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The Soviet Union and the Jews, 1958.

THE SOVIET UNION AND THE JEWS

March 30, 1958

THE TEMPLE

Rabbi Daniel Jeremy Silver

The settlement by Jews of the territory which now comprises the Soviet Union is the most ancient of all Jewish settlements in Europe. The history of the settlement of the Jews in the land which is now part of the Soviet Union is the most tragic of all the histories of Jews in Europe. In the third and fourth centuries before the Common Era, small Jewish communities were established along the shores of the Seas of Azov and the Black Sea. They were part of the important Greek and Turkish commerce and merchant communities which brought out the timber and the furs and the minerals of the Russian interior and made them available to the Mediterranean world. The history of settlement of Jews in this area is constant, but we lacked a great deal of information as to the political events and activities of the day. What we do have is an intensive polemic literature directed against the Jews by the Greek and Byzantine Orthodox Catholic Church centered in Constantinople. Now this literature, unlike much of the polemic literature of the day, is extremely bitter and vitriolic. The Jews are castigated with all types of bad names. It is a wonder that anyone would believe that such appeals would win over the Jewish people to the "true faith". But there is a record of constant militant missionary activity directed by the Church of Byzantine against the Jewish communities in the Black Sea area for the first ten centuries of Christian existence. There is a record also of constant preaching by the abbots, by the monks, by the priests of the area to their congregations on Easter Sunday, Christmas day and the like in which the Jews were accused of almost all the crimes possible to men. The record of this anti-Jewish polemic is a constant one in Russian history. It is bitter, and never in all of the history of the Russian Orthodox Church was there developed any of that tolerant "live and let live" philosophy which exists

between so many of the sects in the Western world. Perhaps part of this bitterness can be attributed to a startling and somewhat shocking set-back which the Jews administered to the missionaries of the "true faith". If you remember, and I am sure you do, your world history beginning in the third and fourth centuries of this Era, a series of Barbarian hordes descended from the Steppes and the wastelands of central Asia upon the Roman Empire, and as they approached the boundaries of what was once the great Empire of Rome, missionaries were sent out from Rome, from Antioch, from Constantinople, to convert these tribes-people, and almost to a tribe, these missionaries were extremely successful. Almost to a tribe, either Aryan Christianity or Orthodox Christianity won the allegiance of these barbarians. But in the 5th and 6th centuries an important tribe numbering many hundreds of thousands of Huns descended from the Steppe-lands of Europe and established ~~in~~ themselves in the area in which the Volga River pours itself into the Black Sea. They conquered and controlled much of what is today the Ukraine and the Crimea, and this group, known as the Kazzars, strange to believe, converted not ^{to} the faith of the Cross, nor to the new and important faith of the Crescent, but to the faith of the Torah. In the year 740 the Kaghan, the king of these tribes, a man named Yulan, converted to Judaism, he and the royal family and the leaders of all the tribes and all the tribes-people, and until the end of Kazzar history, sometime in the 11th century, they remained faithful and loyal to our faith. Now we do not know what made this conversion possible. Tradition tells us that the king convened at his court a symposium of leaders of all of the faiths - an Islamic mulah, a Catholic priest, a Zoroastrian priest and a Rabbi, and the arguments of the Rabbi were so convincing that he and his people converted. Economic and political historians look for other and deeper motives, and they believe that since this people was established in a buffer zone between the two great military powers of the day, the Christian Roman empire centered in Constantinople and the Islamic empire centered in Bagdad and Damascus, it was necessary to find a neutral religion in order that the king might bargain successfully between these two world powers. But whatever the reason, Christian missionary

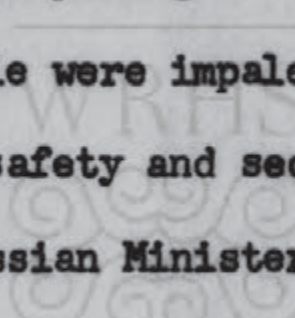

activity received a shocking setback in an area in which they had not hitherto been challenged, and they never forgave the Jews for that setback. They continued in the East to look at the Jews always as people who might convert the believer and the non-believer, who were competing with them actively in the missionary field, and they attached the Jews for these activities. The Christian Church looked throughout the period of Kazzar domination for means of overthrowing this hated Jewish rule. Every time a local nobleman sought to revolt against the Kaghan, they would support him, and finally in the 11th century the Church, plus the local lords of Kief, did succeed in overthrowing the Kazzars and destroying their rule. To do so the priests went to the poor, ^{superstitious,} illiterate farm folk in the area and convinced them of a whole litany of lies about the beliefs of the Jews, the histories of the Jews, the characteristics of the Jews, the virtues and vices of the Jews. They poisoned the minds of the people, quite deliberately, quite consciously, and this poisoned mind has remained a constant among the peasantry and the serfs of Russia to our own day. Kief needed the Jews, this new kingdom which supplanted the Kazzars. They represented the one literate merchant folk on whom they could depend for all the commercial and middle-class activities, but the Church continued its anti-Jewish and anti-Semitic policy, and a new word was added in the year 1116 to the language of the world - a Russian word - the word "pogrom". It means "destruction", for ^{it was} in that year, Easter Sunday, incited by sermons in their churches by local priests the mob erupted and attacked the Jewish homes and massacred the Jewish folk. And from that year of 1116 down to our own century there is hardly a decade in which the Russian word "pogrom" has not played its deadliest role against our people. Jews remained, some Jews, in this kingdom of Kief until that kingdom in turn by a new nomadic barbarian group, the Mongols, the very people who swept up ^{to} the gates of Vienna in 1453 and destroyed the Byzantine Empire and almost brought about the destruction of Christian Europe. Jews remained in Russia under the Mongols, though we know very little about them. And then in the late 15th and early 16th centuries a new power began to develop in Russia, centered now no longer in the south in the Ukraine but centered in the

marshlands around what is today Moscow. There the lords of Muscovy began to get first a tentative and finally a complete independence of their Mongol overlords and began to extend bit by bit their rule - the rule of their Czars - over the Russian plains. And Jewish life played an interesting role in the very earliest years of the Muscovy rule, a role which we must understand if we would understand the history of the Jews in Russia under the Czars and under the Soviets. Russia has always had a deep strain of isolationist feeling. It has always wanted to wrap itself in itself and to prevent ideas from the outside world from coursing into the life-blood and into the minds of the Russian people. But in the early days of Muscovy there grew up in the capitol city a group of lay noble people who became convinced that only if Russia learned the science of the Greeks and the mathematics of the Persians and the philosophy of the Arabs and of the western European, only if they came abreast of the level of knowledge which was possible in their day could they establish a successful kingdom. And these liberalists or Western-minded noblemen, had only one contact with the West, and that contact was through the few Jewish merchants, who annually would sail in ships from the Low Countries and Germany across the Baltic Sea to Lithuania, to the city of Novgorod, and there go overland to Moscow itself. They became very much enamoured of the few Jewish merchantmen, they represented a higher degree of culture, they were all literate, their religion seemed reasonable, their knowledge of Western ways and Western philosophies and Western arts was eagerly sought after. And there grew up in Moscow in those days a group of people who were todayophiles, eager to meet, to contact, to live with the Jewish merchants, to learn all that they could of Western ways. Some even went so far as to convert to our Jewish faith. But the forces of isolation, the forces of the Church, the forces of the autocracy in Russia would have nothing of these Western thoughts and Western ways. They saw them as a threat to all that they held dear. And they accused and blamed the Jews for having subverted the minds of these noblemen from traditional Russian feudal ways and opened their minds to such new Western ideas as liberty and justice and freedom and human

