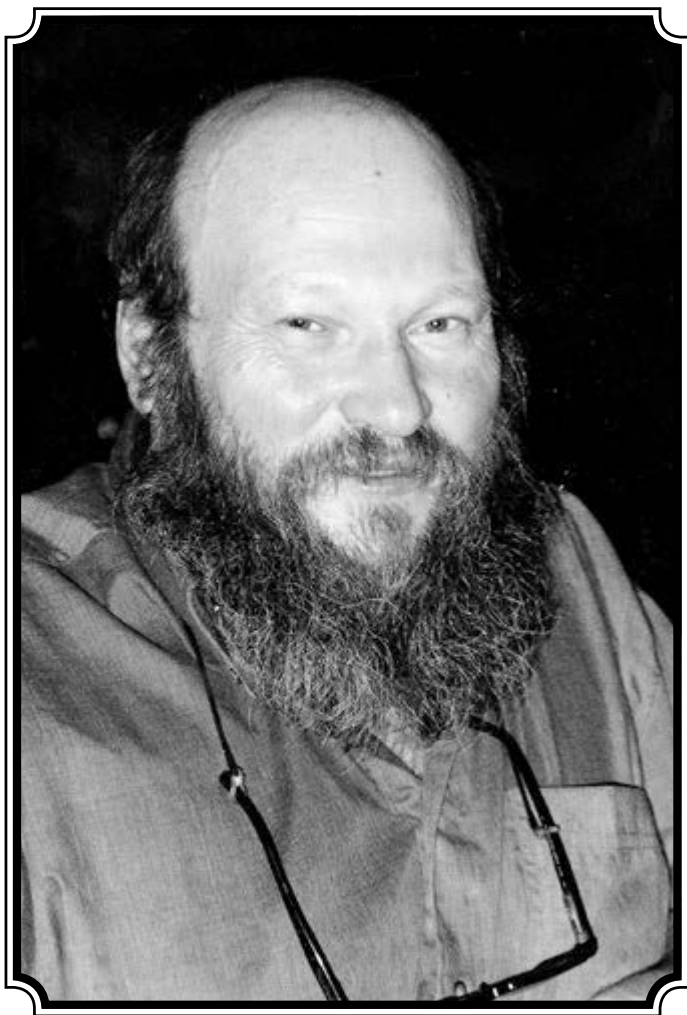


SAVELY DUDAKOV

THE HISTORY OF A

MYTH





SAVELY DUDAKOV

THE HISTORY OF A MYTH

Essays on Russian Literature of XIX–XX century

Edited by Nina Stavisky and Michael Golubovsky

Translated from Russian by Anna Tucker

M-GRAPHICS PUBLISHING

BOSTON ♦ 2021

SAVELY DUDAKOV

The History of a Myth

Essays on Russian Literature of XIX–XX century

Edited by Nina Stavisky and Michael Golubovsky

Translated from Russian by Anna Tucker

Copyright © 2021 by Estate of S. Dudakov

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without written permission from the copyright holder(s), except for the brief passages quoted for review.

ISBN 978-1-950319435

Library of Congress Control Number 2021935768

Book Design by M•GRAPHICS © 2021

Cover Design by Larisa Studinskaya © 2021

Published by M•GRAPHICS | BOSTON, MA

📄 www.mgraphics-books.com

✉ info@mgraphics-books.com

mgraphics.books@gmail.com

Printed in the U.S.A.

CONTENTS

EFIM ETKIND: <i>In Place of Foreword</i>	1
--	---

PREFACE

SEMYON REZNIK: <i>A Forgery of the Tsarist Secret Police from the Perspective of the Twenty-First Century</i>	3
---	---

INTRODUCTION	15
------------------------	----

<i>Anti-Judaic Literature in Old Rus'</i>	17
---	----

<i>The Penetration of Freemasonry into Russia and Anti-Masonic Literature of the Eighteenth Century</i>	26
---	----

<i>The Pale of Settlement</i>	34
---	----

CHAPTER 1

THE WAR OF 1812 AND DENUNCIATION "OF ALL RUSSIA"

<i>Poles and Jews</i>	41
---------------------------------	----

<i>The Blood Libel and Ritual Accusations</i>	50
---	----

<i>Russian Freemasonry and Sectarianism</i>	55
---	----

CHAPTER 2

THE GREAT SECRET OF FREEMASONS

<i>The Jewish Question and Russian Literature</i>	65
---	----

<i>F. V. Bulgarin's Novel "Ivan Vyzhigin"</i>	71
---	----

<i>The Real Vyzhigin (J. E. Przecławski)</i>	78
--	----

<i>The Provocateur's Catechism</i>	85
--	----

<i>Acta Proconsularia</i>	92
-------------------------------------	----

CHAPTER 3

ZEALOTS

<i>Pan-Germanism and Pan-Slavism</i>	96
--	----

<i>I. A. Brafman's "Kahal Book"</i>	104
---	-----

<i>Satan's Elixir</i>	108
---------------------------------	-----

<i>Gog and Magog (B. M. Markevich and V. V. Krestovsky)</i>	117
---	-----

<i>"The Yid is Coming"</i>	127
--------------------------------------	-----

CHAPTER 4

ENEMIES OF THE HUMAN RACE

<i>Agent Provocateur</i> (S.K. Efron-Litvin)	134
<i>The Transfiguration of Satan</i>	141
<i>The “Satanic Affair”</i> (S.A. Nilus)	149
<i>“A Concentrated Universal Force”</i>	154
<i>Apostle of Heresy</i>	166

CHAPTER 5

TWENTIETH-CENTURY SATANISTS

<i>Spiders</i> (E.A. Shabelskaya)	173
<i>Between Two Wars</i>	186
<i>Occultist Executioners</i>	194

CHAPTER 6

THE SOVIET VERSION OF ANTI-SEMITISM

<i>Reanimation</i>	200
<i>Chronic Totalitarianism</i>	204

CONCLUSION	230
-----------------------------	-----

ADDENDUM

<i>The Protocols of the Elders of Zion</i> (short overview)	233
<i>The Evil Storyteller</i> (N.P. Wagner)	246

NOTES AND LITERATURE	265
---------------------------------------	-----

BIBLIOGRAPHY	315
-------------------------------	-----

PRINCIPAL WORKS OF S. DUDAKOV	333
--	-----

INDEX	336
------------------------	-----

In the early XX century a fake document titled *The Protocols of the Elders of Zion* rose from the depths of the Russian secret police. This falsification was spread by the White emigres and greatly affected Hitler's ideas and the Nazi practices. Although European sources, which are included in the body of the fake and which date back to the XIX century, had been found, it remained unclear why *The Protocols* surfaced in Russia of all places.

In this book an Israeli historian and culturologist Savely Dudakov (1939–2017) conducts a detailed research of this issue. He was the first to dig out the branches of Russian religious, anti-Judaic, and anti-Masonic literature and a wide range of pulp fiction of the mid- and late-XIX century from under the boulders of time.

He brought to light the main mythologems of the fake in the form of a “Judeo-Masonic conspiracy theory.” Dudakov's work provides a long list of publications, many of which are included into historical literature and scholarship for the first time.

The propaganda of *The Protocols* ideas lives on as anti-Semitism, “fight against Zionism,” and Islamic fundamentalism. This makes *The History of a Myth* a work of current interest.

IN PLACE OF A FOREWORD

EFIM ETKIND

Honorary Professor of Paris Nanterre University

(From review of the first Russian edition, Moscow 1993)

Savely Dudakov's work presents a wide-ranging research dedicated to the history of social thought and literature in Russia in the XIX and XX centuries. The subject chosen by the author had never been researched by historians as a whole, although separate essays on certain time periods do exist. However, there had been no generalized picture of the development of the anti-Judaic thinking, therefore this work is a great achievement of S. Dudakov.

The four volumes of *L'histoire de l'antisémitisme* by Leon Poliakov is a purely historical work and as such cannot compete with the research of S. Dudakov. Besides, Dudakov gives brief but deep and accurate characterizations of a number of interesting authors. Among them are J. Przecławski — the pages dedicated to him are brilliant, N. Y. Danilevsky, Y. Brafman, B. M. Markevich, Vs. Krestovsky, S. K. Efron-Litvin, S. A. Nilus et al. Every one of these authors deserves a serious study, despite the vulgarity and ridiculousness of their ideas and theories. S. Dudakov, as a rule, can present the views alien to him with surprising calm, balance, and logic.

The reader shall learn that each of the above-mentioned authors is a villain, with pogroms and prison camps on his conscience as a result of a seemingly abstract discourse, the reader shall learn it from an austere historical narration, because the author does not impose his emotions on the reader and does not allow himself either sarcasm or derogatory phrases. Some of these authors we barely remember, or know of them only from doubtful sources. For example, Boleslav Markevich

has been completely forgotten as an anti-Judaic novelist. *The Concise Literary Encyclopedia* (1967) informs us that he had reported the activists of the liberation movement, cruelly bullied Saltykov-Shchedrin, the *narodniks* and Turgenev, and wrote anti-nihilistic novels with aristocratic monarchists as protagonists.

We know that the word “Jew” was unofficially banned in Brezhnev’s time. However, the entry for Markevich seems almost comical: it means that Markevich cannot be labeled as anti-Semitist.

But this was his main trait! Markevich is known in Russian literary history due to the fact that A. K. Tolstoy counted him as his closest friend and wrote many highly meaningful letters to him. S. Dudakov notes quite fairly that A. K. Tolstoy disapproved of his friend’s racism.

The traditions of the XIX century, however, were such that irreconcilable ideological opponents could remain friends and respect and even love one another.

S. Dudakov analyses the views of Russian authors very well, and even wisely, and does not agree with the common opinion of their treatment of Jews. His study of A. S. Pushkin’s poem *A Black Shawl* is convincing as well as his analysis of N. V. Gogol’s *Taras Bulba*.

PREFACE

A FORGERY OF THE TSARIST SECRET POLICE FROM THE PERSPECTIVE OF TWENTY-FIRST CENTURY

SEMYON REZNIK

Washington

The book “Anti-Semitic Literature of the XIX–XX centuries and *The Protocols of the Elders of Zion*” occupies the central spot in the significant and very substantive literary legacy of the Israeli historian, writer, and scholar of literature Savely Dudakov (1939–2017). It is based on the material of his Grand PhD thesis that Dudakov had defended at the University of Jerusalem.

