

# Bronfman-Gorbachov deal helps anti-Semitic Pamyat

by Mark Burdman

Informed Israeli sources tell *EIR* that they expect a large backlash among Jewish and Israeli organizations in the next months, against World Jewish Congress chairman Edgar Bronfman, because of Bronfman's cynical deals with, and propitiation of, the "Great Russian" chauvinist leadership of the Soviet Union. Particularly, these anti-Bronfman Jewish spokesmen and organizations are sickened by the Bronfman mafia's whitewash of the racist, anti-semitic Pamyat ("Memory") organization of the Soviet Union.

Over the Feb. 11-12 weekend, Bronfman was the head of the largest delegation of Jewish leaders to ever visit the Soviet Union, to celebrate the opening of a Jewish Cultural Center in Moscow. Following that meeting, Bronfman's aide, World Jewish Congress vice president Isi Leibler of Australia, hailed the supposedly positive turn in Soviet policy toward Jews, and dismissed the threat of Pamyat to Soviet Jews, stating, "A bit of Pamyat hooliganism doesn't worry me. I'm much more concerned by government and state-supported anti-Semitism."

"A bit of Pamyat hooliganism"?

Within days of his statement, the *Daily Telegraph* of London reported from Moscow Feb. 20, that Pamyat "attracts no less than a million followers." This estimate is only slightly higher than others received by this magazine.

*Telegraph* Moscow correspondent Xan Smiley said that Pamyat is a throwback to the "pogrom-making Black Hundreds" of the late 19th century. He commented: "I used not to take [Pamyat] seriously, with its woolly mysticism, its tedious ramblings about Mother Russia, and that tiresome thing called the Russian soul, and with its driving conviction that the Jews are to blame for all that goes wrong. Now I am not so certain."

Whatever Pamyat's own political weight, Smiley stressed, "the wider sentiment of extreme Russian nationalism, with its anti-Semitism, its contempt for Western liberal democracy and judicial processes, has become a threat to democratic reform." This has intersected a growing mood in Russia that "Jews" are responsible for Russia's problems, he warned.

In direct contradiction to Leibler's bogus distinction between "state-sponsored" anti-Semitism and Pamyat activities, highly informed West European intelligence sources have told *EIR*, that Pamyat is most emphatically a *state-sponsored organization*. They stress that the Gorbachovs,

Mikhail and his wife Raisa, are involved in the expansion of Pamyat activities, mediated through such institutions as the Raisa Gorbachova-led Soviet Culture Fund and the Society for the Preservation of Historical Monuments. Russian race-chauvinism is being built up as a kind of super "ethnic card," to counter-balance national and ethnic unrest elsewhere in the U.S.S.R. Furthermore, Gorbachov is regarded among his peers, as the first "pure Russian" to lead the Soviet Union.

## 'Jews for grain'

Whether Mr. Leibler is badly misinformed, or unbalanced, we cannot say. Perhaps there is another reason for his comment, namely, that Bronfman and Co. *want* to see Pamyat grow, so that the level of anti-Semitism will reach such a height in the U.S.S.R., that more Soviet Jews will be forced to emigrate, and to fill the Israeli-occupied West Bank.

Does this sound cynical? Well, for the moment, listen to the voice of Pamyat itself. Dmitri Vasilyev, chief Pamyat ideologue, was interviewed by the Turin, Italy daily *La Stampa* Feb. 23. Asked about the group's anti-Semitism, he said that "anti-Semitism is the cover under which the emigration of Jews to become cannon-fodder in Israel, can be stepped up." This is the modern-day version of the famous formula of Pobodenostsev, the Procurator of the Synod of the Russian Orthodox Church in the late 19th century and mentor of writer Fyodor Dostoevsky, on the Jewish question: one-third die, one-third emigrate, and one-third stay in the ghetto.

To *La Stampa*, Vasilyev denounced Jews as part of a "universal power grab," representing a "cult of gold."

Interestingly, on questioning, he refrained from criticizing Gorbachov, and even mildly praised him (see *Documentation*.)

From the side of Bronfman, it is no secret that he and collaborators, such as Armand Hammer protégé Dwayne Andreas of the U.S. Archer Daniels Midland conglomerate, have in recent weeks been negotiating with the Russian leadership, in what some have labeled "Jews for grain" deals: If the Soviets agree to higher levels of Jewish emigration for *Jews who will be sent directly to Israel with no other choice of homeland*, then Bronfman, Andreas, and their cabal will send the Soviets more food.