dignity and the like. And if you will, the Church inaugurated a crusade both against the noble peoples who had been infected by this virus of Western ideas and against the Jewish faith which was the agent of this infection. The word "Judaism" became equated with the word "subversive" and it has remained such in the minds of those who autocratically and isolationistically rule Russia with the hope that they can seal Russia off from all the ideals of liberty and the like which exist in the West. The Jew became the subversive. He must be exterminated. He must not be allowed to live among the Russian folk who might be infected unwittingly by the knowledge that he brings. And so this todayophile movement was crushed and blotted out and the stamp of the anti-Jewish movement which existed throughout Russian Czarist days was set. They were anti-Jewish because Judaism represented a dangerous, not only theologically danger, but philosophic and political danger. The Jew represented all the ideals of the Western world of which we are so proud, and they would have no truck with these ideals. Now the easiest course would have been for the Russian Czars as they established their power to exile the Jews, to simply free the land of this contamination, but unfortunately the Russian political structure for them made this impossible. There were the few who ruled and the many who were ruled, the few who were literate and the many who were sunk in abysmal ignorance and illiteracy. There was no middle class, but the middle class white-collar activities of government and/burocracy, of education and of commerce had to be performed and the Jew was the only person, the only group in Russia, who was capable of performing these functions. And so you find in the 18th century when those fanatic Czarinas ruled on the throne that they would one year decide to exile the Jews, and the Jews would no sooner be exiled than they ~~would have~~ had to be called back because all Russian business ~~was~~ ^{would} draw to a standstill, could not exist, had it not been for the talents of our people. But Russia was dedicated to the proposition that the Jews must be isolated, must be kept in separate areas, must be kept from contact with the Christian peasantry and the Christian nobility, and if possible a new group must be educated to take the place of the Jews in this middle class group, and so make it possible for the Jews to be finally exiled. And then in one of these strange

occurrences of history, the very Russia which was interested in destroying the Jewish group and minimizing the number of Jews who lived within her borders found herself because of her territorial gains in the late 18th century, the master of the largest single Jewish population in the world. You remember that in the 1770s and the 1790s Austria-Hungary, Prussia and Russia three times dismembered the kingdom of Poland. Now the centers of Jewish population in Poland were precisely in those eastern provinces which Russia swallowed up in her eagerness for new lands. A million Jews, probably a third to a fourth of all the Jews who then lived in Europe, became citizens, if you can call it that, of the Russian state. And Russia in the 1790s was faced with a new and unexpected problem. Her answer: to delimit the Jews to a narrow, provincial area, the area of settlement in these eastern provinces, to not allow the Jew to travel from the Pale of the Settlement as it was called, into Russia proper, to take the Jews who existed in Russia proper who were not essential to the government and to force them also to live in this Pale of the Settlement. And so they drew a line on the map, and they said that henceforth all Jews must live in this area, the largest provincial ghetto that the world has ever seen established. And the Jews were crowded into this rather primitive and backward part of the country. There was not enough occupation or wealth there to allow every man to be gainfully employed. It is estimated that from the year 1790 to the year 1900 some thirty to forty percent of the Jewish population in this area could not find mere subsistence living. The 19th century was for the Russian people a troubled time. They knew that the autocracy, the dictatorship, of the Czars based on ruthlessness and despotism could not last. Some of the Czars even attempted reforms of this system, but every time that a reform was attempted the depth of the need for reform was revealed and few among the ruling class were willing to go far enough in order to establish some sort of constitutional monarchy. During the early years of the century there seemed to be some hope that the many restrictions against the Jews in occupation, in location and the like would be lifted. Jews thronged wherever they were permitted. Some went to the universities, some were allowed to live finally

in Petrograd and in Moscow and St. Petersburg. But for the most part the bulk of the Jews continued to live in this border area between Poland and Russia in the Pale of Settlement, and suffer there. But the little bit of toleration which the Jews received in the first half of the 19th century allowed an efflorescence of Jewish culture which is interesting as to the areas into which it developed. In the first place there grew up not a desire for a liberalized faith, but a desire to Hebraize the faith. There grew up the Haskalah movement, the Enlightenment movement, among the Jews in this Pale of the Settlement. They decided to revert to the language of their fathers, to speak Hebrew rather than Yiddish, to write in Hebrew, to express themselves in the pure language of the Bible. They began to research Jewish history, to put it on a scientific basis. They retained their orthodoxy, but they began to make it a critical study. Now with the genius born of centuries of persecution, these people also realized I think that there was little hope for any permanent solution of the Russian problem. And so they channeled their political activities not so much to a reform of the government which was bearing down on them but rather towards Israel, towards Zion, towards the reestablishment of the Jewish State. And it is important to remember that the first rebuilders, the first pioneers, the first resettlers of Zion were Russian Jews, members of the , members of the movement, young university students who despaired of ever achieving in Russia the kind of political state which was being achieved in the West, and who saw in the reestablishment of ~~the~~ a Jewish State in freedom the only hope of the people. And the sentiments which these young people began in the 1840s and the 1860s have lasted in Israel to this day, and their descendents are among the first citizens of Israel in our day. Zionism represented to them the hope of the future, and they were right, because when the Czar Alexander the 2nd was murdered in the year 1880 the forces of reaction sprang out again in Russia. They said, "Look. Look where all your reforms have led you. They have gotten you only the desire on the people for more rights than we can give them". And the Jews of course were made the sufferers beyond all others. In the year 1881 in Kishnev

and elsewhere pogroms broke out. For the next forty years these pogroms continued intermittently. In the year 1881, 118 Jewish communities were sacked. In the year 1882, 412. In the year 1883, 61. So goes the rule. In 1882 the Russian government announced a new series of regulations directed against the Jews - the infamous May laws. These May laws restricted the Pale of the Settlement even more than it had been drawn in the days of the 1790s, and it said that Jews can no longer study in our universities and they can no longer except with special permit live in our capitol cities. They must return to the villages, leave the towns. They must be taken out of all gainful occupation and made to live among themselves as best they can. And the Jews suffered under these May laws terribly, and the great emigration of Jews from Russia and westward to our own country began with the 1880s, as you well know. In the 1890s there grew up ~~x~~ the infamous "Black Hundreds", bands of aristocratic rowdies, who ~~xx~~ pillaged and plundered and killed at will. Thousands upon thousands of our people were impaled by their bullets and their lances without one successful appeal for safety and security to the Russian police. It was in these infamous years that the Russian Minister  gave his famous formula for the solution to the Jewish problem - "1/3 emigration, 1/3 conversion, 1/3 starvation", and it was in those years that  , another of the Russian Ministers, actively conspired to set up these infamous pogroms in city after city, his hope thereby to make them Judenrein, to destroy and kill the Jews. His program was fiendish as that of Hitler himself. And of course the mind of the common people was constantly being poisoned by priests and aristocrats alike, and it is no wonder that there is a tremendous residue of anti-Jewish hate among those who have never had a chance to know any better. Then came the War, and for a while it seemed that perhaps the blackness of midnight would be relieved by the dawn of a new day. The Jews suffered terribly in the First World War, for it was precisely that Pale of the Settlement between Prussia and Poland and Russia which was the battlefield of the war. Their communities were caught between the opposing armies, and each, when it was defeated, in its frustration turned and pillaged the Jewish community. But then in 1917 finally the yoke of the Czars was broken. The provisional government of

