this has not been dealt with. Moreover, the authorities prevented us from presenting our condolences through the Netherlands Embassy to the people of Israel, and those who wanted to hold a memorial meeting were dispersed, arrested and some even beaten.

Shocked by all this, we have decided to waive our Soviet citizenship and letters to this effect were sent to the Supreme Soviet."

Some of the signers: Savelli, Grigori Volokh, Larissa Volokh, Anatoli Lev Gendin, Liebgover, Vadim & Vera Belotserkovski, Alexander V. Krizhak, Lerner, Victor Perelman, Eduard Shifrin,

All the names of the signers were transmitted to Israel, but have not yet been released publicly.

On the 15th of September, we were informed that the following Jews of Moscow had all waived their Soviet citizenship and requested Israeli.

Beilin Yosif Morduch Bercovich and his wife, Dina Kusielovna  
Moscow E 61

ul. Bolshoi Cherkizovskaya 6/3 kv 52

Lvovski Mark Itscovich  
Moscow M 129041  
per. Astrachanski 19/2 kv 1

Lvovski Piotr Alexander  
Moscow  
ul. Kirov 38 kv 11

Manievich Yefim Mendelevich and his wife: Alla Leonidovna  
Moscow E 272

ul. Trefonavskaya 61 kv 55

Bobinski Simion Naumovich  
Moscow E 141  
Bolshaya Periaslavskaya 10/87

Further requests for Israeli citizenship have been received:

Smilanski Emanuel and Alla; They first requested citizenship in the beginning of July 1971. (News Bulletin on Russian Jewry, July 4, 1971)

Belfor Moise and his wife, Nina

Grigori Voldman Efimovich and his wife: Melvina Polonskaya

Vadim Belotserkovski and his wife, Vera

### THREE EXAMPLES OF RENUNCIATIONS OF SOVIET CITIZENSHIP

To: The Presidium of the Supreme Soviet of the USSR

The events of recent years that have accompanied the struggle of Jews to emigrate to Israel, the refusals without reason, firing from jobs, persecution by trial and without trial, the events of the past few days by the Dutch and Lebanese Embassies and by the Moscow Synagogue on the day celebrating the Jewish New Year have deeply offended my national and human sensitivities. This and the absence of Government condemnation of the barbarous murder of my brothers in Munich that even some Arab States thought it fitting to condemn, has brought me to the decision to waive all the rights and duties of a Soviet citizen.

With this letter I officially declare my renunciation of Soviet citizenship and hope that the Supreme Soviet will find my reasons sufficiently honorable, and will confirm my request.

I wish to add that, I on my part, without any connection with the decision of the Supreme Soviet, do not consider myself a Soviet citizen from now on.

(signed) Kosharovsky Yuli Mikhailovich  
Moscow  
Ul. Sherimetievskaya 75 a, kv 66

To: The Presidium of the Supreme Soviet of the USSR

Within a short space of time the world has twice witnessed the murder of peaceful Jewish civilians; the tragic events in the Israeli airport in Lydda, and during the Olympic games in Munich. I am protesting against the position taken by the Soviet Government in reference to these murders which could well become commonplace only because of the absence of public condemnation on the part of the Soviet Union.

But more than that, the mass murder in Lydda airport was committed with the help of Soviet arms. However, even this fact did not persuade the Soviet Government to state that by arming the so-called Palestine Liberation Front, it did not support the killing of peaceful populations. The fact that the mass murder during the Olympic Games of the Israeli sportsmen was also not followed by a condemnation by the Soviet Government leads us to believe that its position is constant.

I do not consider it possible for myself to remain a citizen of a state which is able to adopt immoral decisions. No political, or any other reason can possible justify such a decision in my eyes.

I ask the Presidium of the Supreme Soviet of the USSR to consider this application as an official renunciation of Soviet citizenship. I ask you to give the Ministry of the Interior the necessary instructions concerning the receipt of my passport (identity card) and concerning the issue of proper papers for a foreign citizen's residence.

(signed)

Vladimir Zaslavski  
Israeli citizen, Identity card No. 329, August '72  
Moscow, Begovaya 32, kv 121

To: The Presidium of the Supreme Soviet of the USSR

Many years ago, I, a Jew, understood that it is impossible to live in a country where national Jewish life does not exist and to remain a Jew. Assimilation was unsuitable for me and I applied for an exit visa to the State of Israel, the national Jewish state.

The events of recent years, judicial and unofficial persecution of Jews, unmotivated refusals from OVIR, prohibition of the study of Hebrew, lawless firing from their jobs of Jews who have presented their documents for exit visas, and finally the attack on Jews who had gathered near the Lebanese Embassy to express their sorrow and indignation over the murder of members of the Israeli delegation committed by bandits of "Black September", have exhausted my patience.

With this document I renounce my Soviet citizenship for I cannot consider myself a citizen of a state which did not even condemn officially the murder in Munich of my brothers of the same Jewish blood as I.

(signed)

Victor Mandelzweig  
Moscow  
Lavochkina 48/3 kv 59

On the 7th of September 26 Jews of Kiev went to Babi Yar with wreaths of flowers and banners reading, "In Memory of the 11 Sportsmen Who Were Murdered Because They Were Jews." All 26 were picked up in a truck by the militia and held 17 hours without food or water in one room. Then 15 were released and 11 remanded for 15 days on the charge of disturbing public order and public transportation. The 11 were:

Soroko Yuri & Batia, Melamed Zinovi, Remenik Simcha, Monastirski Ian, Vernikov Vladimir, Tartakovski Yuli, Yampolski Mark, Ruchman Simion, Mirietski David, Dobrenko Dimitri

On September 27th Kiev Jews applied to the Municipality for permission to gather at Babi Yar and lay memorial wreaths there, on Sept 29th. Z.F. Zernetski of the Municipality told them that the wreaths should not be blue and white, the word "Jew" should not appear on the streamers, and no speeches would be allowed.

On the 29th more than 2000 people gathered at Babi Yar. The car in which Alexander Feldman and Lazar Aratovski (Kishinev) were riding with the wreaths was stopped by the militia who tore the streamers off because they were written in Hebrew. After the wreaths were laid on the grave-site, the Jews were ordered to leave. Feldman and Aratovski were driven off by the militia, detained for a few hours and warned that they would be made to answer for any further disobedience.

In Riga a memorial meeting of some 300 Jews for the Munich 11 was broken up by police shortly after they arrested Zalman Tripskin who tried to read Kaddish. Tripskin was detained for several hours and then released without being charged

In Novosibirsk a group of Jews asked the municipal authorities for permission to hold a memorial meeting for the Munich victims. Their request was refused and the reason given was that "Such a meeting will be misunderstood."

In Kishinev, more than a thousand Jews gathered near the memorial <sup>9</sup> to victims of the pogroms for a memorial service devoted to the 11 Israeli Sportsmen. Yzkor and Kaddish were recited. The militia did not interfere. This was said to be the largest gathering of Jews in Kishinev since it was incorporated into the Soviet Union.

Jews of Kharkov sent a cable to President Shazar expressing their grief over the murder of Israeli sportsmen in Munich and their certainty that the murderers will not escape punishment.

The signers were: Constantine Skoblinsky, Yuri Miloslavsky, Yefim Shohukin, Victor Yassman, Solomon Greenberg, Leonid Kerbel, Alexander Braguinsky

#### POLICE PREVENT CELEBRATION OF HOLIDAYS

ROSH HASHANA, SEPT 8, and 9th IN MOSCOW

"Our holiday was spoiled completely", we were told in a conversation with Moscow. Those who came very early were allowed into the Synagogue, but then the police, out in strength refused to permit people to pass barricades they had erected at both ends of Arkhipov Street. Those who managed to enter, were forced to continue walking, and if they stopped, were pushed on by the police. The open space opposite the Synagogue had been fenced off so that people could not assemble there. Then they channelled traffic from the main street to Arkhipov. For the first time in the history of the Synagogue the police came up under the columns of the building and dispersed the groups standing there. Dan Roginski was arrested as he tried to enter the street and detained for three hours at a militia station. He was released only when 15 friends testified that he had not used coarse language as charged by the police. One report stated that only 100 people managed at all to reach the synagogue, and that civilian volunteers with red arm bands patrolled the streets and drove off Jews approaching the synagogue. They even ran after Jews, yelling, as far as subway station, Zhinskaya, 10 minutes away.

Yuli Kosharovski warned that the use of a large number of youth with red patches on their sleeves given license to chase after Jews on the streets of Moscow bodes ill. This creates a precedent for every youngster, or groups of them, who put on red patches to be able to express open anti Semitism in the name of an officially approved struggle against Zionism.

The next day, Saturday, the area around the synagogue was again filled with police and traffic rerouted so that there was a steady stream of vehicles down Arkhipova. The police did not let anyone by even the elderly and did not allow people to congregate even on Bogdon Khmilnitski St. And again, only those few who arrived very early in the morning were able to enter the synagogue

The Jews of Moscow also sent a telegram to Brezhnev and to the First Secretary of the Communist Party:

We protest the crying injustice of national discrimination, dispersal of Jews who came to the Synagogue on Rosh Hashana in Moscow. We demand that the violation of the rights of the Jewish minority cease.

This telegram was signed by Babel, Belotserkovsky, Wasserman, Peluch(?) Galperina, Liebgover, Manievich, Polsky, Raginski, Slepak and others.

94 Jews had also sent a letter to the Moscow Municipality, and on the 14th of September, Vladimir Zaslavsky, Yosif Begun, Ilia Belau and Victor Polsky met with Piegov, Secretary of the Municipality. (He had once been Secretary of the Presidium of the Supreme Soviet. The conversation lasted about an hour. Piegov told them that all religious events must take place inside the place of worship according to an old law. When they answered that the Provoslavs also paraded in the street, Piegov replied that had been true, but from now on it would not be permitted either. He said that on Simcha Torah no dancing and singing in the street would be allowed. He justified the police behaviour saying that they had been disturbing workmen. When it was pointed out that there had been no workmen anywhere in sight, he answered that perhaps there was machinery in the area. Piegov also refused their request that traffic be kept out of Arkhipov St. and certainly not deliberately redirected through it. Piegov insisted that only the Municipality had the right to determine traffic arrangements and the requests of Jews would not be taken into consideration.

Piegov also informed them that the prosecutor's office is checking the file of Dan Roginski who was charged with insulting the police.

On YOM KIPPUR eve, before 7pm hundreds of Jews gathered in the synagogue. At 7:00 the police again directed traffic through Arkhipov St., and at 7:30 closed the street to pedestrians. The following day, at 11:00, the police again put up barricades and allowed no one to enter or loiter in the area, before or after the service.

SIMCHAT TORAH was celebrated only inside the synagogue on Shabat, August 30th for again, scores of police and more than a hundred youths with red arm bands prevented entry into the street after 7 pm and immediately after the prayers all the police and volunteers linked arms and kept the street clear as people came out of the building. There was some singing on the steps of the synagogue which the police tried to stop, shouting through bull-horns, "Stop singing, you're disturbing the services." About a thousand people packed the synagogue, but one elderly lady told a newsman "There is no joy tonight. We are all depressed." (Reuters) One Moscow Jew told Maariv, "It has been a tradition for many years to gather by the Synagogue on Simchat Torah. This is the first time the authorities have prevented this. Inside the synagogue it was a holiday, but how many people could get in? Many who came found their way blocked, and went home to celebrate there."

One young man, Valerie Koranblit, who refused to leave on police orders was taken to a militia station.

INTENSIVE ACTIVITY IN MOSCOW TO PREVENT ADOPTION OF EDUCATION LEVY BY SUPREME SOVIET ENDS IN ARRESTS AND DETENTIONS

On the 15th of Sept. 9 or 10 Jews went to the Reception room of the Presidium of the Supreme Soviet to request an answer to the letter dated Sept 5th, addressed to the Supreme Soviet and signed by 500 Jews. They presented the following letter asking to be received:

"On the 5th of September of this year a letter was presented to the Supreme Soviet from 500 Jews from 10 cities of the Soviet Union. In this letter they explained the absence of judicial, economic and social foundation to the order of the Supreme Soviet of August 3, 1972, exacting payment for their education for people leaving the USSR.

Besides the request to members of the Supreme Soviet not to confirm the order, the letter contains some suggestions concerning the solution of problems concerning the repatriation of Jews from the Soviet Union to Israel.

Considering the importance of the problems, raised in this letter, which effect the fate of a large number of people, (as the number of signatures testifies), we believe that members of the Supreme Soviet have already perused this letter which was presented 10 days ago. And today, on the 15th of September, on the eve of the opening session of the Supreme Soviet on the 19th of Sept, we ask to be received by a member of the Presidium of the Supreme Soviet in order that he may clarify to us the position of the Presidium

We hope that we will not have to wait all day to be received or to struggle for this in the coming days." (signed)

- Victor Polski, Lev Libov, Natan Feingold, Victor Mandelsweig, Vadim Belotserkovski, Vladimir Lerner, Boris Tsitlonok, Boris Einbinder, Alexander Lerner, Ida Nudel, Vladimir Slepak, Yefim Manievich, Vladimir Zaslavsky, Nina Beilina, Boris Orlov, Yuli Kosharovski, Tamara Galperina, Piotr Lvovski, Mark Lvovski.

In two hours, a clerk told them that the members of the Presidium were busy with preparations for the session and cannot receive them. Then the Jews asked to see the Chief of the Reception Room to ask for an explanation as to why an appointment cannot be set. The same clerk returned with the reply that he, too, is in a meeting and cannot see them. At 3 pm, the group left the building and sent a telegram to the President of the Supreme Soviet, Podgorny:

"Today, at 10:00, we, a group of Jews came to the Reception Room and applied with a request to be received by someone in a responsible position concerning the problems included in the letter of Sept 5th from 500 Jews. The clerk, in the name of the Secretariat and the Chief of the Reception Room, announced that no one of the responsible officials can receive us. The problems of repatriation of Jews discussed in the letter touch on the vital interests of many thousands of People and we stand firm on our request to be received."

The 19th of Sept, the day of the opening session of the Supreme Soviet was a day of arrests for more than 30 Moscow Jews. Before noon when about 30 Jews gathered at the reception room of the Supreme Soviet, the KGB had begun taking Jews, some from the street, and some from their homes. Vladimir Slepak was arrested at his home, released, and rearrested later in the day. Feingold, Orlov, Roginski, Shapiro, Tsipin, Belotserkovski, Wexler, Zaslavsky, Begun, Mash, Babinski, Ida Nudel, Mikhail Babel, and Einbinder were among those arrested in the morning, and some, like Slepak were released only to be picked up again in the afternoon.

Those who had gone to the Supreme Soviet were not received, and in the late afternoon went to the Central Telegraph Office, where they declared a hunger strike. The police ordered them to leave, and arrested Manievich when he refused to do so.

At the same time, outside the building of the Supreme Soviet Israel Palchan and Valerie Krizhak, wearing a white Magen David on their coats declared a hunger strike. They were joined later by six who had gone to the Central Telegraph: Lev Levin, Ilia Belau, Evgenia Kirshner, Rizik (?), Boris Tsitlonok and Anna Krasina. Early in the evening, the police arrived, beat them and dragged them into police vans. They were searched at the police station. In protest against their arrest and the brutal treatment they declared a hunger strike. It was reported that they were transferred to Matroskaya Tishina, except for Anna Krasina who was fined 20 rubles and released. Levin and Evgenia Kirshner were sentenced to 10 days, and Palchan, Rizik, Tsitlonok, and Krizhak to 15.

The next day it was reported that Ilia Belau was transferred to a mental hospital, and that Alexei Tummerman had been arrested and confined to the Soloviov mental hospital where he declared a hunger strike. Belau was released on the 26th, but Tummerman was still detained under the pretext that a consultation was required. David Asbel, Tummerman's relative, asked that Tummerman be released in his custody, but the request was refused.

On the 20th when relatives went to inquire about those arrested, some were told that they would be charged with hooliganism, some were directed to the local militia station where no information was available and some were told that the prisoners would be released in three days. 14 Moscow Jews went to the reception room of the Central Committee and presented a letter demanding the release of those arrested. The assistant to the Head of the reception room, Pilatov, told them that this was a matter for the Prosecutor's office. There, the delegation was told that they would receive an answer in 5 days.

It was not until the 23rd of September that the whereabouts of Vladimir Slepak and Yefim Manievich became known. Both had been sentenced to 15 days administrative detention and were being held, with Palchan, Tsitlonok and the others in Matroskaya Tishina.

15 of those who had been released had been held in prisons in two small towns, Kolomna and Volokolansk, about 100 kms from Moscow. Five in Kolomna protested to the head of the prison that their detention was illegal. He admitted this and told them that they would be released after the session of the Supreme Soviet. It was reported that Ida Nudel was questioned for 11 hours, from 8 am till 7 pm before she was released.

During this entire period more than 20 telephones of Moscow Jews were cut off. In Leningrad too phones of activists are "not working", and in Kharkov it is impossible to reach Skoblinski and Kerbel and the telephone of Solomon Greenberg, according to the Moscow operator, has been removed from the apartment.

BORIS TSITLONOK'S MOTHER CALLS ON THE STATE OF ISRAEL TO  
DEFEND ITS CITIZENS (from Nasha Strana, Oct.1.72)

Your paper reported on the 21st, 22nd, and 24th of September that 34 Jews of Moscow had been arrested. Some were released and at least four of them were detained and sentenced to 15 days imprisonment, but the names of those Jews were not printed.

They were tried behind closed doors and nobody was permitted to attend the trial. My son, Boris Tsitlonok, was one of those tried. He is in Moscow alone. The entire family has been in Israel for a year. My son, Boris Tsitlonok is a citizen of the state of Israel and our country must defend his rights.

If the Jewish State does not defend him, and does not express its indignation to the whole world, who will put out his hand to assist our children in the Diaspora?

(signed) Orlova, mother of Boris Tsitlonok  
Kiriya Ata

The following are as many of the names of the 500 who signed the letter of Sept. 5th to the Supreme Soviet as were intelligible to any extent at all. We cannot vouch for the accuracy in particular of the names from Vilna;

Moscow

Anatoli and Isabella Novikov, Alla Moiesieva, Alla & Emanuel Smilanski, Svetlana Volinskaya, David & Ester Markish, Mark, Sofia, Yuri Popilanski, Victor & Yelena Polski, Victor Mandelsweig, Ida Nudel, Vladimir Zaslavsky, Vladimir Mash, Yacov Rubenstein, Zhana Rostopova, Alexander Levich, Valentina Grishkova, Leonid Koshevoi, Sofia Mikhailova, Grigori & Lidia Woldman?, Vladimir & Ada Gershovich, Vladimir Schwarzburd, Vladimir Lifshitz, Leonid ....man, Edward Shifrin, ....Savelina, Anatoli Ligover, Alexander Raikhil, Alexander Butov, Ilia & Sofia Lerman, Yuli Kosharovski, Alexander Belinson or Beilison, Boris Einbinder, Mariana Orlova, Larissa & Grigori Volokh, Victor Fairmark, B. Rabinovich, Mark Nashpitz, Boris...Grigory Woldman, Malvina Polonskaya, Vladimir Toder, Yuri Nepomnyashchi, Olga & Simion Galkin, Boris & Maria Orlov, Stella Goldberg, Maria Tserulnikova, Dan & Valentina Roginski, Alexander Voronel, Alexander & Vladimir Lerner, Yehudit Lerner Perelman, Mark Lvovski, Piotr Lvovski, Ilia & Evgenia Krishner (?), Vladimir Prestin, Yelena Prestin, Alexei Tummerman,.....Brenner, Leonid...., Leonid Yoffe, Galina Erpsher, Bella Rosenthal, Vitali Rayevsky, Maria Sofia Azernikova, Lydia & Mark Shmukler, Vladimir Shachnovsky, Rita Khotinskaya, Lev Levin, Alexandra Levina, Lev Moshkovich, Vera & Vadim Belotserkovski, Larissa Zarachova, Mark Kreibel(?), Anna Rozenkrantz, Yosif Kogan, Nora Kornblum, V. Peluch, Mikhail Babel. G. Goldberg, Yacov Pisarevsky, Nina & Moise Belfor, Valentin & Ludmilla Prussakov, Gavriel Shapiro, Marina & Shmuel Gurvitz, Yulia Shmukler, Natan & Yulia Feingold, Solomon Inditsky, Ilia & Lydia & Ludmilla Korenfeld, Lev Libov, Natalia Slepyan, Boris Moshenson, David Asbel, Yosif & Dina Bellin, Mussia Zaichik, Yevsei Ratner, Ktsia Margolina, Anatoli & Tamara Galperin, Mark Novikov, Yu. Zaitov, V. Bechova(?), .. Khazanov, A. Krushkov, Leonid Shenkman, Rita Brianskaya, Leonid & Sheina & Lev & Haia Sonin, Stella Kaminetskaya, Anatoli Gershman, Yelena Kremli, Valentina Kuperman, Israel Palchan, Valerie Krizhak, Mikhail Rozenblit, Alexander Shapiro, Yulia Bronstein, Yosef Begun, Roman Rutman, Yelena Gorfina, Boris Tsitlonok, Mikhail Kaachkin, Vladimir, Alexander & Maria Slepak, Grigori Teitelbaum, Grigori Svichinski, Yuri Wasserman, Lev Rosen, Maria Yacoboshvili, Nella Voronel, U. Itin, U. Gorman, Mikhail Kerbel, Ilia Belau, Yuli Wexler,...Vilenchik, Boris Olshanski,...Olshanskaya, Berta Kaminetskaya, Lev Meyerson, G. Shechtman, Ye Shechtman, Zinaida Tabatchnikova

Leningrad

Lerner Lev, Zinaida Katz, Galina Eidelman, Ludmilla & Heinrich Mirkin, Varnovitski, Alexander Radovski (or Aradinsky), Hillel Shur, ~~Yakobov~~ Sodikov Alexander, Daniel Teitelbaum, Valerie..., Victor...., Mogilever Yulia, Rubenstein Boris, Vladimir Rifkin, Mikhail Magarshak (?) Yagor Nikolai, German Berdnik (?), Mira Azernikova, Zeitlina Evgenia, ~~Ganzel~~ Gleiman Felix, Boguslavskaya Galina, Goldfeld Moise, Butman Eva, Khazanov Mikhail, Lea Kelbaner, Menucha & Lazar Liberman, Leonid Tarasiuk, N. Rostovtseva, E. & M. Volokhonski, N. Podrazhanski

Vilnius

Zelig & Sara Gafanovich, Yacov Rubenstein, Sonia Magunieneh, Yudelis Magunas, Eitan Finkelstein, Boris Shapira, Leonid Feigin, Felix Goldberg, Yacov Shlanski, Goldstein, Emanuel Goldberg, Grigori & Piotr Pavleshas, Bella Pinsker, Rita Goldberg, Yoram Koenigsberg, Rosa & Oleg Zhelikaite, Efim & Zina Goldbert, Ruta Zaivinovich, Yacov Yoffe, Vitali Resnik, Mara Vegerite, Zina Levina, Mendel Levin, Wulf & Alla Haiet, Alexander Karpovski, Suzanna Levina, Yosif Levinas, Israil Vilenchikov, Zamuil Zalberg, A. Friedmanov, Etel Friedmaneleh, Yana Braid, Piotr Abramski, Isac & Nadiezhda Zusmanovich, Shalom Kotler, Yaron Shteilman, Lev Slavinski, Grisha Golanman, Benyamin Gotlieb, Korenfeldas, Lerman, Odelis Gershovichas

Please Note: Address of Hillel SHUR;  
Volkhov  
ul. Mira 1

SOVIETS USING PRETEXTS OTHER THAN EDUCATION LEVY TO DEMAND MONEY 13  
DEMAND PAYMENT FOR MAINTAINING MAN FOR 11 YEARS IN PRISON

MIROTCHEV Haim  
ul. Daugaspils 26/1  
Riga

an invalid from World War II, now 61 years old was first imprisoned in 1952 and was rehabilitated in 1957. In 1959 he was sentenced to 15 years for economic violations without being required to repay any sums. 11 years later, because he was chronically ill and unable to work, he was released on recommendation of a medical commission. In August '72 he received permission to join his son in Israel. When he came to OVIR on the 28th of August to receive his visa, he was told that he would have to pay 10,200 rubles to repay the state for maintaining him in prison.

