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By Ludmila & Paul Kulikovsky

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The "Tsar's Days" in Yekaterinburg

As per tradition, from July 10 to 21, the "Tsar's days" were held in Yekaterinburg - a series of solemn events symbolizing the unity of the Russian people in their understanding of the history of the Fatherland, the return of the bright name of the Emperor and his family, unification around the Church of Christ and traditional values.

The Tsar's days are dedicated to the feat of the Holy Martyr-Nicholas II and his family, who ended their days in Yekaterinburg 103 years ago, in July 1918.

The program included many events every day, and the main among them were the Divine Liturgy on the Square in front of the Church-Monument on the Blood, on the night of July 16/17, followed by a cross-procession from the church to Ganina Yama – a monastery on the spot of the first hiding place of the remains of the Imperial Family and their loyal servants: Emperor Nicholas II, Empress Alexandra Feodorovna, Grand Duchess Olga Nikolaevna, Grand Duchess Tatiana Nikolaevna, Grand Duchess Maria Nikolaevna, Grand Duchess Anastasia Nikolaevna, Tsesarevich Alexei Nikolaevich, and Maid Anna Demidova, Court physician Evgeny Botkin, Footman Alexei Trupp, Cook Ivan Kharitonov.



The next day the Alapaevsk Martyrs were commemorated (Alapaevsk Monastery, some 200 km from Yekaterinburg): Grand Duchess Elizabeth Feodorovna, Grand Duke Sergei Mikhailovich, Prince of imperial blood John Konstantinovich, Prince of imperial blood Konstantin Konstantinovich (Jr.), Prince of imperial blood Igor Konstantinovich, Prince Vladimir Pavlovich Paley (son of Grand Duke Paul Alexandrovich from his morganatic marriage with Olga Pistolkors), Feodor Semenovich (M.) Remez, assistant of Grand Duke Sergei Mikhailovich, Sister of Martha and Mary Monastery Varvara (Yakovlev). The Russian Orthodox Church Abroad canonized all killed at Alapaevsk (except F. Remez) in the face of the martyrs.

The Russian Orthodox Church canonized only two of them - Grand Duchess Elizabeth Feodorovna and Nun Varvara (in the face of venerable).

Within the Tsar's Days, the "XX International Festival of Orthodox Culture" and the "XVII International Orthodox Exhibition-Forum" were held.

The exhibition "Russian Missionaries" by the Elizabeth-Sergei Educational Society, and the scientific and educational conference "Modern Russia - the heir to the exploits of St. Prince Alexander Nevsky." were opened.

In the in the cultural and educational centre "Tsarsky", several exhibitions were held: photo exhibition "With love for Russia", dedicated to the Holy Royal Passion-bearers and the history of Russia. The exhibition of children's drawings "Tsarevich Alexei through the eyes of Italian children." And the exhibition "And their memory in" ... until the century in blessing "(1 Mac. 3: 7)": to the 20th anniversary of the canonization of the Holy Imperial Family.

A Children's sailing regatta in memory of St. Tsarevich Alexei was held by the Starsky Yekaterinburg diocese, the Brotherhood of Orthodox Pathfinders and the regional branch of the Imperial Orthodox Palestine Society (IOPS).



Every day "Royal Meetings" were held in the Conference Hall of the cultural and educational centre "Tsarsky": Valentina F. Kerner (Museum of the Holy Imperial Family of the Tsarsky Centre) - "The Romanov Dynasty and Its Relationship to the Holy Prince Alexander Nevsky"; Anna E. Zolotukhina (Museum of the Holy Imperial Family of the Tsarsky centre) - "The lilac diary of Empress Alexandra Feodorovna"; Victoria M. Kalmykova (Museum of the Holy Imperial Family of the Tsarsky Centre) - "Suppliers of His Imperial Majesty's Court"; Vladimir I. Bolshakov (Doctor of Philosophy; President of the International Art Fund;

Professor of the Russian Academy of Painting, Sculpture and Architecture Ilya Glazunov; member of the Union of Writers and the Union of Journalists of Russia; Moscow) - "Testament of the Sovereign"; Oleg G. Artemiev (Hero of the Russian Federation, pilot-cosmonaut of the Russian Federation, deputy of the Moscow City Duma); Evgenia A. Fedotova (historian, head of the department of funds and services of the VG Belinsky SUNB) - "Traditions of the Grand Ducal family of Sergei Alexandrovich and Elizabeth Feodorovna"; Elena A. Osipova (PhD, Philology, Chairman of Russian-Serbian Friendship Society, senior researcher, Institute of World Literature) - "Honoring the Tsar-Martyr Nicholas II in the Serbian lands"; Peter V. Multatuli (PhD History., member of the Writers' Union of Russia, associate professor of the Moscow State Institute of Cinematography, member of the Imperial Orthodox Palestine Society; Moscow) - "Tsar-Peacemaker and Tsar-Martyr: Succession of Sovereigns"; and Yuri S. Pylytsyn (PhD, History, the Museum of the Holy Tsar's Family of the Tsarsky Centre, Senior Lecturer of the EDS) - "The Gallipoli Sitting" of the Russian Army."

There were Imperial Concerts: "God Save the Tsar!" Performers: laureate of all-Russian and international competitions, the folklore ensemble "Sylyshki"; "The Romanovs and the Great Russian Culture". Performers: Theater of the Word of the People's Artist of Russia Tamara Voronina. "Holy Rulers of Russia: a feat of duty, honor and love". Performers, laureates of international competitions: Vera Popova (piano), Diliza Nadyrova (mezzo-soprano), Marina Kurlapova (piano), ensemble-project "Scherzo" EDMSh № 17 named after. M.P. Mussorgsky, accompanist Olga Tukhta. Artistic director, laureate of the international competition Tatiana Trushnikova. "Russian wreath". Performers: laureate of international competitions, soloist of the Chelyabinsk State Philharmonic Society Natalya Kralina (soprano) and professor of the UGK named after M.P. Mussorgsky Elena Lukyanova (piano).

Yekaterinburg Metropolitanate presented a new mobile application "Tsar's Days"

The head of the Yekaterinburg Metropolitanate, Metropolitan presented a mobile application for participants and guests of the Tsar's days, in his Telegram channel.

"The organizers of the Tsar's Days try very hard to make guests, especially those who have arrived from other cities, feel at home" the arch pastor added.

On the eve of the 103rd anniversary of the feat of the Royal Passion-Bearers, the Yekaterinburg diocese released a free mobile application for participants and guests of the Tsar's days for iOS and Android.

The mobile application gives access to basic



information about ongoing events: all announcements of events and a program with the ability to select events by date and location; a detailed schedule of the main services; actors of events; contact details required to attend the events of the Tsar's days; hotline telephones, etc.

In the application, you can also see an online broadcast of the main events, including the main night liturgy at the Church on the Spilled Blood on the night of July 16-17.

Also in the application is a guide to the Church on the Blood, erected on the site of the martyrdom of the family of the Royal Passion-bearers and their loyal subjects.

To get acquainted with current events, the application has a news feed.

Install the mobile application "Tsar's Days - 2021": [iOS](#) and [Android](#).

Holding mass events with more than 500 participants was banned

A few days before the main events, the night Divine Liturgy and the cross-procession, the health authorities in Sverdlovsk region - the regional department of Rospotrebnadzor – announced a ban on holding mass events with more than 500 participants due to coronavirus.

“Given the prevalence rates in the Sverdlovsk region as of July 12, 2021, it is currently unacceptable to hold mass events in the region with the participation of more than 500 people,” the message says. The Governor Kuyvashev, as arguments for cancelling the event, cited the example of last year, in which the participants did not observe the mask regime, after which some of them became infected.

The actual situation is: on July 13, 461 new cases of coronavirus were detected in the Sverdlovsk region per day, 18 patients died. The region is in fifth place in terms of the increase in the number of infected in Russia. In general, in Russia today another record of mortality from coronavirus was broken: 786 people died per day. At the same time, the daily incidence began to decline - to 23 827 from 24 702 new cases recorded yesterday.

The Yekaterinburg diocese was not pleased, but apparently reached an agreement to cancel the traditional cross procession in the Tsar's Days, according to the Vice-Governor Sergei Bidonko. The decision was made during a meeting between Governor Yevgeny Kuyvashev and Metropolitan Yevgeny (Kulberg).

According to Mr. Bidonko, the Metropolitan “treated with understanding” the cancellation of the procession. “We offered to help bring some of the pilgrims to Ganina Yama (the monastery, the final point of the procession) by buses.” The regional authorities will warn people that this year cross procession has not been agreed upon: “Participation in it would be a violation of the law. People must understand the full responsibility for violation of the law.”

The local diocese expressed dissatisfaction. Metropolitan Eugene wrote on his Telegram channel – “The tradition of the national procession from the Church on the Blood to Ganina Yama has outgrown the framework of the so-called “events” and has become sacred for tens of thousands of people. Even now people will walk the holy path - this is obvious. Will they go through safely blocked streets? Or on narrow sidewalks next to dangerously speeding cars? Or “goat trails?” Time will tell.

In the current epidemic situation, there can be no ideal solutions. Everyone independently finds a balance between courage and fear, responsibility and courage, caution and boldness.

I will definitely go!

The decision of the authorities not to hold the cross procession is not without foundation. Although it's not necessary to stigmatize the faithful as the culprits in spreading the infection.

Our goal is not to die from fear of the coronavirus or from the coronavirus itself, but to live with God and in love for our neighbour.

I urge everyone to take maximum measures to protect their own lives and the lives of others. I pray that the Lord will preserve us all in health and longevity, and I bless you to unite your prayers with caution and love for your neighbour.”

Then it was announced, that 200 athletes from the "Double-Headed Eagle" movement, created by Orthodox businessman Konstantin Malofeev, would guard an uncoordinated religious procession in Yekaterinburg.

Metropolitan Eugene was confident that the local authorities will not interfere with the procession, but will not help with the organization. Athletes will be involved in maintaining public order and ensuring the safe passage of participants through the streets. In particular, make sure that believers walk along the sidewalks, as the roads will not be blocked this time.

Night Divine Liturgy

At 23.00, on July 16th, the Divine Liturgy started on the square in front of the Church-Monument on the Blood, in memory of the Royal Passion-Bearers: Emperor Nicholas II, Empress Alexandra, Tsarevich Alexei, Grand Duchesses Olga, Tatiana, Maria and Anastasia.

The Divine Liturgy were led by eight bishops of the Russian Orthodox Church: Metropolitan Eugene of Yekaterinburg and Verkhoturksk, Metropolitan Vikentiy of Tashkent and Uzbekistan, Metropolitan Alexey of Chelyabinsk and Miassky, Bishop Irenaeus of Orsk and Gaysky, Bishop of Isilkul and Russian-Polyansky, Episcopal Theodosius and Nevsky of Nizhny Novgorod Kamyshevsky Methodius, Bishop of Zlatoust and Satka Vincent.







Several thousand pilgrims went on the procession

After the liturgy at the Church on the Blood, several thousand pilgrims went on a procession in memory of the Royal Passion-Bearers. According to various estimates, from 2 to 4 thousand people took part in the procession. The pilgrims followed the traditional route from the Church on the Blood to Ganina Yama. At the head of the procession, the volunteers of the "Double-Headed Eagle" movement carried an icon of Tsar-Martyr Nicholas II.

Despite the fact that the cross procession was officially prohibited, and in the region, there is a ban on holding mass events, traffic police officers accompanied the pilgrims. Metropolitan Evgeny, who did not forget about personal protective equipment, also went in the procession. Many believers followed his example. The participants and the diocese avoid the wording "cross procession". They explained - "at the behest of the heart, many believers, after the communion of the Holy Mysteries of Christ, went to the monastery in the name of the Holy Royal Passion-Bearers along the path that 103 years ago they carried the bodies of the murdered members of the August Family and their faithful servants."

It was not a cross procession, but a spontaneous popular procession, since it took place on the initiative of the people themselves.

At the very beginning, the participants were faced with the fact that the icon of Tsar-Martyr Nicholas II could not be carried along the narrow sidewalks with signs, so people had to go out with it to the road. When they got to the main avenue of the city, it became freer, and the rest of the way, in groups of 50-100 people, they passed only along the sidewalks, without violating traffic rules.





At about six o'clock in the morning, the pilgrimage ended at Ganina Yama. People were tired after the long journey and took off their shoes to give their feet a rest, and then went to the prayer service to the Holy Royal Passion-Bearers.





The divine service, which brought together about 2,000 believers, was performed at mine No. 7, where the bodies of members of the August Family and their faithful servants were dumped in the morning of July 18th (The remains were later dug up and taken to a second place for hiding – at Porosenkov Log).

The prayer was led by Metropolitan Eugene of Yekaterinburg and Verkhoturys, Metropolitan Vikenty of Tashkent and Uzbekistan, Bishop Theodosius of Isilkul and Russian-Polyansky, Bishop Theodosius of Nizhny Tagil and Nevyansk, and more than 80 clergymen of the Russian Church prayed together with the arch pastors.





In Alapaevsk

On July 18, 2021, the Most Reverend Arch pastors celebrated the Divine Liturgy at the monastery in the name of the New Martyrs and Confessors of the Russian Church in the city of Alapaevsk. The divine service was headed by: Metropolitan of Yekaterinburg and Verkhotursk Yevgeny, Metropolitan of Tashkent and Uzbekistan Vincent, Metropolitan of Chelyabinsk and Miassky Alexy, Bishop of Orsk and Gaysky Irenaeus, Bishop of Isikul and Russian-Polyansky Theodosius, and Bishop Methodius of Kamensk and Kamyshlov.







At the end of the service, a cross procession took place to the mine, where in 1918, on the night of July 17-18, the Alapaevsk martyrs were thrown - Grand Duchess Elizabeth Feodorovna, her cell attendant nun Varvara (Yakovleva), Grand Duke Sergei Mikhailovich, Princes of the Imperial blood John, Konstantin, and Igor Konstantinovich, Prince Vladimir Paley and secretary Fyodor Remez. At the mine, the Most Reverend Bishops paid tribute to the memory of the innocent victims and performed a prayer service, and also sang a Cherubic song.





Around the place of the martyr's death, which became a place of attraction for thousands of pilgrims from all over the world, under the especially heartfelt performance of the Cherubim song, a censuring was performed and an ark with the relics of the holy Martyr Grand Duchess Elizabeth Feodorovna was carried.

Metropolitan Vincent spoke about Saint Elizabeth, a German-born and Protestant woman who, after the tragedy with her husband, Grand Duke Sergei Alexandrovich, did not harden herself, but took a course towards fulfilling the will of God, began to serve Christ with mercy and good deeds.

- This is such a feature of our Orthodox faith. We must not be spiteful, not vindictive, not murmuring, not judgmental. We must thank God for everything, because the Lord does everything according to His providence," said the Metropolitan.



Memorial services for the Royal Martyrs were held in many places in Russia

A night procession in memory of the Imperial Family was held in Izhevsk

From 16 to 17 July, a religious procession took place in Izhevsk, dedicated to the memory of Nicholas II and his family.

At 22:00, the clergy of the diocese and parishioners performed a prayer service in the Alexander Nevsky Cathedral.

After that, they made a procession with the cross to the Church of the Holy Royal Martyrs at the Northern Cemetery.

After the cross procession, a liturgy was performed at the Church of the Royal Martyrs. It was headed by Metropolitan Viktorin of Izhevsk and Udmurt.



"Today we are remembering a terrible night," the Metropolitan noted after the service. "103 years ago, it was not an execution, but a murder that took place in Yekaterinburg. Without trial and investigation, they killed the anointed of God. The Emperor fulfilled his royal duty to the end - this is the greatest feat of his life. He laid down his soul for Holy Russia."

Service in the Church of Tsarevich Alexei in Svobodny, Amur Region

On the 103rd anniversary of the death of the Holy Royal Passion-Bearers, Archbishop Lucian of Annunciation and Tynda led the Divine Liturgy at the Church of the Holy Tsarevich Alexei in Svobodny.

Orthodox Christians celebrate the Day of Remembrance of St. Sergius, Abbot of Radonezh. More than two hundred Orthodox parishioners took part in the service. His Eminence was co-served by the secretary of the Annunciation diocese, Archpriest Valery (Syrtsov), the dean of the Belogorsk and Mazanovsky districts, Hegumen Platon (Normatov), and the cleric of the St. Nicholas Church in the city of Svobodny Priest Andrei Grosul.

Liturgical chants were sung by the choir of the Svobodny St. Nicholas Church.



After reading the Holy Gospel, the ruling bishop delivered a Sunday sermon. Petitions were raised to the Lord Almighty for salvation from the coronavirus and for favourable weather. At the end of the service, the clergy and parishioners marched in a procession around the church. After that, the ruling bishop addressed the audience with an arch pastoral word and gave a blessing.

The new church will fully open its doors to parishioners by the end of this year. However, even from the moment when the cross appeared on the building site, services were held annually in memory of the death of the Holy Royal Passion-Bearers.

In Penza region

Metropolitan Seraphim celebrated the Liturgy in Styazhino near Nizhny Lomov. A century ago, the only monastery in the Russian Empire was founded here, dedicated to the 300th anniversary of the reign of Romanov House. In memory of the destroyed monastery, Metropolitan Seraphim celebrated the Liturgy

here for the fourth time. He reminded the pilgrims that the monastery was founded by priest Nikolai Bolokhovsky, an outstanding arch pastor of the early 20th century.

"Father Nicholas was an admirer of the Emperor, was a monarchist, no one forced or obliged him to open a monastery in honour of the 300th anniversary of the House of Romanov. But he expressed this desire and received gratitude from the Emperor. Of course, not personal, because Father Nicholas lived here, and the Emperor lived in St. Petersburg. But when this monastery was opened, the Emperor telegraphed, asked for prayers for himself and for the reigning house, and expressed gratitude to Father Nicholas," commented Metropolitan Seraphim of Penza and Nizhny Lomovsk.

After the liturgy, the faithful walked around the church with a cross procession. Despite the fact that the village of Styazhino died out almost 10 years ago, the church is gradually being restored here. Perhaps, over time, a monastic skete will reappear here.

Video - <https://youtu.be/r1bgr0Y6hvk>

Orthodox parishioners of Shakhty churches honoured the memory of the Imperial Family

Prayers in memory of the last Russian Emperor were held in all the churches of the city. Not only priests and parishioners, but also the Cossacks of the Aleksandrovsk-Grushevskoye city society, who also monitored the observance of order, became participants in the memorial services.

Let us remind you that the Romanov family was shot on the instructions of the leadership of the executive committee of the Ural Regional Council of Workers', Peasants' and Soldiers' Deputies.

They shot Emperor Nicholas II, all members of his family, including the 12-year-old Tsarevich Alexei, as well as representatives of the Emperor's retinue.

Later, already in modern Russia, the perished Romanovs were numbered among the martyrs by the Orthodox Church, elevated to the rank of saints and canonized as Royal Martyrs.



Orthodox residents of Smolensk honoured the memory of the Royal Passion-Bearers

Smolyans honoured the memory of the Royal Passion-Bearers, numbered among the saints. The night divine liturgy was held in the Church of St. Sergius of Radonezh in Smolensk. Passion-bearers are those saints who, imitating Christ, humbly accepted death at the hands of political opponents. They serve in red vestments in memory of them. An icon of these saints was presented to the church. The service ended with a cross procession.

Video - <https://youtu.be/a-v1cRi2JHY>

In Syzran, a cross procession took place at night.