This deal has drawn angry reactions from Jewish groups, including inside the Soviet Union *and* in Israel. For Soviet

Jews, the denial of a choice of new homeland, has the equivalence of herding them into a cattle-car and sending them away; this is not meant as an aspersion on Israel, but the fact is that many would prefer to go to the United States, or perhaps to continental Europe, Great Britain, or elsewhere.

Also most Israelis think that the idea of receiving herded Jews is anathema, because it just creates pockets of discontent, animosity, and so on.

There is also some well-justified suspicion that Soviet charity on the Jewish question, has the included purpose of sending spies into the West, under the cover of "Jewish emigration." It is a standard estimate that one or two of every five Soviet emigrés is working in some way for the KGB. Also, it is estimated that a certain percentage of "Soviet Jewish emigrés" are not Jews at all, but Soviet intelligence operatives or criminal elements, given Jewish identities as a cover for their being sent into the West. In one case exposed in Great Britain during the week of Feb. 27, a Czech spy posing as a Dutch Jew, was used to penetrate various Jewish organizations on behalf of East bloc intelligence services.

Also noteworthy, is that many Soviet Jewish groups inside the U.S.S.R. and Soviet Jewry support groups outside the U.S.S.R., are not so overjoyed about the new Jewish Cultural Center, seeing it simply as a state-sponsored front to control and manipulate Jews. These individuals and groups attack Bronfman for simply ignoring their wishes. Some draw parallels to the Bronfman mafia, and those self-professed Jewish organizations in the 1930s, who demanded that Jews *not* fight Adolf Hitler.

Soviet Jews also point with concern to the fact that the Soviets, despite certain promises, are *not* disbanding the official Soviet Anti-Zionist Committee. Committee spokesman Col. Gen. David Dragunsky, writing Feb. 11 (while the Bronfman-led delegation was in Moscow!) in the mass circulation KGB-controlled *Argumenti i Fakti* journal, denied the group would be disbanded, and pledged to continue "the struggle against Zionism."

### **Pamyat writings attack 'Jewish cattle'**

Meanwhile, there is no question that there is a radical expansion of activity in the U. S. S. R. of Pamyat and of Russian nationalist-chauvinist activity.

A couple of days after Bronfman et al. had left, 3,000 people congregated in the Soviet hockey arena, in an officially sanctioned "Russian revival" meeting. Writers took to the microphone to denounce the Sovietization of Russian history and the loss of old Russian culture, monuments, and values. The most enthusiastic applause was given for a speaker who denounced both Jewish influence in the Soviet Union, and the growth of a domestic "plutocracy" that was working together with the West.

The Russian Orthodox Church's Metropolitan Juvenali, a member of the ROC's ruling synod, also made a speech to the gathering.

The whole affair was sponsored by the Independent Russian Cultural Fund and the Orthodox Church. The former is the cultural fund of the Russian Republic of the Soviet Union, but is reportedly closely tied to the Soviet Culture Fund of Raisa Gorbachova.

In January, three Russian magazines that specialize in Russian "blood and soil" themes held a gathering, at which anti-Semitic speeches were made. Vyacheslev Gorbachov (no relation to Mikhail), deputy editor of the mass-circulation *Molodaya Gvardia*, recited statistics about the number of

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Jews in the Academy of Sciences, the number of Jews in the Writers' Union, and the number of Jews receiving higher education. Other speakers denounced "cosmopolitanism," the code word that Stalin reserved for his Jewish opponents.

After this event, Russian poet Yevgeny Yevtushenko wrote in the weekly *Moscow News*: "I had a queer feeling, as if I had seen this somewhere before—people intoxicated by their own shouts. I remember the gathering on Hitler's birthday a few years ago on Pushkin Square, the surge of teenagers following a herd instinct."

The West German dailies *Frankfurter Allgemeine Zeitung* and *Sueddeutsche Zeitung* have both warned, in late-February articles, that Pamyat is growing in danger and influence.

Back in June 1988, reports from the U. S. S. R. were of an atmosphere of "near-panic" among Jewish families in Moscow, with tension so acute that many Jews were afraid to allow their children out alone, following the circulation of a pamphlet in areas of Moscow that contained ominous overtones of Nazi Germany. The leaflet, authored by a group calling itself, "Death to the Jews Organization," reads: "Comrades! Russian patriots! How long can we put up with the dirty Jews brazenly penetrating our entire society, especially in profitable places? Think about it. . . . How can we accept that the dirty ones have made our wonderful country into a Jewish mob? Why should we—outstanding, intelligent, beautiful Slavs—consider Jews among us to be a normal phenomenon? Why should Jewish cattle be able to acquire Russian surnames and sign Russian as their nationality as do these dirty, stinking Jews, hiding under such heroic and

proud names as Russians? Russia to the Russians.”