His son, Moshe Mirotchnik, an engineer arrived in Israel two months ago from Leningrad, but was forced to leave behind his wife, Lubov, and their 2½ year old daughter Marina. They had requested exit visas in April, and after receiving a refusal in mid-June, Moshe sent 6 letters protesting the decision. In a letter to Brezhnev, he complained about an OVIR inspector who had told him in advance that he would not be allowed to leave, and asked if she had the right to make such decisions. 10 days later, he was summoned to OVIR and the same inspector told him that he had been granted permission, but without his wife and child. Her address is:

Mirotchnik Lubov Moisieвна  
Leningrad  
Dzerzhinskogo 79 kv 5

Tel: 116772  
speaks  
only Russian

REPORTS OF DEMANDS FOR PAYMENT FOR CHILDREN.

It was reported that one family from Leningrad was forced to pay 400 rubles (the passport fee) for a child under 16, and another, from Zaccarpathia had to pay the full price of 900 rubles for a 1½ year old baby. Both families arrived in Israel late in September.

We were told of an interesting case, but were given no names, of 2 former American citizens, who had come to the USSR as children, whose repatriation was delayed because of a demand for 35% more foreign currency to make up for the amount deducted by the Soviet Bank when exchanging foreign currency. It was reported that the US had presented an official protest.

EXIT VISAS REVOKED FOR SIGNING PETITION

Rafael RABINER of Riga received his exit visa, valid for departure until Sept. 14. He had paid the 900 rubles, and completed all formalities, but, unable to book a flight from Moscow before the 14th, he bought a ticket for the 16th. When he returned to OVIR in Riga to obtain a two day extension, all of his documents, including his exit visa were impounded and he was told that his exit visa had been cancelled because of his bad behaviour. Rabiner was then summoned to the KGB where he was advised to go to the militia and apply for the return of his identity card. Otherwise, he was told, without his internal passport, and Soviet citizenship, it would be possible to do as they please with him, for instance, to exile him to Khazakstan. In the KGB, Rabiner was told that his visa had been revoked because he had signed a collective petition protesting the education levy.

N.B. Rafael Rabiner had requested Israeli citizenship. We do not know if it has been granted him.

It has been reported that another Rigan Jew named Rosenberg also had his exit visa revoked even though he had paid 4000 rubles education tax because he had signed a protest petition against the levy.

These two cases may have been the result of two events in Riga. On Sept 2, Vladimir Gelfandbein was detained in the street in Riga and taken to the militia station. He was searched, and a letter protesting the education levy was found and confiscated. He was released.

On September 12, Vladimir Chervinski, Mikhail Kuzinets and Lazar Keet were taken as they were leaving their apartments to the Militia, searched and warned to stop their activities, or face arrest. After several hours they were released.

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original]





APPEALS FOR HELP

15

To: the General Secretary of the United Nations: Mr, Kurt Waldheim

I appeal to you with a request for help. On the 10th of September, 1971, I presented documents for an exit visa to Israel for myself and my family. On the 24th of January, 1972, I was refused under the pretext that our departure is inexpedient.

There are three surgeons in our family. There are two years remaining until I begin to receive a pension, and three years until my wife does. My son has been working for 3½ years in a province. My daughter, a pianist is ill and is not required to work. Before President Nixon's arrival, on the 19th of May, I was summoned by a KGB official who promised that my case would be reviewed.

I have written 26 complaints, but my case has not yet been reviewed. Now, my son has been classified with those under security restrictions, though he did not serve in the Soviet Army and has never had access to secret material. He is a surgeon!

I ask you to help us leave for Israel. It is our right.

(signed) Baron Yosif Z.  
Riga  
Lachplesha 56 kv 5

The above was printed in Nasha Strana, Tel Aviv, September 24, 1972. The date of the letter was not given.

To: Chairman of the Presidium of the Supreme Soviet: N.V. Podgorny

We, two teachers, were fired from our jobs immediately after we presented our documents for exit visas.

Both of us have worked sincerely for twenty years on behalf of the Soviet people. Our parents also have worked honestly and have defended the State from its enemies. All of us have repaid all monies spent on our education long ago, even though our parents received their education prior to the establishment of the Soviet Regime.

The Resolution calling for the payment of the education tax before leaving the Soviet Union for Israel is totally lacking both judicial and economic foundation. It is illogical, lawless and contradicts the Constitution which is the basic law of the USSR, and international law.

We ask you as a delegate and president to raise the question of the abrogation of this inhuman resolution during the session of the Supreme Soviet of the USSR:

(signed) Boris Nudelman, Teacher of Literature  
Susanna Khavkina, Teacher of Mathematics  
SIMFEROPOL

LUDMILLA PRUSSAKOVA REFUSED URGENT OPERATION: (David Lennon, Jerus Post)  
(Sept. 24, 72)

"My dear friends,

First of all I consider it necessary to advise you that my application is of a personal nature. I am submitting a request to you with an appeal for help to preserve what health remains to me, and at this time I fear not only for my own health, but for the health and life of my future, as yet unborn, child.

**TWO-YEAR NIGHTMARE**

"Two years ago my husband and I submitted an application to OVIR (the office which issues exit permits) for permission to emigrate to Israel. From that moment our lives have developed into a veritable nightmare. Only a few days after my application to OVIR I was dismissed from work. I had been employed by "Progress" Publishers and it would seem that my desire to emigrate with my husband to Israel could hardly serve as a reason for not allowing me to work. But, truth is stranger than fiction. In reality the desire to live in Israel puts a person in the Soviet Union outside the law and, as in primitive times, a person cannot do what he feels is right and has no protection afforded him by the law of the state. This I know, unfortunately, from my own bitter personal experience.

"After being dismissed from my work my health began to deteriorate, and it appeared that I was developing acute white nephritis, with consequent disease of the kidneys and blood disorder. I was compelled to spend two months in hospital, but the nephritis continued for more than half a year.

"It is also necessary to say a few words about the way the authorities have been persecuting my husband and myself. Without having committed any offence we were taken by force to the local police station where we were accused of being burglars and were subjected to severe interrogation.

**NIXON'S VISIT**

"On another occasion my husband was accused of disturbing public order without any fault on his part. On May 21 this year, on the occasion of the visit of Mr. Nixon to Moscow, he was seized and deported without any explanation, to the prison at Zagorsky, outside Moscow, where he was thrown into a cell and held there for 10 days — and then released without any explanation and without any charge being made against him. On none of these occasions were any charges laid against us.

"The reason for all our miseries seems to be very simply our natural desire to live in Israel, where we belong, in our own country.

"The effect of what we have been suffering during all this period of time has caused a considerable deterioration in my state of health.

"Now, after lengthy examinations, the doctors have discovered that I have a tumour in the region of my stomach caused by a rupture of the blood vessel, and analysis of my blood shows that the nephritis has become chronic. An operation to remove the tumour is considered imperative but there is obvious danger also for my unborn child, whose birth is expected in six or seven weeks.

"On September 5, I received instruction to report to hospital in Moscow, but the duty doctor that day informed me that at the present time there is no room for me, and that they will operate for the removal of the tumour only after the birth of the child, a situation which is, for me, nothing short of tragic.

"I hope that this cry from the heart of a woman and mother-to-be in distress will be heard and listened to — it comes from a woman in a poor state of health entering her eighth month of pregnancy, and I do hope that you will help me to emigrate to Israel.

"Yours, in distress,

Lyudmilla Prussakova

September 14, 1972

"Moscow, 113 184 Piatnitskaya Ulitsa Dom 29-8 Kv.2."

In mid-September, we were told that there have been many articles in various papers about people who have been tried for allegedly attempting to smuggle valuables out of the country. One such case published in the USSR was given wide publicity in Israel. Anatoli Glod, a Moscow dentist was arrested as he was about to board the plane to leave for Israel and charged with trying to smuggle diamonds out of the country. The paper claimed that Glod's cousin, Naftali Margolin, an Israeli scientist who visited Moscow in 1966 as a member of an Israeli delegation to a meteorological conference, had "given a clear hint to his cousin that he should not come to Israel with empty hands, saying 'You should make your contribution to the rebirth of Israel.'". The Moscow paper claimed that when Margolin left Russia he not only smuggled diamonds out in his shoe, but also did not pay his hotel bill. Margolin, denying the charges as ridiculous, said that he had known of his cousin's arrest, but not until Yom Kippur eve did he learn that Glod had been sentenced to 15 years, and 8 others with him, including one Georgian, who received a 12 year sentence. Margolin also said that Glod's father who went to Moscow from Kharkov to try to obtain his son's release, died there of a heart attack. Glod is 39 years old, married and has a 5 year old daughter.

From Vinitza nothing has been reported about Isac Shkolnik who has been charged under article 190/1, but the authorities are "creating" the proper atmosphere for a trial. Mikhail ~~Mayer~~, Shkolnik's friend, was labelled an "agent of Zionism" at a factory meeting, and an article was published in a local paper entitled "Poisoned Fangs of Zionism." (From Nasha Strana, Tel Aviv. 4/9/72.)

KHANTSIS Yacov Leibovich of Kishinev was sentenced two years ago to a three year term of exile for hooliganism. His crime was attempting to enter the Dutch Embassy. In May 1971, he was sent to serve his term in Kirov, (One report said Omutinsk, Korovskaya oblast), In January '72 his wife and son visited him and found him ill and despondant. Shortly after the visit, Khantsis sent a letter to the Supreme Soviet stating that he had never committed a crime and that all he desired was permission to leave for Israel.

On the 7th of March, he was arrested again, charged under article 190/2, defamation of the Soviet Flag or other State symbol, and has been detained since then in isolation in Kirov. (One report stated that he had been sent for examination to the Serbski Mental Institute in Moscow and subsequently returned to Kirov. This report added that Khantsis had written his family that he sees no way out save by committing suicide.)

He was tried on Sept. 26th and sentenced to another 1½ years. One report stated that his legs are paralyzed and he was brought to court in a stretcher.

His wife's address is: KHANTSIS Liza Vladimirovna  
Frunze 105 kv 44  
Kishinev.

She needs financial assistance.

Dr. Lev MAIDENBERG and his daughter in Kolomaya, Ukraine, are to be tried for a criminal offence. Dr. Maidenberg is charged with buying a train ticket for his daughter on her student ticket a day or so after she had been expelled from the University, and she for intent to use the ticket. The Maidenberg family had presented their documents in March and received a refusal at the beginning of August. Dr. Maidenberg was immediately fired and his daughter expelled.

Nasha Strana of Sept. 15th, reports that in December 1969, Yacov SHTRUMVASER was sentenced in Kishinev to 3 years imprisonment for slandering the Soviet Regime. He was charged with writing anonymous letters criticising sharply the policy of the Soviet Union towards Israel. Shtromvaser had been a prisoner in a Nazi concentration camp where he had contracted tuberculosis.

#### SVERDLOVSK

Leonid ZABELISHENSKI, it is feared, is under threat of trial for slandering the Soviet regime. It was reported that a separate decision of the Court trying Markman's case classified the statements of Zabelishenski in defense of Markman as slander against the Soviet Union. The Court advised the Sverdlovsk region Prosecutor's office to institute proceedings against him under article 190/1.

From the Article "Poison in an Envelope" in Moskovskaya Pravda of August 23, 1972

Ilia Glazer was sentenced to three years imprisonment in forced labor camp to be followed by three years of exile. The trial took place in Moscow City Court, ul. Kalanchevskaya 43. The Judge was Borisov, the Prosecutor, Funtov, and the Defence Attorney, who had been appointed, Rausov. The only other person present was Yuri Babushkin, a young man, evidently a journalist. The trial was a closed one. Not even Glazer's mother was permitted to attend. None of the witnesses for the prosecution were present.

During the short meeting he had with his mother after the trial, Ilia told her that the Court appointed attorney, Rausov, behaved like a second prosecutor.

The contents of Glazer's speech in court is not known, but Rausov told Glazer's mother that her son had made a speech on Jewish themes which might have interested a Jewish audience, but was utterly worthless in the trial.

On the 7th of September, 16 Moscow Jews sent a letter to Moskovskaya Pravda in defense of Ilia Glazer stating that the attack in the paper on Glazer recalled the ways of the Stalinist secret police and evoked "the most somber associations and serious concern." They said that the charge against Glazer that he "dreamed of establishing a branch of Israel on Soviet territory" reminds them of the time when similar charges were pressed against the Anti-Fascist Committee. Their letter was entitled, "The Resurrection of a Dreadful Myth". The signers were:

Belotserkovsky	Manyevich	Novikov	Lerner A.
Fairmark	Perelman	Kotrov	Lerner V
Tsitlonok	Kosharovski	Levich E.	Rubenstein
Nashpitz	Galkin	Levich B.	Bobinski

#### INTERROGATIONS OF ACTIVISTS CONTINUE

It was reported that on Yom Kippur, Sept. 18th, Victor Polski, Roman Rutman and Vladimir Slepak were interrogated by the Moscow City Prosecutor concerning Piotr Yakir.

#### FROM THE CAMPS

It was reported that Valerie KUKUI has been transferred to a punishment barracks under severe conditions because he refused to write his wife, Ella, in Israel telling her to stop arousing public opinion about his case in the west. His health has degenerated seriously under the harsh treatment, and the authorities to allow his transfer to the hospital until the end of his 4 month punishment term in December.

It was previously reported that two KGB officers, Pozdniakov Nikolai Stepanovich and Abramov Grigori Ivanovich, came to the camp in Novaya Lialya and told Kukui that he had been granted Israeli citizenship. They wished to know if he accepted it. Kukui replied affirmatively and said that he would request transfer to the special camp for foreign citizens. However, the officers made some conditions, among them that Kukui write Ella to cease her activity. This he refused to do.

Valerie VUDKA, in Perm, has been sentenced to isolation under severe regime until December.

Lazar Trachtenberg of Kishinev, who was just released from Potma after serving his two year sentence, and is now on his way to Israel, has described conditions in the penal isolation cell. He had been confined to the cell for giving his lower berth to Lev Kornblit instead of to another inmate, a former Nazi, as ordered by the head of the camp. Food was giving him only every other day. There was no chair or table and the bed was removed at six in the morning and brought back only at night so that he had to sit on the wet cement floor or stand all day. In spite of the cold he was not given any blanket and even his camp jacket was taken away from him. He was not allowed any exercise and there was no ventilation in the cell.

Sylva ZALMANSON was tried in Potma for hitting a woman prisoner who had plagued and harrassed a friend, Vada Mashkova, and sentenced to a six month term under strict regime in the prison at Yavas in the Potma complex. \*\*\*\*\* 18

The following appeal to the opening session of the General Assembly of the UN to obtain Sylva's release was received from her fellow prisoners:

"We, who are serving our terms in concentration camps behind rows of barbed wire, must appeal to you because Soviet institutions ignore our appeals for the release of our sister, Sylva Zalmanson, whose only guilt is a passionate desire to live in her Homeland, the holy land of Israel. We ask you to raise your voices in defense of Sylva. We are convinced that the competent Soviet authorities will take your voices into consideration, the voice of an organization whose lofty mission is the defense of basic human rights, including the right to live in one's Homeland. (signed)

Khnokh, Kaminski, Dimshitz, Mendelevich, M. Kornblit, L. Kornblit, Goldfeld, Galperin, Mogilever, Levit, Vidka, Suslenski, Chernoglas, Altman, Azernikov, Boguslavski, Penson, Shpilberg, Kirzhner, Dreizner, Butman, Yagman, Grillius.

In response to the fact that his wife, Margarita had been told by Pavlovski of the KGB in Riga that she would not be allowed to go to Israel, Arkadi Shpilberg, from Potman, sent another plea to Brezhnev to permit his wife and family to leave.

Please note: Yuli BRIND has been transferred to a camp in the Sverdlovsk region. His address is:  
Voroshilovgradskaya oblast  
Sverdlovsky rayon  
Leninsky posiolok  
P.O.B. 314/38  
Brind Yuli Abramovich

VIOLENCE, THREATS AND HARRASSMENT

Victor KOCHUBIEVSKY Lvovich  
Posiolok Novi Sviat  
Donietskaya Oblast  
ul. Sovetskaya 21 A kv 40

Victor Kochubievski, an electrical engineer and the brother of Boris Kochubievski, presented his documents for himself, his wife, Nadiezhda, and their children about a year ago. Four months ago they received a refusal. Victor was demoted and a social boycott declared against him at work. In mid-August he and his wife were attacked while walking one evening. After the scuffle ended and Kochubievsky's walked away, some shots were fired and Nadiezhda was wounded in her legs. She was hospitalized for two weeks.

On the 9th of September, Victoria and Eleonora Poltinnikov were detained in the apartment of their grandfather in Kiev where they were visiting from Novosibirsk. They were charged with giving information concerning the events at Babi Yar and forced to sign a document ordering them to leave Kiev for Novosibirsk before the 12th of September. They were forbidden to go to Moscow.

It was reported that Evgenia Berenstein and her family who had previously been prevented from leaving Kiev by a court case brought by her former husband, David Bat, for custody of their child, have now been told that their exit permit has been granted. The price they must pay is 15,000 rubles.

From Vilna it was reported that N. Tschisarskis was called to the KGB and told that he would be sent to a mental institution if he did not cease sending protests. He was also warned that what happened to Daniel Slavin will happen to him.

MINSK

14 year old Daniel Slavin, cousin of Mark Slavin, the Israeli wrestler killed in Munich, was attacked on the street by hoodlums who threw acid in his face. He was hospitalized for severe burns.

Jews of Minsk have found letters in their mail boxes saying, "Go to Israel. If you don't, we will kill you.", and signed "Black September."

Two toughs attacked Felix Margolin. The militia arrested one of them and he was sentenced to only 15 days.

Grigori Lefer, a physician was also attacked. The militia intervened, but the result was not reported.

Tamara POLETIKA was called to OVIR of Minsk where Major Gurinovich warned her that she and her husband would never receive permission to leave if they do not stop writing letters and telegrams in protest against the education levy. Tamara Poletika replied that as long as they are held and the tax exists they will protest. Both Tamara and Nikolai Poletika hold two degrees. He is a Professor of History and a Candidate in Economics, and she has a diploma in History and Languages.

It has been reported that in OVIR, Tamara was also told that in the KGB files there is an accusation against them that they have sent some of their property to Israel with other emigrants. Considering the atmosphere in Minsk and the growing number of violent attacks on Jews and the fact that Nikolai Poletika was physically assaulted in May (Bulletin 218), this threat of criminal proceedings is particularly serious.

In Minsk, Yosif Naumovich FISHER, a Zoologist working in the Department of Agriculture and Tamara SHTUKINA a history teacher, were fired from their jobs when they applied for exit permits. Tamara's son has stopped attending school because of the harrassment there.

Vladimir Rozenblat, Grigori Ludvich, Sima Braslover, Sofia Zelenskaya, and others were summoned to the KGB of Minsk on the 14th and 15th of September, where KGB officer, Krasnov, "discussed" with them the cables they had signed protesting the arrest of Jews at Babi Yar and the education levy. Krasnov told them that their actions were of slanderous character, and that for sending such telegrams in the future they would be liable to imprisonment for 3 - 10 years.

The letter concerning the education levy reads as follows.

To: The Session of the Supreme Soviet of the USSR, Moscow:

We Jews from the city of Minsk protest strongly against the Education tax levied against those departing for the State of Israel. This tax is a flagrant violation of the Declaration of Human Rights and of all normal conventions.

According to an official Soviet source, resources spent on higher education are compensated for by a specialist in three to four years of work. The disgraceful and preposterous character of this resolution becomes even more evident when one finds that the educational tax is demanded from pensioners, in spite of the fact that the State itself is in debt to them.

We apply to the highest legislative body of the USSR with a demand to abrogate this unprecedented resolution which is humiliating to human dignity and deprives, de facto, a large number of Jews of their right to depart for their historical Homeland. (Signed)

- |                           |                     |                        |
|---------------------------|---------------------|------------------------|
| Matsevich Mikhail,        | Matsevich Nina,     | Feller Grigori & Vlad- |
| Vilenchik Mark            | Rozenblat Vladimir  | imir                   |
| Poletika Tamara & Nikolai | Kazhdan Max         | Shtukin Sofia, Riva    |
| Ovsishcher Lev,           | Morozova Bella      | Tamara &               |
| Kipnis Tsfania,           | Krivitskaya Larissa | Itschak                |
| Olshanski Naum, Polina    | Sher Roza           | Khaikel Mark           |
| & Mikhail                 | Katz Marat,         | Melman Alexander       |
| Breigman Arkadi           | Margolin Felix &    | Ludvich Grigory        |
| Pogoreller Nina & Khaim   | Svetlana            | Goberman Sofia         |
| Grinkrug Polina           |                     | Gamburg Bella          |
| Levin Ernst & Anna        |                     |                        |

N.B. On the 19th of May, 1969, there was an article in the newspaper, "Vecherny Kiev" written by the chief economist of a Kiev factory for semi conductors, V. Duboviets. The article, entitled, "The Engineer and His Contribution" was actually a criticism of the management of a factory for failing to extract maximum profit from his engineers, but the article contained the statement that even the worst engineer brings a profit of 2500 rubles a year. (Our emphasis).