On the eve of the day of memory of Emperor Nicholas II and his family, who were killed in 1918 in Yekaterinburg, a service took place in the church of Royal Passion-Bearers. The solemn service was conducted by Bishop Leonty. After the completion of the divine service, even in the dark, the bishop led the procession around the church.

The service, as hegumen Mark said, was attended by several dozen people - parishioners of various Syzran churches, who were able to arrive at the service at night on the outskirts of Syzran, as well as the Cossacks.

In Syzran, Father Mark said, night processions have been taking place for the last 3 years.



Trees were planted in the Nizhny Novgorod Ascension Pechersky Monastery

On June 12, Archimandrite Tikhon (Zatekin) of the Nizhny Novgorod Ascension Pechersky Monastery visited the Romanov Memorial in Yekaterinburg, located in the Porosenkov Log. Here in 1918 the so-called "Yekaterinburg remains" were originally buried - the bodies of the murdered family of the last Russian Emperor Nicholas II. Then the priest visited Ganina Yama.

From this historical place, Archimandrite Tikhon brought to Nizhny Novgorod two small trees: pine and mountain ash, and on July 17, on the day of remembrance of the holy royal martyrs, after the Divine Liturgy, they were planted at the wall of the Ascension Cathedral of the Pechersk monastery.



In Livadia, Crimea

At the Holy Cross Church, at Livadia Palace in Yalta was held All-night vigil with the akathist of the Passion-Bearers.





In Donetsk

On July 17, a patronal feast was celebrated in the Church of the Holy Royal Passion-Bearers. The community of this church honours the family of the last Russian Emperor Nicholas II, who was shot by the Bolsheviks on the night of July 17, 1918. According to local media, in 2019, two bronze busts were installed in Donetsk – to the Emperor and his son, Tsarevich Alexei.



Equestrian monument to Tsar-Martyr consecrated in Kulebak, Nizhny Novgorod Region

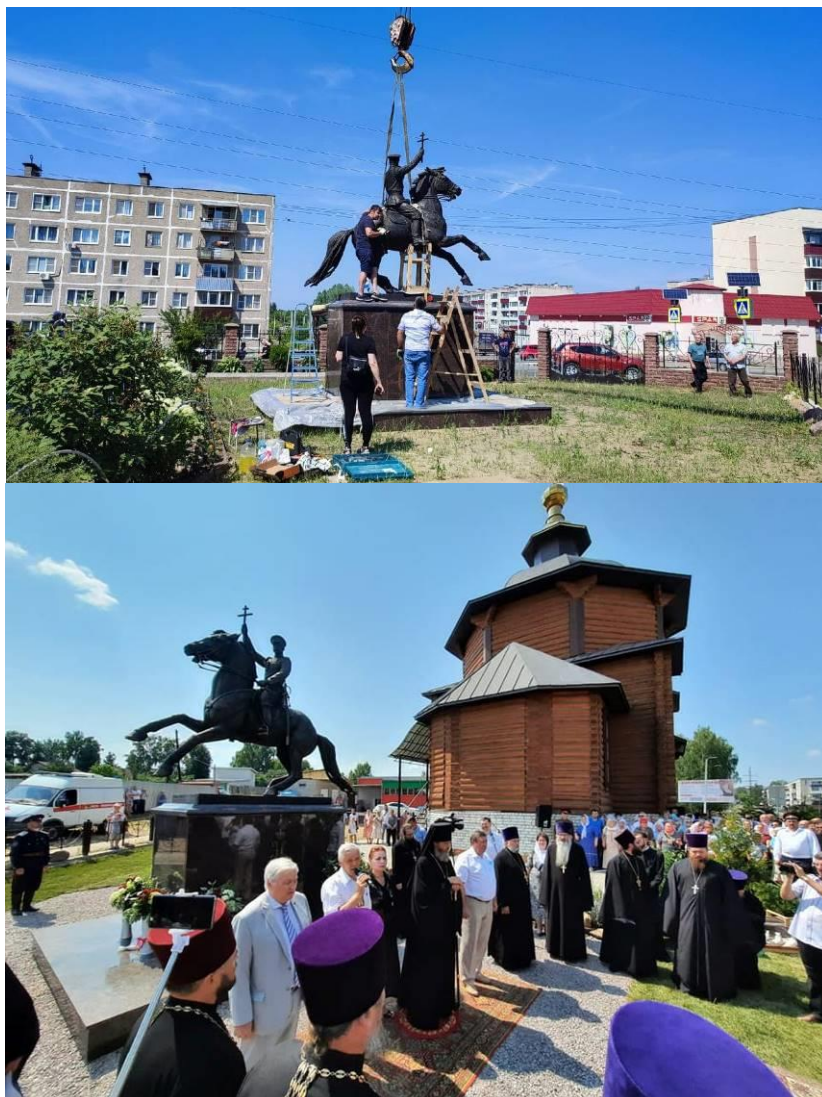
On July 17, Bishop Varnava of Vyksa and Pavlovsk made a visit to the Kulebak Deanery, where he solemnly unveiled the first equestrian monument in Russia dedicated to the Passion-Bearer Emperor Nicholas II. The opening was timed to the date of the murder of the Imperial family in Yekaterinburg.

Bishop Varnava led the Divine Liturgy in the church in honour of the Holy Martyr Mikhail (Gusev) in the city of Kulebak. His Grace was co-served by the secretary Archpriest Dimitry Ivin, the dean of the Kulebak district, Archpriest Mikhail Nesterov, the rector of the church in honour of the Holy Martyr Mikhail (Gusev), Archpriest Nikolai Boldyrev, and clerics of the Vyksa diocese.

Archpriest Nikolai Boldyrev greeted the ruling bishop, thanking him for his arch pastoral care and joint prayer. Then he gave the floor to Leonid Reshetnikov, head of the Department of History and Historical Archival Studies at the Moscow State Institute of Culture (MGIK), President of the Heritage Foundation, and retired Lieutenant General of the Foreign Intelligence Service. With the blessing of the Primate of the Russian Orthodox Church Abroad (ROCORA), Metropolitan Hilarion of Eastern America and New York, he presented Bishop Varnava with a medal "In commemoration of the reign of the Holy Emperor Nicholas II Alexandrovich" for many years of missionary and educational work, love for God, loyalty to the Emperor and Fatherland.

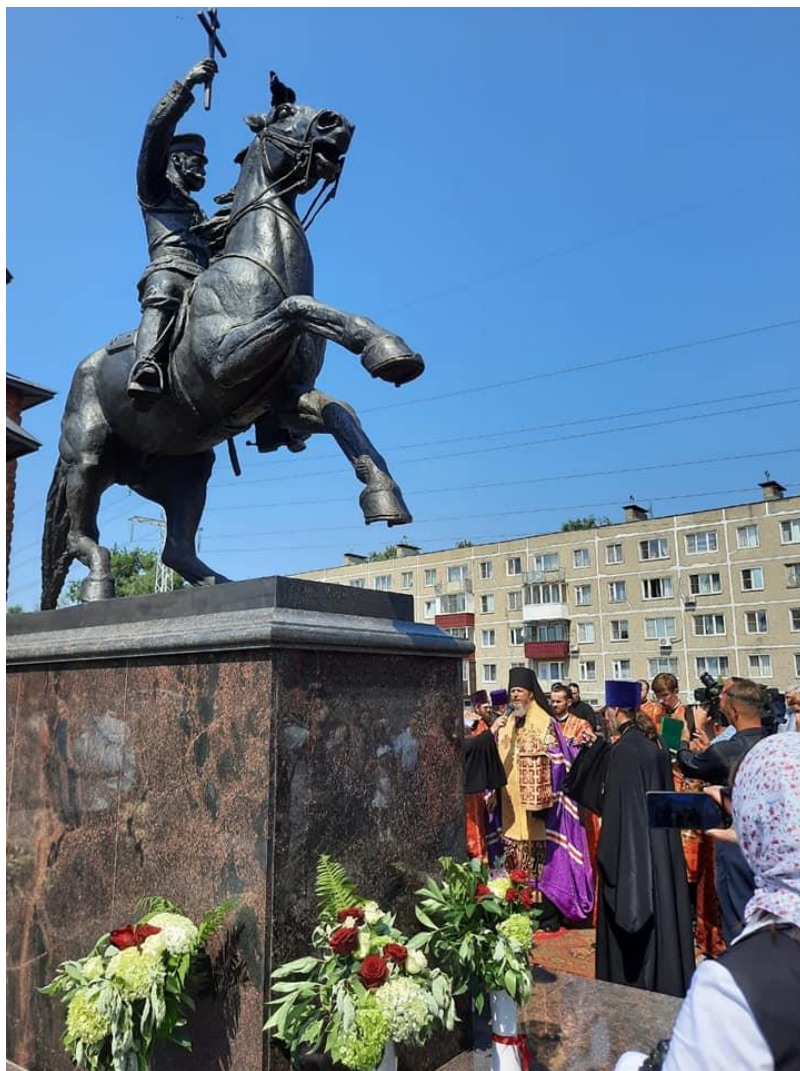
Archpriest Nikolai Boldyrev, who worked hard for the glorification of Emperor Nicholas II, also received the same award.

Then Bishop Varnava addressed the audience - "We learn to be spiritual people and comprehend what the Kingdom of God is. We need guides, those people who have passed the narrow, thorny path commanded by our Lord Jesus Christ and have acquired the Kingdom of God in their hearts while still here on earth. As the Monk Isaac the Syrian said, whoever does not cognize God here will not unite with Him there either. We know that the Church stands on the blood of martyrs. And today we remember the royal martyrs Emperor Nicholas II, Empress Alexandra, Tsarevich Alexei, Grand Duchesses Olga, Tatiana, Maria, Anastasia and the righteous martyr Eugene - a doctor. We are equal to their feat, but we know little from the history of the Imperial family, and today there is an opportunity to get acquainted with it. They were amazing people! Emperor Nicholas II could have escaped his cross, he had the opportunity to leave Russia, but remained with his people. His family also remained, sharing with him all the sorrows and sufferings. With pain the Sovereign watched the destruction of the country. A great tragedy has happened! There is no forgiveness without the shedding of blood. And today our Russia is forgiven, good hopes and good foundations have been given to it thanks to the feat



of the Imperial Family and all the new martyrs. Let us ask the Lord for wisdom. Let us honour the saints, martyrs, and let the holy Imperial Family be an example of how we need to live and pray, be with our people and love our country”, said the arch pastor.

Bishop Varnava presented hierarchical awards to those who worked diligently for the glory of the Russian Orthodox Church for their heartfelt care and assistance in the production and installation of a monument to the passion-bearer Nicholas II.



The ruling bishop performed the rite of consecration of the monument to the passion-bearer Nicholas II and opened the ceremony. Also, welcoming words were made by the head of the local self-government of the city district of the city of Kulebak Viktor Sergeev, Lieutenant General Leonid Reshetnikov, the head of the Nizhny Novgorod branch of the Russian Nobility Assembly Olga Polyanskaya, deputy chairman of the council of the Nizhny Novgorod regional branch of the All-Russian public movement "Orthodox Russia" Nikolai Lapshin, and the rector of the church in honour of the holy martyr Michael (Gusev) Archpriest Nikolai Boldyrev.

Viktor Sergeev - “This is indeed the first such monument. And you need to understand that this monument is installed in the outback. And we have all good beginnings, and all good traditions, they come from the people. I hope that this tradition will be supported not only on the Nizhny Novgorod land, but also in other regions.”

Nikolai Boldyrev – “Emperor-priest on horseback, in these simple clothes, who really prays for Russia, for his people. Since he is a Tsar-Martyr, he

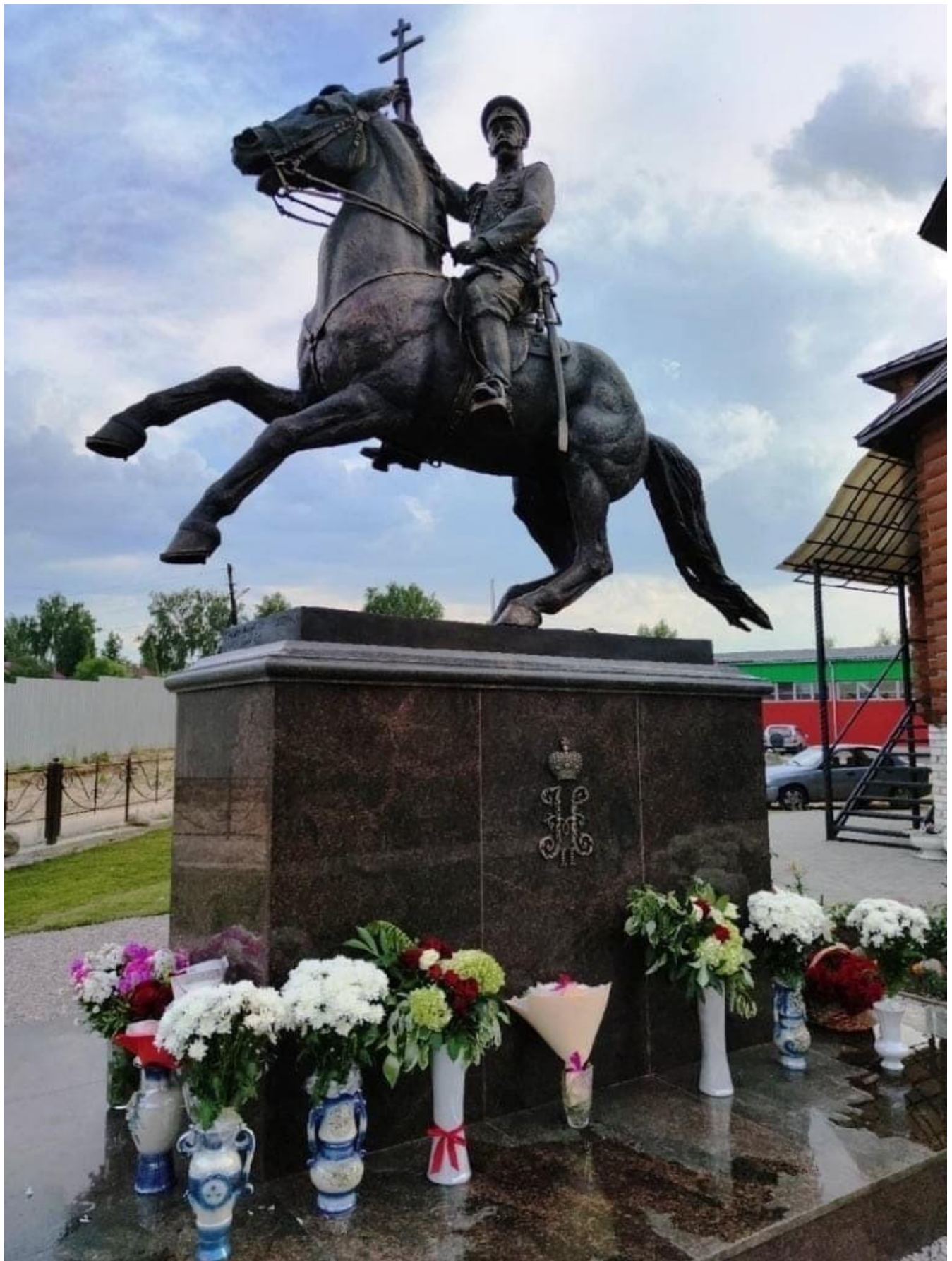
has a cross in his hand. I found out the sculptor's address and phone number, phoned, Irina Valerievna immediately made a small sketch, a model of the Emperor”.

The clergyman read out a welcoming letter from Peter Multatuli, associate professor of the Department of History and Historical Archiving of the Moscow State Institute of Cinematography, great-grandson of Ivan Mikhailovich Kharitonov, the faithful servant of the Sovereign.

Bishop Varnava and the guests of honour of the event released white doves into the sky, paying tribute to the ancient Russian tradition, and then laid flowers at the monument. In addition, as part of the event, an award ceremony was held for schoolchildren - winners of the essay competition "The feat of the Imperial Family"

Video 1) Installation of the monument - <https://youtu.be/Oqf4HFrkHmA>

2) The opening of the monument - <https://youtu.be/1xbl4a1zPWc>



How Bishop Basil (Rodzianko) served one of the first panikhidas for the Imperial Family in the USSR

17 July, Pravoslavie. By Marilyn Swezey. Recorded by Dmitry Zlodorev. Translation by Jesse Dominick



Bishop Basil (Rodzianko) is one of the pillars of Russian Orthodoxy in the twentieth century. Not even the Soviet “jammers” tuned to the waves of BBC Radio could block the spiritual conversations by which he brought the word of God to his flock throughout the whole world for so many years. He left Russia in infancy, though he carried love for it throughout his entire life, and as soon as the Iron Curtain fell, he immediately started visiting his homeland.

On one of the first such trips, in 1988, Vladyka unofficially served one of the first panikhidas for Emperor Nicholas II and his family in the USSR. It happened right on the 70th anniversary of their murder in Ekaterinburg, which I heard about from Vladyka’s spiritual daughter and assistant of many years, Marilyn Swezey, who was with him on that pilgrimage.

As she believes, the service became a kind of prologue to the glorification of the family and faithful servants of the last Emperor, which took place twelve years later.[1]

In the summer of 1988, Bishop Basil and a group of parishioners of our St. Nicholas Cathedral in Washington and other believers traveled to Moscow. It was one of the first pilgrimage trips to the Soviet Union.



On the plane, I realized that the day after our arrival—July 17—would be the day of remembrance of the Imperial Family. I went up to Vladyka and said: “Vladyka, we have to do something for this.” He looked at me and said: “It’s impossible. I can’t do anything to make it official.” We talked a little more, but since Vladyka was certain that nothing could be done, there was nothing more to discuss.

However, events began to unfold in an unexpected way. As soon as we checked in at the Cosmos Hotel, a very young Gosha Shevkunov, now Metropolitan Tikhon of Pskov, arrived. He and his friend had found out about our trip and decided to meet Vladyka.

They asked him to serve a panikhida the next day for the Imperial Family. “We can’t do anything, but you can,” they said, laying out their plan.

The state had just returned a small, wonderful church on the territory of the dilapidated Simonov Monastery to the Patriarchate, where they have the relics of Peresvet and Oslabya—the heroes of the Battle of Kulikovo, whom St. Sergius of Radonezh sent to help St. Dmitry Donskoy. Gosha proposed that Vladyka go there the next day and serve a panikhida, first for these soldiers, and then for the members of the Imperial Family, who at that time were not yet glorified by the Russian Orthodox Church.

Of course, we had to take every precaution. Don’t forget, the Soviet Union still existed then, and we couldn’t publicly mention the Emperor and his family, even during a service. In any case, we had to be careful that people from the KGB, who could be anywhere at that time, didn’t figure us out.

Fortunately, everything went well. Perhaps the authorities didn’t keep such a close eye on Bishop Basil because he was a visiting hierarch. Plus, the future Vladyka Tikhon and his friend had done a great job of organizing everything.

Our group included several choir members from St. Nicholas Cathedral, and we sang the panikhida that Vladyka served. Of course, there were other people nearby, but they didn’t pay much attention to us. I think this panikhida was very important. Yes, it was an unofficial celebration, but, in fact, it was the beginning of the gradual recognition of the Royal Martyrs, which ended with their canonization in 2000 in Christ the Savior Cathedral.



We were already on our way back to the bus to go to the hotel after the service when Gosha stopped us and gave Vladyka two beautiful white ribbons with the names of every member of the Imperial Family written on them in gold. He said: “We can’t keep these here, but you can take them to Washington, Vladyka.”

