

ROUTING AND RECORD SHEET

39/3

INSTRUCTIONS

PRIOR TO FILING

TO: ACTION BRANCH

1. Fill in Sect. 2. on back. Detach back flap and forward to RID.
2. Destroy front cover sheet, unless it records significant action taken or comments requiring preservation.

If file no. and title shown are not proper, insert proper file no. below and forward document to RID/AN.

FROM:

RID/AN

PROPER FILE NO.

TO: ALL ADDRESSEES

FILL IN SECTION 1 ON BACK, IF APPROPRIATE

COMMENTS

100 E/G

TO	ROOM NO.	DATE		OFFICER'S INITIALS
		RECEIVED	FORWARDED	
1.	CA/B1/P			
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CENTRAL INTELLIGENCE AGENCY
SOURCE METHOD EXEMPTION 3B2B
NAZI WAR CRIMES DISCLOSURE ACT
DATE 2007

17. RID/FI

FILE TITLE

TRACE REQUEST

ABSTRACT

INDEX

FILE NUMBER (PRIMARY CODE)

200-124-39/3

DATE MICROFILMED

DOCUMENT DATE

29 April 1968

DOCUMENT NUMBER

EGMA 71471

S E C R E T TELEPOUCH

DISP NO EGMA-71471
FILE NO NONE
DATE 29 APRIL 68
INDEXING NONE
MICROFILM NO
TO CHIEF, WOLIME /ATTN - []
INFO []
FROM []
SUBJECT 6 DTDORIC/QKACTIVE/INTEL
PROVISION OF SOURCE INFORMATION
ACTION FYI, AS REQUESTED
REF DIRECTOR 92654 /NOT SENT BONN/

BGR # 30/68

1. AMERICAN SOURCE FOR INFORMATION PROVIDED IN REFERENCED REPORT IS IDENTITY ONE. THE "TWO OTHER PRIESTS" MENTIONED ARE IDENTITIES TWO AND THREE. NAME OF 70-YEAR-OLD PRIEST SUBSOURCE IS NOT AVAILABLE HERE BUT [] HAS WRITTEN TO IDENTITY FOUR, THE PBAFFIRM EMPLOYEE WHO INTERVIEWED IDENTITY ONE, AND REQUESTED IT. WE WILL FORWARD THE NAME WHEN ADND IF IDENTITY FOUR PROVIDES IT.

2. WE ARE FORWARDING UNDER SEPARATE COVER THE 11 MARCH MEMORANDUM, WRITTEN BY IDENTITY FOUR TO [], WHICH WAS THE BASIS FOR THE BACKGROUND REPORT. THE MEMO PROVIDES CONSIDERABLE ADDITIONAL DETAILS ON THE SUBJECT OF THE REPORT.

[]
APPVD - []

ATT 1 - IDENTITIES USC - VIA 'TP'
ATT 2 - MEMO - USC/TNP - VIA REGULAR POUCH
DISTRIBUTION VIA 'TP'

2 - C/WOLIME W/ATTS 1 AND 2

2 - [] W/O ATTS
[ATT.]

CS COPY

200-124-39/2

S E C R E T DISPATCH EGMA-71471 SEPARATE COVER ATTACHMENT 1
TO CHIEF, WOLIME

IDENTITY ONE - DIMITRI GRIGORIEFF, PROFESSOR OF RUSSIAN
LANGUAGE, AMERICAN UNIVERSITY
IDENTITY TWO - FATHER NIKOLAY ESHLIMAN
IDENTITY THREE - FATHER GLEB YAKUNIN
IDENTITY FOUR - LUDMILLA ZEMELS

END

CS COPY

S/CAT-1 EGMA-71471
S E C R E T END OF SEPARATE COVER ATTACHMENT TO EGMA-71471

RECONFIDENTIAL

TALR

MM

and = BR

March, 1968

F 6 R 30

TALR 7-4

112, 113

114-68

MEMORANDUM

TO: [redacted]
FROM: [redacted]
SUBJECT: Interview with Russian professor.

The following interview was made with a professor who teaches history of the Russian language at an American university. He comes from a fine Russian family and makes a good impression on persons with whom he comes in contact. He is extremely polite and cooperative. He spoke for almost four hours.

In the summer of 1967 he spent nine weeks in the Soviet Union and in 1965 his visit lasted six weeks. In both occasions he escorted a group of American college students whose primary purpose for visiting the USSR was to improve their Russian. In 1967 the group spent six weeks at Leningrad University studying Russian; the remaining three weeks were spent travelling to other parts of the Soviet Union, including Moscow, Sochi and Riga.