## FROM THE VERDICT IN THE CASE OF VLADIMIR MARKMAN

"The defendant Markman, resident in the city of Sverdlovsk, during 1971 - 1972 had systematically spread, both orally and in writing, deliberate falsehoods defaming the Soviet society and government and had committed acts of hooliganism. In his discussions with citizen Itkin in 1971 and 1972, Markman, with intent to slander, had repeatedly stated that in the Soviet Union persons of Jewish nationality are allegedly persecuted, that there is no democracy in the USSR, no freedom of speech, no individual freedom, that the Soviet press lies. He called Soviet Government officials obscene, indecent names. He stated that the CPSW has set up a dictatorial regime, almost fascist, and that it leads the people away from communism.

In talks with citizen Budniatsky in 1971 and '72, Markman said that in the USSR there is assimilation of Jews and anti-Semitism, that people of Jewish nationality in a number of instances are discriminated against, that the Soviet press distorts facts. He made slanderous fabrications concerning the foreign policy in the Near East, stating that Soviet aid to Arab countries is wrong.

In talks with citizen Blank, Markman asserted that in the Soviet Union there is no democracy, no freedom of speech, and that there is oppression of people of Jewish nationality and forced assimilation of Jews.

In Talks with citizens Chiuzzo and Ushenin, Markman said that the Soviet press does not reflect reality, and he also told Ushenin that there is no democracy in the USSR and that individual freedom is allegedly suppressed and will continue to be suppressed.

In talks with citizen Suris in February and March 1972, Markman stated that in the Soviet Union persons of Jewish nationality are repressed and oppresses, that there is no democracy and no freedom of speech in the USSR and that the Soviet press lies.

In January 1971 Markman, jointly with other persons of Jewish nationality wrote and sent a letter to the President of the State of Israel in connection with the Leningrad trial of criminals, citizens of Jewish nationality Dymshits and others, who had tried to hijack a plane. In this letter he stated that this was another provocation of the Soviet State against the Jews. This letter contains slander against Soviet reality, Soviet law and justice.

In July 1971, Markman, jointly with other persons of Jewish nationality, wrote a statement to the newspaper of "Izvestia" and the text of this statement was transmitted to the radio broadcasting station of Israel. In this statement it was asserted that in the Soviet Union persons of Jewish nationality are allegedly persecuted and are subjected to repressions and houndings. This statement contains slander on Soviet reality, socialist law and justice.

On April 7, 1972, Markman, jointly with other persons of Jewish nationality, wrote a letter to the International Union of Journalists and to the Commission on the Rights of Man of the UNO, and the text of this letter was transmitted to the radio broadcasting station of Israel. The letter asserts that in the Soviet Union there is allegedly persecution against persons of Jewish nationality and it contains slander on Soviet reality. In the years 1971 and 1972 Markman had systematically transmitted by telephone for the radio station of Israel broadcasting in Russian slanderous fabrications, vilifying the Soviet social and government system. These reports by Markman contain slander on Soviet reality, socialist law and justice; they claim that in the Soviet Union around persons of Jewish nationality there has been created an atmosphere of fear, suspicion and shadowing, and frequently even of a most primitive hounding; that Jews are subjected to persecution, repressions, threats and intimidation; that the Soviet Press is allegedly mendacious and that the Jews are dismissed from their jobs and are obliged to lead a life of semi-starvation. In addition, on the night from April 12 to April 13, 1972, Markman spoke by phone with Tel-Aviv, Israel, and transmitted slanderous fabrication, vilifying the Soviet social and government system, he committed hooliganistic actions, using obscene words against the telephone operators. In spite of the warning made by the telephone operator on duty, Boichenko, he continued using obscenities and insults, expressing open disrespect and showing an offensive attitude towards the workers of telephone communications.

21

The defendant Markman did not plead guilty to the charge against him and explained that he had really participated in the composition of the statements and of the letters to the Central Committee of the CPSU, to the newspaper "Izvestia" and to the chairman of the Committee of State Security, Andropov, in which he reflected the oppressions of persons of Jewish nationality, who wished to go to Israel. He considers that these letters and statements do not contain fabrications and slander against the Soviet reality and the Soviet social and government system, but that they merely contain some sharp expressions. Together with other persons of Jewish nationality he composed the telegram to the Zionist congress, but in its contents there are no slanderous fabrications against Soviet reality. The letter to the International Union of Journalists, written in April of 1972, in his opinion does not contain any slander and fabrications against the Soviet press. A similar letter was sent to the UNO with the aim of getting moral support. He had taken no part in the writing of the letter to Mr. Sander in England. It had been written and sent by Zabelyshensky himself. In his telephone conversations with Israel he had not reported any false fabrications.

Some of the reports, he transmitted over the telephone to Voitovetsky in Israel, were distorted by the bourgeois propaganda. He had not expressed any slanderous fabrications vilifying the Soviet social and government system to the citizens Itkin, Suris, Blank, Chiuzo, Ushenin and Budniatski. There had only been a talk about the rare cases of anti-Semitism on the part of individual citizens and of discrimination of persons of Jewish nationality, who wish to go to Israel. As far as he personally is concerned, there had never been any persecution or cases of anti-Semitism or discrimination. He was accepted for work as a director of a group in the section of a project Institute, even though the administration of the Institute knew that he had submitted an application for emigration to Israel. The witnesses interrogated gave incorrect testimony in relation to him. He had committed no hooliganistic actions, even though it is not excluded that the telephone operators might have heard obscenities over the telephone.

However, the guilt of the defendant Markman is fully confirmed by the material of investigation. Thus, the witness Itkin declared in court, and Suris had stated at the preliminary investigation, that in talks with each one of them separately, Markman had slandered the Soviet social and government system and asserted that in the USSR the Jews are persecuted and oppressed and that this is done on instructions from the Soviet government. Jews are dismissed from their jobs, they are forced to lead a life of semi-starvation. The Jews are oppressed for being Jews. The press of the USSR lies, the radio and the television transmissions distort reality. They stated that Markman, in his talks with them, had used offensive expressions in connection with members of the Soviet Government. He stated that in the USSR there is no democracy; that the CPSU is leading the people away from communism. To Itkin Markman said that in the USSR the deception of the people hypocrisy flourish. The witness Blank at the preliminary examination explained that Markman, in talks with him had stated that in the USSR there is no democracy; that it exists only in Israel; that in the USSR there is hounding of the Jews, they are not promoted to responsible positions, are fired from their jobs like Zabelyshensky and Levin; in the USSR there allegedly is a forcible assimilation of the Jews. Markman told him about his telephone talks to Israel, to Voitovetsky, Verner and the wife of the convict Kukui, who had emigrated there in 1971, and that in these conversations he had informed them about emigration to Israel, about the situation in Sverdlovsk, that is about everything he knew and that was later transmitted over the radio broadcasting station of Israel. He, Markman, and other persons of Jewish nationality frequently listened to the radio transmissions from Israel, particularly waiting for the transmissions that contained Markman's information. This testimony was confirmed by Blank in his letter to the district court. It has been read out in court because being ill he was unable to appear in court. The witness Chiuzo explained that Markman had expressed to him his dissatisfaction concerning the distortion of the true facts in the organs of the press of the Sverdlovsk district.

To the witness Ushenin Markman had asserted that in the USSR there is a limitation on the freedom of individual and on democracy, that the Jews are persecuted and oppressed, that persons of Jewish nationality can feel themselves free only in Israel. Having worked with Markman in the same organization and knowing him for about three years, he had never noticed ~~that~~ any oppression or humiliations in relation to Markman at work.

The witness Chiuzo explained that in relation to Markman there had not only been any signs of anti-Semitism, but on the contrary, knowing that he had submitted an application for emigration to Israel, the administration of the Institute informed him that in case of a conscientious attitude towards his work he can be promoted to the post of the Chief Engineer of the Project. The witness Budniatsky explained that Markman had had conversation with him only about the natural assimilation of the Jews in the USSR, had mentioned the rare cases of anti-Semitism on the part of individual citizens and in the Sverdlovsk organs of press separate facts are distorted. The witness Zabelyshensky at the preliminary investigation explained that he had been present at the conversation that Markman had in April of 1972 with Israel. During the conversation Markman transmitted to Voitovetski the contents of the article in the newspaper "Vechernyi Sverdlovsk", "SUFFERERS IN MASKS", and his comments to it. At this the communication was broken off; Markman at this time was using obscene words. At the court session Zabelyshensky changed his testimony and stated that he did not hear Markman using obscene expressions and that the writing down of his testimony in the protocol is allegedly not correct. However, such an assertion on the part of Zabelyshensky in court is contrary to the materials of the case and testifies to their artificiality, because in the same protocol, after the giving the testimony, Zabelyshensky wrote in his own hand: "I have nothing more to state about the case. Written down correctly from my statements and read by me personally." And he put down his signature. Zabelyshensky's statement at the preliminary investigation concerning the contents of Markman's conversation with Israel by telephone and the commission of hooliganistic acts by him are confirmed by the witness Boichenko. At the preliminary investigation, at a confrontation with Markman and in court she explained that in the night of April 12 to April 13, 1972, Markman spoke with Israel by telephone. At that time the communication broke off. Markman began to bang on the lever of the telephone apparatus. Seeing signals on the panel, she connected the line and heard Markman's obscenities. She warned him that he should stop cursing and insult the workers of communication. However, the defendant did not stop shouting obscenities and called the telephone operators fascists. On the following day she wrote a complaint to the Procurator's Office, requesting that criminal proceedings be brought against Markman. Markman himself confirmed that on that night he had really talked by phone to Israel, that there were breaks in the connection and that he was outraged, but that he had not used obscene expressions towards the workers of the telephone station. In addition, Markman's guilt is confirmed by his statement to the Procurator of the Sverdlovsk district, in which he condemns his criminal activities and undertakes the obligation not to engage in it any more, and also to restrain his friends and comrades from such activity.

Objectively, his guilt is confirmed by the letters and statements addressed to the Central Committee of the CPSU, to the newspaper "Izvestia" and to the International Union of journalists, containing slanderous fabrications about the Soviet reality and vilifying the Soviet social and government system: by passages from the transmissions of the broadcasting station of Israel, containing slanderous fabrications about the Soviet reality; by references concerning Markman's receipt from foreign firms through the Vneshtorg of sums of money, taken in July and in October 1971; and by Markman's letter to Kukui, which contains slander and distortion against Soviet reality. Thus, the guilt of the defendant Markman in committing hooliganistic actions, expressing open disrespect and offensive attitude towards the workers of the municipal telephone communication, and his systematic spread in oral and written forms of deliberately false fabrications, vilifying the Soviet social and government system, the Judicial College considers as proven in full. His criminal activities are liable to qualification under statute 206 part 1, and Statute 190' of the Penal Code of the RSFSR, in so far as he had committed hooliganistic actions and he had deliberately spread false and slanderous fabrications vilifying Soviet reality. The court does not find any signs of malicious hooliganism in Markman's actions. In addition his criminal actions do not necessitate any additional qualification in accordance with Statute 74 of the Penal Code of the RSFSR, as they fit into the presentation of Statute 190' of the Penal Code of the RSFSR, and therefore Statute 74 of the Penal Code of the RSFSR is excluded from the charge presented against Markman.



The defendant Markman's assertion that the witnesses Suris and Itkin<sup>(23)</sup> slander him, is contrary to the material of the case and is refuted by the excerpts from the radio transmission of the radio broadcasting station of Israel and by letters and statements written by Markman to various organs and deliberately false fabrications vilifying the Soviet Government and social system. Before the questioning of the witness Itkin in court, the wife of the defendant Markman had threatened the witness with reprisal in case he would give testimony exposing the defendant as committing a crime. This was confirmed in court not only by the witness Itkin, but also by Kisina herself.

In deciding the question of the punishment, the Judicial College takes into consideration the public danger and the gravity of the crime committed by Markman, the fact of his criminal activity and his corrupting influence on persons of Jewish nationality surrounding him. In spite of repeated warnings on the part of Soviet organs, he did not cease his criminal activity up to his arrest. Therefore, the Court considers it necessary to define that the regime under which Markman has to be held in the corrective-labour colony is to be a strict one. Guided by statutes 301-303 of the Criminal Procedure Code of the RSFSR, the Judicial College has reached the verdict:

MARKMAN Vladimir Ilich to be proclaimed guilty of the crimes provided for in Statute 206 part 1 and 190' of the Penal Code of the RSFSR. On the basis of Statute 206 part 1 of the Penal Code of the RSFSR to deprive him of freedom for the term of 1 year. In accordance with statute 190 of the Penal Code of the RSFSR he should be deprived of freedom for the term of 3 years. In accordance with Statute 40 of the Penal Code of the RSFSR on the basis of the aggregation of the crimes committed by him, to sentence him in total to 3 years of deprivation of freedom in a corrective-labour colony of strict regime. The execution of the sentence of the convict Markman to be considered as begun from his detention under guard in the investigative isolation cell No.1 of the city of Sverdlovsk and his serving of his sentence is to be calculated from April 29, 1972.

Signed by: Presiding Judge Rudenko; People's Assessors Bokov & Klimenko

27 Jews of Vilna sent a long letter to Podgorny, Rudenko and the Prosecutor of the Sverdlovsk Region and to the Commission on Human Rights in defense of Markman and indicating their realization that the trials are again being used as an instrument of intimidation.

The letter includes details of Markman's life and his attempts to defend Valeri Kukui, and his struggle for a year and a half to obtain an exit visa for Israel.

"All of us remember the "public" trials in Leningrad, Riga and Kishinev. Not having achieved their aim to threaten the Jews by these trials, the authorities have changed their tactics. Instead of sensational trials such as those in Leningrad, Riga and Kishinev, there is now a wave of 'quiet' trials all over the country. They occur in remote regions. But all the trials and persecutions will not stop the desire of Soviet Jews to reunite with their people in their Homeland, - Israel.

Freedom for Vladimir Markman! Freedom for those who are serving their sentences for their desire to depart for Israel. "

#### MARKMAN IN DANGER OF PERMANENT DISABILITY

Certain that under prison conditions Markman will be permanently crippled, his friends and physicians, Dina Zevina and Boris Eidelman, have sent to the Moscow Court of Appeals, the following affidavit;

I, Zevina Dina Yakovlevna, born in 1941, graduated from Sverdlovsk Medical Institute in 1967 (license No1 9206) arrived in Israel on 1/14/1971, Identity card No. 1435312.

I, Eidelman Boris Isakovich, born in 1931, graduated from Sverdlovsk Medical Institute in 1961 (license No. 8755) arrived in Israel on 11/4/1971, Identity card No. 1419509

We have known Markman Vladimir Ilich since 1970. We testify to the fact that Markman for a long period of time has been suffering from Endarteritis obliterans. In this connection he applied repeatedly to us for medical assistance.

He was under observation in the vascular center of the 1st clinical hospital of Sverdlovsk in connection with his disease.

Taking into consideration the state of Markman's health, work in an excessive cold and heightened humidity with physical overexertion is contra-indicated for him.

In case of influence of the above mentioned factors, Markman's disease will be progressively aggravated and he will be threatened with amputation of extremities.

Zevina D.Y.

Eidelman B.I.

Kiriat Ono

Tel Aviv

Levi Eshkol 197 -13

Ha'almoni 50 apt 23

#### NEW YEARS GREETINGS

"We enter the New Year under the shadow of conscriptions into the Army, the education levy, the jamming of broadcasts from Israel, the driving away of Jews from the Synagogue, interrogations, All this has created an ominous atmosphere. We are apprehensive of more severe measures to come, such as arrests and trials."

This was how Soviet Jews described their situation as the New Year began, and they express their hopes in greetings to Israel;

To: The President of the State of Israel and the Jewish People  
from KIEV, Sept 5, 1972

We send our best wishes. Oppressive forces are detaining us far away from the Homeland, but our hearts are with you. Now we feel with special strength our indissoluble bond to the Jewish people which is our mainstay and the guarantee that we will meet. May the 25th year of the Jewish State be a year of peace and the year in which our dreams will come true.

Zinovi Melamed, Yuri Soroko, Simkha Remennik, Igor Goldfarb, Alexander Ger, Berenshtein, Roman Leibengrub, Leonid Levinshtein, Vladimir Vernikov, Raisa Zevina, Motel Fuks

New Year's Greetings from NOVOSIBIRSK to President Shazar;

Our national holiday, Rosh Hashana, the New Year holiday, is linked like most of the Jewish holidays with the memory of the Exodus from Egypt. The memory of that historic event which has become a symbol of new hope for the Jewish people is cherished by us.

We Jews of Novosibirsk, who have varied views on life and whose biographies differ, have chosen one path for ourselves and are bound forever with the fate of the Jewish people and the State of Israel. We greet you and, through you, the entire Jewish people, and we declare that no difficulties or obstacles will be able to separate us from our historical Homeland. We send our wishes for happiness and prosperity to the whole Jewish people, and may our Homeland flourish and have peace.

(signed) Irma Berenshtein, Isaac, Viktoria, Eleonora Poltinnikov, Alexander & Larissa Roizman, Aron & Bella Vinokur, Elena & Oleg Fishman, Ezra Mencher, Mikhail Droper, Gavriel & Elizaveta Birin, Yuri Berkovsky.

#### LETTER OF THE 500 TO THE UNITED NATIONS

To: Mr. Kurt Waldheim

To: Heads of all Delegations

To: The 27th Session of the General Assembly

In June 1972 an appeal signed by 270 Jews from 10 cities of the USSR was sent to you. In it we asked that the question of the right of Soviet Jews to self-determination via departure for the State of Israel be included on the agenda of the forthcoming session of the General Assembly. However, the change that took place in August, '72 forces us to appeal to you once more. A resolution was introduced in the USSR under which repatriates with higher education are required to pay enormous sums of money for permission to leave - sums which are ten times the whole of their resources.

Jews who have been trying to obtain an exit visa for a long time are in a tragic position. They do not possess the money to pay the fantastic sums attached to them, and at the same time, they are unable to exist in their present situation as they are persecuted by society and, as a rule, are refused jobs according to their qualifications. The resolution may be lawful from the judicial point of view, but as a law, cannot be retroactive. The resolution cannot be applied to

persons with higher education who had not been warned before entering an institution for higher education, or aspirantura, or before defending a dissertation of the necessity to repay funds spent on education when leaving the Soviet Union. The repatriates are "the side misled in making of a contract". Thus, though the resolution deals with funds spent for education, in fact, it is simply a ransom. 25

For 2000 years in the Diaspora, Jews have been accustomed to demands for ransom. From the Middle Ages to the thirties of our century property was confiscated from Jews leaving a country. Jews were deprived of all they possessed. In our case, an unprecedented demand has been made - the payment of sums ten times more than the repatriate possesses. A Soviet specialist, except for rare exceptions, is unable to save such sums even after several decades.

All this proves the inhuman, unjust character of the resolution of August 3, 1972. We are waiting for the United Nations to categorically condemn this new, and, in effect, anti-semitic act of the Soviet authorities. We appeal to you, Mr. General Secretary, with a request to raise this question in the General Assembly. We ask that you protest against the attempts of the Soviet Union to deprive the Jews of their lawful right to repatriate to Israel.

Translated from Nasha Strana

More than 500 signatures

20/9/72

A letter from 91 Jews from various cities in the Soviet Union calling on all people and governments to learn the lessons of the past and help them now.

To: Jewish Communities of the World  
To: All People of Good Will  
To: Governments of all Countries in the World

We Jews who happen to live in the Soviet Union, Jews according to birth and conviction, appeal to all people of good will in the world, to citizens of large and small states, to people of all religions, to everyone for whom the principles of morality and justice are not mere words.

Our firm and passionate desire to reunite with our people in our historical homeland in the State of Israel is faced with new obstacles raised by the Soviet authorities. For a long time repatriation was impossible for us, a fact which is in violation of the Declaration of Human Rights and other documents signed by states, members of the UN. Recently as a result of pressure from the struggle of Jews inside the USSR and the international reaction of solidarity with them, the curtain has been slightly lifted. Simultaneously an atmosphere of psychological terror, persecutions leading to arrests, trials and imprisonment was created around Jews desiring to leave the Soviet Union. The authorities put numerous large and small artificial obstacles in our path. The tax of 900 rubles per person, approximately a year's salary for a clerk in the USSR, is one of these obstacles. Such measures, though an obstacle for most, could not stop the repatriation of our people.

Because of the growth of emigration of Jews from the Soviet Union, the authorities made a decision which puts an insurmountable hurdle in our path. They demand from us, in addition to the previous tax, payment for higher education, an astronomical amount ranging from 5 to 25 thousand rubles. That is approximately ten years salary for a top specialist in the Soviet Union. Diplomas of all descriptions must be paid for, even by pensioners. It is evident to any sensible person that this act has political character and cannot be justified by economic arguments. The educational system in the Soviet Union is not a philanthropic activity of the State, but is a purposeful investment as a person who has received education at public expense participates in productive labor for the state, producing profit, which, in time, (estimated by Soviet State offices as five years), repays the State for his education....

The Soviet authorities want to force us to give up our only goal, - our right to live with our people in our Homeland - Israel. Memory of the criminal indifference with which the world watched the tragedy of our people in the recent past is still fresh in our minds. Have the lessons of history been of no avail? Can it really be that indifference or financial considerations will lull consciences to sleep? This is unbelievable. This is why we appeal to you. Stand by us today! We need your help today! We hope that the reaction of public opinion will prevent the ratification of the ransom decrees.

(signed) 76 Jews from Kiev; 13 from Novosibirsk; 1 from Frunze;  
1 from Kishinev.

[start]

Original documents  
faded and/or illegible





Boris Dubnov and Galina, and their son.  
Lvov.

# AMERICAN JEWISH ARCHIVE



Zinaida Katz and Lev Lerner  
Leningrad



Yuli Kosharovskiy  
Moscow



Victor Yachot  
Moscow.

[end]

Original documents  
faded and/or illegible



# NEWS BULLETIN

## ON SOVIET JEWRY

ACTION COMMITTEE OF NEWCOMERS  
FROM THE SOVIET UNION P.O.B. 248

Vol. III, No. 2. <sup>Givatim</sup> October 2 - October 31, 1972

The month of October began with an atmosphere of confusion and repression and ended with the knowledge that the Soviet authorities had made only a token gesture in order to placate public opinion in the west and avert ratification of the Jackson-Vanik amendment in the US Congress.