Mr. Korensky was formed, and the day it was formed it announced the lifting of all previous restrictions which had troubled the Jewish community. Jews were now free to live anywhere in Russia, to engage in any occupation they desired, to attend any school and the like. For four months, five months, the star of the Jewish community seemed on the ascendent, and then as we well know a new revolution shook Russia. Autocracy, despotism was reimposed upon the Russian people in the form of Bolshevism. How fared the Jews under the Bolsheviks? The Bolsheviks announced in a declaration of the rights of the Russian people shortly after they assumed power, that antisemitism was a crime against the State. They too continued to lift all the restrictions which had previously existed under the Czars against the Jews. There was hope. There was hope that with the lifting of these restrictions, with the proscribing of antisemitism as a form of governmental policy the Jew might seriously find a place for himself under the Russian sun. And even the terrible afflictions of the Jewish community during the wars of the 1919s and 1920s, when the White Russians and the Emigres and the Ukrainian nationalists rose up in rebellion against these new Bolshevik lords and to a man accused the Jews of being the instigators of the new revolution and wreaked their wrath upon the Jewish community, even despite these terrible ravages of Jewry, there seemed to be hope. And in the 1920s, it must be said, that the Russian government was consistent in not permitting overt antisemitic activity. If they found such activity in an industrial combine, in an agricultural soviet, wherever it might be, they exterminated it, they proscribed the man or men who were following such a policy. The West was much impressed by this official anti-antisemitism, and as late as 1939 the Archbishop of Canterbury, Hewitt Johnson, the so-called Red Dean, wrote in a book, "The eternal problem of the world, the Jewish problem, the Soviet Union alone has solved that problem". But what ~~of~~ ^{are} the facts? We who lived in the West, we Jews who lived in the West, knew that when the restrictions against our enjoyment of equal citizenship had been lifted we did enjoy a great new day. We were allowed to enter all professional and political activity and our faith was encouraged, or

at least tolerated, along with all other faiths. But we must remember that Bolshevism is based on a religious faith of its own, and that faith is atheistic. It holds that all the traditional religions of the world are subversive to the laboring man, that all the traditional religions of the world, so it is claimed, subvert his attention from his immediate economic needs, prevent him from being the true soldier of the proletariat that he should be, prevent him from crying out against the many oppressions and the yoke which surrounds him and which beats him down. Russia in 1920 created the League of Militant Atheists and went and began an intensive campaign to reeducate the religious in its people, to convince them that religion was hokum and a fraud, and they should rather put their trust in economic materialism of Communism. And this campaign of the Soviets was very intelligently planned. They saw that the one way ~~in~~ which a religion has of continuing itself is if it is given the opportunity of educating the young, and so the Soviets very wisely separated the school from the synagogue, the school from the church. And they said, "From now on no religious leader will be allowed to teach the young. No synagogue will be allowed to have its own schools. All must be educated secularly in schools which will of course teach the Communist doctrine. But more important than this, only if a father wants directly to teach his son or his daughter matters of faith can these be taught. Any man who as an official of a religion preaches or propagates or teaches that religion is guilty - guilty of a crime against our new State." And the Jews, recognizing that education has the highest priority in the existence and the continuance of our people, created in Russia in the 1920s as a counter to this threat an underground system of education - underground Cheders, underground Talmud Torahs and underground Yeshivahs - and most of the religious teachers, the Melamudim, the Rabbis, became night watchmen. They would get a job as the night watchman of some important public building, and at night they would welcome their classes and hold forth. But of course many were not being reached and all this was being carried out surreptitiously and ~~secretly~~ in secrecy and at great personal danger. And with the rise of Stalin beginning in 1928 and especially in the early 1930s this underground religious education was no longer tolerated. Its

teachers were sought out, exterminated or exiled. The whole system was shattered. From about 1930-32 to our day the two million or two and a half million Jews of Russia had no way in which to educate in our faith the religion of the youth. What results had this brought about? Oh, the Russians can still point the fact that in Moscow and in Leningrad and elsewhere there are open synagogues. The Rabbis and Jewish leaders who were able to visit Russia in the days immediately after the death of Stalin report that you see there the very ~~many~~ old and the very, very young. The youth seems there no more. One man even reported that he was called over by an elder of the community who was much impressed by his visit and he was shown a 13, 14 year old boy, and very much as an American parent might show off the lad he asked the boy, "Now show this Rabbi from America what you know." And this 13 and 14 year old, who was conceived to know so much, was barely able to recite the Shema. There has then been in Russia, in forty years of Soviet domination, a constant attack, insidious, covert and overt, against the very life-blood on which Judaism or any faith is based. They let the elders continue in their faith, they realize that they are tainted, but the young they strip of their faith. They educate in their ways. Now in Russia, the Jews presented in the early days of the Soviet, a very difficult economic problem. They had had no gainful employment as such, many of them, in the Pale of the Settlement. The skills of the Jews were traditional middle-class skills, white collar skills, and a Russia which was concerned with the farmer, the agriculturalist and the working class seemed to have little concern, immediate concern, for the middle class talents of the Jews. Now many Jews, or people of Jewish descent, did find their way into the Bureaucracy. For many ~~there~~ were years in the 1920s and 1930s of economic difficulty and straitened circumstances. It is estimated that in 1920 less than thirty percent of the Jews of Russia were gainfully employed and in 1930 less than 50 percent. One Russian attempt as a solution of this problem was to make of the Jew a farmer. To this end, many agricultural soviets and artels were created in pioneer areas of the country and Jews were encouraged to settle there and to till the land. Now the Jew when he wants to

can become a farmer. The experience of Israel has shown that amply. But in Russia, under Russian pressure, they resisted this attempt, and though by 1930 a quarter of a million Jews were settled on these farms, the number has since then atrophied and diminished consistently. The experiment of creating farms for Jews in Russia has been a disastrous one. Perhaps its most famous attempt was the attempt to create in Birobijan a Jewish farm province or settlement, perhaps a semi-autonomous settlement. This was part of the Russian economic solution to the Jewish problem but it became something much more. We remember that in the 1920s Birobijan was seriously set out as answer to the establishment of a Jewish State in Palestine. Rather, it was said, let the Jews go to this independent Soviet Jewish community in Birobijan which exists at the far end of Siberia near Manchuria. There they can have their freedom. There they can settle in peace. And we saw that extreme enameling of the American capitalists, Jewish capitalists, financing the establishment of a agricultural Jewish Soviet ~~km~~ near Manchuria simply out of their hate of the idea of the establishment of a Jewish home in Palestine. Well, this too failed, this attempt at Birobijan, and about all that can be said about the economic solution to the Jewish problem in Russia is that the Jews with their usual high rate of literacy have gone into the professions, have gone into the sciences, have gone into government, have gone into the bureaucracy as much as it has been permitted them and they exist there to this day. For this emphasis of the Jew upon middle class activities has redounded to his hurt. When Stalin came into power he created in Russia more of a nationalistic state than the internationalistic center of world revolution which Lenin had envisaged. Stalin was concerned with making the Russian people united, strong against possible external enemies, and to this end he began to play up all the traditional prejudices and hatreds and enmities of the Russian people. And there is a constant purpose which can be discerned in Stalin's activities. From the famous "Purge Trials" of 1936 and 1938 through the "Doctors Trials" and the Slansky trials of 1951 and 52, which aims at purging the Russian bureaucracy of those people of Jewish descent