Many prominent Moscow Jews blamed the Pamyat organization for distribution of the leaflet. One prominent Jewish “refusenik,” Tanya Ziman, said that the threats were part of an attempt by anti-Semitic Russians to use the 1988 Orthodox Church celebrations of the “millennium of Christianity in Russia,” as a background for stirring up suppressed resentment.

Outside Moscow, there were other threats to Jews. In Kiev, militia officers were reported as telling the heads of state enterprises to warn their workers that “Jewish and Jewish-looking people” should not go onto the streets during the early part of June.

### ‘Ecological defense’

Pamyat’s growth is abetted by its espousal of Mother Russia “earth worship” belief, which caters to, or is fed by, the growing Soviet government emphasis on “ecology.” In his *La Stampa* interview, Vasilyev stressed that “the basis of all tradition is the earth. . . . We are fighting for the ecological defense.”

In the past days, the Soviets have set up a U.S.S.R. Ecological Foundation, which is setting up branches throughout the country. Also, groups like the “Soviet Association Ecology and Peace” have become very active, in part as a liaison to Western environmentalist groups. This is, to a significant extent, what *EIR* has identified as Gorbachov’s “Green card” vis-à-vis the West, to encourage the green movement in the West as a political destabilization weapon. Gorbachov’s Dec. 7, 1988 speech to the United Nations, was an important signal that the Soviets wanted to take a leading role in creating a new “ecological-fascist” world order.

However, there is a certain Frankenstein quality to this, since “ecology” perfectly intermeshes with the centuries-old irrationalist blood-and-soil streak in Russian culture, embodied for example in the writings of Dostoevsky. Pamyat, or groups linked to it, is the perfect receptacle for a powerful Russian National Bolshevik movement, that will grow all the faster, the more Moscow, whatever its reasons may be, pushes the ecological card.

It is noteworthy, in this respect, that in the Bronfman-led “Jewish delegation” to the Soviet Union of early February, was Soviet emigré playwright Yuri Lyubimov, a degenerate who was deposited into the West some years back, to spread Dostoevskian culture everywhere. Most recently, Lyubimov has been resident in Israel. In a sense, he symbolizes the deal that Messrs. Bronfman and Leibler believe they have with Mikhail Gorbachov.

One hopes that the late February 1988 alliance between the Soviet leadership and the Khomeinians in Teheran, will shock the World Jewish Congress leadership into sobering up, or will at least motivate responsible Jewish organizations and leaders around the world to renounce Bronfman’s treacherous activity once and for all.

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## Documentation

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### ‘Our dream is the old Russian empire’

*The following is excerpted from an interview with Dmitri Vasilyev of the Pamyat movement, conducted by Emanuele Novazio in Moscow. It was translated from the Turin, Italy daily La Stampa of Feb. 23, 1989.*

**Q:** Are you against the Jews, as many members of Pamyat have often stated?

**A:** Anti-Semitism is the cover under which the emigration of Jews to become cannon-fodder in Israel can be stepped up. We are not fighting against the Jews, but a social-political doctrine, which threatens not only the Russians, but also the Italians and other peoples, because at bottom, one finds the idea of a universal power-grab. This is a real danger, fed by the cult of gold. Therefore, national self-consciousness is our main task, since often, the politicians represent caste interests, the interests of concentrated capital, of clandestine groups. Like the Zionists, like the Masons. . . .

**Q:** Do you consider yourselves counter-revolutionaries?

**A:** For us, the alternative is to re-establish traditions. It is not necessary to make revolution or counter-revolution.

We will return to national self-consciousness. This means the traditions of the people, its wisdom, its heroic past. The Italy of the past was glorious, because she knew how to educate heroes, but today, she copies the Americans.

The basis of all traditions, is the earth: When the earth belongs to those who work it, many problems of the country can be solved, first and foremost, the moral problems. We are fighting in order for the earth to belong forever to those who labor it, with a right to inherit it, but without the right to sell it, in order to avoid creating speculation. This will solve the food problem without having to hold party congresses. Then, we are fighting for the freedom of conscience and religion. And we are fighting for ecological defense: We do not want our country to become an appendix of Europe for raw materials.