Yefim Manievich, who arrived from Moscow on the 27th of October, told Avraham Tirosh of Maariv that the Jewish activists in Moscow consider "the situation serious, and one should not be blinded by the exit visas that have been issued. "My friends there told me; You, the fortunate, are leaving and we remain here and perhaps will remain for years. In another week or two the situation will be worse."

"Manievich described the allotment of exit visas to Jews in the previous week as a "purposefull trick of the Soviets", the entire purpose of which was to serve as a gesture to Nixon and also to present themselves as 'humane'. They gave permits to a few people from various categories: to some experts with knowledge that is in demand; to some who, in the past, were connected ~~to~~ to secret work; to some whose parents did not agree to their departure; to one whose father was famous (Belotserkovski's whose father was a well known writer) who had not been allowed, until now, to emigrate for reasons of prestige, (such as the son of Peretz Markish); and also to some 'quiet' Jews.- All this to disprove any claim that certain categories of Jews are not permitted to emigrate.

"Manievich expressed the opinion that the Soviet authorities are preventing the emigration of leading activists whose names are known in the world because of the fear that new people will appear in their places and new names will be added for whom a fight will begin throughout the world. (from Maariv 29/10/72 by Avraham Tirosh)

Belotserkovsky described the situation on the 2nd of October as, "Very serious. Many people have been refused and are working only haphazardly... People who have presented documents feel as if they are on ice that is breaking up. This is more and more critical because we do not know what is being done for us and if it is enough, and in time.. The feeling here is that the Jewish communities are not doing enough. Since Nixon's visit telephones have not been re-connected, and we do not receive mail, particularly from Israel. These are relatively simple problems to deal with. These seem small, but are most important for us - to continue correspondence and receive information and be able to communicate. People are fighting to remain united, but it is like in a bad dream."

On the 3rd of October when a group of Moscow Jews went to the Supreme Soviet to demand an answer to their petition of the month before, they were told "There is no answer, and there will be none."

The U.P in Moscow reported that 60 Jews had delivered a letter to Podgorny on the 9th of October stating that the fact that they had received no answer to previous letters led them to believe that their rights were simply being ignored and they again demanded that the tax be repealed.

On the 10th of October, the police came to the homes of 12 Jews in Moscow and told them that if they did not find work within 15 days they would be charged with parasitism and assigned jobs by the Municipal Council from which they would have no right to resign. Within two days 10 more were warned by the police in the same manner. The 22 were: Boris EINBINDER, Vladimir ROGINSKI, Alexander VORONEL, Vladimir PRESTIN, Pavel ABRAMOVICH, Lev LEVIN, Tamara GALPERINA, Victor MANDELSWEIG, Alexander LERNER, Vladimir ZASLAVSKI, Vadim BELOTSEKOVSKI, Yuli KOSHAROVSKI, Dina BEILINA, Grigori WOLDMAN, Julia SHMUKLER, Yacov VOLINSKI, NEPONNYASHTI, Simion BOBINSKI, Eduard SHIFRIN, Valerie KRIZHAK, WASSERMAN, Yacov PISARVESKI.

Voronel, Prestin, Belotserkovski and Zaslavski were told to come to the police station, and Zaslavski was taken there by force. The police talked to all four, it was reported, in strong language.

Prof. Lerner was ordered to report five times in one day, and the police spent an entire day in his apartment. 2.

Vladimir Prestin, Alexander Voronel, Tamara Galperina were asked to come to the police station, but Vladimir Zaslavsky was taken there by force. He was told that, in spite of the fact that it is stated in his work book that he had lost his position because of his application for an exit visa to Israel, that he is responsible for his failure to find a job.

Pavel Abramovich was sent to a hospital in the Crimea after it was published that he is in danger of losing his eyesight from tuberculosis of the eyes.

There seems to be no rational explanation of the fact that the police threatened with parasitism some who are employed at unskilled jobs, as for instance, Woldman, Bobinski, Neponniaschi and Wasserman.

Nina BELFOR, a chemistry teacher, had been dismissed from her job because she had been absent for three days to attend her mother's funeral in Chernovitz.

At the same time, it was reported from Odessa that the authorities refused to accept invitations for Reunion of Families from any relative, but demanded that the invitation come from fraternal or paternal relationships. Since then, word has come from Moscow that this will be a new regulation in force from Jan 1, '73.

It is no wonder then that Moscow Jews stated that there were no signs that the Soviet authorities were easing restrictions - quite the opposite - and they could not understand why they were being advised from some quarters to stop their protests for two weeks.

On the 16th, Alexander Volinski, Natalia Baron, Yefim Manievich, Emanuel Belinski, Lapidus and Goldman were told that they had been granted permission, must pay the levy and must leave before Nov 6th.

The next day, a few hours after Polsky, Prestin, Slepak, Azbel, Lerner, Moisheson, and Rutman had met with newsmen and described the seriousness of the situation, came the news of that 19 families had been called to OVIR and told that they could leave without paying the tax. They were told that the exemption is temporary and that they must leave within 10 days. Among the 19 were the six mentioned above but none who had been waiting a long time for permission. It was emphasized to them that no precedent was being set and that this was the first and last time that there would be exemptions from the education levy.

On the 19th, for the first time, a few well-known activists were included among those summoned to OVIR; Prussakov, Zaslavski, Shmuel Gurvitz, Lermen, Tionkin, Kaganovski, Zakhareva, Toder, Olshanski, David, Nemchik, Glosskina, Aron, Treiger, Shtrichman, Landshman, Soloviok, Shenkar, were those whose names we received. One by one they met with a General and two colonels who explained the conditions under which Permission was granted. Each was told that the exemption was a special, one-time waiver, and that he must leave within ten days. And each was asked to write a request for release from payment.

Prussakov was told that he must leave alone if his wife, who gave birth to a baby girl the day before, will not be able to travel with him.

N.B. As a result of the publicity given her case in the West, Ludmilla Prussakov received a letter from the Minister of Health Boris Petrovsky, and from her local clinic assuring her that she would be given all necessary care.

Others given permission to leave without paying the levy: (Moscow) Edelson, Einhoren, Morabin, Galkin, Dubrov, Shmukler, Kogan, Melnick, Picheznik.

At this point, Moscow activists reported that 70 families from Moscow, 10 or 15 from Leningrad, 7 from Kiev and a few pensioners of the 39 permits issued in Riga, had been exempted from the levy. It should be remembered that under the regulations for the education tax, all those who had received their education before annexation of the Baltic States are exempt by law. The discrepancy between the actual number of exemptions and the numbers quoted in the western press led 19 Moscow Jews to issue a notice to the press saying; "Recently the western news agencies have been sending out information about a new wave of exit permits from the Soviet Union. According to these releases,



tens of Jewish families receive permits daily without being required to pay the ransom. The number of families released from payment, according to them, reached 139 by the 21st. We do not know anything of this kind of information. We wish to report that according to the information we have, this number is an exaggeration. It should be noted that the authorities continue to inform Jews that the ransom has not been cancelled. 3

(signed)

Polsky, Slepak, Prestin, Rutman, Libov, Orlov, Kerner, Lvovski Piotr & Mark, Roginski, Einbinder, Azbel, Mandelsweig, Galperina, Nudel, K Kosharovsky, Begun, Korenfeld, Beilina.

On the 24th, it was reported that 50 families in Odessa had received visas but in the majority of cases only one member was not required to pay the tax. In Moscow 7 Jews, well known to the West were told they had ten days in which to leave: Gavriel Shapiro, Mikhail Klatchkin, Roman Rutyman, Vadim Belotserkovski, Israel Palchan, Boris Moisheson, and Vladimir Gershovitz. And the following day came word that Leonid Yoffe had been added to the list. Like the others, they too wrote a request for exemption which was accepted on the spot by General Shutov and two colonels.

We wish to emphasize here that exemption upon written request under special circumstances, like the exemption of pensioners in the Baltic States, is provided for under the regulations for the levy. And the authorities announce to each person that the waiver in his case is an individual one and under no circumstances an indication that the levy is not in effect.

On the 25th the "commission" that had been granting permits in OVIR stopped its work, and even those who came to get their visas were turned away, including Rutman and Klatchkin. And 44 Jews went to the Ministry of Interior to present a letter demanding a meeting with the Minister. They stated that as other experts and people who had been involved in so-called secret work had received permission, there was no longer any reason to refuse them.

They were received by Verejn, Chief of OVIR, USSR, who talked to them individually. Verejn told Polsky, "We do not give you permission now because this does not correspond with the interests of the State. You will receive permission when it is in the interest of the State." When Polski asked what this means, Verejn replied, "I do not want to divulge what I mean."

Verejn told Slepak, "There are many Jews who come to demand visas whom the Zionists have deceived and they do not know what they are doing. But you are a traitor and an enemy of the people. You want to go to a fascist state. If you had wanted to leave for Nazi German in the 30's you would have been arrested and liquidated. Now we are strong and we have a democratic state which is liberal and patient with the likes of you." In a conversation with Dr. Louis Rosenblum in Cleveland, Slepak said that in answer to the question when he would be allowed to leave, Verejn answered, "It may be after a year, after two years, after twenty, maybe ~~never~~ And then he told me

twenty, maybe never," And, if we want to develop Jewish culture, we can go to Birobidzhan and begin to publish Jewish newspapers, magazines and so on."

On the 26th about 50 Jews brought a letter to the Central Committee and demanded that they be received by a high-ranking official. They were told to return to the Ministry of Interior at six in the evening. 80 Jews arrived for an unprecedented meeting with the Assistant to the Minister of Interior, Shumilin. Mrs. Levich reported this meeting to Dr. Rosenblum as follows: "First he said, he and nobody else will accept any papers, messages, statements, appeals, addresses and so on, signed collectively. Only individual ones. Then he said, the question of your being kept here or being let out will be watched and decided by us, as well as the representative of the Soviet authorities, and not by you. We shall decide the question of each individual case. Foremost in the considerations, the Government's interests will be taken into account. Then such considerations as the person having in the past connections with any kind of secret work, and so on. Then various questions were put to ~~me~~ him. Among them, the first and the most important one. What do you mean by Government interests? He never answered that question. He said that is what we should decide, but not you. When we asked what do you mean by secrecy? There are a lot of people who, in the past, were working in some type of secret institute. They

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left that place of work very long ago and since then have had nothing to do with any kind of secret work. For instance, there are people like my husband, the secret work he had done many years ago has now been published and is known to every school boy. He (Shumilin) never answered that question. He repeated over and over again "This is not for you to decide. This is for us to decide". Then he was asked, "What is the length of time we will be kept here? Will you tell us approximately; This group of people will be kept for six months, that group will be kept for a year and so on." He said, "No, we shall not tell anything like that. Perhaps you will be kept for a year, perhaps for three, perhaps for five, perhaps for twenty." Everybody, he and his assistants were just laughing and smiling and we felt very depressed. It was a depression atmosphere. We were made fun of. They were mocking us. A very depressing and very unpleasant feeling. As a matter of fact, he never answered any of our questions."

The following is from a transcript of a conversation between Congressman Donald Fraser of Minnesota and Boris Einbinder in Moscow, on October 23rd.

- F: What do you think will happen in the next few weeks or next few months - do you expect there will be many more who will be given visas and will not be required to pay the tax?
- E: No - myself, I don't think so. I think this wave will be finished in several days.
- F: And then everyone will have to pay a tax?
- E: Maybe not everyone. Maybe once more before December or in December, maybe once more there will be a new wave but I am not sure. This wave now is at the highest.
- F: Why do you believe that the 76 have been given permission to leave without the payment of the tax? And the other 60 outside of Moscow - Why have the authorities done that?
- E: I think that this is done under the great influence of the pressure that was abroad and especially in the US. You know more than I about this pressure. The most important I think was the pressure in Congress.
- F: Continued pressure from the Congress apparently will not continue to help in the future?
- E: Why?
- F: I'm asking you that question.
- E: I think that it's very, very important. Very important to do it on an economical basis - by economic means.
- F: With respect to the trade questions?
- E: Yes - on things of this type. And one answer I think that this time is selected for the exit because of the election. It is connected very tight with the election.
- F: In the US?
- E: Yes.

#### VISAS REVOKED The Story of Andrei Dubrov from AP and The Story of Alexander Tiomkin

MOSCOW (AP). — A young Soviet Jew, who was told last week he could leave for Israel without paying the "diploma tax," was summoned to the passport office on Monday, stripped of his visa and issued a conscription notice.

Andrei V. Dubrov, 22, said in a telephone interview he and his mother were among the 20 Jewish families told last Wednesday they would be exempted from the tax if they left by October 28.

Dubrov said that after the exemptions were granted he and his mother were issued Soviet exit visas

and then obtained transit visas from the Italian embassy to stop in Rome on a flight to Tel Aviv.

Dubrov said he and his mother then went Friday to the state airline, Aeroflot, to buy the airline tickets. They were turned away and returned Saturday.

He said a ticket agent assigned the task of issuing tickets to Jewish emigrants told them she could not sell the tickets and that they should go to the office of visas and foreign registrations — Ovir — on Monday to clarify the matter.

Dubrov said the authorities gave

no reason for annulling the visas and issuing the draft notice.

In June, however, he was expelled from the Moscow Institute of Auto Mechanics after applying for emigration papers. He said he was also involved in dissident activities.

Dubrov said he also wrote two letters recently about the arrest June 21 of Pyotr Yakir, historian and prominent figure in the dissident movement.

He said the letters were addressed to "The Times" of London, the United Nations Committee for Human Rights and the Supreme Soviet.

On the 26th of October, Dubrov was taken by force from a friend's apartment and remanded to Psychiatric Hospital No. 3 where, his mother, reports, he is detained in a closed ward with nine mental patients. His glasses have been taken from him and he is not permitted pencil and paper.

Alexander TIOMKIN, when he arrived at OVIR, Moscow, on October 23 to pick up the exit visas for himself and his 13 year old daughter, was told that he would have to leave without her because her mother objects to her departure. The story is told in the following letter to the Minister of Foreign Affairs of the State of Israel; Mr. Abba Eban from Alexander Tiomkin who has been granted Israeli citizenship.

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Honorable Mr. Minister. On the 19th of October of this year, I and my 13 year old daughter, Marina Tiomkina, received exit permits to Israel. Unexpectedly, on the 23rd of October, we were told in OVIR of Moscow that the exit visa had been granted for me only, and that my daughter, Marina must stay because of the objection of her mother, Maia Markovna RAISKAYA. This protest was not something new, either for OVIR or for the commission which handed down the decision on our request to depart for Israel.

The mother's negative attitude towards Marina's departure is mentioned in our documents which are in our dossier, and in the written protests by Marina's mother which have been filed in the dossier. Nevertheless a competent commission made the decision permitting our departure, taking into consideration my daughter's wish to live in Israel. She expressed this wish clearly in her application to OVIR, Moscow, which is also filed in the dossier. We did not hide anything from the very beginning, including the fact that in the case of my divorce from Maia Markovna Raiskaya, the People's Court of Leninski Region of Moscow City, on May 23, 72, resolved that my daughter stay with her mother. But now, the refusal to grant my daughter a visa is being based on this decision. ...The decision of the court was made in spite of the wishes of my daughter who stated both orally and in writing that she wants to live with her father....

My daughter, Marina Tiomkina, stated definitely a year ago that she considers Israel her only Homeland and that she intended to leave for Israel. Since then her determination has only been strengthened. A group of repatriates who should arrive soon in Israel from Moscow can confirm to you that this determination has not been dictated by me, but is of her own making. They know my daughter. They remember with what joy she ran downstairs into their arms after having received permission to leave, and they remember her sorrow when she heard that permission had been refused.

As a result Marina has broken off all relations with her mother. She left the house, and we are now in the apartment of friends waiting for a visa. Our situation is very difficult, and we ask that you help us.

Respectfully yours.

Moscow, 26/10/72

Alexander Tiomkin, Citizen of the State of Israel, cc  
Certificate No. 654, dated Oct. 11, 1972

NB: Under Soviet law a child of 12 or over must be consulted and his wishes considered when deciding which parent should have custody. Marina was not called into court to express her desire.

Please Note: Alexander Tiomkin's new address:

Moscow 117261  
Leninski Proezd 70/11 kv 229  
Tel: 1304136

His ex-wife Raiskaya Maia Markovna is a child psychiatrist working at the Institute of Defectology of the Academy of Pedagogical Sciences, ul. Pogodinko 8, Moscow G 117, Tel: 2452464. Director of the Institute: Vlasova  
Raiskaya's superior: Prof. Pevsner Maria Simionovna

Marina has since written a letter to the CHILDREN OF ISRAEL requesting their assistance

On Saturday, the 28th of October Tiomkin and his daughter were summoned to Ovir where Zolotuchin, assistant to Smirnov, Head of OVIR, Moscow, and Akulova, an inspector informed him that his exit permit will be cancelled if he does not leave, alone, by the 2nd of November. He refused, and has sent a letter to the Israeli Minister of Interior, and the International Association of Physicists, while his daughter wrote to the youth in the US.

In Kiev those who have received permission to leave without paying the tax are: Shechtman, Rita Eizenberg, Rosenshtrum, Girkin, Lipnitski, Simion Shapiro and the Berenshtein family. Mark Yampolski and Samuil Pulin must pay, and Gennadi Goldberg, 18 years old, has been told he must report for military service.

Yuri Soroko and Zinovi Melamed have renounced Soviet citizenship and have been granted Israeli. Simkha Remmenik and Alexander Ger have also been granted Israeli citizenship.

Ilia, Lydia and Ludmilla KORENFELD of Moscow have also received Israeli citizenship.

Please note: Addresses: Samuil PULIN Israelovich engineer, 35 yrs.  
Kiev 150 wife: Raisa,  
ul. Enri Barbuss 11/2 kv 87 daughter; Irena  
Gennadi GOLDBERG Lvovich  
Kiev 123  
ul. Stalskogo 10 kv 10

After the arrest and detention for 15 days of 11 Jews in Kiev on Sept 7th, eight were asked to leave their jobs as the result of meetings at their places of employment. They are: Melamed Zinovi, Remenik Simcha, Monastirski Ian, Vernikov Vladimir, Tartakovski Yuli, Mirietski David And Dobrenko Dimitri. The other three, Yuri Soroko, Mark Yampolski and Simion Ruchman were already unemployed.

In Kishinev, Victor MAGDAR with two friends, Lev BLITSHEIN and Avram KOTLIAR went to the TASS office, where Victor's father, a journalist, works and staged a hunger strike in protest against his refusal to sign a statement that he consents to his son's departure for Israel. All three were remanded for 15 days on charges of hooliganism.

Mikhail MATSEVICH

Minsk  
Kalinovskogo 105 kv 53

who has requested Israeli citizenship, was told to report for military service on the 27th of October. He announced that he would not report, because he considers himself an Israeli. Lev Ovsitscher reported that Matsevich's friends are worried about him and ask that the certificate of citizenship be rushed to him.

Ovsitscher also reported that the following families in Minsk have been exempted from paying the education tax; Abelson Simion, engineer, and his wife, a doctor, Gerry Shultz, engineer, Feldman and Rudenshtein, both pensioners, and Nilolai Poletiko (see Bulletin 218). We were informed that Poletiko, who is not a Jew, was exempted, but his wife, Tamara, is required to pay.

Lev RUDERMAN from Minsk who has arrived in Israel reported that the Soviet authorities have decided to liquidate the only memorial to the Jews murdered by the Nazis. The official statement was that it is to be moved from the site near the common grave "to another place." This, Ruderman says, can only mean the Minsk cemetery, as no Jewish one exists.

#### NEW RESTRICTIONS AND REGULATIONS

It was reported from Moscow that on the 31st of August Kosygin signed an addition to para. 74 of the Communications Regulations stating; "It is forbidden to use telephone connections (inter-urban, urban and rural) for purposes which are contrary to political interests and public order." We understand that the addition was approved May 27th, and promulgated under Government Order # 655.

From Chernovitz comes word via recent immigrants that Jews applying for admission to the University or any Institute must attach a statement that he does not want to go to Israel.

#### SEVEN MOSCOW JEWS DETAINED IN PUNISHMENT CELL, SEPT. 19th

Description of the punishment cell from the interview with Yefim Manievich, by Avraham Tirosh, Maariv, 29/10/72

"They put me into a cell that was like a grave, it was 70 cm long and 50 cm wide, and attached to the wall opposite the door was a narrow wooden board on which one could hardly sit down. On the door opposite there were ~~steel~~ iron protrusions and the walls were covered with concrete ones. I sat there 21 hours and during that time, they gave me food only once, - a piece of dry bread and the tail of a salted fish. When I would doze off, my head would fall forward and hit the iron protrusions on the door which cut me." Manievich said that, besides himself and Slepak, five others who had been arrested on the 19th of October, were held in cells of this type, Rizhak, Krizhak, Levin, Tsitlonok, and Palchan.

The following is the transcript of Slepak's description of his 7  
detention from a conversation with Lord Greville Janner in London

S.: On the 19th of September, I was arrested in the street and detained in the police station from 10 in the morning until 7 in the evening. Then I was released and I went to the Central Telegraph building where ~~there~~ a group of Jews were on a protest hunger strike. Then I went to a friend's home where I held a phone conversation. Afterwards, I was arrested again in front of my home. For three days, I was held in a cell in the police station where I was forced to sleep on the ~~low~~ floor. I was alone in the cell.

J. Any blankets?

S. There were no blankets. No reading material either. They gave me a little food. Then I was taken to the Matroska Tishina where, Nashpitz and Shapiro had been held previously. There, for 20 hours, I was kept in a box, less than one meter by half a meter.

J. What sort of a box was that?

S. Like a very little room. Of course in that small a cell there was no space to sit or lie down. It was even impossible to lean against the wall. The walls were covered with thorns\* The box was very dirty.

\*(The thorns were the result of very rough cement.)

J. Did you have a bucket?

S. For sanitary reasons I was allowed out of the cell twice. Then for four days I was in a cell without any heat and with broken panes in the window. It was very cold. There I had to sleep on the bare boards. The temperature outside was about zero. I had no warm clothing and I was freezing all the time. The prison authorities did not permit my family to bring me warm clothing. After eight days, I was transferred to the cell where Manievich, my friend, was detained. I was there for eight days. During the entire term of imprisonment we were given hot food once in two days. The days when we were not given ~~but~~ food we had about half a kilo of black bread and water.