The source plans to visit the Soviet Union in 1969 and for this reason wishes to be particularly discreet with certain information and names which he obtained during the course of the interview. I promised him that I would use utmost care; however, in the report I will refer to Father Nikolay, Father Gleb and to a few other persons without their names because otherwise the information conveyed would be too revealing.

Efforts to be made to not discriminate in referring to these persons in any document that may be based on this interview.

Background

The source has a great interest in religion and matters of the Orthodox Church. Therefore, he had many meetings with churchmen and priests during the course of his visits to the USSR. He showed me a photograph of Father Nikolay and Father Gleb which was taken this summer. Both priests look vigorous and young (Father Nikolay was born in 1929 and Father Gleb in 1934). Father Gleb has flaming, curly red hair. With them in the photograph was another young priest, a Jewish man who became a convert and became an Orthodox priest. By the way, Father Nikolay and Father Gleb told the source that contrary to reports in the western press, they are not half-Jewish. They said that they were touched by the poem that was written for them in the West in which they were referred to as "our Jewish Russian Orthodox priests" but just to set the record straight, they mentioned to the source that they had no Jewish heritage.

The source had several meetings with the two famous priests but they usually insisted that the meetings be in public. They met in restaurants.

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SECRET - ERMA - 71471

200-104-357

Both priests are aware of their precarious position and know that they could be put away at any time. After their famous letter of December 13, 1965 was published and publicized in the West they were forbidden to conduct services. At the present time they are still "jobless". Their wives are working and their family incomes are also supplemented by presents that are constantly coming in from unknown friends and supporters. The priests are very touched by these gestures of sympathy that are extended to them by their own people in the Soviet Union. Both priests lead active lives and plan to continue their activities in the area of combating atheist propaganda and the government's encroachment in internal church affairs.

The source discussed the political situation and Russia's future with the two priests. Father Nikolay stated that the period between 1917 and 1945 was a time when atheism and Communist ideology were sitting like a beast in the minds and hearts of the people. After the war the beast's constricting seizure began to weaken and now the Communist Party is sustained by inertia. Now the hearts and minds of the people are open for new ideas. This is evident in Soviet literature as well as in the behavior of the people. A striving towards higher values is evident and a striving towards religion is a part of this process. The vacuum which is now evolving must be filled with new ideas, including religion. Foreign broadcasting can play an important role in this process.

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Both Father Nikolay and Father Gleb are steady listeners of Radio Liberty. They greatly admire the programs of RL's Father Alexander Schmemmann and when the source told them that he is a good friend of Father Alexander they asked him to convey to him their best wishes. The two priests also listen to the religious programs of Archbishop Ioannino broadcasts via VOA but they told the source that in their opinion, Father Alexander is best of all. They like his programs because he has a tendency to connect problems of everyday life with religious thinking and dictums. The two priests feel that it is important to discuss religious philosophy in relation to secular problems of life. In view of the fact that Communist propaganda describes the church as an element that has outlived its use and as an institution that is old fashioned, it is necessary to point out that the church can play an active and important role in modern society. Foreign radio broadcasts should describe to the Soviet listener various church activities that are quite prevalent in the West, such as the young peoples' groups, church bazaars, church dances, etc. In other words, it must be pointed out that the church is a live, modern, helpful institution.

The two priests mentioned to the source that it would be good to broadcast more liturgies but these should be accompanied with appropriate explanations. That is, before and after the actual church service the importance of a given Sunday liturgy should be explained, how it connects with a particular saint or church holiday, etc. They said that this is necessary because many listeners do not know anything about church services and church holidays. Father Nikolay and Father Gleb also said that it is important to have such explanations because they would attract young people and non-believers who are looking for new ideas and thoughts.

Both priests said that they listened to Father Alexander in Moscow, where they live. Father Nikolay also mentioned that he listened outside of Moscow in the home of his in-laws. The source could not provide any information as to when or on which meter band the two churchmen listened.

The source has a close friend in Moscow who is also a priest. He is 70 years old and comes from a Bulgarian family. He also listens to RL and has a high regard

for Father Alexander. This particular person holds a firm, respected position in the Moscow church community and among the intellectuals. He is the "spiritual father" of Solzhenitsyn and a good friend of Soloukhin. Alexander Solzhenitsyn is a firm believer and partakes systematically in the rites of communion and confession. The priest has a fine library which includes all important books published by the YMCA Press in Paris. He also has the entire collection of "History of Russian Philosophy" — typed by hand — which takes up an entire book shelf. Many people have hand typed manuscripts in their homes; it is a common phenomenon and also a protective device. Lenin at one time stated that everyone has the right to write as he pleases and to preserve it in handwritten form without the use of the State's publishing houses and this thought is now being referred to.