who still remained there. First the highest echelons of government were made Judenrein, free of men of Jewish descent, even though, being Communist, they had long since denied any faith in the religion of their fathers. This has been constant. We have a classic example in the early '50s of a purge of Soviet Yiddish writers, men impeccably pro-Stalinist, the men who were purged simply because they represented the Jew, and the Jew to the Stalinist, to this new Russian nationalist, represented again what he had represented to the Church and to the Czar two and three hundred years before. The possibility of contamination through cosmopolitanism, through what he calls international Zionism, by which they mean simply that he might be the agent in which the virus of international ideas, of Western ideas of liberalism might come and infect the Soviet Union. Under Stalin the Jews fared ill. He ordered that they must retain in their passport, communist and non-communist, believer and atheist alike, the stamp "Jew". And those who bear this stamp bear many discriminations, though these are not spoken of officially. And finally, tracing the history of the Jews in the Soviet Union, the Soviet Union has always been anti-Zionist. As early as 1913 Stalin spoke of Zionism as an "agency of bourgeois imperialism", by which they really mean that Zionism commands loyalties not of an economic nature, and which an economic materialistic state cannot comprehend and with which it cannot deal. They have been theoretically consistent in their anti-Zionism. Indeed, when they want to attack a Jew, they don't attack him for being Jewish - this would make them seem antisemitic - rather they attack him for being an agent of the Zionist or an agent of ~~the~~ what they called the "Joint Distribution Committee", the agency of relief throughout that part of the world. Zionism was attacked and is attacked and is being attacked, especially now that Russia sees a chance to gain entry into the rich oil fields of the Arab world. But let this always be remembered - as a classic example of the realism and the practicalism of the Russian dictatorship, that in 1948, when Israel was being discussed before the United Nations, before there was a State of Israel, it was only because Russia threw her whole weight behind the establishment of the State, and it was only because Russia allowed her Czech satellite to send arms to this incipient

State, that it was possible for Israel to come into being. Then Russia saw a chance to turn the tail of the British lion and make her roar. She made it possible for Israel to come into being, now she argues long and loud against her existence, and perhaps if she had her way she would wipe her off the map for an easy sop to throw to the Arab states. But then she was not so willing. A dictatorship is concerned with immediate advantage, and none of us should judge dictatorship by the theories that they proclaim or the philosophies which they seem to espouse. They are much more hard headed than that.

Now what of Russia today? In 1953, with the death of Stalin, it seemed that we might be entering into a new era. Rabbis were allowed to visit Russia. Jewish diplomats from all over the world were allowed to come there. The Israelis were allowed to reestablish diplomatic relationships which had been broken off. The Israeli youth were allowed to attend the various Youth Congresses which had taken place. They even allowed the Rabbi in Moscow to publish a little "luach", a little Jewish calendar, the first Jewish religious work to be published in Russia in forty years. There seemed to be some hope that Russia might be moving away from the covert antisemitism which was being practiced under Stalin. But it has not materialized. I have before me, and I would like to read to you, part of a report which was sent to me a week or two ago, compiled from first hand accounts of Russia by thorough reading of the Russian press as to the state of the Jews in the Soviet:

"The abandonment and, at least partial, condemnation of Stalinism by the new masters of the Soviet Union was expected to mark also a change in their attitude toward the Jew. These hopes have not materialized. True, the Jewish writers who had been arrested and deported were returned, if they were still alive, but with no fanfare.

Today there exists an unwritten numerus clausus for Jews in the administration and universities. Their applications for appointments are limited. One reportedly hears of anti-Semitic insults and excesses in many market-places, in public transportation, in the queues in front of food stores, of preference for non-Jewish workmen and employees in Soviet factories. There is, at any rate, no evidence that the Government acts to combat these anti-Semitic tendencies. It would seem, on the contrary, that the discrimination stems from the heads of the Soviet Union themselves."

And parenthetically, it is interesting that in 1953 and 54, while Mr. Khrushchev and Company were condemning the many errors of Stalinism, they never once condemned his anti-Jewish attitude. It was one of his evils which they passed over with absolute silence.

"Khrushchev expressed his attitude toward the Jews to a visiting French Socialist delegation by saying that Jews had been employed in high offices in the Soviet Union because there had not been enough Russian intellectuals, but at present there were enough of the latter and, therefore, the Jews were not now needed. A similar view was expressed to a Canadian delegation in Moscow by another high ranking Soviet leader: Jews have to make way for the local intelligentsia in the various republics because the majority population demands that the administration be in the hands of persons of its own race and not 'in the hands of strangers'."

For even the Jew who denied his faith and sought refuge in the Communist Party, even he bears eternally the stigma of his ancestry.

"The attitude of Khrushchev toward the Jew as such is best characterized by some of the statements which he made to J. B. Salsberg, a Canadian Jewish Communist; they were reproduced in one of the Canadian papers. Khrushchev said 'he had agreed with Stalin that the Crimea, which was without inhabitants at the end of the war, should not be set aside as a center for Jewish colonization because, in the event of war, it would be turned into a theater of war against the Soviet Union.' He also stressed that of the thousands of Soviet tourists abroad, the three who had not returned were Jews. A smear on the Jews in another respect was his statement that after the 'liberation' of Czernowitz, which is in northern Bucovina, the streets were dirty; and when the Jews were asked why the streets were not being cleaned, they answered that the non-Jewish part of the population which took care of this work, had fled the city.

"The tendency to obliterate Jewish identity is reflected in the recently published pamphlet entitled National Traditions of the Peoples of the Soviet Union, in which the heroes of the Soviet were enumerated according to their nationality. There were practically all nationalities, even the most tiny, but no mention of Jews; these were hidden under 'other nationalities'."

even though a similar report made immediately after the war listed 379 Jewish heroes, the third largest number of heroes in any Soviet Republic.

"It took the Soviet Government one and a half years to come out with a denial of Jewish persecution"

as was the charge that the Soviet had prevented the Jews in the Pale of the Settlement during the years of Hitler's advance from retreating into Russia and finding there refuge. On December 18, 1957, radio Moscow branded such reports as the worst lies yet invented against the Soviet system. According to this broadcast, moreover,

synagogues are working in the USSR, books of Jewish writers are being published, but only in Russian; and the writer Ilya Ehrenburg, the famous Soviet violinist David Oistrakh, the pianist Emil Gilels and thousands of other artists are looked up to and respected, and they are Jews."

"The reaction", this report continues, "to the participation by Israeli youth in the Festival of Youth which was held last year is that more than half of those who saw fit to entertain these Israeli youth are now today languishing in Siberian concentration camps."

"It may have been no accident (it continues) that in October, 1957, three important Soviet papers published articles on Israel, articles obviously not intended for consumption outside the Soviet. These articles were entitled "The Fables of the Israeli Liars and Their Victims", allegedly based on letters received from Israel.