J. Were you interrogated?

S. Only in the police station. They told me that I must remain in prison for 15 days. During all the 15 days we were not given cigarettes. We had no books to read. We were given newspapers only five days before we were released. On my second day in prison, I heard the head of the prison tell the guard by my cell, "The man inside is an enemy, a real enemy."

It was reported from London, that two Soviet newspapermen visited Slepak to inquire how he had transmitted information to a British Member of Parliament. Slepak told them that this member of Parliament is a friend who called to ask how he was, and then he told of his arrest and 15 days in prison. The reporters left saying they would verify the story.

The afternoon of October 30th Vladimir Slepak was arrested near the building of the Central Committee, detained for several hours in a militia station near his home and released without having been questioned. Slepak had gone with some 50 others to the Central Committee to present a protest against the criteria applied in granting exit visas, and all refused to leave the building until Slepak was released. At about 4 in the afternoon, they were told that he had been released at three, and after checking into the truth of the report, they left the building.

The UP report stated that Alexander Slepak said that his father had been taken by four plainclothesmen as they approached the entrance to the building; "They grabbed him and a moment later a car drove up and they pushed him inside. Yesterday was his 45th birthday. It's a nice present."

#### NEW TRIAL BEING PREPARED IN SVERDLOVSK

Leonid ZABELISHENSKI in Sverdlovsk is under constant interrogation. As recommended by the court in Markman's trial, he may be charged under 190/1 with slandering the Soviet Union. He is being questioned, not on his testimony concerning Markman, but on the evidence he gave concerning the way he had been handled by his interrogators.

Vladimir MARKMAN has been sent to Krasnoiarsk, and his wife, Henrietta has been refused permission to leave ~~with~~ her son for Israel, because, she was told, of Ella Kukui's behaviour in the west.

We have received the DECLARATION FOR PUBLICATION (see Vol. III, no.1) 8 in which Moscow Jews renounced their Soviet citizenship in protest against Soviet failure to condemn the murder of Israeli sportsmen in Munich and police brutality towards those who gathered at the Lebanese Embassy. The following 56 signatures are attached to the photostat.

Roman Rutman	Victor Perelman	Saveli Vasserman
Lydia Korenfeld	Lerner Alexander	Miriam Zeltserman
Ilia Korenfeld	Lerner Vladimir	Yuri Vasserman
Ludmilla Korenfeld	Perelman Yudif	Larissa Volokh
Vladimir Slepak	D. Markish	Grigori Volokh
Maria Slepak	Beilin Yosif & Dina	Anatoli Libgover
Alexander Slepak	Lvovsky Mark & Piotr	Simion Babinski
Prestina Yelana	Victor Fairmark	Ida Nudel
Prestin Vladimir	Siniavskaya Galina	Yefim Manievich
Yelena Gorlina	Moishezon Boris	Ilia Belau
Boris Orlov	Esther Markish	Boris Tsitlonok
Victor Polsky	Vitali Rayevsky	Boris Khazanov
Yelena Polskaya	Yuli Kosharovskiy	Marina Khazanova
Victor Mandelsweig	Vladimir Mash	Vladimir Roginski
Maria Orlova	Vladimir Zaslavsky	Valentina Roginskaya
Lev Libov	Alexander Tiomkin	Valerie Krizhak
Natalia Slepyan	Vladimir Belotserkovskiy	Valeria Krishak
Natan Feingold	Vera Belotserkovskaya	
Yulia Feingold	(Yerofeyeva)	

Lazar KEET in Riga has been unemployed and under constant surveillance since Sept. He had been employed as a repairman at the Rigas Abdierts, a clothing factory, for two months, but was forced to leave after he refused to sign a two year work contract as demanded by the management. He is a Candidate in the physical mathematical sciences.

N.B. To require a person to sign a work contract in an ordinary factory is unheard of in the Soviet Union. Sometimes, if a man volunteers for a special assignment in some distant area, he signs a special contract giving him special conditions, but still, under law, he may resign after giving the usual two weeks notice.

The story of the harrassment of V. Drot of Vilna as told in his letter to Kosygin, Rudenko, and the Commission of Human Rights.

"On the 14th of April 1972, I presented documents for an exit visa to the State of Israel. I was refused. To my complaint to the Ministry of Interior, I received a standard answer that I have been refused because of so-called 'security considerations.'

After submitting my application, I was subjected to repressions on the part of the local authorities. On the 25th of August, the administration of the Vilnius Palace of Sports, where I was employed, at the insistence of the KGB, demanded that I leave voluntarily. The day after I received the refusal, they demanded I give an explanation in writing of an alleged violation of security techniques and a violation of labor discipline. During the time I was employed in the Palace of Sports, I performed my job well and the administration had never reproved me. From the 24th of August to the 5th of September, four written explanations were demanded from me and I was reprimanded. Later, I was warned that if I did not leave of my own accord, I would be fired for infringing against labor discipline or according to some other statute.

I was forced to apply to a number of governmental bodies. The Prosecutor's office of the Lithuanian SSR sent my complaint to the Regional Prosecutor's Office. I was not even summoned there, but a formal refusal was simply sent to me saying that the actions of the administration were not outside the framework of the law. The Central Committee of the CPSU of Lithuania sent my complaint to the Regional Committee of the CPSU, where, Golovkin, an executive, stated that the administration at my place of employment did not deny the fact that they had demanded my dismissal, but, because of ideological considerations, I should not be employed at a place visited by foreigners. A complaint sent to the Ministry of Interior was also of no avail. I sent a complaint to the KGB and was summoned there. The person who talked to me stated that the administration of the Palace of Sports had acted correctly as they did not want to work with a Zionist.

Thus all the departments to which I have applied have supported those who openly violate legislation and elementary standards of democracy. I am exasperated by the fact that governmental and party bodies support persecutions which have forced me to leave my job and are attempting to force me to give up my only goal; to leave for Israel.

I appeal to you in the hope that measures will be taken in order to stop the persecutions and to see to it that democratic standards and the Declaration of Human Rights will be observed." (signed)

8/10/72

V. Drot; Vilnius, Zhirmunu 65 kv 8

The following petition to the Ambassador of the Netherlands in Moscow describes yet another case of suffering engendered by opposition of relatives. 9

"On the 31st of March 1972 my family ( I, Adesman Khaskel, my wife, Adesman Mindlia, daughter Robel A., and my son-in-law Oxengendler Alexander) applied to OVIR of the Ministry of Interior of Moldavian SSR with a request for permission to emigrate to Israel. I am a pensioner, 66 years old; I fought in the Great Patriotic War, was wounded and gassed. My wife is a pensioner as well. Her first husband was killed in a battle against Hitler Army of occupation forces and 9 members of her family were brutally murdered by the fascists. My daughter is a bio-chemist, and my son-in-law is a mechanical engineer. Their work is not connected with access to secret material

The invitation from Israel was sent to us by my mother, 99 years old and my brother, 68 years old, who have no children or any other close relatives except us. On the 27th of April my wife and I were informed that our departure had been approved, but our children's application had not yet been examined. Immediately we presented an application saying that we did not refuse the permission but as we could not leave without our children we would wait until they were permitted to depart for Israel as well.

Only on the 2nd of August my son-in-law was informed officially that he, his wife and their children would not be permitted to depart because his brother, a serviceman, flatly objected to give permission to my son-in-law to leave with his family.

It is known to us that from the moment we received our invitation my son-in-law's brother who has a family of his own living apart from us began actively to request in various departments that we be refused permission to depart for Israel.

That is why I apply to you, Mr. Ambassador in the name of my old mother who has lived through 4 wars and the bitterness of separation from children, who have been scattered over the world and in the name of my family residing in the USSR, which has suffered also much from the loss of relatives during the war, Please, help us to obtain permission to departure for Israel with our children and grandchildren in order to assist my mother and brother. They need it very much.

sincerely yours,

Khaskel Aronovich Adesman  
Kishinev-35, ul. Alioshina 2/1, kv. 80.

The invitation from Israel was sent to us by my mother, 99 years old and my brother, 68 years old, who have no children or any other close relatives except us. On the 27th of April my wife and I were informed that our departure had been approved, but our children's application has not yet been examined. Immediately we presented an application saying that we did not refuse the permission but as we could not leave without our children we would wait until they were permitted to depart for Israel as well."

Moris DUBNOV was when he went to the Office of OVIR, Lvov, that the previous decision to refuse him an exit visa is still in force, and that if there should be any change, they would inform him. Dubnov told his friends in Israel that he will go to Moscow to protest. He has been accepted as a member of the Israeli Association of Surgeons.

#### HARRASSMENT AT BORDER STATION

It takes between 9 to 12 days for immigrants to clear their belongings through the Customs at the border station of Chop because of delays imposed by the customs officials. They force people to strip and submit to body searches, They throw luggage around, break crates and scatter the contents. They work so slowly that they often check out only two families a day. Immigrants arriving in Israel report that they have to bribe with between 30 to 40 rubles clerks, porters, drivers, train guards, ticket sealers, and even the cleaning women. Sometimes the delays are so long that an emigrant's exit visa expires. The authorities at the border have the right to grant extensions but the tension and distress created cannot be overestimated.

On the morning of August 4, 1972, prisoners at camp No.17 of the Dubravlag, when they were taken out to work, unwittingly witnessed a scene of characteristic cruelty. The prison guards, led by captain Bakaykin, dragged the prisoner Gilel Shur out of the watch-house and pushed him into a special car. His hands were handcuffed behind his back and on his face the white traces of lime could be seen.

This was how the last 24 hours of detention under guard began for G. Shur one of the Soviet Jews endeavouring to go to Israel, who was arrested by the KGB in 1970. Half a year later he was tried in Kishinev after world public opinion had warned off the threat of death from Dymshits and Kuznetsov. "Justice" ashamed by such a reaction on the part of progressive people throughout the entire world, sentenced G. Shur to deprivation of freedom - a term unusually short in practice of Soviet political trials, if one takes into consideration the fact that the defendant did not admit his guilt and refused to testify either during the investigation in the KGB or in court.

In addition, in the first half of 1971, hundreds of Jews whose files were already filled out in the KGB ready for action against them, received exit permits and went to Israel. Among them were also activists for free emigration to Israel of Soviet Jews who were closely connected with those arrested. The fact that the closest relatives of the defendants were included in the lists of persons admitted to the so-called trials, also seemed significant. There was hope that the door, opened a little at the beginning of 1971 for emigration to Israel would open still wider. There was also hope that we, who had already been unjustly and harshly convicted would soon be released and attain repatriation for which we so long.

At present, however, in August of 1972... not a single one of those convicted in the Jewish trials in Leningrad, Kiev, Odessa, Sverdlovsk and Kishinev, has been released before the expiration of his term. Two women, Silva Zalmanson and Reiza Palatnik, are still languishing in prison. The Jews are detained with Nazi collaborators who occupy all the leading posts in the concentration camps. It is a paradox that the same persons who killed our relatives during the war against the Nazis are now again giving us orders - this time in Soviet camps. Is this not an affront to the memory of the Soviet Jews massacred by the Nazis?

The camp administration, with the full support of higher authorities, creates intolerable conditions for the Jews by a wide variety of methods. These include sending people to particularly hard labor without taking into consideration their state of health, denying dietetic food to the sick and depriving them of the possibility of buying even that small quantity of products a prisoner is allowed under camp regulations.

Although, as a rule, after half their term of punishment is fulfilled, the servants of the Nazis are transferred to better conditions of living, all of us, without exception, have been denied this under various pretexts. Even the wall news-paper is used for the hounding Jews. In it are anti-Semitic articles and remarks of the Nazi servants. Fault finding is intensified and punishments become more frequent and more harsh. The most cruel measures are used, such as putting people into punitive isolation cells and placing them on punitive prison rations which physically undermine the health of the prisoners.

The following are only a few examples of recent cases: on July 9 twelve Jews were transferred to newly established political camps in the Northern Urals under severe climatic conditions. During a search that preceded this a text-book for learning Hebrew, "Mori", and a Pevsner dictionary were confiscated from Grillus and Mendelevich, under the pretext that these were books of foreign publication. Under this pretext the Jews are deprived of the possibility of studying their own language or of having a Jewish calendar - after all neither textbooks for Hebrew nor our calendars had ever been published by the Soviet State.

When Levit, Shpilberg and Kizhner were in Dubravlag hospital in November 1971, the director of the operative unit of zone No.3, in which the hospital is also included, stated that he would not allow correspondence with relatives in the Jewish language, as there is an instruction "from above" not to permit correspondence with relatives within the boundaries of the USSR in this language. Since then, in effect, from February 1972,



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six letters in Jewish from Trakhtenberg's wife have been withheld under the pretext that they were being translated, a letter from Shpilberg's wife in Jewish has been confiscated and so have been a number of other letters from relatives. It is forbidden to wear a scullcap inside a building and there continues the policy of suppressing everything Jewish, for refusing to obey which we are punished.

On July 26, 1972 Trakhtenberg was put into an isolation punishment cell for five days. This was a result of the fact that on 12.7.72 Trakhtenberg gave up his lower sleeping berth in the barrack to a former prisoner in Nazi concentration camps and the ghetto, the Jew Lev Korenblit, and not to a Nazi collaborator as had been demanded by Senior Lieutenant Zenenko, who expressed his anti-Semitism in this manner. For the same reason Lev Korenblit was deprived of a visit from his relatives.

For having defended Trakhtenberg and Korenblit, Arkadiy Voloshin was put into the isolation punishment cell for ten days on 31.7.72.

By a decision of the camp director Gorbusev, on 7.8.72, Shpilberg was deprived of the right of receiving the one early food parcel permitted and of buying food products for a month because he had, as stated in the decision, "insulted" the foreman Kodolich during working hours on 28.7.72. Shpilberg's "misdemeanor" consisted of having stated on that day that he refused to listen to anti-Semitic insults from Hitler's "Polizei" - foreman Kadolich and store-keeper Stepanov, and for having left their office. He then demanded that Kalitova, a free civilian worker who had also heard what Kadolich and Stepanov had said should condemn the expressions of the two serving Nazis. However, the camp administration showed full solidarity with the expressions used by Kadolich and Stepanov, who, in accordance with the general rule, have been placed in privileged positions. Shpilberg was punished instead.

Mikhail Korenblit had repeatedly asked for but not received medical assistance, and, in spite of this grave illness, has not been sent to a hospital. On the morning of 11.8.72 he fainted, and on the next day, on August 12, Senior Lt. Zinenko reprimanded Mikhail Korenblit for "endlessly" requesting medical assistance. On Zinenko's order Mikhail Korenblit was sent on 14.8.72 to dig trenches.

These are only the few of the most recent examples of how the KGB and the administration of the camps treat the Jews.

We draw your attention to the complete violation of the basis statutes of the Declaration of the Rights of Man and we ask you to speak out in our defence and help us to be speedily released so that we can leave together with our families

We draw your attention to the complete violation of the basis statutes of the Declaration of the Rights of a Man and we ask you to speak out in our defense and help us to be speedily released so that we can live together with our families in Israel, as is our right. Signed:

Lassal Kaminsky, Arkady Shpilberg, Lev Korenblit, Mikhail Korenblit, Arkady Voloshin, Lazar Trakhtenberg. - Date unknown.

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Arkadi VOLOSHIN received the following reply to his complaint to the Prosecutor's Office of the USSR that the prison authorities had confiscated a Jewish prayer book. The letter was from the Prosecutor's office of the Moldavian Soviet Socialist Republic, dated 25/3/72 to:

Mordovian ASSR, Subovo Pölianski region,  
pos. Oziorni  
Uchrezhdenie №/X 385/17

To: Prisoner: Voloshin A.S.

Your application sent to the General Prosecutor of the USSR was received by the Prosecutor's office of Moldavian SSR and has been considered by us.

It has been ascertained by checking the material in the case that the "Collection of Prayers, Ceremonies and Religious Laws of the Jewish People", confiscated during a search, is reactionary in its contents, and therefore, it is forbidden to use it. The confiscated volume has been destroyed, and there is no reason to punish the persons who were involved in its destruction.

(signed)

Chief of the Department of Supervision over the Security Bodies  
Senior Counsellor of Justice: A. Poleuktov.

The following description of the transport from Potma to Perm and the plans for a hunger strike in support of the demand to free Sylva has reached the West. We received this from Dr. Louis Rosenblum.

"15 people in a sleeping compartment. Everybody bathed in sweat. Food spoiled. For two days they did not take prisoners to the lavatory. People had to use the corridors. They ordered us to take toothbrushes and soap but they had known that we would not be allowed to use them. The windows were sealed shut. Only at the end of the deportation did they open the windows a little, but it did not help. People were lying naked on the floor. Dirt. Stink, suffocating. One man died during the deportation. It is a terrible torture.

"In Perm the prisoners sent a complaint concerning the conditions of the transport. An answer was received from a general saying that everything had been conducted according to law."

From the same document comes the information that for refusing to attend political lessons Chernoglas has been deprived of a visit, and that earlier Mendelevich had received the same punishment for the same reason. "There is an intention to declare a hunger strike for one day and to send a complaint against compulsory indoctrination (forced indoctrination of Communist consciousness)".

A Hebrew notebook was taken from Chernoglas under the pretext that it must be checked. It has not been returned.

In protest against the continued imprisonment of Sylva Zalmanson, Wulf, & Israel Zalmanson and Eduard Kuznetsov declared a hunger strike of three days duration beginning on October 25th, Sylvia's 28th birthday, Dimshitz and Chernoglas were to continue the strike for three days beginning Oct. 27th; Mendelevich and Grillius for three days from Oct. 29th and Frolov and Suslenski for three days beginning Nov. 1st.

Jew of Riga sent the following telegram to the Presidium of the Supreme Soviet:

We Jews of Riga apply to you with an urgent demand to release Sylva Zalmanson who has been condemned to 10 years in a strict regime labor camp. We are deeply worried by the fact that a woman who had been ill with tuberculosis in open form has been transferred to a prison cell for a long term. We are convinced that this completely groundless measure will be followed by dangerous deterioration in her health. Today, on Sylva Zalmanson's birthday, as a symbol of solidarity with her and in support of demands for her release, we declare a hunger strike of one day's duration.

(signed)

Gessia Penson, Yasha Levinson, Liak, Glissman, Kassel Khanzi, Kuzinetz Mikhail, Yakov Tseples, Lifshitz Ilia, Valeri Kaminski, Rappoport Mikhail, Vainshtein, Gelfandbein Vladimir, Keet Lazar, Yorsh Pavel, Shpilberg Margarita, Zabrodskaia Stella, Ulman Mikhail, Mendelevich Moisei, Braun Regina, Gelfetsman Boris, Tsimmerman Ralf, Zhenia, Chervinski Vladimir, Drigov, Dashevski, Adler Urik, Verkel Vita, Roizman, Dimant Simon, Ziskina Keila, Heimanson Dorman

In Leningrad, I. Varnavitski, N. Varnivitski, Rubinshtein, Dreizner, Yagman, Butman, Mogilever, Boguslavskaya, Teitelbaum, Mirkina, Kaminskaya, Goldfeld, Dimshits, Shur, Yavor, Perlov, Iosfingirsh, Rosen, Karpovski, Kats, Starobinets, Kvetnaya (?), also sent a telegram to the Presidium declaring a hunger strike in protest against the injustice of the sentences and the fact that the "court when examining the cases of Sylva and her friends did not mention what had caused them to take such a desperate step."

TRANSLATION OF INDEPENDENCE DAY GREETINGS FROM POTMA  
PHOTOSTATED NEXT PAGE

Shalom to you our brothers and sisters on Independence Day. This is a holiday for the Jewish people in Israel and in the Diaspora, and also for us who are here in the concentration camp in the Soviet Union. We did not have the possibility to learn the language in school, so forgive us the mistakes in Hebrew. We did not live in our home so forgive us for not fighting as heroes. But they could not take from us our Jewish soul and our hope. Now our people has a State, and therefore we believe that we shall meet in our land, and if not next year, then soon.

(signed)

Zeev Mogilever, David Chernoglas, Zeev Zalmanson, Israel Zalmanson, Shimon Levi, Shlomo Dreizner, Yaacov Suslenski, Yosif Mendelevich, Hillel Shur.

Привет вам, наши братья  
 и сестры, в День Независимости  
 Это праздник для еврейского  
 народа в Израиле и диаспоре,  
 и также для нас, находящихся  
 в лагере здесь, в Советском  
 Союзе.  
 У нас не было возможности  
 изучать наш язык в школах,  
 и вы простите нам ошибки  
 в иврите.  
 Мы не жили в своем доме,  
 и вы простите нам, что мы  
 не боролись, как герои.  
 Но не смогли отнять у  
 нас еврейскую душу и  
 нашу надежду.  
 Теперь у нашего народа  
 есть государство, поэтому  
 мы верим, что встретимся  
 на нашей земле, и если не  
 в будущем году, то скоро.  
 1972 год.

שלום לכם אחותינו  
 ואחיותינו ביום העצמאות  
 זה חג ליהודי  
 בארץ ובארצות הברית  
 וזה גם לנו היושבים  
 מחנה רכוז פה  
 בגרירת המזרזות.  
 לא היה לנו אפשרות  
 ללמוד את השפה  
 בהתי ספר ותסמכו  
 לנו שגיאות בגרירות.  
 לא חינו בביתנו  
 ונסמחו לנו שגא  
 לחמנו כשבורים.  
 אבל לא יכלו לקחת  
 ממנו נפש היהודי  
 אתקוותנו.  
 עכשיו יש מדינה  
 לעמנו, עולם כן  
 מאמינים אנו שניפגש  
 בארצנו ואם לא  
 ילשנה הבאה אז  
 בהכרח. השל"ה

New Years Greetings from Potma

- Владимир Могилевский / אברהם מאהליבר
- Давид Бертолинский / דוד ברטולין
- Вульф Залмансон / זאלב זלמן
- Израиль Залмансон / ישראל זלמן
- Шимон Лавий / שמואל לוי
- Соломон Фрейндлих / שלמה פרינדל
- Яков Сусленский / יעקב סוסלנסקי
- Иосиф Менделевич / יוסף מנדלביץ
- Гилель Шур / גילל שור

(Received from Dr. Louis Rosenblum, Cleveland, Ohio)

EDUARD KUZNETSOV'S DIARY, received from Ma'ariv's correspondent in Italy, published in "L'Espresso" (Oct. 12th)

The manuscript of the diary of Eduard Kuznetsov (about eight thousand words) reached us in a very adventurous way - informs the Italian weekly "L'ESPRESSO", which in its current issue prints large excerpts of the diary written in prison by the husband of Silva Zalmanson. According to the editors it has not yet appeared in any publication of any country.