**Q:** What do you think about Western democracy?

**A:** There is no democracy in the West. The West is being destroyed by materialistic ideas, while it becomes richer. The same materialistic ideas prevail here, but are accompanied by poverty. In Russia today, they present the West as a model: They change the political aims, and consequently the slogans, but power remains in the hands of a minority which

pulls the levers that move the world.

**Q:** What is the destiny of the Russian people?

**A:** That depends on how much longer the people remain in the political passivity in which it is imprisoned by the current Russophobia. The Russians have been subjected to appalling humiliations. No one has been spared, enemies have been exterminated, both inside and outside. But it is not possible to kill us: So long as there is one Russian still alive, he will fight for our own independence.

**Q:** Is even the present government Russophobic?

**A:** There are many people in the government. Some are, for example, Alexander Yakovlev, Politburo member, who continues the Bukharin tradition. . . .

**Q:** What was the worst catastrophe for the Russians?

**A:** There have been many, but the change of the traditional form of government has been the most lasting. It began when Peter the Great brought in his reforms inspired by the West, showing little faith in the strengths of the Russian people.

**Q:** What do you think about the October Revolution?

**A:** The ideas were good, but I cannot see their practical realization. In the whole history of the U.S.S.R., I see violence, terror, overbearing power in the hands of a minority who are Party members. Sooner or later, there will be purification, and it will be destructive for the enemy.

**Q:** Do you consider yourself an organized opposition?

**A:** Our aim is to wake people from their dreams. It is not a party aim, and none of us is a candidate for elections: We do not participate in the spectacles and games, we are not a circus, a group of vagabond actors.

**Q:** Do you hope for a change in the U.S.S.R., or a renewed Russia?

**A:** The time has not yet come to grasp the future of Russia. As for the form in which Russia exists today, well, it does not contradict our idea. The Empire has remained Empire, in which the lesser part serves the greater, and the greater defends the lesser.

**Q:** What do you think of Gorbachov?

**A:** He is a wise politician, but I do not share some of his proposals, particularly with regard to production.

**Q:** What do you think about the Orthodox Church?

**A:** There are a lot of bureaucrats who are carrying out ecumenical policy. We are against ecumenicism, and we favor traditional religion, whereas the heads of the Church have become bureaucrats of the ideological apparatus. But we are in favor of the Orthodox Church itself: It is only people who make mistakes.

## Behind the satanic orgy in Islamabad

by Ramtanu Maitra

The Feb. 12 demonstration by a 10,000-strong, slogan-chanting mob in front of the American Center in Islamabad, Pakistan was, as facts reveal, as satanic in character as the book that allegedly inspired it.

The "political mullahs" who were leading the mob, and hiding in a newspaper office when the mob became uncontrollable, were using a religious cover to try to throw the country into chaos and regain the political ground the last election showed they plainly do not have. As Prime Minister Benazir Bhutto, who was in China winding up a highly successful trip at the time, charged publicly upon her return, the incident was "a last-ditch attempt to destabilize the government."

The protest march—ostensibly against Salman Rushdie's book, *The Satanic Verses*, and the publishers of its second edition in America—ended with the loss of five lives in police firing at the point the mob was poised to invade the Center and kill its 18 inhabitants, including 15 Pakistanis.

The march was organized under the leadership of Maulana Kausar Niazi, head of the newly set-up Tehrik-e-Tahafuz-e-Namoos-e-Risalat; Maulana Fazlur Rehman, the president of the Jamiatul-Ulema-e-Islam (Fazlur); and Nawabzada Nasrullah Khan, the Pakistan Democratic Party (PDP) president and former head of the Movement for Restoration of Democracy (MRD), the nine-party alliance formed to oppose military rule during the regime of the late President Zia ul-Haq.

The way the incident was set up points to the real motives of the protesters. Consider the following:

- The book is and has been banned in Pakistan.
- Though *The Satanic Verses* was published in Britain about one year ago, when President Zia was in power in Pakistan, no one organized a single demonstration against the author or publisher during that time.
- The protesters were trucked and bussed in to Islamabad from the nearby garrison town of Rawalpindi, where the power-center is still in the hands of military officers who "made it" by helping themselves to the generous booty made available to them during the military regime. These behind-the-scenes powerbrokers would like to see the good old days return.
- While the protest march leaders insist that they were only planning to hand over a memorandum of protest to the