The book was first published in Moscow in 1993 by the publishing house “Nauka.” This miracle happened mostly thanks to the efforts of Savely’s close friend, D. A. Chernyakhovsky. A renowned Moscow psychiatrist and a man of vast knowledge and various interests, Chernyakhovsky had many friends and acquaintances, some of them leading scientists and scholars. He collected several reviews of Savely Dudakov’s manuscript from most respectable and influential scholars, among them a well-known linguist and culturologist, a corresponding member of the Russian Academy of Sciences (and later an academician) S. S. Averintsev. The reviews were such that the leading publisher of the Academy of Sciences could not reject the manuscript. The book saw light as generally edited by D. A. Chernyakhovsky, but not under the author’s title. The title was *The History of a Myth* and the subtitle was *Essays on Russian Literature of the Nineteenth and Twentieth Centuries*. A short editor’s abstract on the flipside of the title page said:

“The author of the book being offered to the reader, a famous Israeli scholar Savely Dudakov, has analysed consistently and in detail the

specifics of the development of literature and of social and political thought in Russia in the second half of the nineteenth and early twentieth century. He pays special attention to mass popular fiction of the time, such as the works by forgotten authors of the ‘second rank’ — Vs. Krestovsky, B. Markevich, S. Efron, N. Wagner, et al.”

So, what is the book about?

As I was informed by a close friend of Savely Dudakov, Professor Mikhail Golubovsky, the back of the cover had another abstract that said that *The Protocols of the Elders of Zion* was a fake forged by the Tsar’s secret police. Not much of a surprise there, but before the book was published, Chernyakhovsky was ordered to replace the cover, lest the printed copies be destroyed. The situation was saved by an artist who suggested a truly Solomonic solution: to remove the abstract. This was done. “For two days the members of the historical editing team and even some of their family members were wiping the unfortunate abstract off five thousand copies with cotton balls soaked in acetone!” (S. Dudakov. In: *Sketches of Love and Hate*. M. 2003).

Remember that this happened in the post-Soviet times, during Eltsin’s presidency. Censorship had long been eliminated and freedom of speech and *glasnost* had reached their peak. Nevertheless, the leading publisher of the Academy of Sciences that ventured to print this book, was preparing it for printing frightened by its own audacity.

Why? What were the publishers afraid of?

The answer to this question may be the book itself. It researches the underlying processes that formed an important part of Russia’s social consciousness and spirituality, the things that Russian “patriots” are so proud of. But Dudakov sets a mirror in front of their eyes...

The book analyses in detail the facts that prepared and made possible the arrival of *The Protocols of the Elders of Zion*, the main anti-Semitic fraud of the XX century that a renowned American researcher Norman Cohn called “a blessing for genocide.”

It is widely believed that *The Protocols of the Elders of Zion* were first published by Sergei Nilus as an addendum to the second edition of his book *The Great within the Small* that came out in 1905. The same year *The Protocols* were published by Georgy Butmi. The title of his book is very simple and expressive: *The Enemies of the Human Race*. *The protocols of the Elders of Zion* are framed here by a large preface and conclusion by the author. The text of *The Protocols* differs stylistically, but not essentially, from that of Nilus.

However, the very first publication of *The Protocols*, under a no less expressive title “The Jewish Program for Conquering the World,” took place two years previously in ten issues of the newspaper “Znamya” (23 August — 7 September, 1903). The owner and chief editor of the paper was Pavel Alexandrovich Krushevan (1860–1909), one of the leading ideologists of the Black Hundred and the inspirer of the bloody Kishinev pogrom that shook the world in April of the same year, 1903. It was not easy for him to publish *The Protocols*, since strict censorship rules were still in action and it prohibited “setting of certain groups of the population against others.” Krushevan managed to gain an audience with the all-powerful Minister of Internal Affairs von Plehve, and received his permission to circumvent the censorship committee. The comparison of the newspaper text with the two book texts shows that Krushevan, most likely, received the manuscript from Butmi rather than Nilus.

Creation of *The Protocols* is still shrouded in many layers of mystery. The original text of the forgery was in French, but that manuscript has not survived. Stylistic differences between the text of Krushevan/Butmi and that of Nilus lead us to believe that two independent Russian translations existed. The client was P. I. Rachkovsky, the head of the foreign department of Russian Security and a seasoned provocateur. The executors were two well-known journalists and secret agents of the same Security, M. Golovinsky and I. Manasevich-Manuilov.

Works on the origins of *The Protocols* mention other candidates for this role. One of them is Elias von Cyon, a man who lived two lives: that of an outstanding physiologist and reputable opinion journalist and that of a scandalous international adventurer who became a personal enemy of the Minister of Finance S. Yu. Witte. The persistent idea of *The Protocols*, that of Say the almighty gold that “Elders of Zion” use to corrupt and enslave the *goyim*, is illustrated by such details that there can be no doubt that those were shots fired at Witte and his financial policy, which was aimed at strengthening the ruble and backing it by gold.

According to one theory, an illegal pamphlet against Witte was confiscated from von Cyon, in which was described a “Jewish conspiracy” to enslave the world with the help of gold and corrupting the masses with liberal rhetoric on brotherhood, equality, human rights, etc. This hypothesis is based on the fact that von Cyon did not shun forgeries and hoaxes, and some ideas of *The Protocols* echoed his early pamphlets. If so, Rachkovsky and his cronies had to perfect von

Cyon's draft in the way that turned the Russian Minister of Finance into "Elders of Zion."¹

In his other book, *Sketches of Love and Hate* (M. 2003, pp. 262–282) Savely Dudakov analyses in detail the arguments for and against von Cyon's participation in the creation of *The Protocols of the Elders of Zion* and leans towards a legal formula of "released but remains under strong suspicion."

There is still no final answer to the question of who fabricated *The Protocols*. It is still unclear what part the above mentioned or any other unknown persons played in it. This is, as well, the conclusion of the author of the most recent detailed study of the origins of *The Protocols*, the French culturologist Pierre-Andre Taguieff (*Les Protocoles des sages de Sion. Faux et usages d'un faux/ "Protokoly sionskikh mudretsov: falshivka i yeyo ispolzovaniye*. Gesharim/Bridging Cultures. 2011). One thing is beyond doubt: the first publishers of *The Protocols* and those who set it on the road to life were Krushevan, Butmi, and Nilus.

Whereas Nilus was a religious man who lived as a hermit and spent time visiting monasteries and socializing with elders, Holy Fools, miracle workers and other "God's people," Butmi was a man earthly and politically active. In a short time, he published a series of booklets called "Denunciation speeches" which he solemnly dedicated to the Union of the Russian People. In this series appeared the book *Enemies of the Human Race* with *The Protocols of the Elders of Zion* at its center. In two years, he republished this book at least four times.² This does not go well with the opinion that in pre-Revolution Russia *The Protocols* were not in demand and were even banned by the government.³

However, around 1908 Butmi's name disappeared from every source and *The Protocols* in his edition were never printed again, while Nilus re-printed his book in 1911 and 1917.

Nilus's book was a favorite of the Empress Alexandra Fyodorovna. She brought it with her in her exile and never parted with it until the very night of the royal family's execution in Yekaterinburg on July 16, 1918.

¹ Norman Kohn. *Warrant for Genocide. The myth of Jewish world-conspiracy and the Protocols of the Elders of Zion*. Harper & Row Publishers, NY and Evanston, 1967, P. 106

² G. Butmi. *Oblichitelniye Rechi. Vragi Roda Chelovecheskogo. Posvyashchayetsya Soyuzu Russkogo Naroda*. Fourth Edition, revised and amended. S.-Pb., 1907.

³ First expressed in the book: Yu. Delevsky. *Protokoly Sionskikh Mudretsov (Istoriya Odnogo Podloga)*. With Foreword by A. V. Kartashov, "Epokha," Berlin, 1923.

After the Bolshevik revolt, the Black Hundred propaganda insisted that what had been planned by “the elders of Zion” finally happened in Russia. The Black Hundred-leaning ideologists greatly influenced the propaganda machine of the White movement. Nilus’s version of *The Protocols* began spreading. The two hundred thousand victims of Jewish pogroms during the Civil War were the result of the first stage of “the protocols” orgy.

After the defeat of the White movement *The Protocols* were taken to the West and were used to explain the Russian turmoil. Shortly, they were translated into the main European languages and caused significant excitement. In the United States, the automobile king Henry Ford (1863–1947), in 1920, sponsored publication of half a million copies of *The Protocols*. After that, they were reprinted in the newspaper he patronized, and later these articles were compiled into a book *The International Jew* that was published under Ford’s name.⁴

The Protocols influenced not only extreme anti-Semites or naive simpletons. Having read the book, Winston Churchill said that now he understood what had happened in Russia and who was directing the Bolshevik bosses. The London newspaper *The Times* seriously wrote that, having won WWI, Great Britain avoided German domination but could be facing a more frightening threat of enslavement by Jews.⁵

However, this enchantment did not last. In August of 1921, in Constantinople, another correspondent of *The Times*, Philip Graves, met a Russian refugee, a former landowner, who during the Civil War had served the leadership of Denikin’s army and searched for the proof of the authenticity of *The Protocols*. During his research, he came across a rare book by the French opinion journalist Maurice Joly published in 1864, *The Dialogue in Hell Between Machiavelli and Montesquieu*. This was sharp satire aimed at the hypocritical regime of Napoleon III who had camouflaged his despotism with liberal rhetoric.

In *the Dialogue*, the secret thoughts of Louis Napoleon are voiced by Machiavelli and the liberal views — by Montesquieu. The Florentian

⁴ Many social organizations of the USA, including the Presidents of the USA Woodrow Wilson and Theodore Roosevelt, signed petitions against Ford’s anti-Semitic campaign. The journalist Herman Bernstein and the banker A. Shapiro sued Ford for libel and moral damage to the Jewish diaspora of the USA. Savely Dudakov specifically mentions that in 1927 Ford had to pay reparations to Bernstein, to apologize to all the Jews of the country in the name of L. Marshall, and to announce the confiscation and ban on future publication of the book “The International Jew.” — (*Note by the Editors*).

⁵ *The Times*, May 5, 1920, quoted from: Norman Kohn, mentioned work, Pp. 71, 152–153.

wins, for he once discovered the secret of any autocracy: to hold and strengthen his despotic power, the Ruler must not say what he really thinks but that which is expected of him at the moment; he must give promises freely, yet break them as easily, if necessary; otherwise, he is ruined.

Graves was astounded to see that *The Protocols of the Elders of Zion* was an overhaul of Maurice Joly's pamphlet. Self-denouncing speeches put by Joly in the mouth of Machiavelli (Louis Napoleon) were turned into cunning schemes of "the elders of Zion." Philip Graves told about this in three issues of *The Times*.⁶

A little earlier, in the USA, a small book by renowned journalist and translator Herman Bernstein (1876–1935) *History of a Lie* was published. In this book, Bernstein showed that the main ideas of *The Protocols* were borrowed from the fictional novel *Biarritz* by Sir John Retcliffe (a.k.a. Hermann Goedsche (1815–1878)). In the novel, there is a chapter that describes a meeting in the night at the Jewish cemetery in Prague where a rabbi rises from the grave to share with his co-believers the secret plan for conquering the world.⁷ As Savely Dudakov points out, this excerpt called "The Jewish Cemetery in Prague and the Council of the Representatives of the Twelve Tribes of Israel" was published in Russian back in 1872. Therefore, *The Protocols of the Elders of Zion* are double plagiarism: the text by Maurice Joly is combined with the phantasmagory by Goedsche/Retcliffe.