The author of these pages is a 33-year old man from Moscow, former student of Philosophy, whose name became famous for the first time in June 1970, when at the Leningrad airport he tried, together with ten other persons, including his wife, to get hold of a Soviet plane flying between Leningrad and Priozersk with the intention of taking it to Sweden - explains "L'ESPRESSO" to its readers.

After recalling the arrest, the trial and the verdicts, the magazine adds:- Kuznetsov's case sheds light on the complicated situation of emotional and cultural unbalance affecting a certain part of Soviet youth. Kuznetsov is only half Jewish, on the side of his father, who died when he was still a boy. His mother, to spare him trouble later, managed to register in his passport the Russian nationality, and even educated him to the traditional anti-Semitism of the Russian populace.

At the university he is arrested for the first time when he is 22... 14  
for having collaborated to the editing of the underground magazine  
"Phoenix". The sentence is proportionate to the crime: seven years in  
jail. The years in jail leave a deep mark both on his nervous system  
and on his political convictions. Liberated in 1969, abandoned by his  
first wife Bella, incapable of finding a job and a home, he seeks refuge  
in the arms of a Lithuanian Jewess, Silva Zalmanson, an engineer of  
warm zionist feelings, who marries him and takes him to Riga.

How did the manuscript reach "L'ESPRESSO"?

Smuggled out of the prison by an unfaithful (or compassionate) guardian  
in November 1971, it was taken to Moscow and transcribed by six different  
typewriters on 86 pages. It circulated very little in the USSR, under-  
ground, of course. Only this year in July someone managed to get it to  
Paris. Here it fell into the hands of a "righteous" man, who kept it  
locked in a drawer for two months. Refusing to divulge it, because he  
considered it "anti-Russian and irreligious".

The diary starts on October 27, 1970, at the conclusion of preliminary  
proceedings when the prisoner can finally be the legitimate owner of  
paper and pencil.

Vividly, Kuznetsov leads the reader along the horrors and miseries of  
prison life Soviet-style, which does not seem to be very different from  
prison life under any other authoritarian regime. Descriptions of how  
some inmates are put to death just for having tattooed anti-Soviet  
slogans on their bodies, and of the many others, who, unable to harm  
their persecutors, practice upon themselves the most atrocious self-  
injuries are among the most harrowing this correspondent has read in  
prison literature. However, owing to the length of the document, this  
summary will limit itself to the parts related to the trial of the pre-  
sumed hijackers, and to Kuznetsov's meetings with and thoughts on his  
wife Silva.

" I do not consider myself guilty toward the USSR, on the contrary and  
therefore I don't want in court to play their game. First of all because  
I am no longer twenty, I do not burn with the desire to change the world...  
I had declared my intention to do without a lawyer, when one of them  
shows up: He is a stocky Jew in his forties, round and sprightly, Yuri  
Yosifovich Luri. I was about to tell him that I did not need him, when  
he informs me that he had not been appointed by the court, but hired by  
my friends who would feel offended if I refused his services. This is  
the first bit of news reaching me from the free world, and I surrendered...

Luri is far from stupid... We both reached the conclusion that it is  
useless to try too hard. In any case they will give me fifteen years...  
He will merely insist on a reduction to 14 years, hoping for a miracle.

Luri has something very typical: the winds of the diaspora are too  
strong for a Jew to succeed in remaining sincere. Very few succeed.  
Whoever seeks success, whoever loves the ways of the Paraoas has certain  
fundamental characteristics: a sociable nature in a forced sort of  
way, hypocrisy under the mask of enthusiasm, and even in the most  
sincere dedication to a cause, a tiny grain of detachment, of irony,  
the scepticism of a mind observing from the outside, as if knowing  
it is performing within itself the work of a stranger."

A few days later he returns to the subject of the Jews... as seen by  
members of the prison staff. " A major Kruglov told me that if it were  
up to him, he would expell all the Jews from the Soviet Union, because  
they are shrews and do not serve the Soviet State with sincerity.  
This point of view is widespread among State and Party officials. In  
the lager I had been told that everything is in the hands of the Jews,  
that Brezhnev is a Jew and so is Kosygin, etc. Not that inmates are  
more anti-Semitic than the others, but life in cells and barracks leads  
to manifestation of more openly visceral antipathies, whatever their  
form and nature."

On December 14, 1970 the diary prophesies ironically on what will blossom  
two years later into the ransom tax.

" I read that the situation of workers in the United States has worse-  
ned. Poor things, I have been hearing for the past twenty years that  
their situation is worsening.

Here, thank God, education is free. True, this is one of the reasons 15 to prohibit emigration: the State has spent money on You, and you want to make a gift of your knowledge to our enemies? Why shouldn't the master give a free education to the slave for life, if he does not have a chance to flee from his master?"

Kuznetsov sees his wife Silva again when the trial starts. He discloses that the male defendants had agreed to exculpate the women of the group. "If things would come to the worst, we agreed to pretend, they knew nothing and acted in blind obedience to the men's will."

But Silva Zalmanson refused. He quotes her as saying: "No, I want to do like the others", and then comments: "I limited myself to scolding her. Now she thinks she is alleviating our lot by fully sharing with us the weight of responsibility."

Commenting on the trial and on the stiff sentences requested by the prosecutor, Kuznetsov lucidly writes: "It is a big political game, in which our destinies are not taken into the slightest consideration. We are not even the game's pawns. Pawns are the judges and the attorney general. And since I, as a Soviet slave, have to access to any even remotely objective political information, I can only do some guesswork on the factors determining our destiny, and which make equally probably the execution of the death sentence, or its abrogation at the last moment."

The prosecutor's request for a death sentence to Dimshits and to himself, gives Kuznetsov a desperate sense of relief: "better than fifteen years... It is better to die today than tomorrow... The comedy is over, now we must only wait for the verdict."

A few Paragraphs are worth quoting from what is probably the first documentation of the hijackers' trial, and punishment as seen from their side.

Kuznetsov quotes Dimshits as saying to the court after the verdict in a threatening tone: "If you think you can frighten future fugitives by means of our execution, You are mistaken. The only result will be that they will no longer proceed with iron fists, as we did, but with machine guns, because they will have nothing to lose."

He quotes Dimshits as telling his companions in the common misfortune: "I am grateful to all of you. I have seen the majority of you for the first time at the airport after the arrest. Yet, afterwards we did not become spiders sealed in a jar, we did not blame each other."

As for his wife's attitude, he says: "Silva spoke better than everybody else. As a woman she was able to elucidate from the mass of phrases one would like to pronounce as "the last words" only the essential ones. She pronounced them in Hebrew, and immediately after she translated them in Russian: "If I am to forget thee of Jerusalem..."

In the following pages, an admirable description of the thoughts and feelings of a man sentenced to death is followed by the solemn announcement delivered on New Year's eve by Major Kruglov, the prison director, of the humanitarian gesture, commuting the death sentence into fifteen years of hard labour lager.

"Happy New Year. What is there to laugh? - Major Kruglov asks.

I was not laughing," -writes Kuznetsov. "I really don't know how he could think I was laughing. I could hardly see him for holding back tears of humiliation and of furious hatred towards myself, toward this whole comedy, in typical police style: the verdict and then a New Year's gift by a father Christmas with blue epaulettes..."

Several months later, in May 1971, Kuznetsov, now in a lager, writes: "I am writing only to maintain my sanity. The concentration camp is horrible, it is the conscious creation of conditions such that man, continuously pushed into a corner, begins to doubt the usefulness of obeying to his own truth, and becomes convinced that only the truth of biology, of adaptation exists..."

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On May 18 he reports a meeting with his wife: "Silva has faith in a miracle, she has the certainty that we shall not be prisoners for long. How I know all this. One must be very young and for the first time in prison... The KGB cannot do without cheap tricks. No matter how expert, one is always fooled you end by believing in the worst scoundrel, if he pretends he is good. Major Gorshkov had told Silva and myself that there would be no limits to the length of the encounter, provided we did not touch prohibited themes (i.e. neither our case, nor prison rules, nor calomny against Soviet reality). Convinced that we had plenty of time, we jumped from one subject to another, we had even jokingly started to dispute over Spinoza's definition of liberty, when a guard, sitting on a stool as if on a throne, severely announced: "the meeting is over."

Their protests prove fruitless, and the meeting ends after the established one hour.

"Silva is pale", - notes the husband. "The typical prison pallor. And she never ceases smoking. But she is in high spirits, and bellicose. May God keep her that way".

The diary's excerpts published in "L'ESPRESSO" end with a page dated September 19.

"Silva must be ill, this is what I understood from certain hints in her letter. How awful, she cannot forgive herself for the naivete with which she accepted the maliciousness of the investigating magistrates. She writes: "The thought that I didn't know how to resist, and that for a certain time I behaved in a shameful way doesn't give me peace. Nor can I forgive myself for having believed the "evidence" that you and all the others had disavowed me... The KGB offers to all of us bitter lessons on the rules of Soviet life".

"Poor Silva", - comments Kuznetsov. "Silva, who up to the day before the arrest was indifferent toward anything not having a direct relation with the problem of repatriation. For me the trial ended not so much with the magistrate's words pronouncing the death sentence, as with her cry between tears: "I hate everything here. I hate". Now in her letter there is anger and sarcasm in every word, ... her case is not an exception. Once one enters the police labyrinth, even if one reaches the exit one accumulates such a charge of hatred, that it is sufficient all the way to the cemetery, or to Tel Aviv. From the moment when the repressive State is forced to assume more flexible forms of domination and can no longer casually kill dissidents, it clashes with the problem of those who have not come out of the labyrinth. The Russian repressive state inevitably lacks the flexibility required for the integration of dissenters within its own system. The state oppresses them, turning them into enemies, temporarily gagged, or into living corpses who one day may come back to life, even if only to be defeated again, for the time being, certainly not for victories".

THE LETTER OF THE 500 SOVIET JEWS TO THE SUPREME SOVIET  
dated Sept. 5, 1972

TO: The Presidium of the Supreme Soviet of the USSR,  
Session of the Supreme Soviet of the USSR,  
Political Bureau of the Central Committee of the CPSU.

During the last two years some repatriation of Jews who expressed their desire to leave the Soviet Union for Israel has taken place. According to approximate data, two thousand left in 1970, four-teen thousand - in 1971, and during the first half of 1972 - six-teen thousand people. The experience of these years has revealed a number of most serious drawbacks in the procedures of the government bodies occupied by repatriation. Numerous violations of the law were committed as a result. Here are some of them:

1. Refusal of permission to leave under the pretence of security qualification etc; this contradicts the Constitution of the USSR and the Declaration of the Human Rights, providing the right to free departure for all persons who express such a desire. The unmotivied and groundless refusals, decided on by a secret commission which follows secret instructions, cause numerous protests in Russia and outside of it.

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2. Dismissals from jobs. In many cases persons who have submitted application for exit visas to Israel are fired from their jobs, and expelled from the Higher Educational Institutions. To submit character references is obligatory for every applicant. This makes no sense for a person who is going to leave the USSR for ever.

3. Deprivation of citizenship. Jews departing to Israel are forcibly deprived of their Soviet Citizenship. This is in violation of the Law of citizenship of the 19th of August, 1938, article 7, they are required to pay the state tax of 500 roubles, without having sent an application and renouncing citizenship (item 19v). This is in violation of the Decree of the Soviet of Ministers of the USSR, No.803, of the 22nd of September 1970.

4. Deprivation of pension. The repatriants of pensionary age are paid in advance only 6 months of their life pension, and then the payment ceases.

5. Demands for divorces and support for the children. The applicants are very often lawlessly forced to divorce the spouse who stays and to pay for the support for the children in advance for the whole term. According to the legislation the alimony can not be paid in advance (article 23, part 3).

6. The delay in answering applications for exit visas. The maximum terms for the examination of the applications for exit visas are not determined and not published. The applicant receives an answer in two-six months after presenting the documents. This is in violation of the Ukaze of the Supreme Soviet of the USSR, the 12th of April, 1968.

7. Judicial and other persecutions. Persons, protesting against violations of the Law, concerning themselves, and actively trying to obtain the right to depart, are subjected to judicial and other persecutions up to deprivation of freedom for several years. Among the obstacles put in the way of the Jews wishing to depart to Israel a special place is occupied by the Ukaze of the Presidium of the Supreme Soviet of the USSR of the 3rd of August, 1972 and the Resolution of the Soviet of Ministers of the USSR No.572, where in addition to all the existing difficulties there is one more - the most unjust demand and one, for the majority, practically unattainable. By the above mentioned acts gigantic taxes have been levied on persons with higher education leaving the Soviet Union.

These taxes are called "Reimbursement for the expenses of education received in Higher Educational Institutions, aspirantura and also for the assistance rendered during the defense of the scientific degrees". The repatriates with higher education are required to pay enormous sums of money in order to receive permission to leave the Soviet Union, sums, that are tens of times more than the value of their whole belongings. This Ukase contradicts a number of judicial, social and economic norms and the principles under which modern society functions.

1) When entering a higher educational institution the student undertook only one engagement: to work at an assigned job for 3 years as a "young specialist". After this term is completed a person has the right to change his profession or to depart from the country, a woman may fully devote herself to family duties, and so on. Similarly, a young specialist does not undertake any engagement when working for his second or third scientific degree. As the law cannot be retroactive, the Resolution can not be applied to all persons with higher education, or persons with scientific degrees, who have not been warned before entering higher educational institutions, or aspirantura, or before defending a degree of the necessity to pay back the expenses on leaving the Soviet Union. In judicial terminology the repatriates are the "Party led into error in the contract", (the Civil Code of the RSFSR, art.57).

2) The Resolution does not stand up criticism from the economic point of view as well. The statistical data and the results of calculations by Soviet economists (the journal "The National Economy of the USSR" in 1970; the Statistic year-book of the Central Statistical Department of the Soviet of Ministers of the USSR, Moscow, the "Statistika" publishing house, 1971; professor Zhamin V.A. "Economika, Obrazovanie" (Economics, Education) Moscow, the "Prosveshchenie" publishing house, 1969; Doctor of Economical sciences, Belkin V.D. "The Literaturnaya Gazeta" 10.3.'71) lead us to the only possible conclusion:

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a) the expenses for the higher education of one student of the Day Department, including stipend framed upon the average of the national economy for the 1961-1970 are 600 roubles or 3 300 roubles for 5½ years of study. According to the results of investigation nit her for the university nor for the Technical Institutes are the expenses higher than 5 000 roubles.

The expenses for a student of the evening or extramural correspondence departments are 2-4 times less. By analogy with this the expenses for a student in the Day department without the stipend must also be reduced.

b) National income from production calculated for one worker or one employee upon the average salary for the same period of time with the addition of payment of benefits from the "public social benefit funds" is 1,612 roubles ("The National Economy of the USSR in 1970")

Thus a worker produces annually 1,122 roubles (or 70%) more than he receives and, therefore, expenses for education are covered by his production for which he is not payed, within no more than 3-4½ years. According to other data, expenses incurred in preparing a specialist are fully covered by 5-6 years of his labour. (Prof. P.B. Uralnis, "Literaturnaya Gazeta" 29.7.70)

Approximately the same calculation was made by Academician P.S.Khachaturov; according to his data, every worker produces during the years of his contribution to the national economy upon the average 2½ times more than his consumption during his life time. ("Communist", 1972, No.8, pg.71).

In the light of these data it seems completely absurd that the same amount of money is levied on a young specialist and a specialist who is on pension. The latter is especially illegal because, in spite of International law pensioner are deprived of their pensions, which they earned, when they depart from the Soviet Union to Israel.

It must be also taken into consideration that every one who leaves is deprived of his share in the national wealth of the country. This share in the "main" funds only is more than 3 thousand roubles, including 1-2 thousand roubles in the main funds of housing and communal services, public health services, etc.

These sums only in the aggregate with the denied pension often compensate enough and to spare the expenses of the higher education of a specialist. In the light of these facts the arbitrary demand of paying high taxes for higher education, which are about 12,2 thousand roubles for a person, is not justified by anything.

d) For the same reasons are absolutely groundless the demands for paying 5,400 roubles tax for the first scientific degree, (Candidate) and 7,200 roubles tax for the second one, (Doctor). First, the sums are demanded from all persons not depending on the fact whether or not a person has been studying in the Aspirantura or Doctorantura, even though the overwhelming majority of Doctors and a big number of Candidates do not pass it, and in this case the expenses are counted in hundreds but not in thousands of roubles. Second, the economic effect of scientific investigations in great majority of cases is many times more than any expenses for preparing and defending a dissertation;

e) Thus, the set taxes are not based on any real calculations and are simply prohibitive prices, as they are so high that availability of corresponding sums of money in possession of leaving specialists is impossible. With the rare exception, a Soviet specialist and a scientific worker is unable to save such sum of money even during several tens of years, i.g. for a scientific worker with a university education but without a scientific degree, the demanded amount is equal to his overall wages for 7-7½ years of his work. Because the average savings of the population a year during 1961-1970 were in the national economy 3.75% of the amount of the salary (National Economy of the USSR in 1970). Then at the same rate of saving such a worker would be able to collect the above mentioned amount for 185-200 years. If one uses the rate of saving as 6.2%, the necessary term reduced only to 110-120 years.



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The amounts demanded may be calculated only on the basis of the actual amounts for education of a specialist. Any other principle, for example, based on expectation of income, received as a result of using a specialist during the whole left time of his working activity, which is in fact equal to refusal of acknowledgement of the right of a person to dispose freely ones ability to work. This is suitable only for slaver or feudal economy but not for a modern society. It was said by Marx: "a person as an owner of his work capacity, can sell it for a period defined by himself alone, because if he had sold it once for ever, he would have sold himself as well and thus, would have turned from a free man to a slave". (Karl Marx, "Kapital" Moscow, Gospolitizdat, 1955, volume 1, pg.174).

The fact of setting of fabulous taxes for education and for scientific degrees while there exists such an enormous amount of uncompensated-for labour (see item 2) coincides fully with the definition of bondage, given under item 1a of the Convention of Abolition of Slavery, signed by the Soviet Union in 1956.

As the Ukase and the Resolution infringe upon basic civil human rights, mentioned in the Constitution of the USSR and the Declaration of the Human Rights and also in the Convention of Abolition of Slavery, we appeal with a call to the deputies of the Session of the Supreme Soviet of the USSR: not to confirm the above mentioned order of the Presidium of the Supreme Soviet of the USSR of the 3rd of August, 1972.

Our proposals to normalize repatriation of Jews from the Soviet Union to Israel are described below. We ask the Session and the Presidium of the Supreme Soviet to examine these proposals, to receive them as a basis of suitable resolution.

Such are our proposals.

1. To establish a Department of repatriation of persons of Jewish nationality in Executive committees in capitals of republics, centres of districts and regions.
2. To work out and to publish regulations concerning the work of Repatriation department and to issue corresponding instruction, proceeding from strict observance of the legislation of the USSR, providing every Jew wishing to depart to Israel, the right to receive an exit visa within period of time designated in item No.3.
3. All the persons wishing to leave are to be provided with exit visas to Israel within a month after the documents have been presented, independent of the age, qualification, profession and relation to the military service.
4. The permit is to be valid for a month after receipt, except persons who had access to secret material. For persons who have had access to classified material the permits are to be valid for a month from the day when the access is no longer in effect.
5. To state that the actual access loses its effect after the following maximum terms, calculated from the last day of its use: access of first degree - no more than 3 years, access of second degree - no more than 1½ years, access 3rd degree - not more than 6 months. It is necessary to provide guaranties against arbitrary detention under the pretext of alleged acquaintance with secrets, of persons who have had only a formal access to secrets or have been not connected with them at all.
6. The terms stated in item 5 may be reduced by decision of higher organization, Ministry or a Department, under whose authority the applicant has been working, on the basis of results of examination of actual importance to State security of the secret material, to which the applicant had access.
7. The questions of reducing the terms, stated in item 5, are to be examined by a commission, appointed by a higher organization at the request of the applicant and in his presence.
8. Applicants are to retain their posts or continue studies until they submit their resignations. The case of an applicant employed in a classified job he may be on decision of the administration transferred to another job, non-confidential, according to his qualification.

9. A document from the place of work is to be attached to the applica-<sup>20</sup>tion for emigration but not a character reference or a document from the house management office.

10. An applicant has to inform all the persons connected with him: Wife (husband), children, parents, whose consent is unnecessary. Each of the above mentioned persons has the right to present a financial claim against an applicant. The applicant, in his turn, has to pledge himself to compensate the mutually agreed upon claim in terms agreed upon the parties.

11. The OVIRs of the Municipal Executive Committees must complete by the end of 1972 distribution of exit visas to applicants of Jewish nationality who have presented their documents before the 1st of December, 1972.

12. To reduce the amount of the tax for an exit visa to 400 roubles.

13. To establish that pensioners leaving the Soviet Union for the State of Israel will receive their pension for life.

14. To charge the Ministry of Justice with working out regulations covering the settling of disputes between the repatriates to Israel, citizens of the Soviet Union State organizations.

15. To consider it inexpedient to call-up for the military service or for military retraining persons who have presented documents for an exit visa from the USSR.

16. Taking into consideration the fact that many persons with dual citizenship of Israel and the USSR reside in the Soviet Union - to charge the Ministry of Justice of the USSR with working out a resolution of the judicial and civilian status of these persons.

#### LETTER TO NATIONAL ACADEMY OF SCIENCES

Prior to the visit of M.V. Keldish, President of the Academy of Science of the USSR, to the United States, six Soviet Jewish scientists wrote the following letter to: Professor P. Gendler, President of the National Academy of Sciences of the USA.

We, six Jews, scientists of the Soviet Union, apply to the National Academy of Sciences of the United States and also to the fraternity of scientists of all countries of the world concerning the situation in which we find ourselves in connection with our desire to repatriate to Israel.

Our situation worsens from day to day. We want you and all our American colleagues to know that the exorbitant price for exit visas recently implemented will not have an effect on our desire to receive permission to leave the Soviet Union.

Until recently, one of the most important among the customary motives for refusals was the so-called 'secrecy'. Now refusals under this pretext have been replaced by an openly cynical statement that we are valuable specialists. But do you know that we, 'valuable specialists' have been fired from our jobs, charged with parasitism and forced to perform physical labor?

Do you know that we are deprived of the possibility of publishing our scientific works, teaching, reading lectures in scientific seminars and conferences, maintaining any kind of scientific contact or of continuing any other scientific activities?

These limitations signify essentially our professional death.

