

tainees, Isai Goldshtein and Tengiz Gudava, were told to return to the KGB offices on 1 August, bringing clothes suitable for taking to prison. The whereabouts of Kurdiani and Tertsian have not been known since these house searches took place.

Isai Goldshtein did not report to the KGB on 1 August on the grounds that he had not received an official written summons. When his brother Grigori went to the offices (probably to convey this message) he was warned that the confiscated materials and the brothers' membership of Phantom amounted to ample grounds for criminal

charges against them both. Latest reports indicate that the Goldshteins and most other Phantom members are under constant surveillance but are not currently under arrest. However, Emanuil Tvaladze and Tengiz Gudava face charges of "anti-Soviet agitation and propaganda", and Eduard Gudava was arrested in early June on charges of "hooliganism" apparently for displaying in public an "anti-KGB banner". On 20 January 1986 he was sentenced to four years' labour camp.

CAROLYN BURCH

## Russian Orthodox scholar criticises Soviet anti-semitism

On 9 September 1983 Ivan Fyodorovich Martynov, Russian Orthodox historian and scholar, addressed an Open Letter to the Presidium of the Academy of Sciences of the USSR, renouncing his title as Candidate [Doctor — *Ed.*] of Pedagogical Sciences, in protest at growing manifestations of anti-semitism in Soviet academic circles.

This stand against anti-semitism was taken against the background of Martynov's long and extensive involvement with unofficial Jewish cultural life in Leningrad and with Jewish academics in a professional context. The Open Letter renouncing his association with the Academy of Sciences was triggered, however, by the appearance in the Leningrad paper, *Neva*, of an article by Lev Korneyev, a notorious anti-semitic writer and himself holder of the title Candidate of Historical Sciences, awarded to him by the same Presidium of the Academy of Sciences.

The article, entitled "To Whom is this Profitable?", claimed that "Zionists" have shown "a marked hostility to everything that is Russian . . . expressed in particular in various attempts to blacken our national history, our cultural heritage . . . in ignoring and misinterpreting the words of Russian writers." In response to such accusations, Martynov wrote in his Open Letter:

The appearance of this article in the pages of a magazine where a number of my own works have been published prompts me to make the following statement: I am a Russian bibliog-

rapher and historian of the Russian Orthodox religion, a person who was brought up in a Russian home and for whom Russian culture is at the same time my life's work and the subject that gives meaning to my existence. From the beginning of my studies up to the present time I have worked closely with specialists in Slavic sciences who are "of Jewish origin" [Korneyev's phrase], some living in the USSR, some living abroad and some who emigrated from the USSR on Israeli invitations. I have always been aware of their deepest respect for my great people, for its history, life and culture.

He then listed cases of Jewish academics with whom he had worked for many years, and for whom he expressed his admiration. Among these were several whose work is now no longer published or even acknowledged by Soviet academic bodies because they have emigrated from the USSR.

The author of the article in *Neva*, Lev Korneyev, is one of the Soviet Union's most prolific and virulent anti-semitic writers. His book *The Class Essence of Zionism*, published in 1983, is so blatantly anti-semitic that its publication was the cause of some embarrassment even among members of the government-sponsored Anti-Zionist Committee. Besides making the parallels between Zionism and Fascism which are increasingly common in Soviet anti-Zionist propaganda, Korneyev also makes, for example, the following attack:

The Talmud idolises private property, proclaims the cult of the division of people into the rich and the poor. According to the Talmud, money is the criterion not only for material values but also for spiritual ones, and the basis of all human worth, morality and history.

It was in protest at the fact that such a writer can be the holder of the prestigious academic title of Candidate of Historical Sciences that Martynov resigned his own title.

Following the publication of Korneyev's article in *Neva*, Martynov and a Leningrad Jewish *refusenik*, Yakov Gorodetsky, sought to bring a lawsuit against the editor of the magazine, Yevgeny Vistunov (who incidentally is himself the co-author of an anti-religious book, *Under the Cover of Evangelism*, published in 1976). As a result, shortly afterwards Martynov was threatened with forcible detention in a psychiatric hospital, Gorodetsky with a prison sentence, and both were warned that they could face expulsion from the USSR. However, when they filed application for permission to emigrate, as they had been instructed to do, they both received refusals. [Gorodetsky has since emigrated. — *Ed.*] Meanwhile, the widely-read weekly magazine *Ogonyok* invited Vistunov to submit two articles, which duly appeared in two November 1983 issues, Nos. 46 and 47. These articles, as well as condemning Gorodetsky as a "Zionist propagandist", focussed a particular attack on Jewish cultural study groups in Leningrad.

In protest at this treatment of himself and his Jewish associates, Martynov conducted a ten-day hunger strike beginning on 1 December 1983. He declared a second, indefinite, fast on 17 June 1984, giving the following reasons:

1. The racism being instilled into people, the anti-semitic campaign which has been unleashed, and the impunity of those responsible for it in the USSR.
2. The impossibility of getting work according to his speciality and qualifications.
3. The impossibility of leaving a country in which the basic human rights noted in paragraphs 1 and 2 are violated everywhere.