However, only very naive people could think that the discovery of the truth about this forgery would stop people from being interested in it. *The Protocols* were utilized by Adolf Hitler and his party, at first tiny and comical. With its strengthening in Germany and the appearance of similar parties in other countries, the influence of *The Protocols* was once more on the rise. They were reprinted over and over not only in Germany, but also in France, Italy, Poland, Switzerland, and other countries.

In 1934, in Bern, the origin of *The Protocols* became the subject of a court hearing. One of the testimonies was given by a famous Russian political emigration activist, the unmasker of secret agents of the Tsarist security, and later a staunch enemy of Bolshevism, Vladimir Burtsev. After the process he wrote and published a book, in which he not only demonstrated the false nature of *The Protocols*, but also

⁶ *The Times*, August 16–18, 1921, quoted from Norman Kohn, mentioned work, P. 72.

⁷ Ref: Herman Bernstein. *The Truth About "The Protocols of Zion." A Complete Exposure*. Introduction by Norman Cohn. KTAV, N.Y., 1971.

revealed the details of the forgery. The book's title clearly speaks for its content: "*The Protocols of the Elders of Zion* is a proven forgery. (Rachkovsky forged *The Protocols of the Elders of Zion* and Hitler made them globally famous)."⁸ It could not be clearer.

Alas, to the adherents of *The Protocols* authenticity, any unmasking of the forgery was water off a duck's back. "I once again thoroughly studied the "Zion Protocols." Today I talked to the Fuehrer about them. He agrees with me that the "Zion Protocols" can be considered absolutely authentic," Josef Goebbels wrote in his journal on Thursday, May 13, 1943.

The Protocols are 115 years old and their obvious falseness has been known for nearly a hundred years, and yet this weapon of mass destruction kept crushing human lives after its denunciation as well as before. Today, they are still published and quoted, and continue to require fresh sacrifices.

Anti-Semitism is an international phenomenon, which is proven by the history of creation and spread of *The Protocols*. The virus of hatred for the "minor people" crosses seas and oceans, deserts and mountains, as well as national, ethnic, and language borders. This is one side of the coin. The flip side is that in order to cultivate and multiply the "protocol" virus a well-prepared nutrient medium is necessary. In the absence of a nutrient medium the virus cannot multiply enough to cause an epidemic.

Savely Dudakov's primary attention is focused on hundreds of years of preparing this medium in Russia and it becoming more and more concentrated and sharp smelling. Although the subtitle sets the boundaries at the XIX–XX centuries, the book encompasses almost a thousand years, from the Baptism of Rus' to the later Soviet era. The main method of Savely Dudakov is uncovering the secondary layer of the great Russian literature.

We all know the creations of Pushkin, Lermontov, Turgenev, Tolstoy, Dostoyevsky, Chekhov, Bunin, Bulgakov, and other authors of the front rank: this is a part of our common spiritual experience as well as that of any educated person. But these are just the tops. At the time when these great writers lived and created, works by other authors were widely published. Some of those were successful and influenced the shaping of the moods and minds of the Russian society as a whole.

If we remember the name of Faddei Bulgarin, it is the name of a snitch and a bastard who poisoned the life of the great Pushkin.

⁸ Oreste Zeluk Editeur; Paris; 1938.

However, in Pushkin's time Bulgarin was a well-known publisher, opinion journalist, and writer. His novel *Ivan Vyzhygin* was very popular and actively influenced the reading public. A significant place in it is taken by a narration about Jewish way of life. "Only through swindlery, robbery, and cheating could Jews become wealthy, and, despised and persecuted, they became the masters of Westland": this is the sum total of the ideological content of Bulgarin's novel according to Savely Dudakov.

He researched biographies and creations by such authors as Josef Przecławski, B. M. Markevich, Vs. S. Krestovsky, the author of the slandering *Book of Qahal* A. Brafman, another convert and renegade S. K. Efron, G. Bostunich, and the great adventurer E. A. Shabelskaya.

The book mentions other long-forgotten fiction and opinion writers that sowed in the masses the seeds of heavy prejudice, malice, and hatred.

Savely Dudakov's book shows how, under the brisk quills of these writers, the ancient religious intolerance of Hebrews gradually, consistently, and, I would say, relentlessly turned "enemies of Christ" into enemies of Russia and of the entire human race; how your garden variety disdain towards clever, semi-destitute ragpickers mixed with fierce envy of successful "Rothschilds" turned into the schizophrenic idea of a Yiddo-Masonic conspiracy against thrones and altars; and how it culminated in *The Protocols of the Elders of Zion*.

The notion of "anti-Semitism" itself was first introduced by a German opinion writer, Wilhelm Marr, in 1879, in his book *The Way to Victory of Germanism over Judaism*. The term became widely used not only in Germany, but also in France, Spain, and other European countries. This was explained by the fact that the traditional religious intolerance of Jews, i.e., *Judeophobia*, had by then become ineffective, since the social mindset of both Christians and Jews became more secular.

Jews were allowed into high society gatherings and professional organizations; their participation in cultural activity, journalism, and social life had significantly increased. Those who continued to hate Jews for "crucifying Christ" and "drinking the blood of Christian infants," etc., were looked at as fools mired in backwood medieval prejudice. The hatred of Jews demanded a weightier, modern, and "scientific" basis. It was found in racial theories according to which human races are divided into those of higher and lower value. The lower ones, doomed to pitiful surviving, were all "colored" peoples: black, yellow, and red...

These lower races also included “Semites,” meaning the descendants of Shem, the oldest son of Noah the forefather. Most of them were Arabs that populated the countries of the Middle East; they could be despised and discriminated against mostly long-distance.

However, their “first cousins,” Jews, lived nearby; and, since to hate them as *infidels* became outdated, the term “anti-Semitism” provided the opportunity to treat them as worthless *aliens*. Besides, it did not allow Jews to avoid persecution by converting to Christianity; if you were *genetically* low, it was forever.

Russia was special in the fact that anti-Semitism here did not replace religious intolerance but added to it. It is known that the mass pogroms of the 1880s and of the early XX century often happened in the name of God. Pogrom mobs would advance on Jewish quarters armed not only with pitchforks and crowbars, but also with gonfalons, religious chanting, and priests’ blessing.

The religious component of *The Protocols of the Elders of Zion* is particularly deeply studied in Savely Dudakov’s book.

If asked what the most specific feature of this book is, I would say it is overflowing with knowledge. It contains and conceptualizes vast literary and historic material that has been thoroughly studied and digested by the author.

This book is a powerful remedy for illusions. It is greatly necessary for the Jews who strive to understand the fate of their people in Russia. But it is no less necessary for Russia. For Jews, this narration is a terrible, cruel, bloody past that cannot be fixed, but must and can be understood and overcome. It is even more important for Russia itself to understand and overcome this past, for this is tightly connected with its future. Russia will not become a truly free and prosperous country, until it sorts out, soberly and objectively, the dark side of its “spirituality.” Judeophobia that culminated in *The Protocols of the Elders of Zion* has for centuries intoxicated and continues to intoxicate the social consciousness of a great country. Only by getting rid of this intoxication and by cutting these bonds, Russia will be able to truly liberate itself and “join humanity” (Chaadayev). I know of no other book that would demonstrate this as conclusively and convincingly as this book by Savely Dudakov.

In memory of Professor Shmuel Ettinger

INTRODUCTION

Despite many facts proven by modern scholarship of borrowings from Western European sources such as des Mousseaux, Joly, Drumont, Goedsche et al. and of outright plagiarism (about 40% of the text according to P.N. Milyukov), [1] the historical and literary reasons for *The Protocols of the Elders of Zion*'s appearance on the Russian soil *still remain* unexamined.

The wide popularity of this "classic" work of S. A. Nilus in the modern, especially Arabic, world and the reanimation of ideas of "police" authorship in the so-called anti-Zionist works of Soviet authors determine the specific goals and tasks of this research dedicated to one of the most modern theories of misanthropy.

The political mythology of the modern anti-Semites can be divided into two incongruent historical and literary traditions that flow in different directions. On one hand, Nilus's plagiarism is presented as original because the birth and growth of the Judeo-Masonic conspiracy myth in the literary creations of the Russian "patriots" since the end of the XVIII century has been completely ignored. On the other hand, drawing the reader's attention to the Western European roots of *The Protocols* allows for them to be declared something of a generally recognized doctrine that does not require any additional proof of the existence of such Jewish conspiracy against the rest of the world.

Therefore, understanding the Russian nature and origins of *The Protocols of the Elders of Zion* presents a most important problem in the history of anti-Semitic ideas.

That is why the author offers us neither yet another list of references to new results of dating back *The Protocol's* publication nor a collection of abstracts and quotes that would allow us to determine who *The Protocol's* author was, but an original concept of *messiano-fictitious* development of anti-Semitic ideas in Russia, which, unlike the pasquinades and lampoons of the European writers of the XIX century, culminated in the work of S. A. Nilus's that won the minds and hearts at the era of totalitarianism and genocides.

Due to multiple instances of uncovering the forgery of *The Protocols* by Russian critics (P. Milyukov, V. Burtsev, [2] Yu. Delevsky [3] et al) as well as in Rollin's [4] work and a fundamental research by N. Konn, [5] the "police" origins of *The Protocols* are beyond any doubt. However, since anti-Semitic ideas in Russia have not been researched enough and the Russian anti-Semitic pulp fiction of the second half of the XIX century and the first quarter of the XX century (B. Markevich, Vs. Krestovsky, N. Wagner et al) has been largely forgotten, the problem of the creation of *The Protocols* has been researched quite randomly and in anti-historical fashion.

As a result, the principles of adhering to historical truth in literary research were abandoned. At the same time, it is well known that Shakespeare's borrowing from Danish and Italian sources does not make his plays either Danish or Italian. That is why the scholars of Shakespeare quite naturally looked for answers in the history of *English* literature and not in the foreign sources.

The situation is very similar when it comes to the Russian origins of *The Protocols*. The answer here should be sought not with John Retcliff or Maurice Joly, but in the memoirs of O. Przeczłowski and novels of Vs. Krestovsky. The geo-political ideals of pan-Germanism and pan-Slavism were *the consequence* of real historic events focused first on the confrontation between Russia and France and later Russia and Germany in the *mid-XIX* century that by the end of the century were transformed into a confrontation between the Orthodox "Messiah-chosen" Russia and the Jesuit Catholic — Masonic Republican — Jewish Capitalist Europe.