Do you know that we are, in fact, isolated from the outside world according to the order of the 'anonymous authorities'? Our telephones have been cut off. Correspondence never reaches us. Members of our families are, openly or in a disguised manner, persecuted by the authorities. Do you know that this has lately reached the point of lawless detentions, preventive arrests and other forms of violation of the law? We are in constant danger.

Dr. Gendler, we ask you as the president of the National Academy of Sciences of the USA, to use the visit of Academician Keldish M.V., who is not only the President of the Academy of Sciences of the USSR but also a member of a number of governmental organizations and institutions of the Soviet Union, in order to discuss with him measures which he is able to, and must take in defense of our elementary human rights. We are forced to ask this of you as Professor Keldish has never talked to any one of us and has never answered any of our letters.

We are convinced that our problem is of some general interest as well. 21  
We are deeply convinced that there is a close connection between pure science and ethical principles. Many of our scientists believe that scientific research of the uninhabited space of Cosmos must not lead to the moral devastation of science. Soviet scientists understand that, by depriving us of the basic human freedoms, they promote our destruction. Each scientist, when he hears, "I am not my brother's keeper", must search his own conscience. He must remember who was the first to pronounce these words. (signed)

Prof. David Asbel, physicist  
Prof. Alexander Lerner, Doctor of Technical Sciences, cybernetics.  
Prof. Benyamin Levich, bio-physicist  
Prof. Boris Maisheson, Mathematician  
Roman Rutman, Doctor of Mathematics, cybernetics  
Prof. Alexander Voronel, radio-physicist. Moscow. 17/10/72

LETTER TO THE HISTADRUT, ISRAEL, received by phone on Sept. 24th, published in England, "Jews in the USSR," October, 13th and in Nasha Strana, Tel Aviv, incomplete on October 9th.

We are a group of Jews of the USSR, scientists and qualified specialists, many of whom are already members of various Israeli Associations, apply to the Histadrut with a request that it take measures, in defense of our rights, provided by the International Labour Organization under its Statutes and in corresponding Conventions adopted by ILO.

As a result of presenting our applications for an exit visa to Israel many of us have been deprived of the opportunity of working as specialists. Many of us turned to be temporary or permanent unemployes and are in hard financial conditions, what make us agree to any unqualified labour.

Some of us have been charged with parasitism, and have had to take unskilled jobs or employment entailing hard physical labour under the threat of repressions or imprisonment. Some of us have been sent to such a work under compulsion.

We believe, the situation of a number of specialists-Jews, forced to work in the USSR as unskilled workers, loaders, floor-polishers etc., to be undoubtedly in violation of the "Aims and tasks of the ILO" (Supplement to the Statutes of the ILO), article III-b, that foresees obligation of assistance to "occupation by workers in such places where they can fully enjoy displaying their skill and experience and they can contribute to the common welfare. The fact that many representatives of Jewish intelligentsia have been forced under threat of compulsion into types of employment which lead to loss of professional skill, is a violation of the Convention No. 29 of ILO, ratified by the USSR "About Abolition of Compulsory Labour". The article 1 states: "Every member pledges itself to abolish the use of compulsory and obligatory labour".

We are convinced that when we arrive at our national Homeland, the State of Israel we shall be able to return to work for which we are qualified, and which we will be able to choose freely.

The continued detention of Jews-specialists in the USSR is a violation of the Declaration of the aims and principles of the ILO, article III-v stating: governments - members of the ILO in achieving the aim of full employment, removal of unemployment, pledge themselves "to guarantee freedom of movement of workers, including migration in order to obtain employment and a place to live, including migration from one country to another".

The statements in this article are confirmed by Convention 122, "concerning policy in the matter of employment" accepted by the ILO and ratified by the USSR. Article 1 of this Convention states that the governments of the States, members of the ILO, are obliged to assist workers permitting them "opportunity of free choice of employment".

Thus, openly compulsory detention of the Jews-specialists in the USSR leads to violation of a whole series of principles of the ILO.

We ask you to apply to the Office of the ILO according to article 26, item 1 of the ILO Statutes with a complaint against the Soviet Government institutions and Trade Union whose actions do not comply with the Conventions and the Statutes of the ILO.

We demand the following:

22.

- 1) Specialists are not to be fired or be forced to leave their jobs after presenting the applications for exit visas from the USSR.
- 2) Specialists are not to be compelled to accept assigned jobs and must not be persecuted when they refuse to work under such conditions.
- 3) Not to limit migration of the Jewish specialists from the USSR to Israel to continue working in Israel.
- 4) To demand abolishment of the Resolution of requiring payment for education, which renders impossible migration of specialists from one country to another.

The following are the names of persons, signed this letter, who can also testify during the examination of this complaint of Histadrut to the ILO. We suppose that some of our friends and colleagues who are in Israel now and are acquainted with this problem will not refuse to be witnesses during the examination of the complaint.

We believe that our appeal to the Histadrut is in keeping with the ordinary practice of the ILO. As an example: application to the ILO from Trade Union of Cheslovakia and other countries with complaints against actions of the Greek Government violating, in their opinion, the rights of the Greek trade unions, stated in conventions and adopted by the ILO.  
signed:

1. LERNER Alexander Yakovlevich, Doctor of Technical Sciences, cyberneticist, former chief of Dept. of the Institute of Automation & Telemechanics of the Academy of Sciences of the USSR until the 1st of Dec., 1971, general salary 730 rubles, experience 35 years; unemployed; no means of subsistence.
2. LERNER Vladimir Alexandrovich, System engineer, mathematician, Aspirant of the Academy of Sciences of the USSR until 1.12.'71; experience 3 years; now a cinema projectionist ; salary - 62 rubles.
3. LERNER Sofia Alexandrovna, mathematician, former aspirant of the Academy of Sciences of the USSR; experience 1 year; then a laboratory worker in secondary school, now unemployed.
4. BEILINA Nina, mechanical engineer, former chief engineer of OKBA until 1.12.'71; experience 10 years, now unemployed; no means of subsistence.
5. SHMUKLER Yulia, mathematician, former Aspirant of the Institute of Automation & Telemechanics of the Academy of Sciences of the USSR; experience 5 years; unemployed; no means of subsistence.
6. POLSKY Victor G. engineer-Physicist, Candidate of Technical Sciences, former chief of laboratory Intraskopy until January 1971; experience - 18 years, unemployed, gives private lesson in Hebrew; 60 rubles a month.
7. POLSKAYA Yelena, Communication engineer of a Scientific Research Institute of Communication until October 1970; experience 10 years; unemployed; no means of subsistence.
8. SLEPAK Vladimir S. Communication engineer in the trust "Spetzgeophysica" until March 1970; experience 19 years, later on was a grinder, now unemployed; no means of subsistence.
9. FAINGOLD Natan, an artist, former an artist of the Studio of Industrial Esthetics; experience as an artist 3 years; now is working on contracts.
10. FAINGOLD Yulia, a pedagogist, former teacher of Russian and Literature in a secondary school, experience 19 years;.
11. VOLDMAN Grigori, engineer-metallurgist, former chief of a group in a Scientific Research Institute until January 1972; experience 14 years, now a nightwatchman; 80 rubles a month.
12. KOSHAROVSKI Yuli, Communication engineer, former chief engineer of Labour Hygiene & Professional diseases; now a worker in a baker's; 60 rubles a month.
13. MENDELTSVEIG Victor, Candidate of Physics and Mathematics ; former chief scientific worker in the Institute of Experimental Physics; experience 10 years, unemployed; private lessons - 60 rubles a month.

14. ROGINSKI Vladimir, Physicist, Candidate of Physics and Mathematics, 23 former junior scientific worker in the Institute of Experimental Physics; experience 10 years, unemployed; private lessons.
15. AINBINDER Boris, Physicist, former junior scientific worker in the Institute of Physical Chemistry of the Academy of Sciences of the USSR; experience 10 years; unemployed; private lessons.
16. LIBOV Lev, metallurgist, Candidate of Sciences, former chief of a section in the Institute "GIREDMET"; experience 16 years; now a wall-paper hanger; 60 rubles a month.
- ORLOV Boris, Historian, former chief of laboratory in a Scientific Research Institute of Standarts untill October 1971; experience 18 years; unemployed; private lessons - 60 rubles a month.
18. BYELOTSERKOVSKY Vadim, a writer, former engineer of the Geographical faculty of the Moscow State University; experience as a teacher of Chemistry 5 years; as a writer 10 years; now unemployed; no means of subsistence.
19. PERELMAN Victor, a journalist, former special correspondent of "LITERATURNAYA GAZETA"; experience 6 years, now a controller at an auto office; 70 rubles a month.
20. VOLINSKI Alexander, mathematician, former worker in the Central Scientific Research Institute of Communication; now a leader; 70 rubles a month.
21. BOBINSKY Simion, a programist, former place of work: the Main Computer Centre; experience 5 years; now a wall-paper hanger; 60 rubles a month.
22. ZASLAVSKY Vladimir, bio-Chemist, Candidate of Biology, former chief scientific worker in the Institute of Virusologia of the Academy of Medicine Sciences; experience 15 years, unemployed from January '72
23. MANEVICH Yefim, Electrical engineer, Candidate of Technical Sciences; former chief of a laboratory in the Institute, of Complex Problems of Poligraphy; experience 13 years; now a wall-paper hanger; 60 rubles a month.
24. GURVITS Sergey A. Physicist, Candidate of Physics & Mathematics; formerly employed at Moscow State University, now a worker at "ETALON" factory where was sent by a special Commission of the Region Executive Committee; 82 rubles a month.
25. VOLOKH Grigori, building engineer; had been employed in a Project Institute; experience 7 years; now unemployed.
26. GENDIN Lev, engineer, has been employed at a Scientific Research Institute of Automation of system of management; experience 9 years, later was a driver; now unemployed.
27. NEPOMNIASHCHI Yuri, physician, Candidate of Medicine, former junior scientific worker in the Institute of Poliomielit; experience 14 years; now a laboratory worker; 70 rubles a month.
28. FAIERMARK Victor, a chemist, a former aspirant in Moscow Institute of Electronical mashine building; experience 8 years; now a laboratory worker, 90 rubles a month.
29. BEGUN Yosef, Candidate of Sciences, former chief scientific worker in the Central Economical Institute of "GOSPLAN"; experience 19 years, now a nightwatchman; 60 rubles a month.
30. BABEL Mikhail, engineer-constructor, former place of work - Moscow Energetical Institute; experience 15 years; now a loader in a baker's 65 rubles a month.
31. ORLOVA Maria, engineer, former chief of a department of a Scientific Research Institute of mashine building; experience 17 years; now unemployed.
32. LVOVSKI Mark, engineer-chemist, formerly head of a group in the scientific research institute with a salary of 180 rubles; 8 years experience, at present a storeman (80 rubles a month).

33. LVOVSKI Piotr, building-engineer, formerly senior engineer in the "Asbestcement" scientific research institute, with a salary of 140 roubles; 11 years experience. At present a worker in a shop (100 roubles a month). 24
34. MANEVICH Alla, pedagogue, formerly editor of the Central House of the Actor, with a salary of 120 roubles; 15 years of experience, at present unemployed.
35. LIBGOVER Anatoli, mathematician, two years experience, at present a labourer-upholsterer (70 roubles per month).
36. VOLOKH Larissa, engineer-technologist, formerly worked in the All-Union scientific research institute of the meat industry; 8 years experience. At present unemployed.
37. SHAPIRO Gavriel, engineer-chemist, formerly leading engineer at an enterprise with a salary of 180 roubles; five years experience, at present forced to work by a court decision at the Likhachev Plant.
38. NASHPITZ Mark, stomatologist, five years experience, at present forced to work by a court decision at the "Sharikopodshipnik" plant as lathe operator.
39. VASSERMAN YURI, electrical engineer, formerly senior engineer in a construction bureau; 3 years experience, at present an upholsterer.
40. PRESTIN Vladimir, electrical engineer, formerly a leading engineer up to November 1971, with a salary of 190 roubles; 15 years experience at present unemployed.
41. ABRAMOVICH Pavel, electrical engineer, formerly a leading engineer up to November 1971, with a salary of 190 roubles; 10 years experience, at present unemployed.
42. KORENFELD Ilia, mechanical engineer, formerly head of a trust department, up to April 1971 with a ~~salary~~ salary of 200 roubles; 13 years experience, at present unemployed.
43. KORENFELD Lidia, translator, formerly senior interpreter of "Inturid" with a salary of 150 roubles; 15 years experience, at present unemployed.
44. KLIACHKIN Mikhail, construction engineer, formerly senior engineer in a construction bureau; 7 years experience, at present labourer in a bakery (72 roubles a month).
45. OLSHANSKI David, Polygraphic engineer, Candidate of technical sciences, 20 years experience, has been dismissed from his job on the pretext of "being unfit for his post"; at present unemployed.
46. RUTMAN Roman, Doctor of Technical sciences, formerly director of the Laboratory of Automatic Control of the Central Scientific Research Institute of the Cotto Industry; 15 years experience, at present secretary, reading to a blind man (70 roubles a month).
47. GORLINA E., mathematician, formerly senior scientific worker at the institute of Informelectro, with a salary of 150 roubles a month up to October 1971; 19 years experience, at present unemployed.
48. VORONEL Alexander, Doctor, Physics-Mathematics, professor, formerly head of the Laboratory of the Scientific Research Institute; 18 years experience, at present unemployed.
49. RUBIN Vitali, Orientalist, Candidate of Historical Sciences, formerly senior scientific worker at the Institute of Oriental Studies of the Academy of Sciences of the USSR; 20 years experience, at present unemployed.
50. NUDEL Ida, Economist, formerly senior engineer of the Planning Institute up to January 1972; 17 years experience, at present unemployed.
51. Tiomkin Alexander, Physicist, Candidate of Physics and Mathematics, formerly senior scientific worker at the Institute of Petroleum Chemical Synthesis of the Academy of Sciences of the USSR; 19 years experience, at present unemployed.
52. YAKHOT Victor, physicist, 5 years experience, at present unemployed.
53. DYMSHITZ Isaak, mechanical engineer, 20 years experience, at present unemployed.

... It seems to me that my case is a classic example of discrimination against scientists as such: I am engaged in purely academic questions, which have not the slightest military, strategic, political or state importance. It is difficult to imagine anything further away from all this than the history and philosophy of ancient China. It is difficult for me to judge my own calibre as a scholar, but there is no doubt that the announcement that I am a great one in this context has been necessary merely in order to refuse me.

In this connection some facts are not without interest. For 15 years I worked in the library of the Academy of Sciences as a bibliographer. It did not enter anyone's head that my works published in that period proved me a great scientist. Nobody invited me to transfer to scientific work, and when I joined the Institute of Oriental Studies (1969-1971), during the whole of these three years I was not confirmed in the post of senior scientific worker, nor received premiums for my scientific work, nor those privileges that are due in the USSR to "great specialists". I was certainly not treated as a valuable specialist when I declared my desire to repatriate to Israel. I was told to leave my work immediately and all my articles being prepared for publication were thrown out from the journals. Moreover, all references to my former work were erased from publications in preparation. This is not only my fate: it is the general practice, but not everyone treated this way is afterwards told he is a "great specialist".

I was born in 1923 in the family of a philosopher who was thrown out of everywhere after his brother, an outstanding economist, Isaak Ilyich Rubin, had been convicted in 1931 at the "Menshevik trial". My father was forced to earn his living by making translations. Incidentally, the only Russian translation of Maimonides' "Guide to the Perplexed", published in the book "The Great Philosophers of the East", Moscow, 1959, is my father's.

At the beginning of the war, when I was at the first year of the History department of the Moscow State University, I went as a volunteer to the front, found myself surrounded and was a captive of the Germans for three days. I escaped from captivity and again fought at the front near Moscow. At the beginning of 1942 I was taken to hospital because both my feet were frozen, and from there I was sent to an Artillery school in Tomsk. About that time Stalin thought up the idea of creating special camps for those who had been taken prisoner by the Germans and from the military school I was sent to the special camp, the coal mine of the Moscow Region basin. After a year and a half of working in the mine I fell ill with tuberculosis of the spine and, when I could no longer be exploited, I was told that I was cleared of the suspicion that I was a spy. My mother brought me home and for four years (1944-1948) I was bedridden, both at home and in hospitals.

I graduated from the university in 1951 and was recommended for post-graduate work, but the procedure of allocation was conducted in a refined Nazi style and of course I was not selected for post-graduate study. When I tried to study alone, I was cynically failed at examinations. At the same time other colleagues, non-party men like myself, who had not taken part in the war but were Russians, were easily accepted for post-graduate work.

Evidently, in order to make the denial of permission to emigrate seem more reasonable, two days ago I was informed of it the regional committee of the CPSU politely, even sweetly, suggested that I should return to my job. I refused, having guessed their manoeuvre. In the letter I sent to the regional committee I wrote that it had been shown quite clearly that there was no room for me in Soviet science and that I did not need one because I consider my place to be in Israel, in my Homeland. I stated that I could not work in an ideological institution because I was unable to undertake the ideological and political obligations that such a work pre-supposes.

I shall continue to refuse to engage in science on a chain and under threats. However, should they start hounding me on the pretext of parasitism, it will of course be necessary for me to find some kind of work - to bring books to people in a library or something of that kind.

OPEN LETTER TO THE SUPREME SOVIET - dated Sept.12,1972. From KIEV 26

"Honourable Deputies! During the session you will be discussing a Decree of the Presidium of the Supreme Soviet of August 3, 1972, a decree not published in the Soviet newspapers, not mentioned on radio or television, a decree which we, against whom it is directed, cannot read...

"Deputy Mikhail Alexandrovich Sholokhov! As a writer, you are able to feel more vividly the connections between events. The Decree of August 3 cannot be isolated from the rest of the life of Soviet Jews. It is only one link in the chain of events so tragic for us. As an expert of the human soul always seeking the moral aspect of the problem, try to imagine... that because of circumstances you, a deeply Russian man, were born not in Russia but somewhere in Canada, Australia, USA, where fate had brought your ancestors. Children of Russian emigrants are born in these countries, and the same could have happened to you. Also, try to imagine, that from childhood you spoke English or, let us say, French, and never knew Russian - not because you were ashamed of it or lacked the will to learn, but because in the country where you lived Russian schools were closed Russian text-books ceased being published, Russian theatres disappeared, because your parents had forgotten the Russian alphabet, could no longer read and write Russian, and that the Russian language was spoken less and less as the years passed. Yet at a certain stage you felt or understood that before everything else you are a Russian, that there is a country called Russia with a long history, tradition and culture, and that you want to come home.

"Now try to imagine that people amongst whom you or another Russian emigrant had lived and worked, having heard that you or he wanted to leave for your Homeland, assembled at a special meeting and started to decide whether to give or not to give the necessary references and said, as it was said to the Kiev teacher Polina Greidinger: "You are a fascist!" or "People like you should be shot!" as was said to Maia Osobisheva, and that children at school would have been told: "Denounce your parents, they are traitors!" as was said to Boris Mirsakov.

"During the past few months each of us has gone through all this and many other things. We were born in Russia, but are not Russians. Our first books were Pushkin's tales, but when we grew up we understood that this ancient treasure of most beautiful human thoughts called by many other nations simply "The Book", is written in the language of our ancestors whom fate brought to Russia from our far away, but so dear country. This book is the Bible, the country is Israel, we are Jews and we want to go home!

"Mikhail Iosifovich Adelman and Vladimir Izrailevich Peller, Deputies from the Jewish Autonomous Republic! We would like to get acquainted with the wife of a simple worker and the mother of two children, Raisa Mirsakova. She receives telephone calls and anonymous letters: "You, Jew-face... you and your kid! and as a sign of the reality of these threats bricks have been thrown at her, her windows were broken and a six-cornered star was carved on the front door. The officials of the Kiev post office twice refused to accept from this woman a telegram to the head of the Soviet Government requesting that she be given protection.

"Honourable Deputy Psytsev, Minister of Communication of USSR, on what grounds are we denied the last right - the right to ask for help? Who gave the order to stop the Jews from using the telegraph? Honourable Deputy Shchelokov, Minister of Interior, in accordance with what law do we receive refusals with the standard reasoning: "Leaving the country is not considered expedient"... Honourable Deputy Nikolai Mikhailovich Amosov, you are the person who has the most human profession - a physician, a surgeon; every day you hold in your hand the quivering human heart. You are uniquely familiar with the feeling of personal responsibility for a human life. Now thousands of human lives are in your hands and before you decide whether to vote for or against the decree of August 3, please inquire why the price of the exit visa for Jews going to Israel has been increased twenty times to its present figure of 900 roubles.

"Honourable Deputy and Chairman of the Commission of Social Maintenance Bekhterev, explain to us why Jewish old-age pensioners going to Israel lose their pensions; why Paragraph 20 of the Constitution, which guarantees to social maintenance during old age, is suspended in their case? Honourable Chairman of the Committee of the Prices at the Soviet of Ministers, Sitnki, please explain to us why the cost of luggage transportation at the customs has been raised 20 times in July of this



year and is now 500 roubles per ton? As the average salary is 122 roubles, each of us has to pay the customs' man for one hour of his work the equivalent of four months' salary.

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"Honourable worker Deputies, you know the value of money and with how much labour each rouble is earned. Why are your fellow-workers who are Jews and are going to Israel only allowed to change in the bank 90 roubles and are forbidden to take Soviet money from the country? Who revoked the right of personal property? Why are we not paid back money we contributed to state loans and why cannot we take out of the country the state loan's obligation papers? This money was requested from us by the state during the years of the war. The Decree of August 3, 1972 makes it compulsory for every Jew who received a higher education in USSR to pay for his degree a sum from six to twelve thousand roubles. Ten years of not eating, not feeding the children, not paying rent and taxes - even then many of us would not be able to collect the necessary sum.

"Honourable Andrey Romanovich Rudenko, Procurator-General of USSR, 26 years ago, speaking at the Nuremberg Trial, You propounded to the world an important juridical norm: "In the international sphere", you said "The only law-creating action is the agreement between countries". (Nuremberg Trials', Vol.2, p.252, Moscow, 1955). Could you explain to the Deputies of the Supreme Soviet and to us how the decree of August 3 can be reconciled with the Additional Convention of Abolition of Slavery, Slave trade and Customs Similar to Slavery which the Soviet government signed in Geneva on September 7, 1956 and ratified on February 2, 1957.

The first paragraph of this document binds the states parties to 'a) abolish loan bondage, i.e. a situation where the pawning of the debtor is used as a security against his personal debt, if the worth of his work is not restricted and its character is not defined'. We find ourselves in debts that cannot be repaid. We worked all our lives, where neither idlers nor parasites, fought, built, studied and treated patients, but now it transpires that the work which we did is not considered part of the payment of our debt, that the duration of our work for paying off our debts is unrestricted and its character is undefined. The Jews who worked all their lives through, the pensioners, are obliged in accordance with this decree directed against the Jewish Intelligentsia to pay for their diploma.