So Vladyka took them with him, and he kept them in a prominent place in his home chapel. I now have these ribbons at home, together with several other items from Vladyka. I took them when we had to clear out his apartment after his repose, and Metropolitan Jonah (Paffhausen) kept the portable altar, the small royal doors, and other liturgical items. Now they're at the St. Demetrios of Thessaloniki Skete that he founded outside of Washington. We're thinking of setting up a small space there dedicated to Vladyka Basil, and partially recreating his chapel, with his desk and his books. These ribbons with the names of the members of the Imperial Family will be there too.

[1] They had already been canonized by the Russian Orthodox Church Outside of Russia in 1981.

"They, poor ones, have suffered a lot"

The story of the murder of the Imperial family and the investigation of its circumstances in quotes

17 July, Pravmor. By Oleg Grigorenko

July 17, 2021 marks the 103rd anniversary of the murder of the family of the last Russian Emperor Nicholas II and four of their entourage. Here is what the Emperor and his wife wrote in their diaries; what the first investigator in the murder case told in his book; how Russia was informed about the execution - heroes and antiheroes of the story about the death of the Imperial Family, about what happened in the Ipatiev house of Yekaterinburg in the summer of 1918.

The last days of the Romanov family

The last Emperor of Russia, Nicholas II, abdicated the throne on March 15 (new style), 1917 in Pskov. His wife Alexandra Feodorovna, son and heir Alexei, and four daughters - Olga, Tatiana, Maria and Anastasia - were at that time in Tsarskoye Selo. The family was reunited a week later, on March 22nd. A day earlier, the Provisional Government announced that Nicholas and his relatives were under arrest. Thus began the almost eighteen months imprisonment of the Romanovs.

In August, the government of Alexander Kerensky decided to transport the Imperial family inland to Tobolsk. In the early spring of 1918, the city came

under the control of the Bolsheviks, and at the end of April, the new authorities transported Nicholas, his wife and daughter Maria to Yekaterinburg, where they were allocated the so-called "House of Special Purpose", previously owned by engineer Nikolai Ipatiev.

The rest of the Romanovs and Doctor Yevgeny Botkin stayed with the sick Tsarevich Alexei. They joined their parents only a month later. By the middle of the summer of 1918, units of the Czechoslovak Corps and White Guards approached Yekaterinburg. In order to prevent the release of the Imperial Family, the Soviet authorities decided to shoot all the prisoners of the Ipatiev House. The verdict was carried out on the night of July 16-17, 1918.



From the diary of Nicholas II, April 30 (April 17, old style) 1918:

- At 8.40 we arrived in Yekaterinburg. We stood at a station for three hours. There was a strong ferment between the local and our commissars. In the end, they overcame the first, and the train moved on to

another - a freight station. After standing for an hour and a half, we got off the train. Yakovlev handed us over to the local regional commissar, with whom the three of us got in the car and drove through the deserted streets to the house prepared for us - Ipatiev. The house is nice, clean. We were allocated four large rooms: a corner bedroom, a dressing room, next to a dining room with windows to the garden and overlooking the low-lying part of the city, and, finally, a spacious hall with an arch without doors. For a long time, we could not pack out our things, since the commissar, commandant and guard officer did not have time to start examining the chests. And then the inspection was similar to customs, so strict. It blew me up, and I sharply expressed my opinion to the commissar.

From the diary of Nicholas II, May 23 (May 10, old style) 1918:

- In the morning, we were consistently announced that the children were several hours from the city, then that they had arrived at the station, and finally that they had arrived at the house, although their train had been here since 2 a.m.! It was a great joy to see them again and hug them after four weeks of separation and uncertainty. There was no end to mutual inquiries and answers. Very few letters reached them and from them. They, poor ones, endured a lot of moral suffering both in Tobolsk and during the three-day journey.

From the diary of Alexandra Feodorovna Romanova, the last entry dated July 16, 1918:

- Tuesday. ... Every morning the Commandant comes to our rooms. Finally, after a week had passed, eggs were brought again for Baby (Tsarevich Alexei). ... Suddenly they sent for Lenka Sednev (a friend of Tsarevich Alexei) so that he would go and greet his uncle, and he hurriedly ran away, we wonder if all this is true and whether we will see the boy again ...

Message from the Presidium of the Regional Council of Workers, Peasants and Red Army Deputies of the Urals:

- Due to the fact that the Czechoslovak gangs threaten the capital of the Red Urals, Yekaterinburg; due to the fact that the crowned executioner can avoid the court of the people (a conspiracy of the White Guards has just been discovered, which had the purpose of kidnapping the entire Romanov family), the Presidium of the regional committee, in pursuance of the will of the people, decided: to shoot the former Emperor Nicholas Romanov, guilty before the people of countless bloody crimes. The resolution of the Presidium of the Regional Council was carried out on the night of July 16-17. The Romanov family was transferred from Yekaterinburg to another, more faithful place.

"Historical Phenomenon"

Troops of the Siberian White Army and the Czechoslovak Corps entered Yekaterinburg just a week after the execution - on July 25. On July 30, the first investigation of the murder of the Imperial Family began; from February 1919, it was led by Nikolai Sokolov, an investigator for especially important cases of the Omsk District Court. He was guided by the rules of the criminal procedure of the Russian Empire. In 1924, in exile he published the book included the results of his research. The Red Army recaptured Yekaterinburg on July 15, 1919, but Sokolov continued to work on the case materials, including interviews of witnesses, until his death in 1924. His book became the source of a significant part of information about the execution of Nicholas II and his family.



Nikolai Sokolov

Nikolai Sokolov, Investigator for Particularly Important Cases of the Omsk District Court (from the book "Murder of the Tsar's Family")

- The mournful pages about the Emperor's sufferings speak of the sufferings of Russia. And, having decided to break the vow of my professional silence, I took upon myself the entire burden of responsibility in the consciousness that to serve the law means to serve the good of the people. I know that in this study the inquisitive human mind will not find answers to many questions: it is necessarily limited, for its main subject is murder. But the victim of the crime is the bearer of the supreme power, who ruled for many years one of the most powerful nations.

Like any fact, it happened in space and time and, in particular, in the conditions of the greatest struggle of the people for their destiny. Both of these factors: the personality of the victim and the reality in which the crime was committed, give it a special character: a historical phenomenon.

"The Civil War is Endless"

In Soviet times, no one was officially involved in the history of the execution of the Imperial Family. However, for the first time, the remains, presumably belonging to the last Russian Emperor, were discovered in the late 70s. They were found by the Ural geologist Alexander Avdonin and screenwriter Geliy Ryabov, co-author of TV series "Born by the Revolution". The informal initiator of the search was Nikolai Shchelokov, Minister of Internal Affairs of the USSR, who patronized Ryabov. According to Shchelokov's daughter Irina, her father wanted to bury the Imperial remains, but in the end Ryabov and Avdonin returned the bones found in the Porosenkov Log to the excavation. Helium Ryabov publicly announced his discovery only in 1989.

Geliy Ryabov, writer, screenwriter and director, who discovered the remains of the Imperial Family (interview in the Moskovsky Komsomolets newspaper, October 2015):

- In 1976, I was sent to Sverdlovsk to show local police officers a new episode of "Born by Revolution" and find out their opinion about the film. Shchelokov (Nikolai Shchelokov - USSR Minister of Internal Affairs in 1966-1982) admonished me with the following phrase: "When I was holding a meeting there, first of all I asked to take me to Ipatiev's house. I want to stand in the place where the Romanovs fell ..." These words deeply shocked me. It didn't fit in my head: a member of the Central Committee suddenly said such words. Arriving in Sverdlovsk, I also asked to take me to Ipatiev's house. And I realized that it would never let me go. Actually, it all started with that trip.

When I decided to make our discovery public, I naively believed that it would contribute to reconciliation, draw a line under our past, under the civil war. But I did not take into account that this war is permanent and endless.

At a certain point, I came to the conclusion that if I knew how all this would turn out, I probably would not have disclosed the burial place of the Imperial Family. Because this in no way contributed to the consolidation of our society, on the contrary, it caused a violent demarcation.



Geliy Ryabov

Second corollary

The prosecutor's office of the Sverdlovsk region immediately joined the official excavations near Yekaterinburg in the summer 1991. In 1993, already under the new Russian government, the General Prosecutor opened a criminal case on the murder of Nicholas II, his wife, children and close associates. The investigation was headed by criminologist Vladimir Soloviev. He participated in all the latest investigations of the circumstances of the execution in the Ipatiev House, supervised the work of experts, met with Patriarch Alexy II, but he failed to convince the hierarchs of the Russian Orthodox Church. The Russian Orthodox Church insisted that there was not enough evidence and demanded to exclude any doubts about the authenticity of the remains found near Yekaterinburg. In addition, the remains of Tsarevich Alexei and his sister Maria were not found - they were discovered only in 2007.



Vladimir Soloviev

Vladimir Soloviev, senior forensic investigator of the Investigative Committee of Russia, head of the investigation of the murder of the Imperial Family (interview in the newspaper Moskovsky Komsomolets. St. Petersburg, October 2015):

- After the burial was opened [in 1991], the remains were taken to a forensic examination in the Sverdlovsk region. At first, forensics and anthropologists tried to stack the bone fragments together. Within a year, the smallest fragments were glued together with wax. As a result, they got 9 skeletons. One of the first was a dental examination of the remains of teeth. And it turned out that the shape of the teeth and their structure in the skeletons, which supposedly belong to Alexandra Feodorovna and the Grand Duchesses, are unusual for the inhabitants of the Urals. But on the other hand, they are very close to what is observed in Western Europe, of which the Empress was a native. In 1992, a genetic examination was carried out. Then the bone samples of all nine people were taken to the laboratory of the Ministry of Internal Affairs of Great Britain. Blood for research was given by a relative of Nicholas II - the husband of Queen Elizabeth II, Prince Philip - and relatives of the Imperial Family through the English and Danish Royal Families. It turned out that the man whose remains were found near Yekaterinburg is the closest relative of the representatives of the Danish Royal House (Nicholas II, as you know, is the son of a Danish Princess), and the woman is the closest relative of the English Royal House (Alexandra Feodorovna was the granddaughter of Queen Victoria). The three girls are their children.

"We want to atone for the sins of our ancestors"

Exactly 80 years after the execution of the Imperial Family - July 17, 1998 - the remains of Nicholas II, Alexandra Feodorovna and their three daughters were buried in the Peter and Paul Cathedral in St. Petersburg. The first president of Russia, Boris Yeltsin, delivered a solemn speech in their memory. However, Patriarch Alexy II refrained from participating in the ceremony. Both the head of state and the head of the church called on the Russian society for reconciliation and agreement, but their assessments of the results of the work of the investigators and the government commission that studied the history of the murder of the Romanovs diverged. This contradiction persists to this day.

Boris Yeltsin, President of Russia (at the burial ceremony of the remains of the Imperial Family in the Peter and Paul Cathedral in St. Petersburg on July 17, 1998):

- Eighty years have passed since the murder of the last Russian Emperor and members of his family. For many years we hid this monstrous crime, but I must tell the truth: the massacre in Yekaterinburg has become one of the most shameful pages in our history. By burying the remains of the innocent murdered, we want to atone for the sins of our ancestors. Those who committed this atrocity and those who have justified it for decades are guilty. We are all guilty. You cannot lie to yourself by explaining senseless brutality with political goals.

The shooting of the Romanov family is the result of an irreconcilable split in Russian

society between friends and foes. Its consequences continue to this day. The burial of the remains of the victims of the Yekaterinburg tragedy is, first of all, an act of human justice. It is a symbol of the unity of the people, redemption of common guilt. Before the historical memory of the people, we are all responsible, and therefore today I could not help but come here. As a person and as a president, I must be here. I bow my head to the victims of a ruthless murder.





Patriarch Alexy II

Alexy II, Patriarch of Moscow and All Russia (televised address on July 14, 1998):

- The judgment on the issue of the authenticity of the "Yekaterinburg remains" among the church and secular community turned out to be divisive and acquired an obviously painful, confrontational character. In this situation, the hierarchy of the Russian Orthodox Church, which has its duty to care for the unity of the Church and to promote civil peace and harmony, refrains from support of one or another point of view, and, consequently, from such participation in the burial ceremony of the "Yekaterinburg remains" that could be regarded as a recognition of their belonging to the Imperial Family.

I am well aware that this position of the Church is not accepted by some. To these people I would like to specifically explain that any seemingly convincing scientific arguments cannot put an end to the case of the "Yekaterinburg remains" as long as there are no less weighty scientific objections. It is the duty of the

Church to cognize the will of God, and it is revealed in the conciliar agreement of the episcopate, clergy, and the people of God, that is, of the entire fullness of the Church. And in this regard, a special responsibility is imposed on us by the fact that the upcoming Local Council of our Church will consider the issue of the possibility of canonizing the Imperial Family. If the Emperor and his loved ones are numbered among the martyrs, then their remains will be venerated as holy relics, and it is absolutely unthinkable that there is no agreement in the Church regarding their authenticity.

"The whole process must be repeated again"

In 2000, the Council of Bishops of the Russian Orthodox Church decided to glorify the family members of the last Russian Emperor as Royal Passion-Bearers. From that moment on, the question of the authenticity of the remains of the Imperial Family acquired a distinct religious character: the church had to be confident in finding the true relics of the martyrs. The case of the murder of the Imperial Family was reopened twice: in 2007, after the discovery of the alleged remains of Alexei and Maria Romanov near Yekaterinburg, and in 2015, at the insistence of Patriarch Kirill, who called for an investigation to be carried out in close contact with the church.



Patriarch Kirill

Kirill, Patriarch of Moscow and All Russia (speech at the opening of the conference "The case of the murder of the Tsar's family: new examinations and archival materials. Discussion" on November 27, 2017):

- For many years, the Church rejected any proposals to agree with the results of those examinations that were carried out in the 90s. This position was criticized, including public. But the only thing that stopped us from recognizing the results of the expert examinations was the lack of transparency in the research process and a complete unwillingness to include the Church in this process. That is, we were asked to simply believe in the results of the research carried out - naturally, this did not suit the Church. Over time, the situation has changed, and while discussing this topic with the President of our country, Vladimir Vladimirovich Putin, I formulated the conditions under which the Church could seriously consider the results of the examination. Our position was as follows: the whole process must

be repeated anew, and from the very beginning to the end the Church should not watch from the outside - it should be included in this process. First of all, I raised the question of the need to exhume the body of Emperor Alexander III, father of Emperor Nicholas II, so that appropriate genetic examinations could be carried out anew.

The message of the Investigative Committee of Russia on July 16, 2018:

- To clarify all the circumstances of the death and burial of members of the Imperial Family, to resolve disputes arising in connection with the identification of the remains of a group of persons found near Yekaterinburg, the investigation re-examined all the circumstances relevant to the case, carried out a set of investigative actions and expert studies.

At present, the conclusions of the complex commissions of molecular genetic examinations have confirmed the belonging of the discovered remains to the former Emperor Nicholas II, members of his family and persons from their entourage.

"Not evil will triumph over evil, but only love"

Immediately after the announcement of the results of the last genetic examination on July 16, 2018, the chairman of the Synodal Department for Church Relations with Society and the Media, Vladimir Legoyda, thanked the Investigative Committee for openness and mutual understanding and said that the results of the experts' work would be submitted to the hierarchy of the Russian Orthodox Church for further consideration. But the main thing in the history of the family of the last Russian Emperor is not recognition of the authenticity of the "Yekaterinburg remains". For believers, an example of piety and adherence to the Gospel commandments, which the royal martyrs gave during their imprisonment and death, is important.

Kirill, Patriarch of Moscow and All Russia, speech at the opening of the XXVI International Christmas Educational Readings "Moral Values and the Future of Mankind":

"As if as a reward for the love that reigned in this family, they remained inseparable in death. Christian moral ideals were for them above the royal crown. They did not consider belonging to a royal or noble family a sign of nobility, but purity of thoughts and purity of soul.

The heartfelt and very touching lines from the letter of the Grand Duchess Olga Nikolaevna come to mind: "Father asks to convey to all those who remained devoted to him, and to those on whom they may have influence, so as not to avenge him, since he forgave everyone and prays for everyone, not to take revenge, and to remember that the evil that is now in the world will be even stronger, but that evil will not triumph over evil, but only love".

Sometimes people ask why the Imperial Family was canonized. It is for this! It is enough to put yourself in the shoes of people sentenced to death - who were at the pinnacle of power, and then were not only deprived of all rights, but also became the subject of bullying. But even in this state of extreme humiliation, they forgave their enemies and prayed for them, which means that they showed genuine morality, which was maximally expressed in the feat of passion-suffering.





The Tsarevich Alexei and Grand Duchess Maria burial-case continues

Investigator Vladimir Soloviev – “I think there will be no recognition of the Imperial remains at the November Bishops' Council”.

18 July, Business-Online. By Andrey Kamakin - (Abbreviated version)
Thirty years ago, on July 11-13, 1991, in the Porosenkov Log near Yekaterinburg, the remains of 9 out of 11 prisoners of the Ipatiev house – Emperor Nicholas II, his wife, their three daughters and four servants (the remains of Tsarevich Alexei and the Grand Duchess Maria was discovered in July 2007) were excavated.

Firstly, this story, is far from being over: the investigation of the death of the Imperial Family continues, the remains of Alexei and Mary are not buried, and the church still refuses to recognize the "Yekaterinburg remains" as Imperial ones. And secondly, who knows, it is quite possible that this story will have no

less influence on the fate of the Fatherland than other more popular and promoted stories. And perhaps it has already had an impact.

Business Online decided to fill this apparent information gap by talking with Vladimir Solovyov, a retired senior forensic investigator of the Investigative Committee of the Russian Federation. For almost a quarter of a century, the legendary forensic scientist headed the investigation of the "Tsarist Case" - from the moment the remains were found until 2015.

SVERDLOVSK, USSR, Nov. 21, 1990 — ROMANOV — A cross has been erected at site where Czar Nicholas II and his family were killed 72 years ago in Sverdlovsk. The shrine has become a focal point for meetings and rallies, and a church is planned for the site. (Illustrates BC-ROMANOV by Bill Keller, a2043,2044 of 11-20-90). New York Times Photo.

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Vladimir Solovyov

- Vladimir Nikolaevich, when and under what circumstances took place your first acquaintance with the "Tsarist Case"?

- It was in September 1991. Our entire forensic department, like most other divisions of the Russian General Prosecutor's Office - at that time it was a very small organization - lack of people. And on one of these tense days, in early September, I met in the corridor Yevgeny Kuzmich Lisov - who has just been appointed deputy prosecutor general. And he says: "Vladimir Nikolaevich, come to me. Here they are fooling me. You love to deal with history, so advise me." Valentin Volkov, the senior assistant to the regional prosecutor for overseeing the KGB, had arrived from Sverdlovsk, and brought some pieces of paper - that, they say, the remains of the Emperor had been found. "This" he says, "of course, is bullshit, but you still take a look. The prosecutor of the Sverdlovsk region asks to help them in archival

searches, and in something else. In general, come on, supervise this."

I already knew something about this story. Not long before that I read an article by Geliy Ryabov (Soviet and Russian writer, film director, screenwriter; one of the discoverers of the place where the remains of the Imperial Family were hidden - ed.). It was published in 1990 in *Rodina* magazine. But Ryabov's article, to be honest, made an impression of fake, literary invention.

- Why?