The triumphant expansion to Europe of the strictly Russian interpretation of the Judeo-Masonic conspiracy theory was a direct consequence of the Bolshevik revolution, which inherited the Messianic geo-political role of Russia (by then the USSR), and that could not but lead to a new confrontation between the *prison for its people* and Europe.

Thus, the methodological basis for this research is comprised of its *concept*, its scholarly *analysis* with *the aid* from historic-fictional material that is not widely known even to specialists, the study of *historical and literary logical sequence* of the work by the forgotten authors of the previous century, and *a sketch of the creative works* of the modern Soviet authors, whose names and works cannot be listed in full in a research of this size.

The author pays special attention to the historiographic analysis of the works that contain, to a different degree, the definitions of the im-

perial treatment of Jews in Russian as well as of the Judeo-Masonic conspiracy theory.

Supported by the works of L. Polyakov, [6] the author presents the Russian origins of *The Protocols* as a crucial part of the development of Judeophobic ideas and connects the literary heritage of the authors of delations and denunciations as well as the appearance of these ideas in pulp fiction, with certain characteristics of the specific historic-political situation.

It should be noted that the research of this problem was built on the chronological description of facts and phenomena, which, naturally, influenced the stages of this work and chapters of the research:

1. Socio-political thought of the late XVII — early XIX century and the origins of the Judeo-Masonic conspiracy theory in Russia.
2. Pulp fiction styling of anti-Semitic ideas in the Russian literature of the second half of the XIX century.
3. “Documentary truth” and “factography” of testimonies in a physiological sketch of 1870–90s.
4. The revolutionary tendencies in Russia and “protective” literature.
5. *The Protocols of the Elders of Zion* in modern totalitarian societies.

Of course, an essay on the anti-Semitic literature of the XI–XV centuries, as well as a description of masonic literature at the time of the rise of the Russian Empire, form a necessary and logical introduction to the topic. The socio-ideological analysis of the creative works of the Soviet anti-Semitic authors logically summarizes the development of the myth of a world-wide Jewish conspiracy.

ANTI-JUDAIC LITERATURE IN OLD RUS'

Anti-Judaic polemic literature (polemic in a religious, not an ethnic sense) appeared in Russia immediately after the spread of Christianity. The import of the old Bulgarian and Greek (Byzantian) literary samples contributed to the fast development of copycat and compilation genres, that led finally to chronicles and later to apologetic collections.

The Byzantian type of Christianization of Russia was supposed to generate in Russian scholars the desire to justify the “grace” of enlightenment.

At the same time, unlike in the era of early Christianity in the Western and Eastern Roman Empire, where the apologetics of the new

teaching had to face a strongest resistance of the enforcers of the “law” (let us remind you that the first Christian propagandists came from Judaic circles), Russia not only was unfamiliar with Judaic tradition, but had a very vague idea of Hebrews themselves. [7]

That was the reason for the appearance of abstract anti-Judaic ideas in the Old Russian literature: Jews were neither threatening proselytism (forbidden in their circles), nor too great a presence (the Jewish settlement in Kiev in the early XII century was small in numbers and, consequently, not a competition). [8] So the Kiev pogrom of 1113 and the following “Princes ruling” during the reign of Vladimir Monomakh to banish Jews from the Kyivan Rus’ should be considered first and foremost a *Christian* (religious) act and not economic and political (xenophobic) one: “For if the Lord loved you and your Law, you would not be scattered in the strange lands. Do you also expect to be accepted by us?” [9]

Chronicles in Old Rus’ undoubtedly were born due to familiarization with foreign examples. Thus, talking about Yaroslav Vladimirovich, who loved reading books “at night and in the day,” the chronist noted that the Prince “gathered many scribes to translate from Greek to Slavic. And they translated many books...” [10]

A special place among “the many books” was taken by *The Chronicle* by John Malalas (Ἰωάννης Μαλαλάς) and *The Chronicle of George Hamartolos* (Χρονικὸν τοῦ Γεωργίου Ἀμαρτωλῶν), which consisted of a small introduction and four chapters.

Malalas’ *Chronicle* was consequently recognized as pagan, hence its later title *The Hellenic Chronographia*.

However, its first chapter turned out to be a sort of an introduction to the ancient Russian list of the XIII century that is known under the title *The Archive Chronographia*. It is possible that the editor of *The Archive Chronographia*, pursuing his anti-Judaic goals and putting a “Hellenic” history next to Joseph Flavius’s *The Judea War*, knew the opinion of the editor of the so-called *Hellenic and Roman Chronicle*, for whom pre-Christian history was “a whore-like tangle of words.”

Things were different with the chronicle of George Monachos “Hamartolos,” which to large extent became an example for Russian chroniclers compiling the history of their motherland. Combining in its narration different layers: historical accounts of events, philosophical and theological contemplations, episodes of monastic life and assorted “testimonies” (evidence of orthodoxy) of Christian faith, *The Chronicle of Hamartolos* became the “main source of chronicles.”

INTRODUCTION

The many tales of miracles in *The Chronicle* were built along a traditional plot scheme. Typically, an equality sign was set between pagans and Hebrews, and consequently the “savior” from troubles (illness, danger, catastrophe) was always a true believer, meaning a Christian who performed a miracle and so converted the “stray” ones to his faith.

Frequent in *The Chronicle* are arguments about faith, in which the winner is a Christian who performs a “commonplace miracle.” Thus, for example, in the tale of Bishop Sylvester it says that Zambry the Hebrew wishes to prove the might of his God and says His name in the ear of a bull that was “held by many men, tied up all over, fierce and very large” and the bull immediately “bucked and inhaled sharply, with his eyes bulging, expired.”

Sylvester, in the presence of the Caesar, tells the Hebrews that the bull’s death is not proof of the might of the Hebrew God, because “the name of the Devil killed the bull” and with the name of Christ the dead bull will come back to life and he “raising his hands to the heavens and praying with tears in his eyes... says: ‘I call Your name in front of all people, Christ...’” The bull immediately comes back to life and the Hebrews promptly ask to be baptized. That was “the great joy” that was given them, for great is the “God of Christians.” [11]

In another story, a “Yid,” a glass blower, upon learning that his son “with Christian children went to church and ate of the bread,” “cast him into a burning glass furnace.” However, aware of her fanatic husband’s “madness towards the youth,” the boy’s mother enters the furnace and leads out the youth alive and unharmed, for “a wife... come and quell the fire...” The king sentences the glass blower to death not only for the abuse of his son, but for the refusal of the fanatic Hebrew to accept Christianity. [12]

It is not difficult to notice that such tales were meant to confirm the final victory of Christianity over the children of “the slave law,” meaning Hebrews.

This is what *The Chronicle of Hamartolos* was about. That is why the arrival to Rus’ from Byzantium of “many books” that were created in the era of the *early spread* of Christianity in the pagan world provoked in Russian neophytes an interest not only to the Biblical history of Jews, but also to the history of the fall of Israel and the destruction of its statehood.

And the negative attitude towards everything “Hebrew” (Old Testament) was the point of departure.

V. M. Istrin noted: “The polemic against the Jewish teachings had to have taken place in Old Rus’.

“Of course, Jews were not much inclined to spread their teachings; however, the Khazar Khagan in the VIII century accepted Judaism and, according to a chronicler, the Khazar Hebrews sent their emissaries to Prince Vladimir with suggestions to convert to their faith.

“Whether any of Greek anti-Judaic treatises were translated into Slavic in the ancient times (XI and XII centuries), remains currently unknown. In the old Russian literature, there existed one such treatise, namely *Dialogue of Grégence de Safar with the Jew Erban* that is attached to his *Life*...

“Aside from this *Dialogue*, in the old Russian literature there was another treatise *Teaching of Jacob* containing a discussion between Jacob, a baptized Jew, with other Jews, also baptized, but forcibly, and therefore doubting the truth of the Christian faith. The discussion took place in Carthage in the VII century, during the reign of Heraclius.

“It is not known when this document was translated. Finally, among the manuscripts there exists a collection of speeches by John Chrysostom against Jews, known under the title of *Margarite*, but the time and place of the first appearance of this collection remains unknown.” [13]

We shall note that before 1113 *The Primary Chronicle* had already been compiled that included *The Tale of the Baptism of Rus’*, [14] and scribes knew *The Word* of the first Mitropolite Hilarion (*Sermon on Law and Grace*). [15]

Moreover, the first crusades which ended in 1099 with the “liberation” of Jerusalem from Muslims (but not Jews), helped, apparently, to spread the theory of the final “rejection of Yids.”

Only in this context of historical events and of the old Russian writings that have reached us we can explain not only the pogrom in Kyiv, but the appearance of anti-Judaic literature in the provinces far away from the Jewish diaspora.

It is not accidental that after 1113, namely after *banishing* the Jews from the Kyivan Rus’, who “together with others began to migrate to the Rostov-Suzdal’ lands, and while describing the funeral of Andrei Bogolyubsky (1175) the chronicler also mentions the Jews” [16], the first actually anti-Judaic tales appear — *Explanatory Palea* and *Archival (or Judaic) Chronograph* (XIII century).

V. M. Istrin, noting that the compiler of *Explanatory Palea* demonstrated “vast literary knowledge and a great skill in using it for his particular goal,” firmly believed (despite the fact that “we do not have any documental proof of that”) that the reason for the creation of *Explanatory Palea* was the “spiritual and religious excitement in

the Jewish circles" (for example, awaiting the Messiah), which could have transferred to Christians: "With foreign merchants sneaked into Rus' Jews from Germany... We cannot deny the possibility of a sect starting among the Jews, which could get inspiration also from the desire to restore the previous might and from hope of coming of the Messiah...

"This mood Jews could display in their relations with the Russian people... In the bookish people this mood could not help but provoke resistance, which expressed itself in compiling special writings of obvious anti-Judaic character." [17] Therefore, *the reason* for the appearance of anti-Judaic literature in Russia was, in the opinion of the scholar, "the spiritual and religious excitement" *of the Jews themselves*.

However, the genesis of apocrypha, it seems, is a testimony to something different: "The first beginnings of many apocryphal tales are founded in the ancient Hebrew legends, which appeared in the ancient times and first passed from one generation to the next by word of mouth and later were collected into various Hebrew books; from the Hebrew books and legends the apocryphal tales moved to Christian books and mostly into the writings of Ancient Greece and Byzantium; from the Byzantium they spread to all the countries of Europe...