"Honourable Deputy, the Minister of Finance of USSR Garpuzov, we make a counter claim to the Ministry of Finance and the Ministry of Interior. The statistical magazine "The National Economy of USSR" for 1970 states that for every rouble of a paid-out salary the state received 93 copecks savings at an average salary of 122 roubles per month, and that every worker accumulates per year about 1,250 roubles of savings. This means that an engineer's diploma, evaluated in 7,700 roubles, is automatically completely paid off during six years of work. This simple arithmetic calculation does not apply to a Jewish engineer if he decides to go to Israel. Could it be that Jewish work does not create savings? .....

Papers were too ashamed to publish this decree, radio and television announcers did not say a word about it, the decree contradicts the Geneva Convention on Abolition of Slavery and the Constitution of USSR. Paragraph 125 of the Constitution guarantees the right to education and to free education of all kinds. It does not make any qualification for those who are leaving USSR or changing their citizenship.

"Honourable Deputies, we insist on an all-sided discussion in the highest legislative body of the country and an open discussion in the press. We suggest that Izvestia publishes our open letter. We want to recall a simple truth: governmental wisdom and unanimous opinions of deputies are not equivalent concepts. Remember how unanimously genetics and cybernetics were declared in USSR to be pseudo-sciences? Remember how the Supreme Soviet revoked its decree rewarding Lidia Timoshuk, who had defamed in 1952 the Jewish doctors, with the Lenin Order? Remember the sufferings of guiltless Jewish writers, scientists, painters, killed and shot in the 1950s? Remember the great actor Mikhoels, crushed by car wheels? Remember the Jewish soldiers, who fought with you near Stalingrad and Berlin? Remember the victims of Babi Yar, where there is still no monument in their memory?... There are times when a true patriot must vote in opposition. The decree of August 3 must not be confirmed or it will complete the chain of tragic and shameful events.

Signatures: Alexander Perlmutter, Barukh Glotman, Raisa Glotman, Zinovi Melamed, Lev and Raisa Strupinski, Genrikh Titelman, Igor Goldfarb, Tamara Zidner, R.Ya. Zelina, Igdal, F.M.Mirsakov, R.E.Mirsakov, M.Direnshtein, Sofia Remennik, Alexandr Volin, A.D.Feldman.

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I. L. Kenen, Chevy Chase

June 26, 1973

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TO: Executive Committee, National Council and Friends of AIPAC

## TREASURER

Bernard S. White, Chevy Chase

FROM: I. L. Kenen, Chairman

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SUBJECTS: SOVIET JEWRY; MOBIL ADVERTISEMENT

### The Mills-Vanik Bill

The House Ways and Means Committee has begun deliberations on the Trade Reform Act and, in the process, the Mills-Vanik bill.

We now renew our request that national and community leaders write to members of that Committee, urging favorable action on the Mills-Vanik bill, which denies most-favored-nation status and credits to countries that do not permit freedom of emigration. Seventeen of the 25 members are co-sponsors; the list is enclosed. It is important that Committee members hear from their own constituency and this letter is addressed to constituents as well as to the governing bodies of AIPAC.

During his visit on June 19, 1973, Secretary Leonid Brezhnev actively lobbied on the issue of Soviet Jewry with members of the Senate, claiming that the Soviet Union is granting the applications of 95 percent of those seeking to emigrate. If Mr. Brezhnev's figures are accurate, the Soviet Union should have no objection to the adoption of the Mills-Vanik legislation. However, his figures have been challenged by spokesmen for the National Conference on Soviet Jewry. Here is a summary of their memorandum.

The press reported that Brezhnev claimed that 61,000 applications were received in 1972 and that 60,200 exit visas were issued that year.

In fact, 31,700 exit visas were issued in 1972. As of June 1973, more than 100,000 Jews are still awaiting exit visas.

Brezhnev said that 10,100 exit visas have been granted in the first five months of 1973. However, this rate is lower than the 1972 rate and would result in an annual rate of 24,240 (25 percent lower than 1972).

Prior to 1968, only about 6,000 Jews had been allowed to emigrate. Emigration then accelerated because of increasing applications and pressures from the West.

In the last 5-1/2 years (1968 - mid-June 1973), about 62,000 Jews were permitted to leave. In this same period, approximately 178,000 "invitations" from relatives in Israel were received by Soviet Jews. (Soviet authorities require that applicants secure "invitations" from a relative in the country to which they wish to emigrate.)

Thus, about 116,000 Soviet Jews who requested invitations are still in the Soviet Union. About 90-95 percent of those who request invitations do apply to emigrate. Accordingly, it is estimated that more than 100,000 visa applications have not been acted upon.

\*

There is a two to six month delay between the filing of the application and final action.

Applicants are subjected to obstacles designed to discourage them. The applicant must obtain clearance from the manager or fellow tenants of his place of residence, a character reference from his place of work, often involving appearance before colleagues or fellow students and, in many places, written permission from parents regardless of age. Finally, he must pay 940 rubles (\$1,300), the required exit fee.

The applicant is subjected to embarrassment and humiliation. He is likely to be deprived of job and pension, arbitrarily questioned and searched by police. Such steps are intended to intimidate past and prospective applicants.

Only those who complete the application process are included in official Soviet statistics. This reduces Soviet estimates of the number seeking emigration.

The average monthly rate of Soviet Jewish emigration over the last year (June 1972 - May 1973) has been approximately 2,500 while the rate of requests of Soviet Jews averaged 5,000 a month. The backlog of Soviet Jews waiting for permission has steadily increased. The number of requests reached about 6,500 in May 1973, the highest monthly figure over the last half year. But in the same month, emigration dropped to about 2,100. It continued to drop in June, and if this trend continues it will result in a monthly total for June of about 1,700, the lowest monthly rate in the last two years.

Harassment of Jews who applied to emigrate in May increased. Some were threatened with prosecution. As a result, the number of requests for "invitations" dropped in June (about 3,000 as of June 20). Soviet authorities cite this decrease to buttress their claim that fewer Jews want to leave the country.

The Mobil Advertisement

All of us are aware of pressures to change U.S. Middle East policy emanating from the Arab states which exploit the energy crisis to that end. Last Thursday, June 21, the New York Times published an advertisement by Mobil Oil Company, a partner in Aramco, which urged the U.S. Government to join with the Soviet Union in insisting on a peace to be guaranteed by the great powers. This proposal may seem plausible to many but the implication is that Mobil is calling for an imposed peace to satisfy Arab diplomatic demands in order to ensure an increasing supply of oil from Saudi Arabia and non-Arab Iran.

Under pressure from Saudi Arabia, which is lashed by criticism from Arab radicals, Mobil has invaded the field of foreign policy as an advocate for the Arab states. Its proposal conflicts with established U.S. policy, which calls for a genuine peace negotiated by the parties themselves.

Ignoring the egregious failures of previous international guarantees in the area, Mobil impairs the quest for a negotiated peace by encouraging Arab resistance to any negotiations and confirming the Arab view that oil can be used as a weapon and that our foreign policy can be made subservient to the dictates of Arab oil-producing countries. Moreover, this week's joint U.S.-USSR summit communique has again pointed up great power differences in the Middle East. It is difficult to see how the two could agree on a settlement, let alone "guarantees" satisfactory to Israel and the Arab states.

Incidentally, Mobil carelessly equates U.S. relations with Saudi Arabia and those with Iran, a nation which is divorced from the Arab-Israel conflict and which, in fact, permits oil to flow through the Trans-Israel pipeline on to Europe.

Mobil states that "the peoples of these two countries (Iran and Saudi Arabia)...look to us for policies that recognize their legitimate interests and aspirations." Saudi Arabia's calls for Israel's destruction and its support of the Arab terrorist movement are of the highest legitimacy to the government of King Faisal, but the rational world views these as illegitimate and murderous.

Mobil's advertising campaign appears to be an early salvo in the looming "pro-Israel/pro-Arab" technique which is being fueled by the energy crunch, frustrations over the Middle East and more sophisticated propaganda approaches by the Arabs and their allies.

We think that letters protesting against this campaign should go to the press and to the Mobil Oil Company, 150 East 42nd Street, New York, N. Y. 10017.

ILK:w  
enclosure  
#3

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\* Denotes co-sponsors to date of the Mills-Vanik legislation.

A STATEMENT ON SOVIET JEWRY

The United Methodist Board of Global Ministries  
Ecumenical and Interreligious Concerns Division

United Methodist interventions on behalf of those being deprived of civil and religious freedoms are numerous and recent, as in Chile, Korea, Philippines and the cause of justice for the Palestinian peoples in the Middle East.

In this tradition, United Methodists are concerned about a people of another faith who are being harassed and deprived of their full potential to express their lives responsibly.

Despite its constitutional provision for religious freedom, the Soviet Union does not allow the full and free exercise of the mandates and practices of either Jewish, Christian or Muslim faith. Neither does it permit its citizens to emigrate to other lands. These restrictions bear most heavily upon the approximately three million Jews who are Soviet citizens. Recognizing our own political limitations as citizens of countries where United Methodist churches are found, we yet identify our concerns most vigorously with those of Soviet Jews. We derive our conviction primarily from the Christian belief in religious liberty, and also from the Universal Declaration of Human Rights as promulgated by the United Nations.

The General Conference of 1972 statement on Jewish-Christian relations embodies principles by which United Methodist Christians should be involved in processes of reconciling action for the advancement of causes which are decisive for the survival of humanity. It specifically encourages common action in the cause of human rights. It relates the "oneness given us in Jesus Christ" as an intended example of hope for the oneness of humanity.

At the very heart of our Christian faith lies respect for human rights. All persons are created in the image of God, of infinite worth and endowed with rights and responsibilities. All people of God are responsible to God and to their neighbors for the defense and protection of these rights for others. Not just theoretically, wherever injustice and systematic governmental oppression are allowed to pass uncondemned, every nation is affected and the dignity of every human person is threatened. A threat to the freedom of any group or individual is a threat to the freedom of all persons and groups.

With these mandates, the Board of Global Ministries and its Ecumenical and Interreligious Concerns Division calls upon the leadership of The United Methodist Church independently and in cooperation with other Christian and Jewish leaders to press for a reconciliation and renewal of freedom and human dignity for Soviet Jews and others there who are denied their human rights. We recognize our own failures in racism, sexism and other areas of human rights, and the failure to guarantee civil rights or freedom of conscience to certain members of our own society. Yet we may not remain silent regarding the suppression of the spiritual and cultural life of the Jewish

people. Their cry of "let our people live" reminds us that denial of the right to nurture and perpetuate the spiritual life denies the creative power of God in whose image we are made.

In the spirit of justice and love, we seek, by any with power to act,

1. The freeing or radical reduction of sentences by the Soviet Union for all prisoners of conscience, many of them Jews, who were sentenced because they sought to exercise their freedom of religion as a legitimate human right.
2. The ending of all economic reprisals and other harassment of those Jews and others who apply for visas which would allow them to be reunited with their families or otherwise live where religious rights may be better observed.

ADOPTED: April 30 Ecumenical and Interreligious Concerns Division  
May 2 Board of Global Ministries



STATEMENT ON BEHALF OF ANDREI SAKHAROV

THE FORCED EXILE OF NOBEL LAUREATE DR. ANDREI SAKHAROV, WHOSE COURAGEOUS DEFENSE OF HUMAN RIGHTS IN THE SOVIET UNION HAS BEEN A SOURCE OF HOPE FOR HIS COUNTRY AND FOR ALL THE WORLD, IS AN INTOLERABLE ACT. TO PROTEST THIS GRAVE INJUSTICE, WE WILL WORK TOGETHER IN OUR INDIVIDUAL AND ORGANIZATIONAL CAPACITIES, TO EXERT AS MUCH PRESSURE AS POSSIBLE ON THE SOVIET LEADERS TO RELEASE DR. SAKHAROV AND ALLOW HIM TO EXPRESS HIS VIEWS WITHOUT CONSTRAINT. WE CALL ON OTHERS TO JOIN US IN DEMONSTRATING THAT DR. SAKHAROV'S FRIENDS THROUGHOUT THE WORLD WILL ACTIVELY AND TIRELESSLY OPPOSE THE SILENCING OF THIS GREAT DEFENDER OF HUMAN RIGHTS.

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# Call to Christian Conscience



Brussels II Conference

February 17th - 19th, 1976

We Christians---Catholics, Protestants, Evangelicals---from many parts of the world---meet in Brussels thirty years after the end of the Nazi Holocaust in Europe. We are painfully aware that a majority of our fellow Christians of that generation ignored the ominous signs of the escalating Nazi attacks upon the Jewish people---attacks that culminated in the nightmare of this century: the murder of 6,000,000 Jews. But, today, this generation of Christians will not be silent as we raise our voices in support of the struggle to prevent the cultural and spiritual annihilation of the Jews of the Soviet Union.

We assemble here in Brussels, in concert with our Jewish brothers and sisters, to make known our profound anguish and concern about the continued and continuing denial of human rights of Soviet Jews, and of other deprived groups and nationalities.

Our foremost Christian leaders and institutions have all publicly condemned the violation of human rights.

Pope Paul VI has declared:

Human dignity is rooted in the image and reflection of God in each of us. It is this which makes all persons essentially equal. The integral development of persons makes more clear the divine image in them. In our time the Church has grown more deeply aware of this truth; hence she believes firmly that the promotion of human rights is required by the Gospel and is central to her ministry... 'The right of religious liberty': This right uniquely reflects the dignity of the person as this is known from the word of God and from reason itself. Today it is denied or restricted by diverse political systems in ways which impede worship, religious education, and social ministry. We call upon all governments to acknowledge

the right of religious liberty in words and foster it in deeds, to eliminate any type of discrimination, and to accord to all, regardless of their religious convictions, the full rights and opportunities of citizens. (October 23, 1974).

The World Council of Churches at its 1975 General Assembly in Nairobi, Kenya, following a discussion that involved a repudiation of the denial of human rights in the Soviet Union, declared:

We emphasize the clause referring to fundamental human rights as proclaimed by the United Nations Declaration of Human Rights. The churches have the responsibility to be involved whenever it is necessary to make clear that security and the development of genuinely human relationships across frontiers go together.

We must resound the calls for human rights until they are respected. We believe that when persons perceive themselves incapable of continuing their participation in a society, their decision must be fully respected. In such an eventuality, which always entails for the individuals concerned a difficult and painful predicament, the true character of a society is measured by its understanding and generosity. A government that resorts to coercive methods and force against its citizens demonstrates both its own weakness and its contempt for human integrity. Therefore, we speak now to the leaders of the Soviet Union: Respect the human rights provisions of the United Nations Charter. Give the Jews their right to leave for countries of their choice, a right which is theirs under the United Nations Declaration of Human Rights. We call upon the Soviet Union to implement those provisions of the Helsinki Agreement which relate to freedom of thought, conscience, religion, and belief, as

well as to the right of people to emigrate.

We appeal to the Soviet authorities to end all harassment and intimidation against persons who seek exit visas.

We appeal for an end to the wanton kidnapping of Jewish children, removing them to compulsory boarding schools, and, thus, cruelly separating them from their families.

We appeal for an end to the drafting of young Jewish men into the Soviet armed forces as a punitive measure.

We appeal for an end to the sentencing of innocent men and women to prison terms on false charges.

We appeal for an end to the transfer of persons to psychiatric institutions for alleged "mental illness."

We appeal for an end to the denial of professional status and educational opportunities for Soviet Jews.

We appeal for an end to the denial of exit visas to scientists and soldiers for excessively long periods on the theory that they possess national security "secrets."

We appeal for an end to the harassment of persons by depriving them of employment when they apply for exit visas.

We appeal for an end to the exorbitant taxation of gift monies that are sent to Soviet Jews from abroad for relief.

We appeal especially for an end to the ruthless and brutal imprisonment of all Prisoners of Conscience, both Jewish and Christian, and we urge that all such prisoners be immediately released.

Further, as Christians we appeal to the Soviet authorities to grant religious, cultural, and educational institutions for the perpetuation of Judaism and Jewish culture; the lifting of the prohibition against publishing Hebrew Bibles and prayerbooks, and the production of religious articles; the permission to train rabbis and Jewish teachers in both the Soviet Union and in seminaries abroad; the creation of a representative body of Soviet Jewry with freedom to communicate and associate with their co-religionists in other lands.

While realizing our own failures and shortcomings in the vital area of human rights, we nevertheless cannot remain silent or indifferent in the face of the grave and dehumanizing injustices that have been inflicted upon the Jews and other groups in the Soviet Union.

To all persons denied religious liberty in the Soviet Union, to all who courageously defend human rights there, we pledge our solidarity with them as brothers and sisters. We will stand at their side until their freedom and liberation is realized. We will not rest until human rights and justice prevail in the Soviet Union, and everywhere where humanity, the sacred image of God, is defiled.

Finally, in the spirit of the prophet Isaiah, we call upon Christians in every land to join with us in this effort to free an entire people. We urge our fellow Christians to sign this "Call to Conscience," and to deliver it to the political and religious leaders

of their lands as part of a great effort: Let the Jews of the Soviet Union leave or let them live as Jews!

I the LORD have called you for the victory of justice,  
I have grasped you by the hand; I formed you and set  
you as a covenant of the people, a light for  
the nations.

To open the eyes of the blind, to bring prisoners out  
from confinement,

And from the dungeon, those who live in darkness.(42:6-7)

BRUSSELS, February 19, 1976

Submitted by the National Interreligious Task Force on Soviet Jewry



**THE AMERICAN JEWISH COMMITTEE**

**date** February 25, 1976  
**to** Morris Fine  
**from** David Geller  
**subject** Brussels Conference, February 17-19, 1976

Looking back at Brussels, several significant dimensions stand out. I believe that the Conference can be judged a success both from the standpoint of its effectiveness in focusing world opinion once again on the problem of Soviet Jews, and, in terms of the recommitment of the 1200 delegates from 32 countries who attended. The make-up of the attendees themselves marked a significant advance over Brussels I. It included a significant number of young people as well as a prestigious contingent of some 50 non-Jews from 8 different countries, primarily representing religious denominations, but also including parliamentarians, jurists and scientists. Despite the limited time available, the meetings of the workshops and commissions were productive, allowing for the exchange of ideas as well as (and perhaps most important) the establishing of relationships between peers (scientists, jurists, parliamentarians, interfaith, etc.) and between those individuals and/or groups from different countries engaged in sensitizing and informing public opinion. Another significant group were the 35 new olim.

The presence of non-Jews was noted repeatedly by several of the main speakers including Golda Meir, for it seemed to make manifest the fact that the struggle on behalf of Jews in the Soviet Union was not only a Jewish struggle, and that important segments of society -- science, the humanities, law, government, etc., have become involved. From the reaction of the non-Jews with whom I spoke, I feel certain that their commitment and participation will be felt during the months to come. For example, a group of 36 Christians (most of whom are members of the Interreligious Task Force on Soviet Jewry,) representing a variety of important Christian denominations and organizations signed a Call to Christian Conscience, committing themselves to return to their homes and organizations, and develop activist core groups which would inform and activate the general membership. In addition they will maintain contact with their peer groups in Europe and Latin America.

This group made an important contribution to the Interfaith Commission meeting, and one of the main suggestions to come from that Commission was the possibility of developing international, interreligious cooperation on the subject of Soviet Jews, with the feeling that inevitably it would strengthen those forces concerned with human rights generally. The participants at the Interfaith Commission also felt that new countermeasures to deal with rising anti-Semitic propaganda was urgently needed.

Another of the more important workshops was that dealing with Helsinki. Participants included noted parliamentarians as well as Sovietologists from a number of countries. Despite the difficulties in enforcing a document that is a political declaration of intent rather than a legal convention or contract, nevertheless the declaration, signed among others by the Soviet Union, has already become the basis of a new force of persuasion vis-a-vis the Soviet Union. It was agreed that a major task for Jewish communities would be to monitor the implementation by the USSR of both the Helsinki Final Act as well as the UN Covenant on Civil and Political Rights. This monitoring must be carried out by knowledgeable and responsible bodies, and it was agreed that the effort be coordinated and centralized, particularly with respect to the registering of complaints about violations. Special note was taken of the "Fourth Basket" of Helsinki which requires a reconvening in 1977 of the 35 nations who signed the declaration, for the purposes of reviewing progress in carrying out its provisions. It is important, therefore, that a fully documented brief, listing Soviet violations of Helsinki be prepared for submission to the proper authorities.

The final declaration of the Brussels Conference consisted of a reaffirmation and recommitment to the struggle for Jews in the Soviet Union. It contained few changes from that of Brussels I. For several years there has been a growing feeling on the part of many Jews that our demand for the right to emigration not be stated in such a way as to make Israel and only Israel, the goal of that emigration, especially in the last few years which have seen a growing number of Soviet Jews drop out in Vienna to settle in the U.S., Canada and other countries. It was suggested that the demand ought be phrased in such a way as on the one hand, to give prominence and recognition to the fact that the overwhelming number of Jews who leave the Soviet Union desire, and indeed do go to Israel; and on the other hand, to express the demand in such a way as to include the basic human right to leave a country notwithstanding the eventual goal. In fact, the draft of the statement had phrased the demand in a way which would allow the freest interpretation, that is, "...We call upon the Soviet Union:- to permit the departure of our brethren who wish to leave." In the final version, however, and indeed in the opening major address by Mr. Almogi, the new head of the Jewish Agency, the possibility



of emigration to a country other than Israel, was ignored, and the demand read as follows: "...We call upon the Soviet Union:- to recognize and respect the right of Jews in the USSR to be united with their brethren in the land of Israel, the Jewish historic homeland, ...to remove all obstacles to those who wish to leave and to desist from all harassment and intimidation."

At several meetings the creation of an international secretariat on Soviet Jewry was discussed. However, no formal structure was set up for it was decided that the existing secretariat and steering committee would meet several times during the next year to ensure that the various organizations who had sponsored the Brussels II Conference would be kept abreast of developments throughout the world.

Special note: In addition to several complimentary statements which I heard from several people regarding the work of the AJC, especially in terms of the Christian delegation and its involvement in Brussels II, there were several people who remarked to me as well as to Eugene DuBow and Brant Coopersmith, the fact that the AJC did not have a greater presence at such an important world Jewish event. Somehow the explanation that the Board of Governors was meeting in Israel, did not seem a satisfactory response.

cc: Bertram Gold

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