- Ryabov wrote that they found a burial site in 1979 and took out several skulls, and later they buried them there again. And then, when he again came to this place after a while, he saw that a lot of construction work had been carried out there, that the highway had passed. Everything, they say, has now changed - it is impossible to find the grave.

Then I talked a lot with Geliy Trofimovich. I don't know if this can be called friendship. Probably it is possible, although the age difference was very big. And I, of course, asked him: "Listen, what kind of dregs did you write then?" He said in response that he was very afraid to declassify this place, because of black diggers, but most importantly - because of the "super black" diggers, the KGB.

These fears, I must say, were not at all unfounded. Despite Perestroika, the times were still Soviet. The KGB agents were quite capable of destroying these bones.

Therefore, Ryabov wrote that this place could no longer be found. And by the way, after his first article on this topic - if I'm not mistaken, it appeared in 1989 in *Moscow News* - the KGB really became interested in Ryabov. He was under surveillance; all his mail was reviewed - all this was preserved in the archives.

- Did the KGB have information about the burial place?

- Surprisingly, no. Yes, the Chekists killed and buried the Imperial Family, and it seems that they should have known everything about it. However, the main materials about the death of the Romanovs ended up not in the KGB, but in the Communist party archives. Where, in fact, they "drowned": for many years no one cared about them. In addition, in order to calculate the burial site, knowledge of these materials was not enough.

That is why the KGB began to follow Ryabov in 1989: they decided to find out what kind of bones it was and where they were. But nothing was found out. Now some people claim that Geliy Ryabov has been a KGB agent since the early 1970s and created a false tsarist burial place on the instructions of the special services. The perustration of Ryabov's letters is another confirmation of the fact that he did not cooperate with the State Security Committee.

In short, I was already a little bit prepared to deal with this story. And although at that time Volkov treated with great distrust everything connected with the remains, his story interested me very

much. The "Tsarist Case" made it possible to work in archives, to get acquainted with unique, never published documents.

In addition, there was also a purely professional interest. The main occupation of a forensic scientist is work with murder cases. But it is extremely rare for us to study remains that are more than five years old. And here - bones from more than 70 years ago. I wondered if it was possible to identify them with the same accuracy as those with which I had to deal with so far?

"There are many questions to the archaeologist who was present at the exhumation in 1991. As I was later told, the chief archaeologist could not stand the Emperor".

- One of the main claims of the church and all those who have challenged the ownership belonging of the "Yekaterinburg remains" to the Romanovs over all these 30 years is that the exhumation that took place in July 1991 was carried out with gross violations of the relevant norms. According to the former Sverdlovsk governor Eduard Rossel, this work, I quote from his interview with me, was carried out "as thoroughly, thoroughly, professionally as possible." Who is right?

- Rossel, of course, is not right. I have spoken to Rossel about this more than once. It is difficult to blame him for anything. He provided funding for the work, allocated workers and equipment, attracted the Institute of History and Archeology of the Ural Branch of the Academy of Sciences, forensic doctors, the prosecutor's office to this ... And, of course, he did not say that it was necessary to open a blunder. On the contrary, he said that everything should be done at the highest level.

Another question is how they understood his instructions. There are many questions to the archaeologist who was present at the autopsy. This woman had a lot of experience. She could say at any moment: "Sorry, but you can't do that! If don't stop the work, I'll complain to Rossel!" However, there was essentially no archaeological control.

What is the reason for this behaviour is difficult to tell. Someone else's soul is dark. As I was later told, this woman archaeologist hated the Emperor. Which, by the way, is generally typical for Yekaterinburg. They even said that on occasion she literally spat on the bones. But of course, I have no confirmation of this.

In a word, the burial was opened really badly, just ugly. There is nothing else to say about it. When the bones were washed and decomposed, the forensic doctors said: "Guys, there is a lot missing fragment here." Then it was decided to remove the soil at the burial site and flush it thoroughly. And they really washed it very thoroughly: almost all the missing fragments were found. They even found the bullets that killed the Romanovs and their servants.

Of course, a poor-quality exhumation greatly complicated further work. It is as if an antique vase was broken during excavations: it is one thing to remove it intact and quite another to glue it piece by piece. Nevertheless, in a year everything was "glued together", all the skeletons were assembled. The mistakes made in the first stage have been completely corrected.

- *Can you recall the moment when you became confident that these were the very remains, when the last doubts disappeared?*

- At first, confidence arose on an emotional level. When I arrived in Yekaterinburg and took the Empress's skull in my hands, I realized: it really is hers. As for the identification, it is, in my deep conviction, was completed in July 1992. Even then, the results of the examinations carried out made it possible to unequivocally assert that these were the remains of the Imperial Family. Everything that was done after that was, by and large, a repetition of what was done.

In our country, as a rule, they talk and write about genetic research. In fact, the identification was very diverse. For example, my good friend Sergei Alekseevich Nikitin, a forensic medical expert of the highest category, restored the appearance of people whose remains were found in the Porosenkov Log, using the Gerasimov method - from the skulls. And the reconstruction made by Nikitin also left no doubt that these remains belong to the Romanovs.

At first, the work was carried out as a pre-investigation check. The Prosecutor General - he was then Valentin Stepankov - did not want to initiate a full-fledged criminal case. But in the end - it was already August 1993 - I managed to persuade him. Under amusing enough circumstances. I came to Stepankov at an extremely inopportune moment: the Prosecutor General and his deputies did not take their eyes off the TV - they were showing some regular "compromising evidence" against the Prosecutor's Office. But that is what helped.

I go into the office, Stepankov waves me off: "Not now! After a while I go again. "What's up?" – he asked. I answer: "The Tsarist case." He shouts: "Get out of here! Do what you want, just leave me alone! "Well, I took it as an instruction - I went and filed a case. And when, a month later, Stepankov asked who allowed me to do this, I answered with a clear conscience: "You did. Don't you remember? " In the same 1993, a government commission was created (to study issues related to the investigation and burial of the remains of Emperor Nicholas II and members of his family - ed.). Everything was going well, just wonderful. By the summer of 1995, all possible research, including genetic research, had been completed. And all the results confirmed that the remains belonged to the Romanovs. One could only be glad. Even our President, who was to be re-elected in 1996, was gladdened. Yeltsin's rating was falling rapidly, it was necessary to "spur" him on with something. And the Kremlin decided to include the burial of the Imperial Family in Yeltsin's election campaigns.

- *Is it a precise information?*

- Absolutely accurate. The Imperial Family was supposed to be buried in 1996. In September 1995, a meeting of the government commission was held, at which all the specialists who spoke categorically stated: these are the remains of the Romanovs and their servants. And the commission made a unanimous decision on the burial of the remains.

Film director Nikita Mikhalkov also spoke at the meeting, that he would like to be entrusted with organizing the funeral ceremony. He offered to transport the coffins with the remains along the Volga - from Nizhny Novgorod to Moscow. So that they repeat the path of the Imperial Family in 1913 during the celebration of the three hundredth anniversary of the House of Romanov. Everything had to look very solemn and solid.

In general, nothing foreshadowed that the burial would fail.

After Nemtsov was appointed chairman of the commission, the pace of our work increased many times over. As they say, everything started. Although the point is not only in Nemtsov. Still, he was a very, very busy man. Deputy Prime Minister, you know. A million things to do. But Nemtsov's assistant was Viktor Aksyuchits, who had been interested in this topic for a very long time, and we quickly found a common language.

"The current church hierarchs betrayed the Emperor's bones in the same way as the Holy Synod betrayed the Emperor in 1917"

- *So, you finally answered the "10 Questions of the Patriarch"?*

- Yes, in full, as they say, the program. And the Patriarch, what is most interesting, was satisfied with our answers. I am not judging this from hearsay. On January 15, 1998, I, Nemtsov, Aksyuchits and another Nemtsov adviser, Shubin, met with Alexy II at the Patriarchal Residence in Moscow, in Chisty Pereulok. We talked for more than three hours.

Most of all, it happened, I had to tell a lot. I conveyed to the Patriarch the official answer of the Prosecutor General's Office to his questions. I was later reproached for the fact that this answer was too short. But it is not customary to write to the secular or the church authorities a long paper - maximum two or three pages. In addition, I brought the patriarch a stack of documents confirming our conclusions.

Alexy got acquainted with all these materials and said that they completely convinced him: the question of identification can be considered solved. After that, the conversation turned to the upcoming burial. We agreed that it would be best to do this on July 17 - on the 80th anniversary of the execution. "You can assure the President," said the Patriarch, "that there will be no obstacles from me." Moreover, Alexy II promised to lead personally the funeral procession. Nemtsov reported to Yeltsin and Chernomyrdin that complete mutual understanding had been found with the Patriarch. You don't have to worry: everything will be fine. After that, Chernomyrdin appointed a government meeting on February 27 to organize the funeral.

And now comes the 27th of February. And this morning the Holy Synod makes an appeal, which says that the church cannot recognize the remains and will not participate in the burial. And generally, insists on their cancellation. Instead, it was proposed to arrange a kind of "symbolic" burial - without specifying names. As I later joked - the grave of the unknown Russian Emperor of the first quarter of the XX century.

The government nevertheless had a meeting. It was attended by two metropolitans - Yuvenaly and Kiril, the current Patriarch. Chernomyrdin did not hide his irritation. He said, addressing the metropolitans: "Was it difficult for you to call me and say that you have such an opinion? I, like a fool, call the government, and you demand that everything be cancelled! What is it all about?! " Yuvenaly: "Well, this is how it happened, it happened ..."



Meeting at the Patriarch's residence on January 15, 1998. In the photo (from left to right): Boris Nemtsov, Vladimir Soloviev, Alexy II, Viktor Aksyuchits and Alexander Shubin. Photo: from the personal archive of Vladimir Solovyov

- *And what happened next?*

"After Nemtsov spoke, Chernomyrdin turned to me: "You started this whole booze, Colonel. Come here, say whatever you want to say." And I really said everything I thought.

"What day is today? – I asked - February 27. And what happened on February 27, 1917? The Holy Governing Synod betrayed the Emperor on this day, renounced him as the monarch and head of the church. And today this was repeated by the current church hierarchs: they betrayed the Emperor's bones in the same way as the Holy Synod betrayed the Emperor in 1917. You are worthy successors." Juvenaly's hands were shaking. And Kirill looks at me in such a way that if he had a pistol in his hands, he probably would have shot me ...

What happened next is known. On July 17, 1998, Nicholas II, Alexandra Feodorovna, their three daughters and four servants were buried in the Catherine Chapel of the Peter and Paul Cathedral in St. Petersburg. Outwardly, everything was beautiful and solemn, but from the Orthodox point of view, it was the funeral of homeless people. With the formula that relies on the burial of unidentified corpses: "You yourself, Lord, weigh their names."

Well, the Patriarch on this day "received a parade" in the Trinity-Sergius Lavra. Together with Maria Vladimirovna Romanova. Incidentally, she also originally intended to participate in the funeral. True, she insisted that, since the Peter and Paul Cathedral is the imperial and grand ducal tomb, the servants

should not be buried with the Imperial Family. She offered to bury the servants in a public garden next to the cathedral.

- *What made the Patriarch change his position?*

- He was influenced. I think, two points had an impact. Moment number one is the reaction of the church society. Some of its most noisy and radical representatives even threatened church schism if the remains were recognized. The Patriarch was constantly "bombarded" with letters, walkers were coming from everywhere ... This "Orthodox Maidan" is not numerous, but very active. I have repeatedly felt this activity, as they say, on my own skin. Complaints against me from "indignant Orthodox citizens" went to the General Prosecutor's Office in a wide stream. The record was more than 1.4 thousand in one day.

And the day before the funeral of the Imperial Family, in front of the central entrance to the Peter and Paul Fortress, someone poured more than ten liters of mercury. With the obvious goal of disrupting the burial. Then they decontaminated this place all night. In my opinion, the perpetrators were never found. But, judging by the handwriting, these were people from the same milieu - Orthodox extremists who call themselves patriots.

Well, the second point is the relationship between the ROC and the Russian Orthodox Church abroad. At that time, they had not yet united. The Church Abroad was categorically against the recognition of the remains, declared that it was a fake. Meanwhile, negotiations on unification were already underway, and the problem of the remains could well become here, so to speak, a stumbling block.

If the Russian Orthodox Church officially recognized the remains as belonging to members of the Imperial Family and buried them as laymen, this could cause outrage in the Russian Church Abroad, which in 1981 canonized the Romanovs.

These two factors, I think, determined Alexy's position. He decided to take a break. Although for him this decision, of course, was also not easy. Imagine: the President came to the funeral, but the Patriarch ignored them! Moreover, this is the funeral of the anointed Emperor, who, according to the laws of the Russian Empire, was the head of the church.

"You have no idea what a rush it was! And by October 10, 2015 everything was ready, there was no need to disrupt the burial"

- This story has several key turning points. The latter dates back to the fall of 2015, when the question of burying the ashes of Tsarevich Alexei and Grand Duchess Maria was being decided. Some knowledgeable people assured me then: since the President made the decision to bury the remains, Kirill would support him "like a dear". Let me clarify: did the President really make such a decision then? - Quite right: the President made such a decision. He even named the date himself: October 18, 2015 - the day of the namesake of Alexei. Already invitations have been sent out all over the world. Ivan Sergeevich Artsishevsky, a representative of the Association of members of the Romanov family in Russia, complaining to me then: "What is this? They have already bought tickets, and now they had to hand over them."

- *What delay did you expect?*

- The postponement was supposed to be the minimum. Actually, at first no delay was foreseen at all. We made a commitment that by October 18, all additional examinations agreed with the church will be completed. You have no idea what a rush it was! But by October 10, everything was ready, there was no need to disrupt the burial. But then they removed me from the case, and then everything went past me.

- *But some kind of mysticism really hovers over this case: as if it were damned, bewitched. Have you ever had such a feeling?*

"There are plenty of mystics here. Now a book is being prepared about the miracles associated with the Imperial remains, and I am asked to tell about them. And I say: "Better not write about this." There are many miracles, but they are more and more scary.

For example, there was such a case: an engine caught fire in the plane carrying the remains of Nicholas and Alexander Feodorovna from Yekaterinburg to Moscow for examination. The disaster, thank God, did not happen: the plane simply returned to the airport.

Another case. New computers were brought to our department, of which many empty boxes remained. They were left in the corridor where my safe deposit was, in which the Emperor's bones were kept. And someone threw a cigarette in there. Fire, real fire! And before that, there was a fire in another building of the General Prosecutor's Office, in which the remains were also kept for some time. Another episode. In July 1998, in the Yekaterinburg forensic medical examination laboratory, cuttings were made from bones for genetic research. Everything went fine at first. But when they began to saw the Emperor's bones, a terrible storm arose. Lightning hit an artillery depot, and they exploded - I then went there, to the scene of the explosion, as a forensic scientist. I even have a video recording: they begin to saw the remains of Nicholas II - and a storm rises.



*The funeral of the Imperial Family. St. Petersburg, Peter and Paul Cathedral, July 17, 1998
Photo: from the personal archive of Vladimir Solovyov*

- Do you know about what is happening today with the "Tsarist Case"?

- All work on the identification of the remains, as I said, was completed a long time ago. As far as I know, a historical examination is still underway. But it can be carried out indefinitely.

Marina Molodtsova, who heads the investigation team today, is a good, qualified specialist. I have no questions to her. But she is a person of the system. There is no booze, as with me, here even in my thoughts. She is ordered - she salutes. Putin gave carte blanche to the Patriarch, and until the President gives the appropriate go-ahead, the investigation will continue.

"I think there will be no recognition of the remains at the November council."

- At the end of June, the Holy Synod of the Russian Orthodox Church decided to submit the results of examinations on the identification of "Yekaterinburg remains" for consideration by the Bishops' Council, which is to be held in November. But, frankly, after all that has happened over these 30 years, it is hard to believe that the issue of recognizing the remains will be resolved this year.

- I can't believe it either. I think there will be no recognition of the remains at the November council.

Patriarch Kirill is a very proud person. And then he would have to explain in front of everyone why the Lord does not love him, why he did not enlighten him during these 30 years. After all, all this time, Kirill stood for not recognizing

the remains. He was, in fact, the main ideologist of this position. Vsevolod Chaplin, shortly before his death, told me about one of his conversations with the Patriarch. Kirill, according to Chaplin, told him then that he would do everything so that the issue of the remains would not be resolved during his life. I foresee that at the council they will say that the church is not completely satisfied with the results of the research, that something is missing there again. And they will launch this story into a new circle ... Once I expressed my indignation to Metropolitan Juvenaly. "How much, - I say, - can you pull ?!" And he answered me in an unctuous voice: "Vladimir Nikolaevich, remember your namesake - Saint Prince Vladimir the Red Sun. The Church has been considering the issue of his canonization for 300 years. We have nowhere to rush. " So, let's wait another 270 years.

- Geliy Trofimovich Ryabov, in an interview given to me a few days before his death, bitterly said: "When I decided to make our discovery public, I naively believed that it would contribute to reconciliation, draw a line under our past, under the civil war. But I did not take into account that this war is permanent and endless. At a certain moment I came to the idea that if I knew how all this would

turn out, I probably would not have disclosed the burial place of the Imperial Family. " Did you have such thoughts, did you regret that you got involved in this, as it is now obvious, a hopeless business?

- Of course, in terms of career, I resigned, so to speak, not on a high note. I left, roughly speaking, disfigured from head to toe. First of all, of course, the church and the church community did their best, letting all the dogs down on me. I was accused of everything! But, if there was an opportunity to go back in time, 30 years ago, I would do the same.

I will say a paradoxical thing: maybe it's good that this case has been dragging on for so long. If it was completed within the "normal" time frame and the remains were immediately buried, the theme of the Imperial Family would quickly fade away, come to naught. It is thanks to all these scandals that it got such a sound, attracted attention of so many scientists.

- *That is, no, so to speak, a silver lining?*

- From this point of view - certainly.

Ashes to ashes of the Romanov Imperial Family

07/06/2021, Nezavisimaya gazeta, by Milena Faustova

The recognition by the church of the authenticity of the Yekaterinburg remains became possible after the defeat of the Tsarebozhniki



Having proclaimed the family of Nicholas II as passion-bearers, the Russian Orthodox Church (ROC) in the 1990s tried to avoid politicizing the topic. But the politicization still took place due to the movement of the Tsarist people.

At the Council of Bishops of the Russian Orthodox Church in November, the fate of the remains of the family of the last Russian Autocrat may finally be decided. The question of the identification of the ashes of Emperor Nicholas II and members of his family, as well as their recognition or non-recognition, was once again raised at the ROC Synod held on June 17. The chairman of the Department for External Church Relations, Metropolitan Hilarion (Alfeyev), said on the air of the Russia 24 TV channel: "We listened to this report with great attention and handed over the final solution of this issue to the discretion of the Council of Bishops. I think it will put an end to this epic, which lasted nearly a quarter of a century."

This meeting of the bishops of the Russian Orthodox Church was first held in the absence of Metropolitan Yuvenaly (Poyarkov). In April 2021, he was retired. It was Poyarkov who, back in August 2000, when the act of glorification of the Imperial Family was performed at the Bishops' Council, said that "the 'Yekaterinburg remains' buried on July 17, 1998 in St. Petersburg cannot be recognized as belonging to the Imperial Family today". He adhered to this opinion until the end of his church career. Experts believe that Metropolitan Yuvenaly was a supporter of non-recognition of the authenticity of the remains because he considered this topic "too politicized."