"While explaining... the Biblical stories the compiler of *Palea* concentrates on the points which match his main goal of showing that the Old Testament was a model for the New Testament and of condemning the Hebrews who did not believe in Jesus Christ: this is the main idea to which all of the explanations and arguments in *Palea* lead. That is why it is quite fairly called *Explanatory Palaea on a Hebrew*... Along with these explanations there are constant addresses to the Yid, often with sharp scolding and blame-laying... Studying different copies of *Palea* we find... that all the addresses to the Yid... are found only in *Revelation of Abraham*, *The Testament of the 12 Patriarchs* and in *The Ladder of Divine Ascent* (the most ancient *Byzantine* sources — *S.D.*); and they are completely absent in other apocrypha. Based on that we can assume that all apocrypha were included into *Palea* at a later time by the scribes." [18] Therefore, any reference to some eschatological moods of the Jews in XII–XIII centuries that inspired the anti-Judaic pathos of *Palea*, which is based, after all, on *Byzantine* and Greek sources, has no justification.

The Judeo-Christian struggle, contrary to the opinion of V.M. Istrin, had to do not as much with the "demands of life that appeared, obviously, under new circumstances," [19] as with the realization of their own history and their place in it, because only if God's grace upon

“rejection of Judaism” was accepted by St. Vladimir, it should be believed that being “chosen by God” became an *attribute* of the Orthodox church: “The apocrypha perfectly suited the main goal of *Palea* — to show the transforming sense of the Old Testament events; the larger part of them stemmed from the idea that the Old Testament was a model for the New Testament and consist of comparing Old Testament events to those in the New Testament...”

“Much more suited to the main goal of *Palea* is *The Testament of the 12 Patriarchs*... *The Testament* is put in *Palea* after the story of Jacob’s birth... Addresses to the Yid and notes on the prophetic meaning in the words of the patriarchs are inserted not into all parts of *Testaments* as one may expect based on the character of *Palea*, but only into four: Reuben, Simeon, Levi, and Joseph; however, these addresses and notes are fairly large, skillfully composed and can hardly belong to a simple copyist of *Palea*. It is very probable that *Testaments* are included into *Palea* by its Slavonic translator and editor (a Bulgarian scribe — *S.D.*), if not by its compiler (a Byzantian author — *S.D.*).” [20, 21]

With this circumstance was also connected the struggle for canonization of “the Baptist of Russia” as a saint that became especially pronounced in the late ’30s of the XI century “after establishing in 1037 the Russian metropolia when the Greek Mitropolit arrived to Kyiv and with him, of course, the entire Greek clergy.” [22]

That is why any attempts of the “cursed Yids” to keep the true faith according to the Old Testament *were*, from the point of view of an ancient Russian scribe, not only anti-Christian, but *anti-Russian*.

At the same time, the shadow of the Mongol invasion looming over Rus’, and the significant state division and disunity were the realities of life that should have been compared to the Biblical story of the once mighty and “God chosen” people.

In any case, the anti-Judaic pathos of *Explanatory Palea* stimulated the consolidation of the Russian nation based on Christianity whose victory over the “cursed” proved not only the advantages of the new faith, but established in the new “God chosen” people continuity of the symbols and prophecies. Apparently, these considerations brought to life “somewhere in Lithuania” [23] the *Archival* (or *Judaic*) *Chronograph*, and following it, a small compilation known as *The Words of the Holy Prophets* with “traces of Western Russian language.”

One of the phenomena of the anti-Judaism of the Christian literature was based on substitution of meaning of the Ancient Hebrew “בן אדם” — “υἱος ανθρωπου” — “Son of Man” (“what is a man that you are mindful of him, the son of man that you care for him?” — Psalm 8:5) and

“χριστου” — “the anointed one” that equals “the savior” (“shall be cut off — משיח — Messiah” — Daniel 9:26) by the New Testament ones, with definitions of a Gospel kind.

That is why the Old Testament presented multiple “proofs” of the true nature of the New Testament, for in *The Pentateuch* (תורה), *Prophets* (נביאים), and *Writings* (כתובים) multiple mentions of the notions “son of man” and “Messiah” allowed Christian ideologists to insist on the “original” nature of the Gospel image.” [24, 25]

The coexistence of expectations of “coming of the Messiah,” *different in meanings* among Jews and Christians, could not but lead to the opposition of the Jewish *māšīaḥ* and the Christian *Messiah*. The apocalyptic image of a “false prophet” that perishes with the “crimson beast” was transformed with time into the image of the Anti-Christ.

The dual idea of “Christ/Anti-Christ,” as the eternal opposition of Good and Evil, one way or another facilitated the outcome in which in the early Christian literary teachings the “false prophet,” the Hebrew *māšīaḥ*, was opposed to the true (naturally, Christian) Savior. [26]

Such opposition of the Christian Savior to the Jewish “anti-Christ” was first mentioned in *The Selection of the XIII Century* and defined, in the end, the opposition of the “former” God-chosen people: “Israel did not know me” — to the true believers in Him (“and we learned about His future”).

That is why the logical conclusion of this opposition could only have been an indictment. “For pagans and His enemies shall kiss his hand, and His enemies are Jews.” [27]

The further history of Russian literature was closely connected to the early anti-Judaic texts, since it was them that served as the foundation for the fight against the “Yids” and provided examples for ideological battles of dissenters with the proponents of the church reforms. [28]

In the process of historical development, the center of the Russian statehood moved from Kiev to Moscow. The rise of the new “mother” of Russian cities demanded, in its turn, an ideological justification.

The well-known phrase “Moscow is the third Rome” mentioned in the letters of the hegumen of the Yelizarov Convent in Pskov, Philotheus, to the Grand Prince Vasili III (XV century) was not enough; it was necessary to prove the ties of the Orthodox Moscow to the “chosen people” and establish the transition of God’s Grace onto the Russian people.

This difficult task was accomplished in Russia not without assistance from the Little Russians, enlightened and educated in Jesuit colleges, who created a new myth based on the idea that “Mosoch or Meshech,

the sixth son of Japeth, grandson of Noah, is the father and progenitor of all the peoples of Moscow, Russia, Poland, Volhynia, Czechia, Masovia, Bulgaria, Serbia, Croatia and all who speak the Slavonic language, that Moses mentions Mosoch, the forefather of the Moscow people, and Titus Flavius Josephus in *Antiquities* says, that not from the river or from the city of Moscow the Moscow people got their name, but the river and the city received their name from the Moscow people, and that name is Mosoch... all ancient historians Jewish, Chaldean, Greek and Roman and new call Mosoch, the forefather of Moscow and the areas of that name, in many places constantly and clearly understand that the third brother of Lech and Czech, Rus is a true descendant of Mosoch from Japeth..." [29]

The author of this myth of the XVI century was Maciej Strykowski. Later, in the XVII century, a student of the Kiev Theological Academy and a deacon of the Kholopiy monastery on the Mologa Timofey Kamenevich-Rvovsky added to the "history":

"Come thee, Mosoch the sixth son of Japeth, our lord and first prince, to the great land of Scythians and this Land of ours so named, to the place of this settlement of Moscow, in which land we now live...

"This river back then being without a name from the beginning, he Prince Mosoch upon his arrival and settlement beautiful and beloved he Prince Mosoch renamed after his name, himself and his wife the princess beautiful and lovely by the name of Kva.

"And so, by combining together their names, our prince Mos and his princess Kva the fair place was named...

"This Mosoch Prince of Moscow was our progenitor and the first father not only to the Scyphian, Moscow, Slavonic, and Russian peoples, but also to all our many kin states..." [30]

Timofey also insisted that the second river, Yauza, was named by Mosoch after his children: son Ya and daughter Vuza.

The various legends of Moscow originating from Japeth's son Mosoch were collected by the author of the *Synopsis* Innocent Giesel in 1674 in the first history textbook that survived, due to its popularity, about 30 editions before the mid-XIX century.

Many other pre-revolution publications also contain references to the "family tree" of Moscow and the Moscow people growing from the Hebrew forefathers.

One of the most interesting religious and cultural movements in Russia in the Middle Ages was the "heresy of the Judaizers," the first representatives of which arrived in Rus' with the court of a Lithuanian prince Mikhailo Olekovich and completely "dissolved" in the Russian

environment. The “Judaizers,” undoubtedly, were joined by the intellectual elite of the time.

In Moscow, its leader was an outstanding diplomat who had visited Western Europe and a writer (the possible author of the famous *Tale of Dracula*), a dyak Fyodor Vasiliyevich Kuritsyn.

The dyak himself died on the eve of cruel persecution (apparently circa 1500) and his brother, also a dyak, Ivan Vasiliyevich Kuritsyn-Volk was burned at the stake with other heretics in 1503. [31]

The movement of the “Judaizers” was cruelly suppressed, and we can hardly doubt that the cruelty of Dracula, which was stressed by the author of the tale of the Volosh Voevoda and which made his name, a symbol, was inspired by real images of that barbaric era.

However, despite the persecution, the heresy of the “Judaizers” did not disappear: almost three centuries later it was found in Voronezh, Tambov, Orel, Kursk and other provinces of Central Russia.

Moreover, the “Judaizers” of the early XIX century insisted on the hereditary connection with the “Judaizers” of the time of Ivan III (which was noted by the researchers of the heresy).

For example, N. N. Golitsyn considered the heresy an echo of the past times of Skharia “legends of whom had been hiding somewhere among the people.” [32]

The fight against the “Judaizers” found its reflection primarily in the prohibition of “unuseful” books, among which were many of the ancient Russian writings of XIII–XIV centuries.

It is not accidental that Ivan the Terrible in his message to the Hundred Chapter Synod called for protection of the purity of Christian teaching from “the murderous wolf and from various intrigues of the enemy” and demanded the Synod’s rulings against reading and distribution of books “disgusting to God,” “heretical” and “renounced.” [33]

This “guardian” function was supposed to be realized also by the grand undertaking that was initiated by Macarius, the Archbishop of Novgorod in the late ’20s of the XVI century: the compiling of *The Great Menaion Reader*. Almost simultaneously with Macarius’s work appeared the so-called *Illustrated Chronicle of Ivan the Terrible* that included Flavius Josephus’s *The Judea War* and *The Explanatory Palea*, which happened to include one of the editions of *Solomon and Kitovras*.

We can state that various collections and chronographs of the XVI–XVII included those writings from the old Russian anti-Judaic literature which later were more than once used against the “Judaizers” and then re-interpreted in the anti-Masonic and anti-Judaic literature.

Therefore, the so-called “Gospel” anti-Judaism (meaning religious “rejection of the Yid”) under the circumstances of the bitter fight of the Russian orthodoxy with the heresy of the Judaizers turned to be that fertile ground in which “ideological anti-Judaism,” brought into being by the appearance of foreigners in the political life of the society, could appear. [34]

Moreover, the presence in the Russian writings of the Middle Ages of samples of anti-Judaic polemic greatly helped the “continuity” of the ideas of the “people rejected by God,” which always found its use in the times of revolutionary reforms and reorganization.