Solzhenitsyn is in general poor health because of his long past confinement in labor camps. However, he is not as ill as some reports in the West seemed to have indicated. (The rumor has been circulating that the 10,000 word letter written by the two priests was written with Solzhenitsyn's help if not entirely by him. It has been pointed out that the letter was written in fine literary style. In view of the fact that Father Nikolay and Father Gleb are friends of the elder priest who serves Solzhenitsyn, it seems quite probable that Solzhenitsyn did collaborate with the two priests.) Solzhenitsyn likes to use the old priest's library.

Another frequent visitor of the priest's library is Vladimir Soloukhin. He is not religious like Solzhenitsyn but likes to read religious philosophy and respects other persons who believe. He often visits the priest and discusses with him the books that he borrowed.

As everyone knows, Soloukhin's efforts helped save numerous old churches and historic monuments that were scheduled to be razed. In this connection the old priest told the source an incident that took place during the summer. Soloukhin visited a church outside of Moscow which was spared partially as a result of his campaign. It was converted into a Komsomol club house. By the church he met a young girl, the chairman of the club, who recognized him and started to converse with him. She was carrying a bag which she began to hit against the church wall. The bag became bloody; the girl explained that she had to destroy some kittens which no one wanted. Soloukhin of course became furious. He went to the head of the Komsomol and lectured him, pointing out that in the past priests were at least able to teach values to young people, but what could the Komsomol teach and what could the girl teach anyone? In general, there is a negative feeling towards the Komsomol.

The source had a reunion with two of his aunts. One of these lives in Kivi Yli, Astoria with two daughters in their 30's. Both daughters are office workers; the mother no longer works. All three women are ardent listeners of foreign radio broadcasts and sometimes even get up in the middle of the night in order to listen when the audibility is better. All three listen to RL; one of the daughters and the mother are very religious and enjoy listening to RL's Father Alexander. All three women are anti-Soviet in attitude.

The second aunt lives in Leningrad and is pro-Soviet. She mentioned to the source that she listens to VOA, BBC and tried to catch RL but could not get the station. She explained that the reason for her listening to foreign stations is to be aware of what the other side is saying. This aunt is also elderly and is retired. She was some type of cultural worker.

During the course of our conversation the source emphasized that in the Soviet Union everyone tries to listen to any foreign radio station that he can get,

Regardless of his political attitude.

In Estonia the source felt some anti-Russian feeling. He mentioned an incident which bore out this observation. He and his wife were visiting a Lutheran church in Tallin and were speaking Estonian to their guide. A group of Soviet Russian tourists entered the church and the men did not remove their hats. The source noticed this discourtesy and made a comment. The guide retorted by saying "well, these are the representatives of higher culture."

In Armenia the source felt a sense of solidarity among the people, including among Party members and non-Party members. A young Armenian Communist was showing him an old Armenian church with great national pride. He stopped to speak to an old Armenian priest and was most courteous to him. The source pointed out that he had never observed a similar occurrence in the Russian areas of the Soviet Union. Russian guides are usually rude to their own Russian citizens; the power of the government is felt more in the RSFSR.

The source mentioned another incident which supported this observation. He was riding in a taxi outside of Moscow when suddenly a wheel broke and the car was forced to pull to the side. The taxi driver told him that he should better get another cab because he may have to remain there all night. "Certainly a fellow driver will help you" remarked the source. "I don't think so" was the reply. Finally, the source did have to get another cab because the taxi driver's observation was correct. The same incident happened in Armenia but a number of Armenians stopped and helped to repair the broken taxi within minutes!

The source had a meeting with the youngest son of Alexei Tolstoy and a well known Soviet actor. The discussion focused on Russia and its future. Both Soviets were critical of the current situation but were rather pessimistic about the future. Their feeling was that it will take a long time for Russia to evolve into a democratic society because there are too many opportunists in the Party and in the government. It will take time to clean them out of the system.

The source arrived in the Soviet Union shortly after the war in the Middle East. He found himself in the company of Russian Jews who openly proclaimed joyous toasts to Israel!

I asked the source whether he had any occasions to discuss Western books with anyone. He pointed out that people in the church were most interested in books published by the DCA Press in Paris because this publisher printed many Russian philosophers and scholars. A number of university students were interested in Freud and in psychoanalysis. Several persons asked him to send them books on this subject. I familiarized the source with the International Advisory Council and he plans to use IAC's services.

The source told me that in Brest customs officials opened the suitcases of the first fifty persons and took away some books. Then the officials seemed to have become tired and stopped. He personally was not searched. He observed that if books are taken along to the Soviet Union they should appear worn to indicate that they were personal possessions. The customs officials were hesitant about taking such books away.

Several persons asked him about Vietnam, not in a critical tone, but primarily for information.