Game of dice

"Yekaterinburg remains" became a kind of bone of contention in relations between church and state. Officials almost immediately recognized the bones of nine people found in July 1991 in a burial on the Old Koptiyakovskaya road near Yekaterinburg (then Sverdlovsk) as the remains of members of the Imperial family killed on the night of July 16-17, 1918: Nicholas II, his wife Alexandra Feodorovna and their daughters Olga, Tatiana and Anastasia. In 1993, a special state commission was created to study issues related to the investigation and reburial of the remains of representatives of the Romanov dynasty. At first it was headed by Deputy Prime Minister of the Russian Federation Yuri Yarov, and since May 30, 1997 - by Boris Nemtsov.

In January 1998, the commission, after a series of examinations, completed its work with the conclusion: "The remains found in Yekaterinburg are the remains of Nicholas II, members of his family and servants." And on July 17, 1998, on the 80th anniversary of the execution of the last Emperor of Russia, his ashes, along with the rest of the found remains, were solemnly buried in the Peter and Paul Fortress - the tomb of the representatives of the Romanov dynasty. The ceremony was attended by then Russian President Boris Yeltsin. But then Patriarch of Moscow and All Russia Alexy II was not at the ceremony. On June 9, 1998, the Synod of the Russian Orthodox Church considered that the investigation and the government commission had provided insufficient convincing evidence, and therefore decided "to consider it impossible to participate in the burial of 'Yekaterinburg remains' of the primate of the Russian Orthodox Church or any other hierarchy." The funeral service was held as for unknown people with the formula "Lord, you weigh their names."

The hierarchy demanded more thorough examinations, but any positive result was criticized. According to reports on genetic examination, when DNA was isolated from the remains and compared with the DNA of the living relatives of the Emperor and Alexandra Feodorovna, as well as members of the British and Danish Royal Houses, the relationship was fully confirmed by several international authorities. The Investigative Committee of the Russian Federation (ICRF) also issued its conclusion. Back in 2011, after a long investigation into the death of the family of Nicholas II, it declared the Yekaterinburg finds as belonging to the Imperial Family. However, in 2012, the Moscow Patriarchate received some "new documentary evidence of the circumstances of the death of the Imperial Family," and the issue of recognizing the authenticity of the remains by the church was suspended.

The ICRF repeated its conclusion in 2018, after another examination again confirmed the authenticity of not only the "Yekaterinburg remains", but also the ashes of two more members of the Imperial Family. On July 29, 2007, during archaeological excavations 70 km south of the place of the first burial, the remains of Tsarevich Alexei and his sister Maria were found. In July 2015, at that time, Russian Prime Minister Dmitry Medvedev signed an order on the creation of an interdepartmental working group on issues related to the study and reburial of their ashes next to their parents. It was planned that this will happen in the fall of the same year. However, the ceremony was cancelled, and the remains,

according to later witnesses, "at the request of the church" were sent for additional examinations. At the same time, senior investigator of the ICRF Vladimir Soloviev who has been investigating the murder of the Romanovs since 1993, was removed from the case allegedly "by age". And his place was taken by the investigator for especially important cases of the ICRF Marina Molodtsova, who does not call for a quick burial of the remains and decided to classify all the materials of the investigation.

"It is obvious that Molodtsova was a compromise figure for the church, because Solovyov was not liked in the Moscow Patriarchate," said Ksenia Luchenko, head of the department of theory and practice of media communications at the RANEPa, author of journalistic investigations about the Imperial remains of the Moscow Patriarchate. "She is a member of the security forces, a clear executor, and she had no personal interest in this topic. For Solovyov, who was engaged in this investigation from the very beginning, it was a matter of life. He is a very qualified investigator, but because of the way he publicly spoke on the topic, how he behaved uncompromisingly, it was clear that it was impossible to come to an agreement with him. I suppose that one of the conditions on the part of the church in order to start playing this game was precisely that a charismatic, but uncontrollable in a good sense of the word, Solovyov was replaced with a clear and executive Molodtsova, who will comply with all agreements."

Church gambit

It is known that for some time packages with fragments of bones of the Emperor's children were kept in the State Archives, and then, according to media reports, were transferred to the Russian Orthodox Church. In July 2019, a scandal happened. Yekaterinburg media, citing unnamed historians, reported that the children's bones had disappeared. It was claimed that they were destroyed "in the course of unsuccessful experiments ordered by the church." The Russian Orthodox Church first announced that the body fragments were in the Moscow Novospassky monastery, but this statement was denied by the monastery. To mitigate the situation, the head of the Synodal Department for Church Relations with Society and the Moscow Patriarchate, Vladimir Legoyda, assured in his Telegram channel that "everything is in order with the remains" and "they are in one of the Moscow monasteries".



Remains of Tsarevich Alexei and Grand Duchess Maria after their discovery. Yekaterinburg, 2007

In September 2015, a special commission was created at the ROC to study the results of the study of the remains found near Yekaterinburg, the chairman of which was appointed then head of the Moscow Patriarchate, Metropolitan Varsonofy (Sudakov) of St. Petersburg and Ladoga, and Tikhon (Shevkunov), now Metropolitan of Pskov and Porkhov. "Most likely this is the result of some agreements, a carefully played story," says Ksenia Luchenko. - The newly created church commission demanded to organize all the examinations anew, despite the fact that many examinations had already been carried out before. Probably, the state began to put pressure: they say, let's all the same bury the remains of Alexei and Maria and finally we will serve prayers at the graves. And the church began to say: we have Tsarebozhniki here - and demanded new examinations and evidence. And this whole story was played out with further exhumations, with the investigation of the grave of Emperor Alexander III, etc. But the main thing is that Tikhon Shevkunov, who is considered the main conciliator, was put at the head of the commission. On the one hand, he seems to be from the church. On the other hand, he is close to the authorities. He has extensive experience in reconciling different parties, for example, the ROCOR (Russian Orthodox Church Outside of Russia). Therefore, over the years, he has been preparing the ground for the recognition of things that are already obvious. But since the militant Tsarebozhniki had to be somehow

neutralized, Shevkunov seemed to show that he observes traditions, that he is a conservative and listens to everyone, and at the same time he followed his own line."

"The choice of Tikhon Shevkunov is not accidental," said Alexei Makarkin, First Vice President of the Centre for Political Technologies. "He is known as a conservative. If the case were entrusted to someone else, then there could be talk that these are ecumenists, Catholic agents, the Zionist lobby and something like that, and then a set of traditional accusations would follow from the fundamentalists. If the Patriarch had dealt with this, the accusations would have been layered also on the Havana meeting with the Pope. I think Metropolitan Tikhon was instructed within the Church. Nobody can accuse him of ecumenism, he did not participate in ecumenical activities, he never worked in the Department for External Church Relations, he is known precisely as a conservative, not a fundamentalist. But at the same time, it is believed that he can convince, among other things, fundamentalists to recognize these remains."

However, back in 2017, at the Council of Bishops, the hierarchs did not dare to recognize the authenticity of all Yekaterinburg finds. "Having heard a detailed report on this topic, the Council expresses the hope that in good time an end will be put in the mentioned studies. The resolution of the Council of Bishops in 2016 remains in force: "The decision on the recognition or non-recognition of the 'Yekaterinburg remains' as the holy relics of the royal martyrs can be made by the Council of Bishops on the proposal of the Holy Synod, based on the assessments of the final materials of the comprehensive examination, which must be previously published for public discussion", - said the final document.

Sacrifice of Romanov

What has changed? Ksenia Luchenko believes that "now there is no longer any benefit from the fact that the church does not recognize the results of the examinations." "All this was connected with the deeply devoted church people who did not recognize these remains. It is known that a specific cult and mythology have developed, pilgrimage routes have been developed, and the identity of the post-Soviet Orthodoxy of the Yekaterinburg diocese was built on all this. It was believed that all this is difficult to replay. After all, if we admit that there are real remains in the Pig's Log, then it is not clear what to do with the monastery on Ganina Yama, which is presented as a place of the miraculous ascension of the Imperial Family. But there have been two more symbolic than political events in this context. The first is the expulsion of Metropolitan Juvenaly from serious church life and his retirement. And the second is that they imprisoned Sergius Romanov, the informal leader of the Tsarist movement. It seems to me that these two unrelated events helped speed up the process of church recognition."

"Previously, the problem was in the fundamentalist wing of the church," suggests Alexei Makarkin. "The Patriarch's caution in recognizing the remains was dictated by the fear of a church schism. When the question of recognizing the relics arose, before the eyes of the people who were responsible for this, a picture was drawn that the fundamentalist elders would stand up and declare that they were leaving this church. Now, the case of the former schema-abbot Sergius (Romanov) played a large role in the issue of recognizing of the remains. He was just the builder of the monastery on Ganina Yama, a place where, from the point of view of fundamentalists, the authentic remains were destroyed, and what is proposed is a forgery made by anti-church forces. The monastery on Ganina Yama was one of the main centres of non-recognition of these remains. In connection with the pandemic and the scandal around schema-abbot Sergius, it turned out that that the state began to pay less attention to fundamentalist sentiments, since the reverse side of them turned out to be rejection of the modern state, which is unacceptable for the latter. Accordingly, the position of the state in relation to fundamentalists has hardened. At the same time, the church understood that there was no need to fear a split. When Romanov announced a split and he was expelled, only his inner circle followed him, and not thousands and millions, as they feared. Therefore, now there is a feeling that if the "Yekaterinburg remains" are recognized as Imperial relics, then nothing terrible will happen inside the church and the church will not split. Moreover, the precedent has already appeared. A few broke away, and the rest went to church as they do. Of course, there will be dissatisfied people, but there have already been such cases, nothing large-scale happened, and the church survived them safely", the political scientist believes.

Makarkin also noted that since "the importance of the topic has now significantly decreased", it is now much easier for the church to recognize the controversial remains. "When the canonization of the royal passion-bearers was still taking place, then some hierarchs were against it. It was Metropolitan Juvenaly who insisted and canonized them as passion-bearers, essentially distancing himself from the monarchist idea. And at that time this topic aroused keen interest, there was a lot of controversy. Now this topic has largely disappeared, and public interest in history, in the monarchy, in what worried society in the late 1990s, has declined. Those who have doubted are likely to accept the position of the church. Many even wait for the official position of the church and are ready to trust it if it is based on the opinion of conscientious experts and everything is explained," the political scientist is sure.

The recognition of the authenticity of the remains by the Russian Orthodox Church, if this happens at the upcoming Council of Bishops, can hardly be called a "new stage" in relations between church and state. "The stage was the presidency of Medvedev, when the foundations of Orthodox culture were introduced in schools, military clergy appeared, a law on church restitution was adopted. This was a very serious stage when the state went to meet the church. Now we are talking about something else. The state authorities would probably like, at least symbolically, to commit an act of reconciliation, although, of course, it is impossible to end the Civil War. The burial of the Imperial Family in the Peter and Paul Cathedral under Yeltsin did not become such an act, because there was no church blessing for this. The attitude of the people towards Yeltsin also played a role. Some decided that since they were recognized by the unloved president, it means that the remains are definitely fake, etc. That is, there was no reconciliation, and for a long time there was a feeling of ambiguity. Now the state hopes for this act of conciliation, and if the church recognizes them, the story with the Imperial Family and its burial will be completed. And since the church received a lot from the state in its time, then the state most likely expects from the church, finally, this recognition," concluded Makarkin.

However, as it turns out, not everyone is ready to recognize the authenticity of the unfortunate remains. The founder of the centre for investigating the circumstances of the death of members of the Imperial Family in Yekaterinburg, Vadim Viner, in an interview expressed confidence that the Council of Bishops of the Russian Orthodox Church would not rush to identify them. "It is necessary to read the decision of the Synod correctly. The Investigative Committee handed over all the materials to the church, and the Russian Orthodox Church should announce the report that was presented at the Synod, already at the Council. The report spoke only about the examinations and doubts carried out. And after all the investigations, in which I took part, among others, there is no evidence that these are the remains of the Romanovs, and cannot be. Therefore, the Council of Bishops will not recognize that the "Yekaterinburg remains" belong to the Imperial Family. " "I am sure the church is not going to recognize anything and will never recognize", the Yekaterinburg historian said.



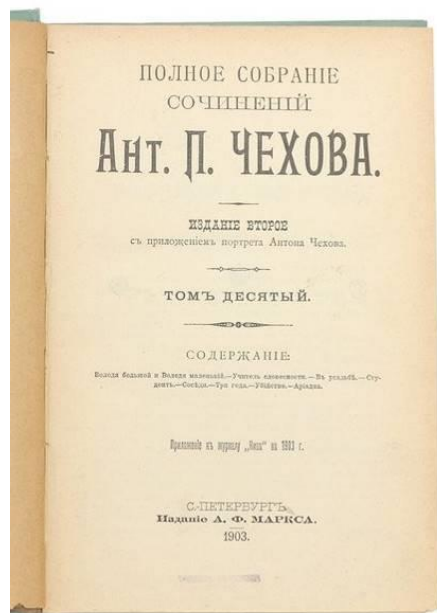
Imperial Library. The last books of the Imperial Family

16 July, Gazeta- Kozelsk. Editorial of the newspaper.

On the anniversary of the murder of the Romanovs

"I read a lot and was very sad!" - Nicholas II will write in his diary on December 4, 1916. Romanov does not yet know that in just a few months the empire will collapse, and he and his family will be arrested. Unlike the children, Nicholas Alexandrovich and Alexandra Feodorovna understood perfectly well that they could not get out of Russia alive. And no one abroad is waiting for them. They lived in anticipation of death, in almost complete isolation, and books were often their outlet, the only interlocutors. From the Emperor's diaries and the memoirs of people close to the Imperial Family, we

found out what the crowned family had read shortly before the execution in the Ipatiev house. As it turned out, many books were not accidental - fate gave the Romanovs the opportunity to understand the causes of the Russian tragedy and adequately prepare for the final verdict.



Prose and plays by Anton Chekhov

What could Nicholas II understand, rereading the most famous Russian playwright?

In his diary, March 24, 1917, Nicholas Romanov wrote: "I read Chekhov aloud." Anton Pavlovich is the first author whom the yesterday's Emperor indicates after his abdication. And it is difficult to imagine a more symbolic writer. Who, if not Chekhov, was one of the first not only to predict the destruction of old Russia, but also to explain in his works why the empire of the God-bearing people would collapse?

About prophecies - later. In the meantime, let's try to find out what connected Chekhov with Nicholas II.

The Emperor and the famous writer never met or talked. Only once did Chekhov see Romanov - a glimpse. But he even managed to diagnose him: "It is incorrectly said about him that he is sick, stupid, angry. He's just an ordinary Guards man. I saw him in Crimea. He looks healthy, he is only a little sick. " Chekhov's impressions of the Emperor reached us in the retelling of the son of Leo Tolstoy, and what Anton Pavlovich really said will never be known.

What we can say with confidence - Chekhov, with his works and statements, never tried to "shake the throne of Nicholas and his dynasty", as Leo Tolstoy did (at least, this is how Chekhov's friend and publisher Suvorin spoke about the great count). Anton Pavlovich generally tried not to delve into political games, not to earn dividends on this, and even not to speak publicly about politics. In this sense, the desire of the liberals to call Chekhov their own is absolutely incomprehensible, as well as the desire of the communists to put the great playwright in their ranks and hang a red tie on him. Only two civil (not political) actions of Chekhov are known: in 1895 he signed a petition to the Emperor against

censorship, and in 1902, opposing state interference in the affairs of the Academy of Sciences, he removed the title of honorary academician. That's all.

And even hysteria in the press after the tragedy on the Khodynskoye field, when people died during the coronation of Nicholas II, Chekhov did not support. Just as at the beginning of the Russo-Japanese War, he reacted only with a restrained sketch: "The streets are noisy on the occasion of the war, everyone feels cheerful, the mood is upbeat. And if it will be the same tomorrow, and in a week, and in a month, then the Japanese will not be good enough."

Chekhov is brilliant because he managed to stay above everything. And from above it is quite objective to assess what was happening around. Perhaps this was what Nicholas Alexandrovich liked. Yes, Chekhov wrote about stupid and not clean officials, yes, he denounced the vices of the bourgeoisie and high society, yes, he complained about the lack of education of those who called themselves intellectuals. But these are not the main motives in the writer's work. Truth and beauty swiftly leaving the world - that was what his pen and heart were creaking about. And this is what he saw as the main reason for the approaching collapse, and he felt it - it was no coincidence that he spent all his last strength on the revelation play "The Cherry Orchard".

The forerunner of this play can be considered Chekhov's favorite story - "The Student". Nine years before "The Cherry Orchard", the writer already seems to hear the light tapping of axes on the Tree of the Knowledge of Truth and Beauty, but he still looks to the future with optimism. "Truth and beauty that guided human life there, in the garden and in the courtyard of the high priest," we read in the story, "have always been the main thing in human life and on earth in general [...]. And life seemed to him delightful, wonderful and full of lofty meaning."

Emperor Nicholas II was not optimistic during his arrest. However, being a religious person, he could not help but continue to believe in the truth. Even when Chekhov's terrible prophecy came true before his eyes: something burst in the sky, and the axes rattled not somewhere "far in the garden", but here and now, with the tacit consent of the "former".

Did Nicholas II guess Chekhov's revelations, his attempt to point out the spiritual catastrophe of the world and Russia? We, of course, will not answer this question with absolute certainty, but it was not for fun that the Emperor read Chekhov when he was under arrest. Something he probably understood, something that, perhaps, we still do not understand.

... The members of the Imperial Family, judging by the diaries, not only read Anton Pavlovich, but also staged him. In Tobolsk, Nicholas II will write: "I began to rewrite Chekhov's play" The Bear "in order to learn it with Olga and Marie." Exactly one month later - on February 18, according to the old style - the Emperor and his daughters played this play, thus giving all the Emperor's prisoners an unprecedented joy. "There was a lot of excitement at the beginning of the show, but it seems to have gone well."

"Bear" is a short story about how one young widow, who promised to be faithful to her husband, was suddenly carried away by the very first landowner who came to her, rude and uncouth.

Quite a good story for raising the mood. It is quite possible - that winter Tobolsk day was the last truly festive day in the life of the Imperial family.

Less than two months were left before their departure to Yekaterinburg.

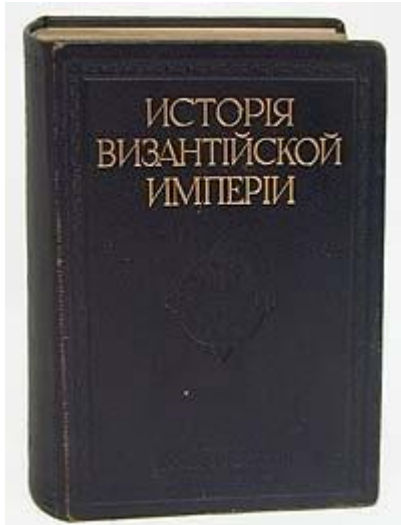
"History of the Byzantine Empire"

In Tsarskoye Selo, ice crumbles under the arrested Emperor's scrap, the Russian way of life is crumbling outside the gates of the Palace, and the Slavic world is bursting at the seams outside the country. What in general can be read in such an atmosphere?

Nicholas II read the fundamental work of the main Russian Byzantinist Fyodor Uspensky "History of the Byzantine Empire".

This choice of the Emperor shows what his mood was, what he was thinking. Yes, he is arrested, deprived of regular communication with his wife, in his native Tsarskoye Selo he feels like a bird in a cage, but he still believes that everything that happened to him is a misunderstanding, and that he will still be useful to Russia (even from England, where the Provisional Government wants send him out). This means that arrest is not a reason to retire. On the contrary, a chance to deeply comprehend

the revolution, and the war, and the past with the future. "Now there is a lot of time to read for my own pleasure," he wrote in his diary on March 14, 1917.