THE PENETRATION OF FREEMASONRY INTO RUSSIA AND ANTI-MASONIC LITERATURE OF THE EIGHTEENTH CENTURY

In the history of the Russian culture, as a researcher noted in the early XX century, there is no more difficult and complicated problem than the one of the origins and spreading of Freemasonry in Russia. [35]

In Russia, Freemasonry appeared almost right after it got formed into “correct shapes” in the West and one of the first lodges was founded in London (1717). Let us remind you that in the late XVII — early XVIII century, invited by Alexei Mikhailovich and Peter I, a huge wave of foreigners flooded Russia. Naturally, the luggage of the “technical human resources” contained not only professional literature, but also books on philosophy, history, and mysticism.

In 1689 the predecessor of the professors Schwarz and Novikov, a German mystic Quirinus Kuhlmann appeared in Moscow. He was born in Breslau to a family of a merchant. He was a devout believer since childhood and, in his own words, was constantly haunted by visions, so Kuhlmann wholly devoted himself to religion. He was educated at the University of Jena at the department of law and continued his studies in Leipzig.

As early as 1674, under the influence of the classical works of Jacob Boehme, he published the book *Neubegeister Boehme*, in which he proved that true knowledge is acquired by a man not through science but as a result of religious self-improvement. Being a herald of the imminent doom of the existing churches and prophesying the coming of a new, true “Jesuit Kingdom” that would replace the sinful “Babylon of the West,” Kuhlmann attempted to preach in Holland but was soon banished from Leiden.

It is possible that at the same time he was introduced to the teachings of Sabbatai Zevi. At least, in 1678 he turned up in Constantinople where he intended to convert the local population to Christianity of “his own device” and where he apparently met one of the secret emissaries of the Sabbatean movement Abraham Kunki. [36] His missionary work in Turkey ended relatively well: after a corporal punishment (October, 1678) he was exiled from the Ottoman Empire. While traveling Europe, Kuhlmann met a son of a Moscow colonel, Otto Genin, and then, in late April of 1689, came to Moscow. From then on, the activity of this resident of the German colony became an important factor in the history of the Russian freemasonry.

Kuhlmann’s teachings were of a sharply social character and came close to the primitive communism of Anabaptists, because, as he believed, with the establishment of the new order “there would be no tzars, kings, princes, and nobles, and everyone would be equal, all things would be common and nobody would call anything their own...” [37] Kuhlmann, together with his admirer and a like-minded man, a Moscow merchant Conrad Nordermann, was denounced by Pastor Joachim Meinecke and arrested, and under torture both stated that Moscow would incur the wrath of God should they be harmed. Kuhlmann’s works and the theosophical books of Boehme were examined by the experts Pastors Meinecke and Wagecir and the Jesuits Tikhonovsky and David. With no interference by the Patriarch of the Orthodox clergy both “heretics” were sentenced to death and burned at the stake on October 4, 1689. Kuhlmann’s last words were: “You are just, oh Almighty God, and Your judgements are fair, you know we are dying without fault.” [38]

In Russia, execution by burning was rarely implemented. However, despite such a severe punishment, the followers of Kuhlmann still existed among the residents of the German colony for a long time afterward. [39]

Almost immediately after Kuhlmann’s death, along with hand-written copies of translations of mystic and hermeticist authors there appeared translations of the writings of “our sainted father Jacob Boehme.” [40] One of those (abridged), *The Great Teaching of the Famous and Enlightened by God Ramon Llull*, was compiled by an old believer Andrey Denisov. [41]

An old masonic legend claims that during the reign of Alexey Mikhailovich, the future famous associate of Peter I, General Field Marshal Jacob Bruce (1670–1735) founded the first masonic lodge in Russia. One of the historians of freemasonry published a translation

of an obscure German manuscript signed “Carl L..r,” in which the following was stated: “Count Bruce... was one of the *Hoher Eingeweihter* of the masons and fruitfully penetrated into the secrets of the masonic order. At the same time, he possessed deep and solid knowledge, which may, possibly, be proven by the writings and notes he left behind and which, in order to escape the curses from the curious eyes, are kept sealed in the Emperor’s Academy of Sciences. Bruce also had information about the laws of nature and their spontaneous effects and the calendar compiled by him predicted the weather, or, rather, the natural events of each year for a whole century, and these predictions, apparently, have been coming true as has been witnessed in the last years of the past century by those persons that had a chance to view this calendar... This knowledge of the laws of nature gave Bruce the opportunity to prove to Peter the Great that nature possessed larger powers than was commonly believed; thus, on his deathbed (Bruce died after Peter and not the other way round! — *S.D.*) Bruce asked Peter the Great, in case the Emperor found his life still useful, to order, after his passing, that his body be rubbed with one of the solutions he had created and, once done, this solution acted such on Bruce’s dead body that he began coming to and using his tongue. However, since Peter the Great was satisfied with just that and the rubbing was stopped, naturally, death followed.” [42]

Other tales put the founding of the masonic lodge to the later years of the XVII century (to the time of Peter’s return from abroad). And one of the anti-masonic (and anti-Peter) legends says that Peter himself was dubbed a freemason by King William III of Orange. [43]

Another influential person who presumably did a lot to facilitate penetration of freemasonry into Russia, was in the opinion of an anti-masonic legend, Franz Lefort (1656–1699). He not only facilitated the European education of the Emperor, but also “pulled” Peter into the masonic lodge, and later, thanks to Lefort, the Emperor founded a masonic Order of St. Andrew with accepted colors for the habits of persons of different ranks. [44] Other versions of the same legend claim that Peter was initiated as a “brother” by Christopher Wren himself, the famous founder of the modern English freemasonry: in the order’s lodge in the later years of the XVII century the Master’s chair was occupied by Lefort, the Senior Warden was General Patrick Gordon and the Junior Warden was the Tzar himself. [45]

A. N. Pypin believed that only in 1717 Peter I brought from his travels the status of the masonic lodge that he then founded in Kronstadt. [46]

The actions of Peter I were highly valued in masonic lodges and for a long time they performed G. R. Derzhavin's *Song to Peter the Great* in his honor. At the same time, the first documented witness of a masonic lodge in Russia dates to [1731]: that year the Grand Master of the United Grand Lodge of England, Lord Lovell, appointed Captain John Philips as the provincial Grand Lodge "of all Russia." [47]

After ten years this post was given to a talented general, a Scotsman in the service of Russia, James Keith (1696–1758) who later became a Prussian Feldmarschall. [48]

James Keith received his appointment from the hands of his brother John Keith, Earl of Kintore. According to one source, as A. N. Pypin reports, in [1731] he founded the first lodge in Moscow, and another **source says** that it happened in 1732 or 1734 in Petersburg. [49] James Keith was the first to accept Russians into masonic lodges, which earned him the grateful memory of his followers. [50]

The possibility of foreign travel allowed Russians to join masonic lodges abroad: a masonic degree of merchant, shopkeeper, or steward opened doors onto many influential people. It must be said that a special group in masonic lodges was navy men. T. Sokolovskaya lists the members of the masonic lodge *Neptune* in Kronstadt (1781), among whom are the names of the glorious admirals A. G. Sviridov and S. K. Greig as well as the future admiral A. S. Shishkov. [51]

The membership of a masonic lodge often served as a ground for suspicion of treason and espionage. In 1747 the case of Count N. A. Golovin, the first mason among the Russian nobility, led to his arrest on the charges of relations with the Prussian king. He was interrogated in the Secret Office by A. I. Shuvalov, and in the name of the Empress Elizabeth the person on remand was informed that although she "had enough reason to doubt his actions," she "out of her natural kind-heartedness and mercy towards Golovin's youth hoped that he would correct his behavior from then on." [52]

About him belonging to a "freemason order" and about other members of the order, N. A. Golovin testified during the interrogation that he "lived in that order and know that Counts Zakhar and Ivan Chernyshev are in the same order, but other secrets I do not know, only as shown in the printed book about freemasons." [53]

Anti-masonic authors state that one of the first masons in Russia was also Prince A. D. Kantemir, an author and diplomat, who spent most of his life abroad and died in Paris. Antiochus Kantemir was a friend of the prominent masons Voltaire and Montesquieu (whose book *Persian Letters* he translated into Russian). As noted by B. Bashilov,

Kantemir was not only a committed Westernizer but also a “denier of Russia.” [54]

In 1750 in Petersburg there existed the lodge “Modesty” and in Riga in the same year the lodge “Northern Star” was founded.

In 1757 M. Olsufyev, likely based on the police investigation by the head of the Secret Office A. I. Shuvalov, composed a report in which he named 35 members of the lodge known to him, and highly praised the actions of the masons: “People of any rank and position, who so wish, the lodge shall accept at various times, through opportunities seeking its fellows above-mentioned with clear proof to testify that this is nothing but the key to friendship and brotherhood, which is forever immortal, and thus grant those who join their society with enlightenment.” [55]

According to the testimony of M. Olsufyev, members of masonic lodges were: the three princes Golitsyn, prince S. Meshchersky, R. I. Vorontsov, author A. Sumarokov, historian I. Boltin, the founder of Russian theater Volkov, chamber-page Peterson, officers of guard regiments (Preobrazhensky and Simeonovsky), representatives of the Cadet Corps, musicians and even one *raznochinets* — a shopkeeper Miller. [56]

To the Russian government who was constantly afraid of conspiracies (actually, it itself at that time often came to power as a result of conspiracies), freemasonry could not but seem dangerous. The uneducated Russian commoner who saw in a mason a heretic and an apostate was even more frightened by the new order, with its special rules and incomprehensible secret rites. It is not surprising that in the Russian language at that particular time the word “farmazon” (freemason) appeared and became synonymous to atheism and free thought. [57]

In G. R. Derzhavin’s notes there is a notable episode that testifies to the negative attitude of the wide public circles towards freemasons.

When in 1763 Derzhavin decided to travel abroad, he wanted to seek assistance from A. I. Shuvalov. At that time the poet and nobleman lived with his aunt, “a woman naturally clever and pious, but unenlightened and considering the masons who then appeared in Moscow apostates, heretics, blasphemers devoted to Antichrist, of which there circulated unbelievable rumors that they killed their enemies long-distance from several thousand miles and other such nonsense, and that Shuvalov was their head master...” [58]

So, she opposed her nephew’s desire.

One of the accusers of freemasons was, most likely, the Archimandrite of the Holy Trinity St. Sergius Lavra Gideon Krinovsky whose sermons preached in the ’40s were published. [59]

Of course, the most famous accuser of freemasons was the opponent of Peter's reforms Arsenius (secular name Alexander Matseyevich), who in 1742–1763 headed the Rostov diocese.

