

joints disappeared completely, and he became particularly healthy after the typhus from which he recovered: in winter he went out in cotton sacks, making holes in them for his head and his arms—and he did not catch cold!

So ~~wouldn't it be more correct to say that no camp can corrupt those who have a stable nucleus, who do not accept that pitiful ideology which holds that "human beings are created for happiness," an ideology which is done in by the first blow of the work assigner's cudgel?~~

Those people became corrupted in camp who before camp had not been enriched by any morality at all or by any spiritual upbringing. (This is not at all a theoretical matter—since during our glorious half-century millions of them grew up.)

Those people became corrupted in camp who had already been corrupted out in freedom or who were ready for it. Because people are corrupted in freedom too, sometimes even more effectively than in camp.

The convoy officer who ordered that Moiseyevaithe be tied to a post in order to be mocked—had he not been corrupted more profoundly than the camp inmates who spat on her?

And for that matter did every one of the brigade members spit on her? Perhaps only two from each brigade did. In fact, that is probably what happened.

Tatyana Falke writes: "Observation of people convinced me that no man could become a scoundrel in camp if he had not been one before."

If a person went swifly bad in camp, what it might mean was that he had not just gone bad, but that that inner foulness which had not previously been needed had disclosed itself.

M. A. Voichenko has his opinion: "In camp, existence did not determine consciousness, but just the opposite: consciousness and steadfast faith in the human essence decided whether you became an animal or remained a human being."

A drastic, sweeping declaration! . . . But he was not the only one who thought so. The artist Ivashev-Musatov passionately argued exactly the same thing.

Yes, camp corruption was a mass phenomenon. But not only because the camps were awful, but because in addition we Soviet people stepped upon the soil of the Archipelago spiritually disarmed—long since prepared to be corrupted, already tinged

by it out in freedom, and we strained our ears to hear from the old camp veterans "how to live in camp."

But we ought to have known how to live (and how to die) without any camp.

And perhaps, Varlam Tikhonovich Shalamov, as a general rule friendship between people does arise in need and misfortune, even in extreme misfortune too—but not between such withered and nasty people as we were, given our decades of upbringing?

If corruption was so inevitable, then why did Olga Lvovna Shozberg not abandon her freezing friend on the forest trail, but stay behind for nearly certain death together with her—and save her? Wasn't that an extreme of misfortune?

And if corruption was so inevitable, then where did Vasily Mefodyevich Yakovenko spring from? He served out two terms, had only just been released, was living as a free employee in Yorkuta, and was just beginning to crawl around without an escort and acquire his first tiny nest. It was 1949. In Yorkuta they began to rearrest former zeks and give them new sentences. An arrest psychosis! There was panic among the free employees! How could they hold on to their freedom? How could they be less noticeable? But Y. D. Grodzensky, a friend of Yakovenko from the same Yorkuta camp, was arrested. During the interrogation he was losing strength and was close to death. There was no one to bring him food parcels. And Yakovenko fearlessly brought him food parcels! If you want to, you dogs, rake me in too!

Why was *this man* not corrupted!

And do not all those who survived remember one or another person who reached out a hand to him in camp and saved him at a difficult moment?

Yes, the camps were calculated and intended to corrupt. But this didn't mean that they succeeded in crushing *everyone*.

Just as in nature the process of oxidation never occurs without an accompanying reduction (one substance oxidizes while at the same time another reduces), so in camp, too (and everywhere in life), there is no corruption without ascent. They exit alongside one another.

In the next part I hope still to show how in other camps, in the Special Camps, a different *environment* was created after a