These articles describe the 'situation' in Israel, explaining that jackels besiege the doorsteps of settlers; that there is not sufficient food or work; that education and medical services are a real terror; that irreconcilable enmity reigns between Western and Oriental Jews, and so on. One paper counseled "Get the word Israel out of your head". The letters carried no names and only initials -- the explanation being given that the writers, who still lived in Israel, feared for their safety."

Russia has continued in the last five years its attack on the Jewish religion as such. It has continued it despite the fact that it has lessened its attack on the orthodox religion and on Islam. In an official publication in 1957, a writer wrote:

"Judaism cultivates the ideology of the 'exclusiveness' of the Jew. It sanctifies national diversity and hatred of dissenters. All rites and festivals of the Jewish religion are calculated with a view to directing the believers to the 'Land of their Fathers', to the 'Holy Land' -- and, thus, divert them from loyalty to the Mother State. Judaism is being used by the Jewish bourgeois - nationalists - the Zionists - in order to prove the 'unity of the Jewish nation' and to propagate the 'class collaboration' of all Jews."

It undermines the loyalty of the Jew to the Soviet State.

What of the future? No one can say that it is bright. Estimates vary that today there are existing in Russia 1,800,000 Jews and 3,000,000 Jews. Few of the Jews actively participate in their faith. The Soviet Union has set up its work week so that observance of the Sabbath is an impossibility. It has made every attempt to make attendance at worship an impossibility. Few of the young have any education in the faith of their fathers. But as the virulence of the attack on Zionism, I think, shows, there must still be in the heart of many of these people

a realization that Bolshevism does not represent for them, certainly perhaps not for Russia, a final acceptable answer. There must be, untrained, deep down in their hearts, some deep band of loyalty to their faith and their people. You cannot simply eradicate the love of God from a man's heart by denying him a knowledge of the history of his people. A love may be there nevertheless. We do not know what further terrors these people will have to suffer. They are distinguished in their passport as a separate nationality. They are obviously being held up in traditional Russian manner as the alien, the stranger, hence the subversive, a man who is dangerous. We need to pray for the safety of these people. There is very little else that we can do for them. Emigration is not open to them. The Soviet is zealous to win their souls. But as the Psalm which I read to you this morning reminds us: kingdoms and dictatorships are the creation of men. Men come, and men die. Kingdoms arise and even Soviets collapse. And there may yet come a day when the rule of God will be established on earth and we will be reminded once again: Soviets and dictatorships and the like are the works of men and hence temporal, capable of coming to their well-merited end.

I ask you Dr. Silens applied to the Russian govt. for a visa to visit
the Soviet Union. The visa was not ^{denied} granted. It was also not granted.
Since then I have taken some pains to find out what I could about the
Jews that he might have seen. Reliable information is hard to come by.
~~It should be~~ ^{It should be} ~~interesting~~ to know with you the money what I have been
able to learn.

We must not, I believe, be ill-served to glance quickly at the
history of Jewish settlement in Russia. Jews have lived in Russia
for a longer period of time than in any other country in Europe. They
have also suffered more in Russia and more blood has been spilled.

To get back to the very beginning, we must turn back two pages of time
to the early BCE - 2400 yrs. ago - in those years Greek borders reached
a long distance on the Black & Caspian Sea and up the middle reaches
of the great Russian River. Among the Greek colonial settlements included
themselves in the area Jewish traces and communities can also be
traced. A millennium passes of settlement have little record. Probably
the small settlements persisted. In any case I am told that there is a
community in the town of Kerdin in the Crimea which definitely dates
a Jewish Jewish settlement as late as the 12th century, given or so.

We also know that ^{Xian} missionaries were busy among the
Jews of the area throughout the period. ^{Xian} in Russia records the
work of Byzantine. Its leaders were particularly interested in the
field of conversion. The Christianity & the obedience of the Jews were
growing & open were over which they approved themselves often &
quite willing. In all of the rel. a trust was even later that was
traced & kept as "law & let his philosophy"

- 2) The Russian Catholics. ^{against on fact} ~~They~~ were especially enlightened, at the
end of days, because Judaism hindered them at all unexpected and
also they kept in their account ^{Xian} process of proselytism. In the 19th?
early an important nomadic people of Turkish extraction had

conquered the whole north shore of the Black Sea & the Volga Basin. (2)
In so doing they came in contact with the many established Muslim
Chiefs in Persia & the old Caliphate Empire in Constantinople. Indeed,
they occupied a strategic military position between them, as they had
done to all other nearby tribes, the Church & the Mosques quickly and easily
missionaries. Then the totally unexpected happened. In the year 740
the Khagan or senior chief of all the Khagan tribes accepted for himself
& his family & his people not the Cross of Christ nor the Koran
indeed but the Torah of Moses. We do not know his reasons. The titles
opened of a series of debates at the Khagan Court between priest, rabbi,
& scholar, historians seeking to record and the practical of the need to
maintain neutrality between ^{Byzantine} ~~Roman~~ & Persia & hence the Jewish
of the world. Whatever the reason - Bulgar's tales people maintained
just straightened their subsequent history

For this stirring & unexpected defeat the Russian Church never
forgot the fact. They called themselves not any local mission but
designed to overthrow the Khagan rule - and indeed, a Church supported
revived by the Duke of Kiev did succeed in 1016 in overthrowing the
Khagan. Decades of inflammatory & fanatical sermons now showed
the officials. Throughout the 12th century churchmen like the
Abbot Theodore declared "persecution of the Jews to be mandating
a act of faith". In 1113 a new word was added to the world's
language - ^{a Russian} ~~the~~ word - pogrom - did mean actually "destruction" -
in 1113 inflamed by an Easter Passion sermon on the slaying of their
last blood of their Jewish fellow citizens.

3) Jews, however, remained in the Kiev monarch until the fall before
the Mongols. They remained under the Mongols, but passed to the
need of Jewish skill & wine - But the involuntary Church persecutions
continued - as, indeed, it continued to the last days of Czarism.

In the early 16th century the Russian lands of Moscow
began slowly to free themselves of ^{Mongol Rule} ~~Russian~~. At the very

Tr. 8. 1880s or of a debate held at his court between Muslin, Xth, 2nd, 3rd,
a Jew - in which the 1st argument won the day. It may have been the
reversal of established, popular, logical, independent of action & action &
Person & the Xth of Byzantium & Chrysostom full of reason, reasoning, wholesome
the reason we have ample independent testimony that for will to be the
old rel. for our two centuries.

^{Simone}
This ostensible rel. defeat must have been a stunning blow to the
Xth Church. In despite of the Church altered itself with every
ev. power which challenged Khryz rule. Finally in the year 11th cent.
the Russian prince of Kiev - with the full support of the Church - deposed the
Arch Khryz & the rule of the Jewish prince of Khryz - with a
Khryz more possibly repelled or evicted.

The Russian Church more joyous just for having been beaten. more,
though the new Kiev prince. collected just monks & monks - the Church
lost its fulcrum as used then. At the 12th cent. rebellious Theodore declared
to his people evicted "persecution of the Jews" as a mandating act of
"evil." All pol. power & all officials were devoted to the Jews. Chang
in 1113 Kiev had its first pogroms just blow back.

There were several seeds of a disproportionate under anti-Jewish
prejudice which has been a continuity of Russian history from in 1000 of
the Khryz to the 19th century. It is rooted of ignorance, superstition,
& fanaticism. It is betrayed by the centuries of anti-Jewish persecution by the
fanatic uneducated Russian Church hierarchy.