He was strict with his subordinates and intolerant of dissent. He opposed the secular government, ignored the rulings of the Spiritual Regulation and promoted the idea of restoration of Patriarchy. For “false and outrageous interpretations of the Holy Scripture” he was tried by the spiritual court in 1763, exiled to a Revel monastery and died in a cell of the Revel prison where he was jailed under the name of Andrei Vrel. [60]

Finally, we should mention the third ideologist of the “anti-masonic opposition,” the Bishop of Bryansk and Sevsk Cyril Florinsky (Florinsky), a Little Russian like Matseyevich. Although he possessed a number of virtues that brought him well-deserved respect of I. I. Betsky and D. M. Golitsyn, he cruelly persecuted Old Believers, was despotic to his subordinates and argued with secular powers. After multiple reports the Synod removed him from his post and sent him into “retirement” in the Kiev Golden-Domed Monastery.

Naturally, this severe man who also fought prejudice and folk traditions, was an advocate of orthodoxy and a sworn enemy of freemasonry. [61]

Let us note that persecution of freemasons began during the reign of Catherine II, although the Empress was not a persistent or committed opponent of the “free masons” (for example, she supported the Polish freemasons, because in her time they were the conduits for Russian policy). [62]

In 1785–1786 she wrote several comedies denouncing freemasonry: *The Shaman of Siberia*, *Deceiver*, and *Seduced*. In fact, the main reason for the Empress's anti-Masonic mood was the unbreakable connection between the Russian and the foreign “brothers,” and at the time of the French Revolution this connection could not but become “dangerous” for the Russian state. Catherine II paid careful attention to the events in which freemasons played an important part. Her plays became a challenge to all of freemasonry. They, in the words of A. Semeka, became the most well-founded creations of anti-masonic nature in Russian literature. [63]

It is known that the Empress was familiar with two German works that pursued opposite goals: the apologetic book by Gotthold Lessing *Ernst und Falk — Gespräche für Freymaeuere* (1778) and Johann von Goethe's sharply critical comedy *Der Gross-Cophta* (1791). [64]

It seems doubtful that the first polemic treatise aimed against freemasons was written by Catherine in 1758. More probable is something else: *Mystery of an Absurd Society Revealed to the Uninitiated* with the disclaimer “translated from French” appeared in 1780 (the sale of the treatise was announced that year by *The St. Petersburg Vedomosti*). The treatise ridiculed the absurd rituals of freemasons, their extreme mysticism and the “holy of holies” of the society — the sacrament of initiation and the presence of a “mystery.” Dividing the Masons into the deceived and the deceivers, Catherine clearly formulated her conclusion: freemasonry existed to cheat the neighbor for the profit of his “masters,” who use the naive faith of those around them for the sake of omnipotence and providentiality of the order. These ideas of the treatise formed the basis of her comedies.

On February 4, 1786, the comedy *The Deceiver* was first performed on the palace stage (it had been probably written much earlier). The main character of the play was a charlatan and a swindler Kalifmalkgerston, in whom the audience immediately recognized the famous Cagliostro, who had stayed in St. Petersburg with one of the “fierce” freemasons, I. P. Elagin and who had left the capital on October 1, 1779. The author’s thought is surprisingly simple and moralizing: dodgers come to Russia and rob the gullible Russian people. In a letter to Grimm the Empress explained the reasons for her interest in comedy: “Firstly, because it amuses me; secondly, because I would like to revive the national theater, which, in the absence of new plays, has been neglected!” [65]

In the play *Seduced* (written, apparently, in 1785), Catherine created an even sharper and more serious satire on the Russian “brothers.” The patronymics characteristic of classicism (Vokitov — Volokitov “procrastinator,” Radotov — from the French word *radoteur* “chatterbox,” Bragin “moonshiner,” Bebetov — reminiscent of the Latin “bibere” (drunkard), Barmotin, Tratov “spender,” etc.), a simple plot (a love affair involving the mason’s daughter)), accusatory speeches not devoid of wit and realism — this time everything hit the bull’s eye. The exposure of charlatans and crooks who came under suspicion of theft could not but sound from the palace as a warning to freemasons and, first of all, to Novikov.

Catherine did not touch on the moral goals of the teachings of “freemasons” (although she was familiar with them), however, seeing intrigues in everything and everywhere emanating either from the Prussian king or from Gatchina, she openly spoke out against philanthropic activity, with a hint at Novikov (“They intend to secretly start

charitable institutions of various kinds, such as schools, hospitals, and the like, and for this they try to attract rich people" [66]), and against "masonic" natural philosophy ("... he smelts gold, diamonds, composes metals from dew, and who-knows-what from herbs; moreover, he seeks to have meetings with some invisible people, through various pranks and real childishness, at which the intelligent people of centuries past and present laugh ..." [67]), and against immorality ("<he> fell into the abyss ... rose up high ... sat neck-deep in water ... finally got drunk ... unconscious ..." [68]).

The following year, another anti-Masonic play appeared — *The Shaman of Siberia*, perhaps the weakest in this "cycle." At the same time, it was in the last play that the prosecutor's word of the Empress was spoken: the main fault of the Masons is not fraud or ignorance, mysticism or vanity, but the public harm that they cause by creating Masonic lodges and gathering members to crowded meetings.

The Empress's summary resembled an order to her subjects: "If they know for certain that his teaching does not follow the general order, the repercussions will also go to the one who had brought the false teacher ... if not directly, then at least in passing." [69]

Catherine's comedies were a great success. On January 10, 1786 she told Zimmerman: "As far as theater, I have to say that here two Russian comedies appeared: one titled *Deceiver* and another *Seduced*."

The first presents Cagliostro (whom I have not met, nor his wife, although they visited here) in his real person, and the other depicts those he seduced.

Our audience is delighted by these plays, which are indeed amusing. I tell you this so you know how we treat Illuminati." [70]

At Zimmerman's suggestion the plays were translated into German by Arndt (according to A. V. Khrapovitsky, the translator received [300] roubles for the first play).

Later Zimmerman and a friend of Lessing, Nikolai used the images of Catherine's plays and this makes it probable that Goethe was familiar with them. [71]

The crusade against freemasons in Russia ended with trials of N. I. Novikov and A. N. Radishchev.

The history of freemasons in Russia and the experience of anti-Masonic literature, later combined with anti-sectarian studies, became the main sources from which the creators of the "synthetic" myth of "enemies of Russia" derived their "knowledge."

Masonic documents of the XVIII century do not contain any information about the attitude of "freemasons" to Jews. Moreover, the "res-

olution” of the Jewish question in the programs of Russian freemasons appeared only in the reign of Alexander I. Several general humanistic statements, such as “bear with a Hellen and bear with a Jew” in the spirit of the Gospel, of course, do not paint a picture of the actual state of things.

Undoubtedly, Masonic symbolism and addiction to mysticism by adherents of different lodges contributed to the growth of interest not only in Jewish history and the Hebrew language, but also encouraged familiarization with numerous works of Jewish thinkers on Kabbalah and “hermeticism”. However, among the statements of Russian freemasons of the XVIII century there is not one directly related to Jews. [72]

It would seem that, considering such indifference of freemasons to the Jewish question, their ideological connection with the Jews is not only indemonstrable but meaningless. However, in the crucible of Russian reality (not without assistance of home-grown anti-Semites and alchemists) both “earths” (freemasons and Jews) formed a monstrous alloy of the “Judeo-Masonic conspiracy” theory.

THE PALE OF SETTLEMENT

Let us remember that Catherine II had to solve the Jewish question immediately after the successful conspiracy against Peter III.

“On the fifth or sixth day after she took the throne,” Catherine wrote in an autobiographical note from the third person perspective, “...she appeared in the Senate... Since in the Senate everything was done according to the schedule, with the exception of emergencies, it so unfortunately happened that at that session the first in line, while they were writing it down, was the bill on permitting Jews to enter Russia. Catherine, under *current circumstances*, had difficulty consenting to that suggestion, which was *unanimously* considered useful, and was rescued from this conundrum by Prince Odoyevsky who rose and told her: “Would Your Majesty, before making her decision, like to see what the Empress Elizabeth wrote in her own hand in the margins of such a bill?”

Catherine ordered the registers to be brought in and found that Elizabeth, with her piousness, had written in the margins: “I wish no profit from the enemies of Jesus Christ.”

Not a week had passed since Catherine rose to the throne; she had been raised to it to defend the Orthodox faith; she had to deal with

religious people and with clerics who had not been given back their estates and had no means to support themselves due to this ill-conceived ruling; people's minds, as usual after such a great event, were greatly perturbed: to start her reign with such a measure would not help to calm <the minds> but *to recognize it as harmful* was impossible. Catherine simply addressed the Attorney-General after he had collected the votes and approached her for her verdict, and told him: "*I wish to postpone this matter until later time.*" [73]

N. N. Golitsyn and M. F. Shugurov believed that the note contained only, due to the lack of knowledge about Jews, an abstract and humanitarian idea; I. G. Orshansky, J. I. Hessen and S. M. Dubnov pointed at the struggle between the conscience of an *enlightened monarch with good intentions* and the fear of *her pious people and its clerics*. [74]

Indeed, not so long ago many preached from the ambo about "the strengthening of the infidel" and the Synod ruled to banish Armenian churches from Petersburg. [75]

So, "Tartuffe in skirts" who put Russia "on the threshold of Europe," as Pushkin wrote, sensed the necessity of postponing the matter until a later time. This is why she mentioned the *unanimity* of the Senate that permitted Jews into the empire and the actions of Attorney-General A. I. Glebov, who acted in the best interest of the state and realized the political limitations of the decisions of the former Empress. [76]

While answering Denis Diderot's questions on the history of Russia and its political and economic status, which the great encyclopedist compiled in 1773, Catherine had to also clearly state her conception of the Jewish question. Diderot asked: "Jews were banned from entering Russia in 1754 (the philosopher's mistake — *S.D.*) and later that ban was lifted. Are there any Jews? If there are... then on what terms? Are they treated the same as other foreigners? And how many Jews, approximately, are there?" Catherine's response was: "Jews were banished from Russia by the Empress Elizabeth in the beginning of her reign, approximately in 1742. In 1762 there were talks of letting them come back, but, since this suggestion was *made out of place*, the case remained as is; in 1764 Jews were declared merchants and residents of New Russia beyond the Dnieper (Borysthenes). Belorussia is teeming with them: three or four of them have long been living in Petersburg... They are tolerated contrary to the law: people simply pretend that nobody knows they are in the capital. *However, allowing them into Russia could bring great harm to our small merchants, for these people attract everything to themselves and it could happen that their return would bring more complaints than profit.*" [77]

The Empress was of a low opinion about the Russian merchantry and, as noted by one of the researchers, the general educational level of merchants was “almost the same as among peasants: very few of them could read, write or perform calculations with an abacus,” [78] and another stated: “Our merchantry as a whole were not nearly ready to turn into businessmen, they held fast to the outdated traditions and did not wish to trade them for any foreign business regulations.” [79] Hence, speaking of the danger to Russian merchantry from enterprising and competitive Jews, Catherine replied quite truthfully. (The Jews residing in Petersburg, according to historians’ suppositions, were Abraham Peretz, Jehuda-Leib ben Noah “Nevakhovich,” Rabbi Nota Schklover and, likely, his son Rebe Berel Schabtai “Berel Notkin” [80]).