Martynov's wife, Varvara Solovyova, joined him in this hunger strike which lasted

for six weeks, ending only when he was given a job in a factory library. After only a matter of weeks, however, Martynov was sacked from this post and on 6 September 1984 a criminal case was opened against him based on the allegation that he had falsified documents at his place of work (Article 196-2 of the RSFSR Criminal Code). From 8-23 October he was detained in Kashchenko Special Psychiatric Hospital in Leningrad, but he was declared normal and the investigation continued; the trial finally took place on 10 January 1985. Martynov was sentenced to 18 months' deprivation of freedom with compulsory labour. In a letter to a friend, dated 10 April 1985 and published by the émigré journal *Russkaya Mysl'*, Martynov gave the following description of the difficult circumstances now facing him and his wife:

Since 2 April I have been forced to work (under threat of a camp term) constructing boxes in a factory . . . for one box I get 2.5 kopeks so, working an eight-hour day, it would be a miracle if my monthly pay were to be twenty roubles! [less than £20 — *Ed.*] As you know, it is impossible to live on this amount here. Once a day we have potatoes, pickled cabbage and tea. For the time being our money stretches to this. Owing to this diet Varya has collapsed several times. My teeth are falling out because of scurvy, and every week I have an attack of angina. (The injections are free!) In a word, they are killing us slowly, sadistically. And we have at least another one and a half years of living like this, if compulsory labour doesn't at some point become camp — it's all the same for me.

In September news reached Keston College that Ivan Martynov had been placed in a psychiatric hospital 150 kilometres from Leningrad some weeks previously, apparently following prosecution for failure to report for work on a *subbotnik* [a Saturday or Sunday when people "voluntarily" do extra unpaid labour in addition to their normal work — *Ed.*]. A friend who visited Martynov in hospital during August found him in a very disturbed condition and suffering from the effects of the neuroleptic drugs which had been administered to him. On a second visit at the end of August, the visitor reported that Martynov's condition had improved; he was discharged from the hospital on 26 October 1985. However, he continues

to suffer harassment. In mid-January 1986 he was called in for questioning in connection with the arrest of Leningrad *refusenik* Vladimir Lifshitz; Martynov had signed an

appeal, a copy of which was confiscated at the time of Lifshitz's arrest.

CAROLYN BURCH

## Renewed Harassment of the Council of Baptist Prisoners' Relatives

The spring and summer of 1985 witnessed a renewed onslaught on members of the reform Baptists' Council of Prisoners' Relatives, with house-searches taking place in many parts of the country.

Formed in 1964, the CPR quickly became significant as public defender and material supporter of the families of those imprisoned for their role in the reform Baptist movement. Soon after the launching of the group it was realised that without western awareness and support, their activities were likely to make little impression on the Soviet authorities, so considerable effort was made to ensure that documents issued by the CPR would reach individuals and organisations in the West who knew how to make use of them. In particular the Council members sought to provide detailed evidence of the ill-treatment by the Soviet authorities of those imprisoned for their faith.

Their central aim, however, has always been the support of families who have lost their breadwinner. Many of these families are large — CPR members Galina Rytikova and Serafima Yuditseva have ten and 13 children respectively — and consequently the wives and mothers are generally not in a position to go out and earn a living. The Soviet state provides no aid to the families of prisoners and the situation for such families is made still worse when the sentence includes confiscation of property. Thus the CPR often has to provide for even the most basic needs such as food and clothing.

In addition to practical help the Council attaches equal importance to spiritual support through prayer and meeting together with other Baptist believers. To this end the regular *Bulletin of the Council of Prisoners' Relatives* contains devotional material in the form of prayers, poems and Biblical quotations, whilst appeals directed to the West often contain pleas for other Christians

throughout the world to pray for the persecuted.

The public face of the Council is this *Bulletin*, which started to appear in 1970, initially on a quarterly basis but later becoming almost a monthly — ten issues appeared in 1981. The pages of this publication contain information on the general situation of believers; details of arrests, trials and sentences; accounts of harassment — from beatings to the discrimination experienced by believing schoolchildren; prisoners' letters; also defence of young Baptist conscripts who suffer persecution while in the Red Army, or those who are imprisoned for refusing to take the military oath.

Because of its strident criticism of Soviet religious policy, the CPR has been rebuked by the officially recognised All-Union Council of Evangelical Christians-Baptists (AUCECB) for being too negative in its presentation of the believers' situation and for making it appear that official Baptist spokesmen are lying when they speak of the amount of religious freedom existing in the USSR. In defence of the CPR, however, it should be pointed out that they claim only to speak for the reform Baptists who incidentally, at the time of writing, have 168 of their adherents in camps and prisons throughout the Soviet Union.

Over the last twenty years the membership of the Council has fluctuated, but the three women who stand out as leaders are Lidiya Vins, Galina Rytikova and Alexandra Kozorezova. Lidiya Vins, who died on 19 May 1985, emerged as the leader of the CPR after the arrest in 1966 of her son Georgi, one of the most prominent figures in the reform Baptist movement. Under her leadership, the CPR held their first Congress in November 1969, but by the time the second Congress met in December the following year, Lidiya Vins was already under arrest. Despite her being 63 years old and in poor health, she was sentenced to three