3) We know little of the next several centuries. Power was slowly
shifting from Kiev in the South to Moscow. Kiev was destroyed & replaced
houses & was replaced in 1240 by Crimea. Moscow first replaced
the Jews despite Church opposition. For the Jews brought in the 13th century
owners of land, the plow of land, the medicine of Egypt, & a kind of
literary the which Russian despatches had been

inception of the rule - an incident occurred which ~~was~~ of permanent importance in understanding all later Jewish - Russian relations. The Cherd was one of the chief supporters of the Moscow lords. As the men gained power, they were eager to learn more about the world, learning, & skill which were displayed as counteractive forces. These are contacts with the world came from Jewish merchants who sailed the Baltic to Lithuania & then came overland to Moscow. Apparently the men made quite an impression as the capital. Certainly in 2d. & 3d. centuries they were admired for beyond anything ^{isolated} that could be offered.

These grew up among the nobility at Moscow in groups which cultivated their merchant, studied with them, copied the law, some went so far as to convert to their faith. The Cherd became very at this time to the aristocracy. The aristocrat became married that was strong, new way brought undimmed not only the crown but the crown. After a brief struggle the Judaism they were rigidly proscribed. Resolutely the nobles closed off her eyes & her borders to Western influences. The Jew became synonymous with subversion to the Russian mind. It became the sign of Jews of life & thought to which could make the Russian mind a considerable place. To open Russia to the danger of Jewish contagion became a contest of Jewish policy which was never wholly abandoned. Indeed, many of the competent elements first present by Jewish aristocrats largely based on the idea that the Jew is cosmopolitan, well informed the Russian mind with unswerving a ventral side. Traditional Russian hatred the prominent approach first to Jew a constant threat and danger.

Cherd's state was for the next 400 years settled in a wide minded sympathy to European Jewry. Often popular animosity seemed to a faint, pitiful struggle, fell over into a sort of winter modernity pillage. The Jew suffered as well as the hands of the Cossacks. But Jewish Russia's sense the most surprising & most noble Jews could not be without the Jew who performed all the necessary

Economic & administrative for them. If an impulsive Czarist ordered complete expulsion - never side had to be on his side.

4) ^{here as to the} I can not detail the important events of the 19th century. Yet they contain some historical facts which may be important. In the late 18th cent. Russia participated in 3 successive dominations of the Kingdom of Poland. Temporally, Russia gained much from this event. An unexpected result was the appearance of 1 million Jews ^{from} ~~from~~ the former frontiers of Eastern Europe.

What was Russia to do with these unwanted citizens. First, they must be kept as much as possible from any contact with & possible contamination of the true Russian people. What has been called the Pale of Settlement was established in what had once been Eastern Poland. Jews could not travel outside this confine. In effect Russia created a vast provincial ghetto - one hardly debilitating because there was not sufficient work to be found for the bulk of the population. A large ^{large} ~~large~~ ^{large} ~~large~~ of jobless & unemployed men were created - men who were moving and misfortune has been chronicled by the well known Yiddish literature of Sholem Aleichem, often -

clearly, in the 19th century Russia when attempted some of the reforms which all recognized were so badly needed. Whenever restrictions were relaxed, Jews flocked to the cities of central Russia, to the universities, like Berlin & the cities. In the Pale of Settlement Jews began to learn & react to the great advances in social & scientific thought. An important movement of cultural revival the Haskalah, flourished in many Russian centers. But with the introduction of modern thought at the price of centuries of ignorance - the Jews sensed that the period of enlightenment could not last & that all that was required could be expected from the Russian situation. Many among them turned to the millennial hope of the establishment of a free homeland in Palestine. Perhaps even further away the Jews did more in prayer & dream. The first modern revolution of 1848 was

to the restriction of freedom of residence, movement, possession of
property, occupation, government authority, etc. & ul

A joint ^{W. & A.} op_n behind Lenin was, however, not destined to last in the Russian case. The authoritarian Bolshevik rev. now assumed all power. At first it was not clear what the implications of this change meant to the peas. The new regime was very glibly evasive from another viewpoint. Enamored with all too often learned the frustration of defeat with bitter attacks against helpless peasant populations in the area. As might be expected the emigrants - which included the peas for the large of affairs + whenever foreign force used so far suffered misery.

The new Bolshevik Govt. could do little to protect Sep Jews from these attacks. It did, however, declare anti-semitism to be a crime of state. This was a move against the Jews.

A Declaration of the Rights of the People of Russia announced the abolition of all national & religious restrictions which had existed under the Czar. Some felt that under these conditions Russian Jews might expect to find a new place in the new.

This feeling was buttressed when in the early 1920's the Soviet govt. generally was considered in newspapers as evidence of either sinister activity or propaganda. However the West perpetuated the image of a morally new age. As late as 1940 the so called "Red Dawn of Civilization" was still writing " there are no world's standing problems. The Soviet ^{Union} ~~State~~ has found a real solution"

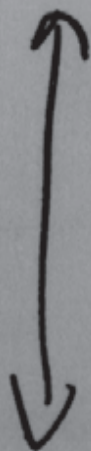
7) This picture of official anti-anti restriction does not give us a full picture of the state of Jewish life under the early years of the British. Unlike the experience of the war-time state, the abolition of all restriction did not bring about a radically changed life.

In the first place the USSR, especially in the early stage, was

as much an economic religion as an actual faith. And one of the
 trends of the new dispensation was that the true religion as well
 subservient to the fulcrum of the proletarian becoming they act to keep
 men's mind off the very real ec. problems with which they are
 confronted. Religion to the Soviet is a potent machine to tranquillize
 and subvert men's mind to resist oppression. The Soviet Court
 is atheistic. Moreover, it purports to liberate men's loyalties from
 ancient loyalties to the newspaper.

To accomplish this, the Soviet Court, took away from the
 churches & synagogues the power to teach and to disseminate
 information. A League of Militant Atheists was formed to persecute
 the newspaper. Religious & spiritual men have used &
 life was made difficult for them in any way. The teaching of the
 language of Prayer Book & other religious was in several measures
 prohibited. Sermons were banned. But the most dangerous blow
 of all was the prohibition of all organized religious instruction.
 The old will die. We will form the mind of the young.

For a while the Jews were able to maintain an independent
 ed. system — after hours & late at night — in empty basins and
 open workhouses. But beginning with the rise of Stalin in the
 early 30's the ^{ed.} independent press systematically suppressed, its
 readership reported to Siberia, & few remaining kept confiscated. The
 result of the systematic campaign after 40 years, led to the
 elimination of 2 million David believing Jews had the opportunity to
 visit Russia and Jew.



There were very few Russian emigrants but though work was not
prospered, it is not discouraged and every effort is being extended to
make the young completely from their faith.

9)

In the early days of the Jewish it was possible for a few to participate
in all kinds of political & cultural life. Many men & women of
Jewish extraction distinguished themselves in the arts, sciences, & the
occasions. There was even a movement about to develop an
agreed Jewish culture but despite much publicity the
results of the movement were not extremely successful.