Catherine herself used the services of Jewish doctors (she was treated by Mendel Lev, her pharmacist was Samuel Schvenon, etc.) and her banker was Wolf. She also hired Jewish contractors (Abramovich, “David the Yid” [81]), and in 1764 seven Jews from Courland arrived to Petersburg — three merchants, a rabbi with his apprentice, and a shochet with his servant. [82]

Despite the fact that in one of her first orders sent to the Senate Catherine encouraged attracting foreigners, “except Yids,” [83] as early as in 1764 she worked a clever plan of relocation of Jews to New Russia. In April of that year Governor-General of Riga received a message from the capital: “Should several merchant people from the New Russia province be recommended by the Custody of Foreigners Office, they shall be permitted to reside in Riga and perform business on the same grounds as merchants from other Russian provinces, according to law. Moreover, when those send forth their assistants, associates, and workmen to New Russia, to reside there, then for their escort and safety, *regardless of the laws and faith*, decent escort and passports shall be given by you. On top of that, should there be three or four men from Mitau who wish to go to Petersburg for carrying out certain requests that the crown has, do give them passports, *without mention of their nationality and questioning them about their law*, and only put their names in the passports; to learn who they are; they have to possess a letter from the merchant Levi Wolf who is present here, and that letter they must show you. Catherine.” There was also a notation in German in Catherine’s hand: “Should you not comprehend me, it will be through no fault of mine; this letter has been written by the president of the Custody Office himself; keep everything secret.” [84]

Naturally, after that representatives of Jewish merchantry appeared in New Russia, and as early as May 2, 1764 David and Leo Bamberger

“with mates” signed a contract with the treasury — their guarantor was the Governor-General of New Russia and a freemason himself, A. I. Melgunov. [85]

Since 1775 Jews from Lithuania started moving to Elizabethgrad province [86], and soon after annexation of Belarus (as a result of another partition of Poland) Russia had to decide the fate of another few millions of Jews.

In her conversations with I. M. Dal (the father of the future linguist) Catherine expressed quite “vegetarian” thoughts: “No ethnicity, no matter what it is, should be deprived of citizenship; anyone should be free to receive it...” [87]

However, in real life the Empress acted with caution and often in a clandestine way. Thus, on February 8, 1785 she ordered the Governor-General of Riga and Revel, Count Browne, to populate the posad of Sloka with merchants and tradesmen, not excluding Jews. At the same time, the Empress, beginning with that order, de facto banned the use of the insulting word “Yid” and replaced it with “Jew.” [88] In accordance with the Empress’s unspoken demand, this became mandatory for all Russian state documents. By the Empress’s manifesto on including Belarus into Russia, all its residents, “whichever their ethnicity or rank,” were declared Russian nationals and were free to practice their faith and keep their property. Although the legal status of Jews in the Russian Empire at the end of the XVIII century was quite difficult [89], the deliverance from pogroms allowed the Jewish population to restore its numbers. Meanwhile, as early as 1783, despite the resistance from the Poles, Jews participated in elections of village heads and court wardens. Catherine II supported equality in this matter: “Should Jews who register as merchants, by voluntary agreement of community, be elected to any posts according to the Highest Institution, they may not be prevented from assuming such posts and fulfilling their duties.” [90]

Catherine II, who did so much for Jews in the first stage of her reign, but *before* the French Revolution (that is, before she defined the Pale of Settlement), was possibly influenced by a favorite of hers, his Highness Prince Gregory Alexandrovich Potemkin (1739–1791), an outstanding political and military figure who was also known for his religious tolerance, unusual for the times (he was friends with the families of Hablitz and Stieglitz [91] and in his retinue there were many baptized and non-baptized Jews, for the most part military suppliers and informants). Paying careful attention to the development of the events in the Ottoman Empire and awaiting its fall, he decided in 1786 to create... an Israeli regiment. [92] This little-known historical fact de-

serves special attention, since in the literary version it is known from the work of a historian and novelist N. A. Engelhardt (1867–1942), a staff member of Suvorin’s reactionist “Novoye Vremya” (“New Times”):

Now, gentlemen, I invite you to inspect my newly formed Israeli Squadron,” said the Bright Lord and walked to the ornamentation depicting a hippodrome of Byzantian kings at the end of the garden. Behind it were vast parade grounds covered in sand, large enough to drill a full regiment.

“What is this Israeli Battalion?” whispered the Bright Lord’s retinue.

Nobody knew. But when the battalion suddenly entered the arena, everyone understood without explanation what kind of unit it was.

A unique idea occurred to Potemkin — to form a regiment of Jews and name it the Israeli His Highness Duke Ferdinand of Brunswick’s Mounted Regiment, of course, if the duke consented to be a patron of such an unusual military unit. For the time being, only one squadron of the future regiment was presented to the Bright Lord. In lapserdaks, wearing beards and payot as long as their stirrups were short, crouched with fear in their saddles, the Hebrews presented a striking picture. In their almond-shaped eyes was excruciating anxiety and their long cossack pikes held in their bony hands wavered and leaned stupidly, nodding their yellow badges this way and that. However, the battalion commander, a severe German who had worked hard to teach the sons of Israel some horsemanship and military drill, was issuing commands and everything was going according to the regulations. The battalion was especially hilarious attacking. The comical figures with flying peyot and lapserdaks’ hems, missing their stirrups and losing slippers and holding their pikes at the ready, made the Greek lady burst out laughing. She was joined by restrained laughter of the other ladies and smiles of the gentlemen. It seemed like the bright Lord wanted exactly that. He halted the drill and thanked the battalion commander.

“No matter, they are getting better in the saddle and with some more training they’ll make an excellent troop,” Potemkin said seriously.

And he proceeded to elaborate that, when the Ottoman empire would be finally destroyed and Constantinople and the straits were in the Russian hands, then Jerusalem would not be ruled by infidels any longer. Then it would be necessary to move all Jews to Palestine,

because in Europe they were only causing mischief. In their ancestral land they would be revived. In anticipation of that was this future Palestinian force being prepared.

Mr. Zachariah Kleischbotham was absolutely delighted by this project and began spiritedly developing the splendid and humanitarian, as he called it, idea of the Bright Lord. [93]

Despite the “splendid” idea of the Bright Lord, it seems that the comical description of the situation and of the “actors” is biased, since shortly after the events described by N. A. Engelhardt, “in the squares of the rebellious Warsaw” volunteers of Berko Yoselevich’s Jewish regiment proved their resilience during the fight against Suvorov’s soldiers — all the Jewish volunteers were killed storming Praga, a suburb of the Polish capital. [94]

The Israeli regiment was mentioned by one of the first “zionists” of the XVIII century, Prince Charles Joseph de Ligne (1735–1814) who was a friend of Potemkin and Catherine. He left an interesting memoir about his time in Russia, *Melanges Militaires, Historiques et Littéraires*, in which the chapter “Mémoire sur les Juifs” was dedicated to Russian and Polish Jews. [95] However, the early death of G. A. Potemkin, as well as the French Revolution, prevented forming a Jewish military unit in the Russian army.

It is a paradox that it was precisely Catherine II, who so well understood the right of all the Russian nationals to equal citizenship, who was to establish “the Pale of Settlement” in Russia, which brought so much grief and trouble to Jews.

Maurice Paleologue, the French ambassador in Petrograd during World War I, while noting that “the Jewish question has existed in Russia only from the time of the partition of Poland,” stated: “Before that time the Russian government practiced no other policy in regards of Jews but exile and persecution... But... the empress Catherine suddenly established... a strict and repressing regime, of which they have not been rid until this day. The Order of December 23, 1791 narrowed the Pale of Settlement, forbade Jews to practice agriculture and herded them into cities; finally, she introduced the concept that is still active: that anything that is not explicitly allowed to the Jews was forbidden to them. Such an expression of despotism and unfairness, coming from a philosopher empress, a friend of Voltaire, d’Alembert, and Diderot..., is somewhat puzzling.”

Catherine II’s hatred towards Jews is explained by an indirect yet strong reason.

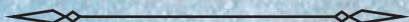
The empress hated the French Revolution and saw it as a frightening threat to all thrones and a criminal and devilish act. When in 1791 the French *Assemblée nationale constituante* declared the emancipation of Jews and recognized their equal rights, Catherine responded to that with her December 23 Order... Thus, ironically, the noble initiative of the French Revolution evoked in the opposite end of Europe an era of persecution that may have been one of the longest and cruelest of all that the people of Israel had to endure through centuries. [96]



SAVELY DUDAKOV (1939–2017), a historian and philosopher, was born in Leningrad, and as a child, survived the Siege of the city during the WWII. He graduated from the Philological Department of the Herzen State Pedagogical Institute in Leningrad. In 1971, he repatriated to Israel where, since 1976 he worked at the Institute of Eastern European Jewry at the University of Jerusalem. In 1991, he earned his Grand PhD from the University of Jerusalem for his thesis "Anti-Semitic Literature of the XIX–XX centuries in Russia and The Protocols of the Elders of Zion."

Dudakov is the author of several books and multiple essays and articles as well as being one of the founders, author and editor of the series of publications under the title "Jews in World Culture."

He was a recipient of the Leah Goldberg Literary Award and the Joseph Klausner Award in History. Dudakov's main area of his professional interest is the history and fates of Russian Jewry and genealogical research. His works stand out in their distinctiveness, originality, attention to detail, and independence of study.



The History of a Myth by Savely Dudakov examines in detail things that made possible the appearance of *The Protocols of the Elders of Zion*. ...Before Dudakov, nobody painted the full picture of growth and development of anti-Semitic thought in Russia, and giving us that is an enormous achievement of the author.

—**Efim G. Etkind**, *philologue, historian of European literature, honorary professor of the University of Paris*

The History of a Myth by Savely Dudakov has been not only extremely interesting reading but turned out to be really useful for me as a scholar. Incredible treasure of material gathered goes without saying. Some of the author's conclusions might be debatable, but a book that provokes debate is particularly needed...

—**S. S. Averintsev**, *distinguished historian of culture, Bible scholar, member of the Russian Academy of Sciences*



www.mgraphics-books.com
mgraphics.books@gmail.com

ISBN 978-1-950319-43-5



9 781950 319435