A month after the abdication, we find the first mention of the "History of the Byzantine Empire": "I began to read [...] Uspensky, a very interesting book. "

Judging by the way Romanov reads it - in three weeks he swallows "870 large pages" - there is no doubt that this work would find a place in the royal luggage if the English rulers agreed to accept the Russian Ex-ruler.

But why does Nicholas Alexandrovich choose Uspensky out of all the books, let's say, on a national scale huddled on the shelves of the Tsarskoye Selo library?

Fyodor Ivanovich Uspensky was a man of extraordinary talent. He could have made a career in the Church, at least in seminary, which he graduated with honours, no one doubted that the boy would go far. But Fyodor himself dreamed of science, he slept and saw himself among the students of Moscow University. One trouble - the provincial

youth (originally from the Kostroma province) did not even have the money to get to the heart of the country. Then he got a job as a teacher, with grief in half scored 30 roubles and entered St. Petersburg University.

In the capital, Uspensky, already in his fourth year, declares himself to the entire scientific community with his work on the topic "On the first three attempts at state unification of the Western Slavs." The Slavs run like a red thread through all his scientific work.

Fedor Ivanovich was the first in the world to prove that Byzantium owes its greatness to the Slavs in many respects. And the political system, and law, and social life, and the culture of Byzantium - in everything, Uspensky found traces of the Slavs. He talks about this on almost every page of his most extensive scientific work, "History of the Byzantine Empire." It may seem to some that the scientist was just a talented propagandist and defended the point of view that liked the Russian rulers, who got involved in the riskiest military adventures for the Slavs. But no, the conclusions of Fyodor Ivanovich were recognized by the whole world, unconditionally considering him the father of Russian Byzantine studies.

If we do not forget that Russia considered itself the successor of Byzantium, then it is logical to assume that Nicholas II considered the History of the Byzantine Empire to be the history of Russia.

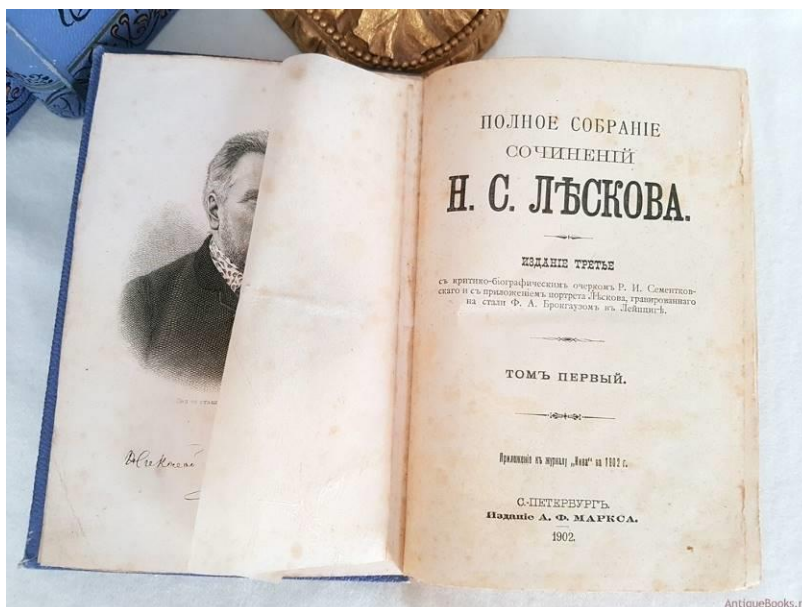
Uspensky's work was perceived by the Emperor as an "Old Testament" of the Russian Empire. The scientist himself in the preface to the first edition (the preface is dated October 1912) will say: "... I, however, cherish the cherished idea of giving compatriots an integral system in such an area, which I consider the most important after national history for the national identity of a cultural Russian citizen". Another reason for Nicholas Alexandrovich to read Uspensky is psychological. The Slavic motif in the First World War was one of the most poignant. Russia again put its shoulders to the brothers in the Balkans, who were exterminated by hundreds of thousands, only this time the intercession for the Slavs (we repeat, this is not the main reason for the big war, but still) hit the throne more than ever, and Nicholas needed to find reasonable confirmation that this war was not in vain.

And, of course, it was vital for the arrested Emperor to figure out why the West hit the Slavic world with such fury. The losses of the Serbs alone in the First World War - about a million, and from Serbia and Montenegro, the Germans took out everything of value, even bells and iron spoons, just as the European barbarians once robbed (there is no other way to say) Constantinople. And the Emperor probably wanted to understand whether there was a chance for Russia to remain a bond for the Slavs in the 20th century? Uspensky's "History ..." could help find answers to these and other questions. What followed the abdication of Nicholas II, we will tell further. And in this chapter, it remains to add that the founder of the school of Russian Byzantine studies Fyodor Uspensky outlived the Emperor by ten years.

The Soviet government did not execute him or even send him into exile. He managed to publish two more parts of his History of the Byzantine Empire. But the continuation of the work hardly found such an attentive and grateful reader as Romanov was.

"Dumb artist"

Why was Leskov too personal for Nicholas II? And in what way did the Imperial couple repeat the love story of a hairdresser and an actress? Soon after arriving in Tobolsk, the ex-Emperor discovers Nikolai Leskov. In the fall of the revolutionary year, he literally swallows his entire collection, volume after volume. On September 13, he writes in his diary, "I started 'Outside', already on the 16th". I finished the story "Outside" and set to work on "The Islanders," and just two days later he took the novel "Nowhere" from the shelf. First, Romanov revels in his namesake himself, then shares his delight with the whole family. Little by little, Leskov enters the life of the arrested Imperial Family. "We walked for a long time, played with Olga in the towns and sowed. In the evening I began to read aloud 'The Sealed Angel'".



Why was the Emperor so fond of Leskov? Why, being a deeply religious person, did he not choose, for example, Dostoevsky as his last interlocutors? Perhaps Nicholas was repulsed by Fyodor Mikhailovich's naive idealization of the church, the elders, the Russian man who always seeks and finds God. The reality was worse. In the 19th century, Christianity seemed to have eroded: the upper world departed from the church, the icons were thrown away, they went to communion once a year - and then for the sake of entertainment, faith has become scarce even in monasteries. And in such an atmosphere, reading Dostoevsky was considered by some (for example, the religious philosopher Leontyev) a waste of time.

Leskov is another matter. If there was an objective writer in imperial Russia, it was Nikolai Semyonovich, the son of a "dense seminarian" and an impoverished noblewoman. And where there is objectivity, there is also people's love. It is not for nothing that "the Russian people recognize Leskov as the most Russian of Russian writers and who knew the Russian people more deeply and wider as they are" (D.P. Svyatopolk-Mirsky).

Leskov reflected the same problem of religious impoverishment with facts, details, and not theories: "... the count himself did not believe in God, and he could not stand the spiritual. And once on Easter he hunted Borisoglebsk priests with a cross with greyhounds. "

This is from the "Dumb Artist", which, naturally, Romanov read and understood better than anyone else. It may seem strange, but in the story of the tragic love of a hairdresser and a serf actress, Nicholas saw himself and his wife Alexandra Feodorovna.

Both those and others cherished their feelings in the midst of lack of spirituality and depravity. Society took revenge on both of them for their purity.

Almost every day, each of the crowned spouses was accused of treason by the press and even relatives. Nicholas II was credited with a whole harem of court maidens and actresses (just like Count Kamensky's in Leskov's!). Everyone was so sure of Romanov's depravity that the first thing after February they decided to bring his dirty linen to a public court. A specially created special commission seriously investigated the "romance" of the Emperor with his wife's friend Anna Vyrubova. But, to the chagrin of the investigators, the girl turned out to be chaste. And so, in everything, for whatever the

special commission was undertaken - everything fell apart. Largely out of anger that they did not collect evidence for the people's court, Kerensky sent the Emperor to Tobolsk.

Or here's another Leskovskaya line, which was close and understandable to the crowned couple.

"They, of course, knew each other, and they developed what happens in those years, that is, they fell in love with each other. But they could not speak of their love otherwise than by distant hints in front of everyone. "

Few people know that Nicholas fell in love with Alice (the future Empress Alexandra Feodorovna) at first sight. He was then 22 years old. And it seemed that nothing could prevent his marriage. But the Princess of Hesse-Darmstadt refused. Not that she was not in love with Nicky, on the contrary, she simply did not dare to change her faith. In addition, the father of the heir to the Russian throne had interests in other countries, where there were also enough maidens of royal blood. Therefore, "they could not talk about their love."

The future Emperor suffered for his Alice in about the same way as the hairdresser Arkady did for Lyubov Anisimovna. Recall that a stupid artist could not just marry his beloved, since the right of the first night with the actresses belonged to the count.

By the way, it was then that 18-year-old Matilda Kshesinskaya, a ballerina, an actress, appeared in Nicholas' life - as if the plot of the "Dumb Artist" had gone into the second round. True, Matilda for Nicky was only a consoler, entertainment, a reason to forget his Alix. When, in the spring of 1894, the Princess decided to marry the future Russian Sovereign and converted to Orthodoxy, Nicholas cut off all contacts with Matilda. They communicated only in absentia, the Sovereign helped her, but put an end of their romance. Serious historians have proven all this long ago.

But even the already married Nicholas and Alexandra Feodorovna understood the above Leskov's words about distant hints. Because the personal life of the rulers often fades into the background, what kind of romance is there. "We never give free rein to the expression of our feelings when we are together ... but it happens so rarely," the Empress wrote to her husband in the year of their twentieth marriage, "we both restrain ourselves, sparing each other, and we both suffer in silence, but I often feel like to hug you and put your tired head on my old chest ... ".

In Tobolsk, Alexandra could already afford to hug her husband and, resting her head on his shoulder, listen to the story of two serfs who loved each other until their last breath.

Even in deaths there is a coincidence. Sleepy Arkady was stabbed to death by the janitor. And on the night of July 17, 1918, the year-old officer Romanov, along with his wife and children, will be brought to the basement of the Ipatiev house and, firing bullets at them, they will finish them off with bayonets. Former janitors, workers, ordinary soldiers will do it. And then, like Leskov's villain, they will rush to dismantle the property of the Imperial Family and will brag about the looted rings in the nearest taverns.

But the love of the Romanovs survived them, it came down to us in diaries, memoirs, in correspondence. If on the basis of this you write a novel or make a movie, you will get a story stronger than "Dumb ...".

"Citizen Romanov" and "Cheerful Russians"

Citizen Nicholas Alexandrovich Romanov with his wife and daughter Masha has been in Yekaterinburg for two weeks now. Other children, including Tsarevich Alexei, remain in Tobolsk and await permission from the authorities to go to their parents.



What does the former Emperor in his first days in the Ipatiev house, which was turned into a real prison?

He swears at the guards, who already on the day of the family's arrival behaved rudely, having searched the Empress's first-aid kit. Calm and balanced Nicholas Alexandrovich exploded and cursed the commissar.

In a word, the Emperor settled down in Yekaterinburg nervously, the feelings were added by separation from his children and his beloved son, and complete isolation from the world. Even the windows in Ipatiev's house were soon painted over with lime, so that "their former highness" would not see the day light at all.

In such an environment, the only entertainment for Nicholas and his family members was literature.

One of the first books they read in the Ipatiev house is "The Cheerful Russians" by Nikolai Leikin. This is a collection of satirical sketches about the life of Russian summer residents. Romanov is also a kind of summer resident now; however, without the right to leave the boundaries of their "dacha" and with very dubious prospects to return back at the end of the summer season. But everyday life is about the same: asceticism, a lot of time for reading and talking, home theatre performances, felling trees, cleaning the territory and worship - not in the nearest church, but right at home. They were afraid to transport such secret "summer residents" around the city.

Nicholas Alexandrovich himself will write about this book as follows: "During the day I read aloud a lot of Leikin's good stories" "Cheerful Russians" (the date is April 30. The ex-Emperor preferred to live according to the old style, although the country had already switched to a new calendar by the spring of 1918).

The stories are really good. In general, Leikin wrote thousands of them (some of the literary scholars claim that as many as ten thousand), but only a few collections have actually been read by the public and have survived to this day. One of them is "Cheerful Russians".

At the turn of the 19th-20th centuries, Leikin was a famous journalist, he published and edited the very same "Oskolki", in which he printed his first stories by Chekhov at 8 kopecks per line. Leikin, by the way, did not consider the young author a genius, and called his writings a "literary commodity", at best "chic things." However, Anton Pavlovich was not offended.

"Shards" is my font, and you are my godfather," Chekhov will once flatter his publisher.

But Leikin considered his prose to be very talented and even called himself "little Saltykov-Shchedrin". Straightforward Mikhail Evgrafovich, in turn, spoke of Leikin as follows: "He is one of those writers whose acquaintance is very useful for those who want to have a correct understanding of the everyday side of Russian life, - and then a deadly remark for the prose writer- Leikin sounds: - This is material, having ethnographic rather than fictional value".

By the way, Nicholas actively read and admired Saltykov-Shchedrin in Ipatiev's house. Moreover, it was the book of the writer-governor that became the last book of the former Emperor.

It is unlikely that Leikin is interesting to Romanov for "ethnographic material", most likely "Cheerful Russians" is an attempt to distract himself and cheer himself up. The sketches from the book are sometimes very funny and touching. Here is the story of "Lesnoy": the merchant Mikhail Prokhorovich, who has arrived at the dacha, cannot get into his house for a long time, since at first his wife and the servant are asleep, then everyone is looking for the keys (someone locked the gates from the inside), then they are afraid of the dog ... And when the summer resident gets home, his wife attacks him with her chatter, jealous of her husband for the curia, about which he casually mentioned. The spouse does not know that the curia is an organ of papal authority. The funny thing is that Mikhail Prokhorovich does not know this and considers the curia to be the pontiff's mistress.

- Leave me, please, lie there with your chicken on the sofa, if you want to exchange her for your wife, - says the spouse when her husband refuses to go with her to "listen to the nightingale."

Here we will make a reservation: "Cheerful Russians" is not about stupid Russians, quite the opposite. It is difficult to imagine a more patriotic book from the category of entertainment. After all, no, no, but suddenly, among all these comical merchants and merchants, shopkeepers, officials, workers, women of easy virtue with a difficult fate, a conversation on such serious topics suddenly flashes that Tolstoy or Dostoevsky would need several volumes to open them.

In a couple of suburban replicas - the whole worldview, the whole soul of an ordinary Russian person.

For example, men put in their place a "German" who decided to prove to them that he is a Slav more than they themselves. He gave many arguments in favour of his "Russianness", except for one, the most important.

- What are you, what are you! I am a Slav, I am a Czech, I hate Germans.

- Oh, German! You don't go to church, you go to a pickaxe.

- Czech, I tell you, a Slavic tribe; and as for religion, it is all the same.

The men are smiling.

- No ... if you are Russian, then you pray in Russian.

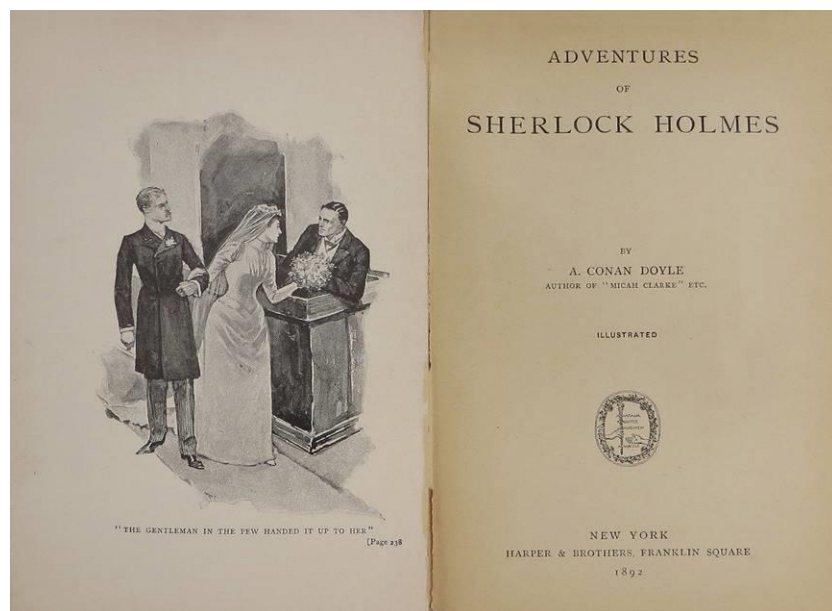
Undoubtedly, Emperor Nicholas, who loved his people and believed in them even after all the revolutions, was gratifying to read about such a Russia - alive, spontaneous and at the same time "God-bearing", as they expressed it then. Russia, which, however, he had already lost. And which has already begun to populate completely different "summer residents".



But the people, the common people, still remained themselves, and even now they climbed over the high fences of the Ipatiev house in order to see at least one eye "the living Tsar-father".

All this touched prisoner number one to tears. The curious Yekaterinburg people and Leikin's book were, perhaps, the last threads connecting the Romanovs with real Russia.

But on the night of July 17, 1918, here, in the center of Yekaterinburg, all the threads will break. The Romanovs will be brutally executed by those who want to build a new paradise for the "cheerful Russians".



Nicholas II and Sherlock Holmes

It's time to talk about the beloved literary character of the Emperor and his children.

Judging by the Emperor's diaries, Conan Doyle was who the Romanovs were going to follow shortly after their arrest. April 14, 1917 - it was "Valley of Terror", the last of four stories about the famous detective. Before their execution, the Imperial Family will have time to reread the entire Sherlock Holmes.

By the way, I wonder where the love of the Russian Emperor for the English detective came from. London reporters write down the grandmother of Queen Alexandra Feodorovna, Queen Victoria, as an ardent admirer

of Sherlock. Her love for the literary hero was passionate and obsessed - when Doyle killed his character with Moriarty's hand, the omnipotent fan immediately wrote an angry letter demanding "resurrect Holmes's sweetheart."

Now that we know who planted the Sherlock cult in the Romanov family, let's go back to April 1917. At this time, an investigation was taking place in the Alexander Palace. In the role of Holmes - the then Minister of Justice Alexander Kerensky, who - and this can be traced in his own memoirs - imagined himself to be the greatest detective of all times and peoples. During his visits to Tsarskoye, he pays

attention to the arrangement of the rooms, to their furnishings, to how the members of the Imperial Family behave and even how they shake his hand. However, Kerensky could not boast of English charm, and all his observations never exposed anyone. It was pure foolishness. Nicholas saw everything and therefore treated the minister with a grain of humour. In his diaries, he only complains that Kerensky distracts him from his favourite books and chopping ice.

The future chairman of the Provisional Government with English meticulousness was looking for evidence of the political betrayal of the Emperor and Empress. He did not manage to collect any evidence, and all his deduction boiled down only to blaming Tsarevich Alexei for all the failures of the empire, they say, because of his illness, all the problems in the family, and therefore in the state. But why does the Emperor re-read Conan Doyle in these dramatic days for himself? I suppose that for Nicholas this was one of the ways to explore the English character, in order to finally understand why the inhabitants of Great Britain, together with King George the Fifth, refused to save the Romanovs, people whose veins had the same English blood. However, Romanov did not expect anything good from the British. Here's an example to prove it. When the Family was ordered to collect their luggage, allegedly for England, Nicholas took all Doyle's books in English with him. The question is, why, if there are thousands of them on the foggy island? It's simple. The Emperor understood the tragedy of the situation before anyone else: he and his family were no longer needed by anyone, and no British ship would be waiting for them either in St. Petersburg or Murmansk. And yet Romanov must have really wanted to rave about the people who had signed his death warrant before the Russians.