~~For example Yiddish at once encouraged & has even led
of establishing an autonomous Jewish Republic in Eastern
Europe in a local known as Birobidzhan. Yiddish was to be its
official language. Birobidzhan was not only prepared as a Jewish
Republic but was the Jewish answer to Israel. Zionism has
always been antithetical to Communism because it presupposes a
loyalty completely to the [I thought it should be said that in 1948
when Russia served a decree to speak English in Russia her help
was of utmost importance in the establishment of Israel - she voted
for Israel at the U.N. Only with her help did Israel assume shape
sufficient to exist]~~

During the last 2 decades the anti Jewish accommodation has been maintained. It is now clear that from the former side page One of 1736-38 to the equally former Pro' level of 1952 one of the concerted ends of Soviet rule has been the gradual elimination of Jews from the apparatus of state & party. Anti-Semitism has thus worked as a means in Russia. ~~There have been periods of~~ ^{There have been periods of} especially Stalinist Yiddish culture & threats.

The reason for this are considered. M.C. defined Russia as an empire ruled as a myth. Fact is as covered & distorted as the latter definition is. But the present page of Jewish officialdom seems to reveal to pre Jewish Russia much.

- ① A fear of the Jew as the bearer of unwelcome ideas
- ② A new Russian nationalism based on land & blood & soil from which the Jew is excluded
- ③ A need to gain mass support for which the Jew is used as a scapegoat for all party mistakes & blunders.

Difficult as yet the Jew has not been attacked as Jew - Rather Party members are blamed for 2 Soviet subalternities, corruption, deviationism. 2 crimes especially in a view Russia has been. It represents loyalty which is. Multiculturalism is not considered. It has been the work. To-day it is an easy step to show to the old red flag world that we would like so much to move. Though it must never be forgotten that in 1948 Russia was animated in establishing the State of Israel. She ruled just at U.N. Then Cyril. She supplied it with arms. Showed us the blood of England now & gave the world another classic example of her willingness to subordinate every to produce our way.

(10)

10) Some have even expressed in 1953 when Stalin died that a new liberation might develop in Russia. Delegations of rabbis & religious agencies were allowed to visit Russia. The Israeli Yavell was allowed to attend the 1952 Yavell Congress. The first religious publication in over 25 yrs - a P.I.F. calendar was allowed to come off the press. A small cemetery was opened in Moscow.

But in 1954 much of that hopefulness is gone. Let me quote to you from an important report on the USSR which has just been completed by the A.J. Congress.



What does the future hold in store - The past is not our guide
It seems the youth are lost. Assimilation is a C. way of life proceeding, even,
a maddening - especially, fast, & yet unknown. But we must
remember we are dealing with a dictatorship - a sort of whim -
drummed change can come with unexpected suddenness, moreover,
no one can know the course of future history - even with
predictable final demand. While God is in the house, he is in every heart,
and a people can have hope.

There exists an unwritten negative clause for Jews in the administration
and universities. These appointments are limited
One reportedly hears of anti-Semitic insults and excesses in
market places, in public conveyances, in queues in front of food stores, of pre-
ference for non-Jewish workmen and employees. There is, at any rate, no evidence
that the Government acts to combat the anti-Semitic tendencies. It would seem,
on the contrary, that the discrimination against the Jews of the Soviet Union
themselves.

Khrushchev expressed his attitude toward the Jews to a visiting French
Socialist delegation in saying that Jews had been employed in high offices in
the Soviet Union because there had not been enough Russian intellectuals, but
at present there were enough of the latter and, therefore, the Jews were not
needed now. A similar view was expressed to a Canadian delegation in Moscow by
another high ranking Soviet leader: Jews have to make way for the local intel-
ligentsia in the various republics because the majority demands that the admin-
istrative positions be in the hands of persons of its own race and not in that
of "strangers." Mrs. Furtseva, the top-ranking woman in the Soviet Union, con-
firmed that Jews were dismissed from certain positions in the administration be-
cause they constituted too high a proportion there.

The attitude of Khrushchev toward the Jews as such is best characterized by
some of the statements which he made to J. B. S. P. (a Canadian Jewish Commu-

II. THE JEWISH SCENE

1. The Jewish Position in General

The abandonment and, at least partial, condemnation of Stalinism by the new masters of the Soviet Union was expected to mark also a change in their attitude toward the Jews. These hopes have not materialized. True, the Jewish writers who had been arrested and deported were returned, if they were still alive, but with no fanfare.

Today There exists an unwritten numerus clausus for Jews in the administration and universities. *Their applications for appointments are limited* One reportedly hears of anti-Semitic insults and excesses in market places, in public conveyances, *transportation* in queues in front of food stores, of preference for non-Jewish workmen and employees. *in Soviet factories* There is, at any rate, no evidence that the Government acts to combat the anti-Semitic tendencies. It would seem, on the contrary, that the discrimination stems from the heads of the Soviet Union themselves.

Khrushchev expressed his attitude toward the Jews to a visiting French Socialist delegation *by* saying that Jews had been employed in high offices in the Soviet Union because there had not been enough Russian intellectuals, but at present there were enough of the latter and, therefore, the Jews were not needed now. A similar view was expressed to a Canadian delegation in Moscow by another high ranking Soviet leader: Jews have to make way for the local intelligentsia in the various republics because the majority/demands that the administrative positions be in the hands of persons of its own race and not in that of "strangers." *in the hands* Mme. Furtseva, the top-ranking woman in the Soviet Union, confirmed that Jews were dismissed from certain positions in the administration because they constituted too high a proportion there.

The attitude of Khrushchev toward the Jews as such is best characterized by some of the statements which he made to J.B. Salsberg (a Canadian Jewish Commu-

nist); they were reproduced in the (Canadian) ^{one of} ~~Vechenblatt~~ ^{papers} (and the (New York) Morning Freiheit, both Communist publications.) Khrushchev said, i. a., that he had agreed with Stalin that the Crimea, which was without inhabitants at the end of the war, should not be set aside as a center for Jewish colonization because, in the event of war, it would be turned into a theatre of war against the Soviet Union.¹ He also stressed that of the thousands of Soviet tourists abroad, the three who had not returned were Jews. A smear on the Jews in another respect was his statement that after the "liberation" of Czernowitz ^{which is in} (Northern Bucovina) the streets were dirty; when the Jews were asked why the streets were not being cleaned, they answered that the non-Jewish part of the population which took care of this work, had fled the city.

The tendency to obliterate ~~the~~ Jewish identity is reflected, i. a., in the recently published pamphlet by Mr. Morosov, ^{on} titled National Traditions of the Peoples of the Soviet Union, in which the heroes of the Soviet Union were enumerated according to their nationality. There were practically all nationalities, even the ^{most tiny} (Koms, Mariis, the Kirghiz,) but no mention of Jews; they ^{se} were hidden among "other nationalities." When the figures were given immediately after the war, Jews, with 379, ranked third (after the Great Russians and Ukrainians, and even before the Byelorussians).

It took the Soviet Government one and a half years (~~since the XX Congress~~) to come out with a denial of Jewish persecution. On December 18, 1957, Radio Moscow branded such reports as "the worst lie yet invented against the Socialist system." According to this broadcast, moreover, synagogues are working in the USSR, books of Jewish writers are being published (^{but only} ~~as we know~~ in Russian only); ^{and} the writer Ilya Ehrenburg, the famous Soviet violinist David Oistrakh, the pianist Emil Gilels and thousands of other artists, ~~scientists and intellectuals, who are looked up to~~ and respected, ^{and they} are Jews.