Stories about the detective were at the Emperor's hand both in Tobolsk and in Yekaterinburg. Holmes is perhaps the only literary hero who, through open pages, watched all the suffering, humiliation and terrible execution of the Romanovs. If Conan Doyle had known it, he would probably have written a story about it. Or even a whole novel.

There was also another Englishman, a real person, in exile with the Romanovs. Teacher Charles Gibbs. He's got a story so a story. He wanted to become a priest, but then changed his mind and came to Russia. Here he was soon recommended to the Empress and she gave him a dream job - teaching crowned children English. He taught brilliantly. But this is not what deserves attention. And the fact that after the arrest of the Imperial Family, he does not flee, like many, from the confidants, but, on the contrary, tries to get to Tsarskoye Selo in order to share the sad account with the arrested. When the Romanovs are sent to Siberia, Gibbs drops everything, even his girlfriend, and goes after them.

Here's the irony of fate: while the English king is shaking with fear and doing everything so that no one will lend a helping hand to the bearers of the Imperial Family, an ordinary English teacher goes with them to the last. One blood - but such different actions.

... 16 years after the execution of the Imperial Family, Gibbs converted to Orthodoxy with the name Alexei, in honour of the Tsarevich. And soon he became a priest, even an outstanding archimandrite. Agree, an amazing fate!

By the way, an English teacher helped white investigators to investigate the execution in the Ipatiev House. And then he wrote excellent memoirs about the Romanovs. We owe many details from the life and death of the martyrs to Gibbs. Holmes would be pleased with his fellow countryman ...



A bust of Emperor Alexander II was inaugurated in Gorodets

The residents of Gorodets, Nizhny Novgorod region, were presented with a new city landmark on Alexandrovskaya Square - a bust of Emperor Alexander II. The important event took place on the anniversary date - 110 years since the installation of the first bust in 1911.



The responsibility for the unveiling of the monument was entrusted to Alexander Mudrov, head of local government and the president of the Heritage Foundation, Leonid Reshetnikov.

Alexander spoke about further plans for the preservation of the historical heritage:

"Having opened the bust of Alexander II, we restored our historical memory. This means that we honour the history of our people and make every effort to ensure that the monuments that were lost in due time are recreated in the form that were created by our ancestors. Gorodets has a sufficient number of unique buildings and cultural sites, the analogues of which cannot be found anywhere else. Now we are developing a general concept for the improvement of the historic center of Gorodets: we will try to highlight the distinctive features of the city, to make it more attractive from an architectural and tourist perspective."

Leonid Reshetnikov noted the importance of the jubilee and recalled the reforms carried out by Alexander II.

"The opening of the monument is the revival of the historical memory of the people. Alexander II was revered all over the world. Monuments to the Tsar-liberator have been erected in Finland, Bulgaria, streets in Serbia are named after him. We managed



to organize an event of a truly nationwide scale. In the year of the 160th anniversary of the abolition of serfdom in Russia, the 140th anniversary of the assassination of the Emperor, the 110th anniversary of the installation of the first bust of Alexander II, we unveiled a monument to this outstanding person, hero, reformer, in Gorodets. It is on the example of such individuals that our children and grandchildren should be brought up,” he said.



The event was attended by many historians, ethnographers and scholars from all over Russia. All who were present were congratulated by the deputy of the Nizhny Novgorod region Alexander Timofeev on behalf of the chairman of the Legislative Assembly Yevgeny Lyulin. Alexander noted the importance of the event in fostering patriotism and fulfilling a historical civic duty.



A similar bust of Emperor Alexander II was unveiled in Belev, Tula Region

July 31, in Belev, was unveiled another copy of a bust to the Tsar-liberator Alexander II, this time in front of the Museum of Art and Local Lore in Belev.

The Minister of Culture of the Tula Region Tatyana Rybkina attended the opening. She noted that Belev, as a small historical city, is now receiving great attention from the regional authorities and personally from the governor Alexei Dyumin. The revival of the historical center of the city was included in the program of socio-economic development of the Tula region until 2026.

"Belev is part of an important federal project - "The Imperial Route". I am sure that this will give a great impetus to its development as a cultural and historical center", Tatyana Rybkina stressed.

The idea to install a bust of Emperor Alexander II in front of the museum belongs to its staff and the Public Council of the Belevsky District. The president of the non-profit foundation "Heritage", Leonid Reshetnikov supported the project.

Tsarevich Alexander Nikolaevich, who later became Emperor Alexander II, visited Belev in June 1837 while traveling across Russia. In May 1826, he visited the house of the merchants Dorofeyevs, where the Dowager Empress Elizaveta Alexeevna, the wife of Emperor Alexander I, died. In addition, the Russian poet Vasily Zhukovsky, the tutor of the heir to the throne, future Emperor Alexander II was born in the village of Mishenskoye near Belev in 1783.



A bust of Emperor Nicholas II appeared in the Kostroma Museum-Reserve

The restored Romanov Museum now welcomes visitors with a new sculpture - a bust of Emperor Nicholas II. The sculpture was donated to the museum's collection by the author, artist Vasily Moskvitin. He visited Kostroma and personally brought his work.

The bust, made of bronze, represents the last Russian Emperor in the uniform of the Guards crew, with orders and medals.

The sculptor Vasily Moskvitin said: "I tried not to make Nicholas in a tragic image as he is most often shown. He is also made in a crown of thorns - well, as it were, they have the right ... In addition to everything, he was a very bright person, cheerful, he had radiant eyes. There are a lot of chronicles: photos, newsreels. And he was the kindest person. I tried to capture exactly these features."

The sculptor is passionate about Russian history. In his arsenal there are works dedicated to Russian Princes and saints, church leaders, for example, Patriarch Tikhon. The theme of the last Emperor and his family is also one of the leading in the work of Vasily Moskvitin.

However, for the Kostroma Romanov Museum, the master decided to create an unusual sculptural portrait. He moved away from the image of a martyr, and under his ceremonial uniform he tried to show the living soul of a person, to reveal his character.

The appearance of the new sculpture is logical and symbolic: Nicholas II had the idea of creating a museum in Kostroma, the Emperor approved the project, and in 1913 the Imperial family attended the opening of the museum.



The Romanov Museum was opened in a new elegant building on May 19, 1913. The museum entirely devoted itself to the study of the history of the ruling dynasty. The exhibits for the museum were collected from the Petersburg Hermitage and the Imperial Academy of Arts. Now the museum has several expositions, where one can get acquainted with the three-century history of the Russian Emperors rule.

"August reconstructor - Emperor Nicholas I".

July 6, 2021. Museum "Borodino Field"

"All those who are dear to national memories will go to Borodino" - Emperor Nicholas I. 1837

In one of the halls of the Imperial Palace (Borodino village) a small chamber exhibition entitled "The August Reconstructor - Emperor Nicholas I" has opened.

The date was not chosen by chance – 125 years ago, on July 6 (June 25, O.S.), 1796, the future Emperor Nicholas I was born in Tsarskoye Selo.

The President of the International Military Historical Association (MVIA) Alexander Valkovich, who has been involved in reconstruction for more than 30 years; Vladimir Petrov, director of the Doronino Museum of Peasant Life, employees of the Borodino Museum and residents of Mozhaisk attended the opening.

Elena V. Semenishcheva, head of the exposition department of the museum and the author of the exhibition, spoke about its history and the exhibits presented. Small in size, but interesting in content, the exhibition will perfectly complement the current exposition of the Imperial Palace.

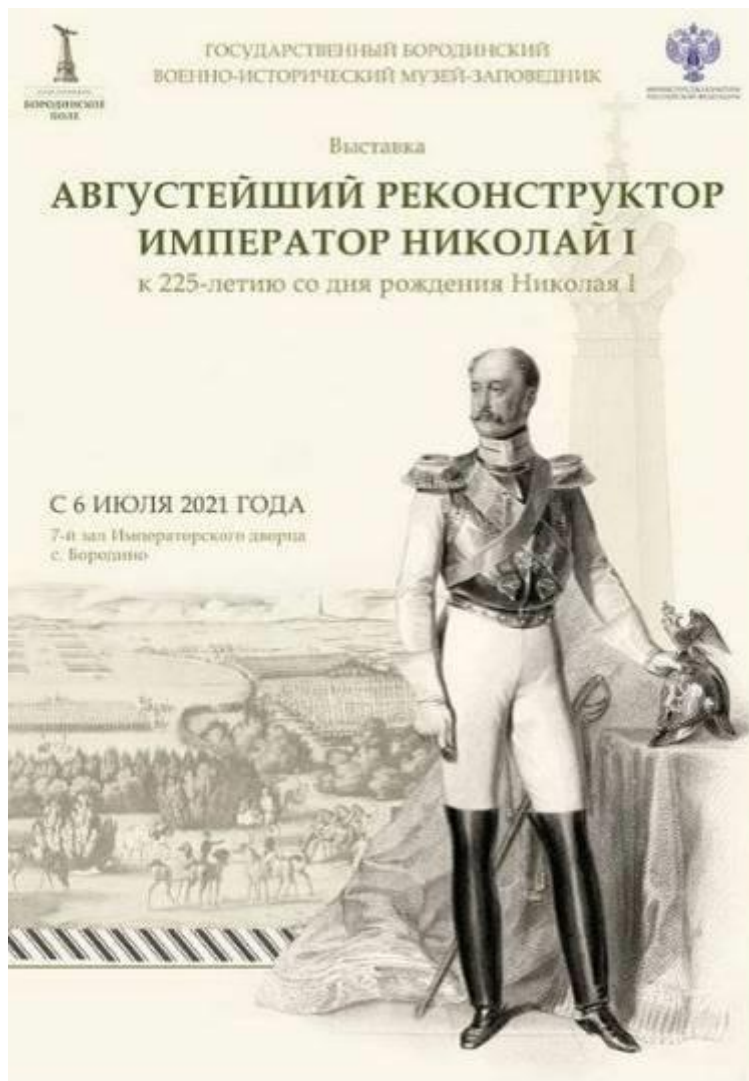
1839 is one of the most significant milestones in the history of the Borodino field - 25 years after the entry of the victorious Russian troops led by Emperor Alexander I in Paris. On the Borodino field,

where the fate of not only Russia, but the whole of Europe was decided on August 26, 1812, a large-scale jubilee celebration took place.

They were headed by the reigning Emperor Nicholas I, who ardently wished to perpetuate the memory of his beloved elder brother, Emperor Alexander I, and of the Patriotic War of 1812. The exhibition features a graphic portrait of Emperor Nicholas I, painted by I.L.E. Paket from his own drawing in the 1850s.

At the time of the trials that fell on Russia in 1812, the young Grand Duke Nicholas was only 16 years old. He did not take part in the Patriotic War. The future Emperor later recalled how he and his brother Mikhail "felt strongly that Russian hearts were beating in us, and our soul was striving for him!" - Emperor Alexander Pavlovich, who went to war. "But Mother was not pleased to grant us this happiness."

"Into the light, on the field of honour and glory" seventeen-year-old Nicholas set foot only in 1814, it was a dramatic change in his life. He witnessed the triumph and glory of the Russian army and Emperor Alexander I. Subsequently, having inherited the Russian throne, Emperor Nicholas Pavlovich tremblingly preserved the memory of Alexander I and did much to perpetuate the memory of his glorious deeds.





The Borodino anniversary in 1839 was celebrated in the Highest presence. Vasily Zhukovsky in 1812 Warrior of the Moscow militia, as a party, and Borodino celebrations, enthusiastically wrote to his pupil, His Imperial Highness Crown Prince Alexander Nikolayevich, " I send your highness gift on the day of your angel - poems in celebration of Borodino, Borodino song by Borodino landlord", - we are talking about the poem "Borodino anniversary" written by Zhukovsky under the impression of a grandiose action that took place on the field of the great battle. "The holiday given to the army by the Sovereign was so amazing ... no verses can express the greatness of the spectacle that amazed us all: you cannot push into the words of that land, watered with Russian blood, on which we and the army of 150,000 stood and which spoke so eloquently with its ashes - the dust of the glorious warriors - both in the minute of silence everywhere, in the minute of prayer singing, and in the minute of the great word: eternal memory of Emperor Alexander, and in the minute of that unheard-of hurray, which suddenly, from all sides, thundered so wonderfully, as if all of Russia had risen and in one voice she shouted: glory! How not to thank the Sovereign for the fact that he, nourishing the feelings of the Russian in the Emperor's soul, is so fervently concerned about the fact that it warms up in us".

As part of the celebration, the Main Monument was consecrated at the Raevsky battery, near which the grave of the hero Borodin - P.I. Bagration. His ashes were transported to the Borodino field and solemnly reburied in July 1839.

On the same memorable days, by the will of Sovereign Nikolai Pavlovich, a museum of the great battle was formed in a small gatehouse at the foot of the Raevsky battery. Among its first exhibits were a map of the battlefield from the Military Topographic Bureau and numerous artefacts found on the battlefield - cannonballs, buckshot, grenade fragments, horse horseshoes, wreckage of weapons ...

From August 28, grandiose manoeuvres took place at the Borodino position, episodes of the battle were reproduced. According to the recollections of one of the participants in the celebrations, "movements were repeated, exactly after 27 years of a deadly battle, the same action of artillery, the same speed of cavalry attacks; the same zeal, and goodwill could be read on the faces of the soldiers. "The Russian Emperor took part in one of the attacks of the Russian heavy cavalry against the "French" cavalry.

Visitors can see one of the rare editions of 1839 - "The second addition to the Regulations, supremely approved on November 30, 1838, on the collection of troops in 1839 at the village of Borodino", as well as individual episodes of the celebration. They are presented on phototypes from the albums "Borodino battlefield, its past and present". These are editions of 1902 and 1912 of the Moscow-Brest railways,

which in 1912 received the name of the Aleksandrovskaya railway, in honour of Emperor Alexander I on the occasion of the 100th anniversary of the Patriotic War of 1812. It is noteworthy that these phototypes show pictures taken from picturesque paintings that once adorned the interiors of the Borodino Palace and were subsequently lost.

The highest presence in Borodino in 1839 lasted seventeen days. To emphasize once again their festive atmosphere, it is worthwhile to turn again to the description of the celebration of the Borodino anniversary, contained in the letter of the "singer in the camp of Russian soldiers" V.A. Zhukovsky, whose small sculptural portrait of an unknown author is presented at the exhibition. This letter to the Grand Duchess Maria Nikolaevna, given on the pages of the X volume of "The Complete Works of V.A. Zhukovsky", published in 1902 as a supplement to the popular magazine "Niva". It serves as invaluable evidence of historical events: "The prayer service began; prayers and singing at the foot of the monument were heard by the entire army. What a wonderful contrast with the thunder of battle, from which here, for a quarter of a century, all the local surroundings trembled! Suddenly, the sonorous voice of the Sovereign was heard throughout the army, the whole army heard his command: Attention! A deep, widespread silence was combined with widespread expectation, and at that moment the Primate cried out: to the great Emperor Alexander the First, eternal memory. All the guns rang out in one volley, the whole army rang out unanimously: hurray. From behind all the columns, in all places, clouds of smoke rose, and for a long time in this smoke, not drowned out by the thunder of artillery, but from it a great, continuous roar sounded the solemn voice of the army, merging with the shots into some kind of wonderful, stunning harmony of the heart. And this hurray, at first universal across all heights, falling silent at one end of the army".

Emperor Nicholas I, who led the celebration of the Borodino anniversary and made Borodino a place of attraction for "all those to whom national memories are dear", should rightfully be considered not only the founder of the Borodino Museum, but also the first military reenactor. The scale of the August reconstruction of 1839 was and remains unsurpassed to this day. To repeat this seems to be a challenge today.

An exhibition dedicated to the Tsar-Liberator opened at the monastery on Ganina Yama

On July 15, 2021, the exhibition "Seven episodes from the life of the Tsar-Liberator" was opened at the Monastery of the Holy Royal Passion-Bearers by Metropolitan Eugene of Yekaterinburg and Verkhotursky.

Metropolitan noted that he was impressed by the interesting exhibitions dedicated to the House of the Romanovs and the Emperor's family, presented at the Exposition Centre on Ganina Yama. And he is glad that they are available to every visitor to the monastery.

"This is very important, and for me this is the opening of another new page about the Imperial family. I wish you would not be tired of telling and carrying the light of your ministry to all the guests of the monastery on Ganina Yama."



The exhibition illustrates the thorny path of Emperor Alexander II and is timed to coincide with the 155th anniversary of the first

assassination attempt, which took place in St. Petersburg on April 4, 1866. Alexander II freed the peasants from serfdom 160 years ago and died as a martyr 140 years ago. The place of his mortal wound is the Church-monument of the Savior on Spilled Blood in St. Petersburg.



To the 130th anniversary of the eastern journey of Nicholas II

5 July 2021, Gatchinskaya Pravda - The photo exhibition "The Journey of Tsarevich Nicholas Alexandrovich to the East in 1890-1891" was opened in the House of Friendship of the Leningrad Region.

It is part of the project "So that Russia remains Russia", which aims to revive interest in the history of the Fatherland, and educate children and youth in the spirit of patriotism. The organizers of the project are the Union of Russian Communities of St. Petersburg and the Leningrad Region, representatives of the Society of Zealots of the Blessed Memory of Emperor Paul I, the Society of Zealots in the Memory of St. Tsarevich Alexei, the Orthodox Pedagogical Society named after the Equal-to-the-Apostles Enlighteners of the Slavs Cyril and Methodius, with the support of ANO "Your Land".

Doing everything to ensure that Russia remains Russia, 10 years before his son's eastern journey, Emperor Alexander III instructed the General Staff and the Synod to develop a plan for the first trip in Russian history to countries of the world remote from Russia. During the journey, Tsarevich Nicholas established personal relations with the reigning persons of the states that he visited.

The route ran through Warsaw, Vienna, Trieste, Greece, Egypt, Aden, India, Ceylon, Siam, Java, Singapore, China, Japan and in the end Eastern Russia. Residents of Vladivostok, Khabarovsk, Blagoveshchensk, Chita, Irkutsk, Krasnoyarsk, Tomsk, Tobolsk, Omsk, Orenburg, Samara, Penza, Ryazan, Moscow, Tosno and other settlements greeted the Tsarevich with bread and salt and constant ovation. Everywhere the Tsarevich visited monasteries and churches. One of the main goals of the trip was to worship holy places and support Orthodox believers in their homeland and in other countries.

The name of the last Emperor of Russia is associated with the laying of the first dry dock in the Far East and the Trans-Siberian Railway, which we still use today. The Tsarevich personally participated in the laying or consecration of monuments to outstanding figures of Russia, bridges, railway stations, etc. The Triumphal Arches erected in many cities, as well as schools, gymnasiums and other institutions, were named after him.

Having completed his nine-month sea and land journey, Tsarevich wrote to his cousin Grand Duke Alexander Mikhailovich: "I was so impressed by what I saw that the only orally I can convey impressions of this rich and magnificent country, there is still so little known and (to my shame) almost unknown to us Russians!"