2. Reaction to the Israel Participation in the Last Youth Festival

The warmth and affection which Soviet Jews displayed toward the Israel delegation to the Moscow Youth Festival did not pass off without consequences.

Reports appeared in the press about searches in Jewish homes and arrests and deportations of many Jews following the departure of the Israel Youth delegation. On the authority of a prisoner recently released from the infamous Vorkuta camp, it was reported that up to September 9, 1957, some 120 Jews had been brought there to serve terms of 9 to 17 years. More than one-half of the arrivals were reportedly Moscow Jews who had entertained members of the Israel delegation; the rest were Jews from other localities who had traveled to Moscow to meet the Israelis. The same reports alleged that several thousands Jews had been removed, on various pretexts, from their employment and replaced by non-Jews.

The detention of Hazan, a member of the Israel Embassy, was an obvious hint to the Jews not to associate with the Israelis.

The feuilleton by Zaslavski (the well-known Jewish journalist) in Pravda of September 12, 1957 ("Diplomat of the Lilienblum Street" -- the alleged place of the black market in Tel Aviv) was obviously inspired. Zaslavski accused Hazan of trying to gain the confidence of Soviet citizens and distribute anti-Soviet literature, in exchange for the "dollar." The feuilleton further made reference to the alleged black market operations by three other members of the Israel Embassy (Levanon, Kechat, and Sella) who were forced to leave the Soviet Union two years ago.

(it continues)
It may have been no accident that in October, 1957, three important Soviet papers published articles on Israel, articles ~~which were~~ ^{not} obviously intended for the consumption ^{outside} of the Soviet ~~Jews only~~. *These articles were entitled* (On October 15, Komsomolskaya Pravda ("The Young Communist Truth") printed an article titled) "The Fables of the Israeli Liars and Their Victims," allegedly based on letters received from Israel. On October 20, the trade union paper Trud and somewhat later the organ of the Soviet writers, the Literary Gazette followed suit. These articles describe the "situation"

in Israel, explaining, i.e., that jackals besiege the doorsteps of settlers' homes; that there is not sufficient food or work; that education and medical services are a real terror; that irreconcilable enmity reigns between Western and Oriental Jews, ^{as on} ^{paper counseled} etc. One (of the letters quoted in Komsomolskaya Pravda purports to say: "Get the word Israel out of your head." The letters carry no names, ^{and} only initials -- the explanation given by the writer of the article is fear: the Israeli authorities terrorize anyone who would wish to return to his homeland. The names of the places whence the letters allegedly came must have been given by someone who is apparently not familiar with Israel: one such place is "Eretz Israel," another "Kvibutz" (obviously "Kibbutz.")

3. The attitude toward the Jewish religion

The permission which was granted to establish a yeshiva and print a restricted number of Hebrew prayer books is no indication that the official attitude toward the Jewish religion has changed. On September 21, 1957, Pravda Ukrainy published a review of a brochure by T.K. Kitchko titled "The Jewish Religion, Its Origins and Essence," published by the Society for the Dissemination of Political and Scientific Knowledge in the Ukrainian SSR.

Kitchko says among other things in his brochure (the translation is not ours):

Judaism, which distinguishes itself by a special conservatism, has played an exceedingly reactionary part in distracting working Jews from the revolutionary struggle, hiding itself behind the banner of the religious and national commonalty of the Jewish People. The hostile attitude of the Jewish clergy to the Great October Revolution is well known. Yahveh's servants spread counter-revolutionary calumnies against the young Soviet State, lied about persecution of the Jewish religion and of Jews in general, hit out against Socialist upbuilding. It should be pointed out as not without interest that, when the Roman Pope proclaimed an anti-Soviet "crusade" in 1930, Jewish clericals joined him readily.

Judaism cultivates the ideology of the "exclusiveness" of the Jews, sanctifies national diversity and hatred of dissenters. All rites and festivals of the Jewish religion are calculated with a view to directing the believers' thoughts to the "Land of their Fathers," to the "Holy Land" --

loyalty to the mother State

Israel -- and, thus, divert them from (the affairs of those countries in which they live.) Judaism is being used by the Jewish bourgeois-nationalists -- the Zionists -- in order to prove the "unity of the Jewish nation" and to propagate the "class collaboration" of all Jews.

To put the finishing touches upon the wickedness of Judaism, Mr. Kitchko claims that the

ruling classes of Israel have, under the cover of Judaism, transformed the country into a puppet of the imperialists; they fan hatred against the neighboring Arab countries and embark on armed provocations. A reactionary regime has been instituted in the country, and the Jewish bourgeoisie cruelly exploits the working class.

Within the conditions of Soviet society, the reactionary preachings of Judaism are directed to support chauvinism and national narrowness among the believing Jews and to disturb the work of Communist education of those who toil in the spirit of friendship among all peoples.

4. Soviet Jews in science and the professions.

It has been known and reported that the Soviet Jews occupy, in proportion to their numbers, a great many positions in the scientific field and professions. This has come to the fore once more in connection with the names of the Soviet scientists who were credited with contributions to the "Sputnik." Dr. Eisenstadt, who recently returned (to Israel) from Moscow, claims that 14 of those named by the Soviets are Jews. In the list of the scientists published in Pravda there are eight with names which sound Jewish: Tamm, Frank, Landau (who is regarded as the top scientist), Veksler, Mandelstam (he is reported to have protested to Stalin against the "Doctors' Plot" and to have been deported), Joffe, Frumkin, and Landsberg.

The information concerning the large proportion of Jews among those connected with the "Sputnik" tallies with the available data on the percentage of Jews among the Soviet scientists: in 1955, of the 223,893 scientists in the USSR, 24,620 (11 per cent) were Jews. Jews represent a similar percentage in practically all fields of Soviet cultural life. For instance, early in 1957, an All-Union Confer-

ence of Soviet artists took place in Moscow; of the 579 delegates 52 (9 per cent) were Jews. In March, 1957, a conference of Soviet composers was held in Moscow; of the 407 delegates, 77 (19 per cent) were Jews. There are no recent figures on the percentage of Jews among Soviet writers, but at a conference held in December, 1954, of 738 delegates, 72 (9.8 per cent) were Jews.

5. Cultural life

The publication of Yiddish papers and books is still taboo. Instead, Russian translations of some works of Jewish authors appeared and eight ^{more} were announced for publication in the last quarter of 1957.

The only medium where Yiddish is permitted are concerts and records. In the last few months concerts took place, i.e., in Moscow (4 soirees) and Leningrad (they were given by the Jewish Musical-Dramatic Ensemble and were repeated 12 times). In Tashkent (Central Asia), a Jewish dramatic collective was formed which has also given performances in some other localities. Yiddish records (20 in number) were put on sale in Soviet stores; they are said to enjoy great popularity.



Kaddish

Friday

MARCH 28

Sunday

" 30

Those who passed away this week

Emma Fox

Yahrzeits

FANNIE MAYER DRYFOOS
REBECCA WOLF LUNTZ
HERMAN BERNHEIMER
SAMUEL D. WISE
CHARLES TILLES
ANNIE LEVIN
MALVINA B. DEVAY
IDA P. GRAVER
IDA ROBERTS NORBERG
JACOB WOLENSKI
EMMA BAKER MYERS
SUMNER C. WIENER
JACOB ROSEN
DAVID J. COHEN

LEWIS SANDS
MARY KLAUSNER