Tsarevich Nicholas saw the empire that he was to rule, multiplying his father's significant successes in strengthening the country's power, outstanding achievements in the development of the economy, the fleet, and railway transport. The reign of Tsar-peace-maker Alexander III contributed to the awakening of spiritual identity, without which the cultural and historical life of a great people is impossible, the rise of national feelings, national spirit and creativity. The flourishing of Russian science and culture that began during his reign continued throughout the reign of Emperor Nicholas II.

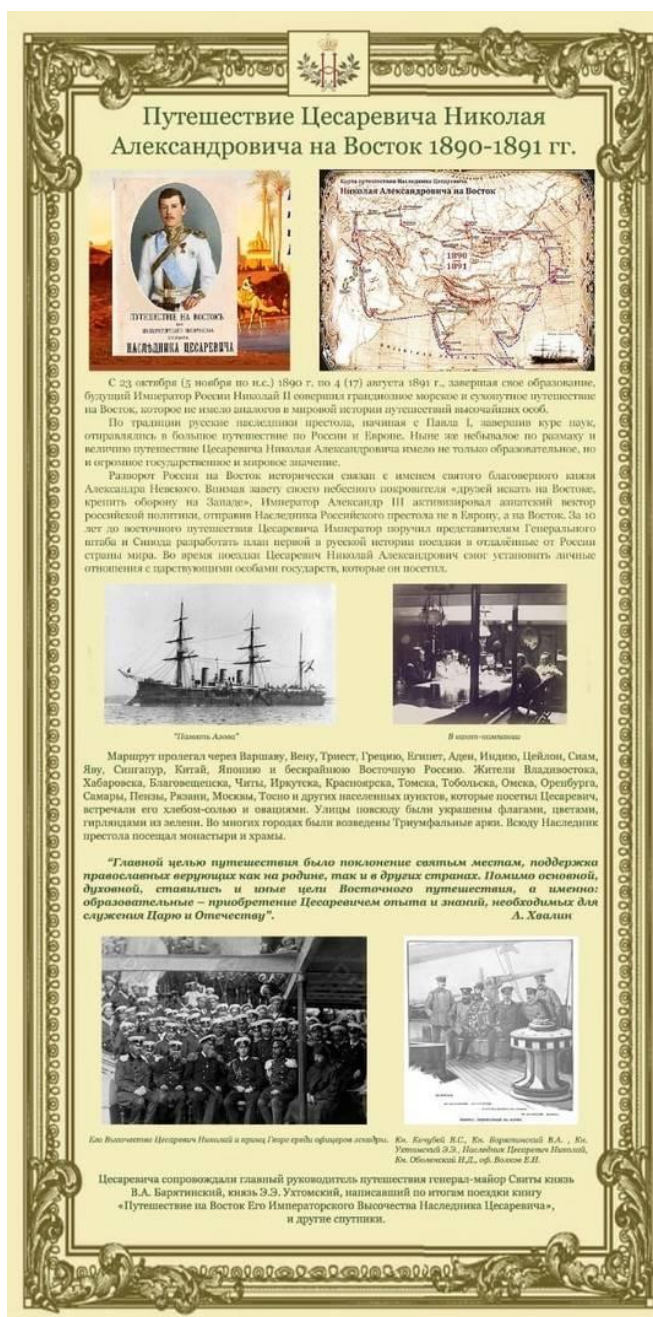
On June 25, a creative offering to Emperors Alexander III and Nicholas II was songs performed by singers of the Pavlovsky Cathedral of Gatchina - laureates of international and all-Russian competitions Anton Galitsky, Lyudmila and Yevgenia Ivanovsky.



Now young residents of Gatchina are continuing small programs "Children read the eastern diary of the Tsarevich" on the radio "Radonezh" as part of the project of Irina Akhundova, PhD, Philology, a member of the Moscow Union of Journalists. From April 16, 2021, the recordings of the first half of the diary read by students of Moscow school No. 152 have been broadcasted.

Children from St. Petersburg, who starred in the amateur video "Traveling with Tsarevich Nicholas Alexandrovich", also made their children's contribution to the celebration of the 130th anniversary of the Eastern travel. This is a project of Olga Belyanova, PhD Pedagogical Sciences, who took as a basis the book of Prince E.E. Ukhtomsky "Journey to the East of His Imperial Highness the Heir Tsarevich". A film was shown before the start of the round table. Schoolchildren who "followed" the route of the August journey, which began in Gatchina on October 23 (November 5 n.s.) 1890, and ended in Tosno on August 4 (16), 1891, confessed that they managed to fall in love with Tsarevich Nicholas.

In the next 5 years, the Union of Russian Communities plans to contact representatives of all Russian cities that the Tsarevich visited in order to implement an all-Russian program dedicated to the 135th anniversary of the Eastern journey.



40th anniversary of canonization of Royal Martyrs celebrated at Romanov monument on Isle of Wight, East Cowes, Isle of Wight, England

July 9, 2021, by Maria Harwood

With the blessing of His Grace Bishop Irenei of London and Western Europe (ROCOR), on July 2-4, 2021, the Grand Duchess Elizabeth Romanov Society, UK organized special events to celebrate the 40th anniversary of the glorification of the Royal Martyrs and Grand Duchess Elizabeth Feodorovna among the host of New Martyrs of Russia by the Russian Orthodox Church Outside Russia.

The main ceremony took place on July 3 at the Romanov Monument at East Cowes on the Isle of Wight, close to Queen Victoria's residence, Osborne House. A solemn ceremony was held to lay earth from the places where the remains of the martyrs were found in the base of the monument and the installation of a memorial plate recording this. As the chairman of the Society Maria Harwood mentioned in her speech, "the monument stands on British soil and now it has Russian soil inside, in its heart."

Three years after the monument was erected, it became possible to organize the delivery of a small amount of soil to the UK, with the blessing and direct participation of His Grace Bishop Leonid of Argentina and South America, formerly Bishop of Alapaevsk. His Grace sent us an address which was read by Subdeacon Alexander Groves (a founding member of the Society) who presented the program of ceremonies.



The atmosphere around the monument was very warm although the weather was windy and rainy. The audience was quite large, as much as the epidemic restrictions allowed, and diverse. A talk on "The Canonization of the Royal Martyrs of Russia: Its Meaning" delivered by Reader John Harwood, Secretary of the Society, answered many questions from those who knew little about the historical and religious background.

The placing of the earth, followed by a moleben, was performed by the Chancellor of the Diocese, Archpriest Paul (Elliott), who arrived at the southernmost point of Britain from his northern parish which is dedicated to

the New Martyr Grand Duchess Elizabeth. The audience stood up to listen to the Gospel and was moved by the beautiful choral singing and Fr. Paul's sermon on the topic of self-denial for Christ.



Princess Olga Romanova addresses the crowd

The ceremony was attended by the President of the Romanov Family Association Princess Olga Andreevna Romanova, granddaughter of Grand Duchess Xenia Alexandrovna, the Deputy Lord-Lieutenant of the Isle of Wight Mary Case, the representative of the Queen, the Chairman of the Isle of Wight Council Lora Peacey-Wilcox, the Mayor of East Cowes Michael Paler, and other notable people who addressed words of welcome to the audience. The Russian and British Royal anthems concluded the ceremony.

The program of the weekend included other important events dedicated to the memory of the August Martyrs of Russia. After the ceremony many guests visited the Royal Chapel of St.

Mildred, where Victoria, the eldest sister of Sts. Elizabeth and Alexandra is buried. The church has icons of the Holy Martyrs on the left altar near the memorial plate which has their names, placed there by Princess Beatrice soon after the tragedy. (The icons were presented to St. Mildred's by GDERS in 2016.)

The group of visitors, including Olga Romanova, climbed to the top of a hill in the countryside to see the high column visible from afar—the monument to Emperor Alexander I, erected there by a local merchant as a sign of friendship between the two nations in the time of victory over Napoleon.

On Sunday, the pilgrims had a prayerful Typika service, organized by John Harwood, in an abandoned chapel of a former Catholic convent. After the prayers, the group of 20 met at Carisbrooke Castle, where King



Charles was imprisoned in the 17th century, for talks on royal martyrdom, comparing British and Russian tragic history, by John Harwood and Stephan Roman, the author of a recently published book on Russian-British historical relations (Isle and Empires, Medina, 2021). The program was successfully concluded at Albert Cottage (on the Osborne estate) where Emperor Nicholas stayed as a child during his first visit to Britain with his parents.

The Society expresses its gratitude to Mr. Alexander Tissot-Demidoff, the President of the International Demidov Foundation, Mrs. Natalia Yurova and Mrs. Anna Andreeva for sponsoring the bronze work and the event, Karl Love, Deputy Mayor of East Cowes, and David Hill for their friendly support, Anna Scriven (Treasurer) for her hard work and dedication, and the other members of the GDER Society and the Isle of Wight community who contributed to the celebration. Especial gratitude to John Newbury

from the Portsmouth Orthodox community who presented the Society with a beautiful portrait of the Grand Duchess Elizabeth.



"Under the sceptre of the Romanovs"

Cultural and educational events dedicated to the 300th anniversary of the Russian Empire began in the capital of Tatarstan.



In Kazan was hosted cultural and educational events prepared by the "Elisabeth-Sergei Educational Society" with the participation of the Ministry of Culture of the Republic of Tatarstan, the State Committee for Tourism of the Republic of Tatarstan and KFU.

One of the significant events was the final session of the International Scientific and Practical Conference "Under the Sceptre of the Romanovs. On the 300th Anniversary of the Proclamation of Russia as an Empire: The Russian Empire in Comparison with Other Empires of the East and West". This is the third, the two previous ones were held in Kaliningrad and Perm.



"Historians and archivists of Russia in their reports reflect the theme of uniting people. In a dividing world, it is important to recognize the importance of the unifying factors. Such conferences mark a new era," said Minister of Culture of the Republic of Tatarstan Irada Ayupova.

Historians, archivists, representatives of the museum and scientific community of Moscow, St. Petersburg, Perm, Kazan, Kaliningrad, Voronezh and the Republic of Crimea presented reports at the conference. In total, more than 20 specialists prepared speeches, including Natalia Narochnitskaya, Senior Researcher at the Institute of World Economy and International Relations of the Russian Academy of Sciences, Head of the European Institute for Democracy and Cooperation.

"The union through the tolerant Orthodox nucleus of civilizations from the Bug River to the Pacific Ocean gave birth to an area of otherness unfamiliar to the Western world. It is no coincidence that the Romanov dynasty ascended the throne of the Russian Orthodox Kingdom, crowning the many years of Troubles that threatened the state," Narochnitskaya shared.

During the third session of the conference, reports were made on the three-hundred-year rule of the Romanov dynasty, the emergence of the title "emperor" in the diplomatic documents of Muscovite Russia of the 15th-16th centuries, Russian-Turkish relations during the reign of Empress Catherine II, the transformation of relations between Russia and Prussia in the 1880s years, the possibilities of the bourgeois-democratic modernization of the Russian Empire, the formation of the civil fleet of Russia and Britain in the second half of the 19th - early 20th centuries, the missionary and charitable activities of the Grand Duchesses Elizabeth Feodorovna and Olga Nikolaevna.



"We are talking about the history of Russia and the 300th anniversary of the proclamation of Russia as an empire. Thanks to our first Emperor Peter, we are among the great powers. This conference is extremely important for us," said Anna Gromova, Head of the "Elisabeth-Sergei Educational Society".

The "Elisabeth-Sergei Educational Society" also presented a traveling stand exhibition "Russian Missionaries" at the Gorky and Chaliapin Museum. Previously, such historical materials were not exhibited in Kazan.

"We are very happy that the exhibition has arrived in Kazan. It is very interesting. In addition, Kazan University and the Kazan Academy were designed for missionary work in order to promote their ideas in the environment of the Russian Empire," said Metropolitan Kirill of Kazan and Tatarstan.

Kazan is very closely associated with pilgrimage and missionary activities. The exhibition will acquaint the guests of the museum with the history of missionary work in Tatarstan, which begins in the middle of the 16th century.



"We are grateful to the citizens of Kazan for the warm welcome of our exhibition. The exposition already has its own history, and it passed part of the way on the blessed Perm land and met the celebrations dedicated to the Grand Duke Mikhail Alexandrovich," said Anna Gromova.

The exposition was prepared jointly with the Nikolo-Ugreshskaya Theological Seminary.

"I am very glad that we are all opening this exhibition together. It will stay with us for several weeks, and everyone can come and evaluate it" said Minister of Culture Irada Ayupova.



The day before, the Ministry of Culture of the Republic of Tatarstan hosted a working meeting with tour operators, guides, local historians and representatives of the museum community participating in the federal historical and cultural tourism project "Imperial Route".

"This year we are widely celebrating the proclamation of Russia as an empire and are preparing for the 350th anniversary of the birth of Peter I in 2022. We are pleased that Kazan hosted a conference on various aspects of the 300-year-old development of the Russian Empire. The "Imperial Route" in Tatarstan will be very representative, and already now the Ministry of Culture of the Republic of Tatarstan has presented several developed routes on the Peter's theme," said Anna Gromova.

At the meeting, they discussed the exact and verified tourist routes to the historical and memorable places of the Republic of Tatarstan related to state, public, charitable activities and military service of representatives of the Imperial House of Romanov.

The three-day program of the "Imperial Route" is planned to include such locations as Kazan-Passazhirskaya station, Peter and Paul Cathedral, the National Museum of the Republic of Tatarstan, the Kazan Kremlin, Kazan Mother of God Monastery, Kazan Federal University, Old Tatar Sloboda, Sviyazhsk Island City, Sedmoozerny Bogoroditsky monastery, the village of Yegoryevo, the town of Laishevo and the town of Bolgar.

Now the "Imperial Route" operates in 22 regions of the Russian Federation - from Kaliningrad to Novosibirsk.

Video -

<https://www.ntv.ru/novosti/2582181/>



The Cathedral of Saints Peter and Paul Cathedral in Kazan is built in 1722.

Activities in Tsarskoye Selo



The restoration of the Alexander Palace

07/11/2021 - The recreation of glass items and decorative elements for its interiors.

The specialists of the studio "Yuzhakova Studio" performed complex and painstaking work with glass on all lighting fixtures in the halls. This is the replenishment of the blue overflow on the faces of the Mauritanian plafond, the restoration of crystal pendants, obelisks and the reconstruction of the lost cobalt balusters on the "Catherine's" chandeliers, the restoration of a crack on the 18th century flask of the lantern of the Great Library, as well as the replenishment of the lost fringe from yellow beads on the Nicholas chandelier II.



The interiors of the Alexander Palace were decorated with glass products and objects - large mirrors, luxurious chandeliers, girandoli and sconces, as well as vases and glass clock cases. First of all, these were objects of the XVIII-XIX centuries of complex manufacture, demonstrating the technical achievements of Russian (Nazinskie glass factories, Irbit glass factory) and foreign glass production. Since 1895, the chambers of Nicholas II and Alexandra Feodorovna were gradually filled with objects created at Russian and foreign enterprises. The St. Petersburg imperial porcelain and glass factories, the factory of mirrors, window glasses and photographic plates were made for the highest orders for the interiors of the Alexander Palace. The interiors featured vases and other items from glass factories in Silesia, French glassmakers Emile Galle (Nancy), and Dom brothers.

During the decoration of the interiors of the Imperial half in the eastern wing of the Alexander Palace, the architect Roman Meltser continued the tradition of using the best modern glass products, decorating the transom windows of the Reception Room and the Main Office of Nicholas II with cathedral glass.

For the lighting fixtures of the Emperor's State Office, 25 colored glass shades were used, the so-called "tulips" in the style of Louis Tiffany.

According to the plan of the architect Meltzer, the space of the new large Imperial offices was united by a mezzanine. In the Maple drawing room of Empress Alexandra Feodorovna, the architect arranged a mezzanine like a balcony, the side rails of which in the upper part were decorated with glazing of stylized floral ornament. According to Melzer's project, the stained-glass frame of the mezzanine fireplace mirror was manufactured and electrified; below, at the door of the study, there was a high screen, also decorated with stained glass. These exquisite decorative glass elements of the Maple Living Room have not survived. The museum decided to accurately recreate them on the basis of design documentation developed by the Studio 44 architectural bureau, prepared from photographs from the 1904-1930s.



The reconstruction of the decorative glass with facet and the stained-glass frame of the fireplace mirror was carried out in 2020 by the masters of the Yuzhakova Studio. The lack of historical fragments and clear photographs complicated the work: it was necessary to investigate analogs - coloured glass of the Art Nouveau era. Natalia Yuzhakova selected and used glasses identical in texture and colour. Since the stained-glass frame was convex, the cut-out elements from the layers of stained glass were heated in an oven and bent to the desired configuration. During manufacture, the

tin frame was checked against a pre-made template. The work on the manufacture of the frame was carried out by the master Valery Matrosov. Natalia Yuzhakova selected and used glasses identical in texture and colour.

In the same workshop, mirrors of complex configuration with facet were made for the Rosewood Drawing Room and the Lilac Study of Empress Alexandra Feodorovna, as well as a glass vase of the Lilac Cabinet chandelier - the beloved Lilac boudoir, as the owners often called it.

The chandelier for twelve candles from the historical collection of the museum was made in 1858 at the factory of the famous St. Petersburg bronze artist Felix Chopin and was originally located in the rooms of Empress Maria Alexandrovna in the Zubovsky wing of the Catherine Palace. A special decoration of this lighting device was a central vase in the form of a jug made of coloured glass (lost during the war) with a bronze openwork lid (preserved). When recreating the glass part with the shape and size of the vase, there were no difficulties - it was clearly visible on archive black-and-white photographs, and with the colour of the glass, designated in the inventory as "lilac", it was more difficult. During the discussions, a mauve shade was approved, corresponding to the colour of the wall upholstery and furniture set of the Lilac Cabinet.

In the process of recreating the chandelier vase, experts made several attempts to blow out the glass piece. It was not immediately possible to get into the desired shade of colour and its saturation, since manganese oxide, used as a dye, can change its colour at high temperatures, which, in turn, affects the colour of the finished product. In addition, the base and neck of the vase should fit snugly against the adjacent parts of the chandelier - the lower bronze rosette and the openwork lid, taking into account that the lower part of the vase is hugged by six gilded bronze holders in the form of narrow leafy shoots. Therefore, in the manufacture of chandeliers, bronze masters, as a rule, first acquired finished blown glass parts of the required size, shape and colour, and then they were cast from bronze - so sometimes the glass-blowing process was and remains unpredictable.

Visitors will see the glass items and decor elements that we have described in the personal apartments of Nicholas II and Alexandra Feodorovna when they are opened after restoration.



"Under the Sovereign's stirrups"

The Cameron Gallery has opened the exhibition "Under the Sovereign's stirrups. Equestrian escorts in Russia from the 16th century to the present day". It is timed to coincide with the 210th anniversary of the founding of His Imperial Majesty's Own Convoy and the 140th anniversary of the State Guard of Russia. The co-organizer of the exhibition is the State Hermitage, the initiator and co-organizer is the investment company VELES Capital, the official sponsor is PJSC Promsvyazbank.

800 exhibits from domestic and foreign museums, as well as private collections are presented in the exposition. Some of these artefacts have never been exhibited before. 8 sections cover the period from the 16th century to the present day. 27 participants, including museums, archives, private collectors. Among the participants are the Tsarskoye Selo State Museum, the State Hermitage Museum, the Military-Historical Museum of Artillery, Engineers and Signal Corps, the State Tretyakov Gallery, the State Archives of the Russian Federation, the State Historical Museum, the State Memorial Museum of A.V. Suvorov, the museums-reserves "Gatchina" and "Pavlovsk", the State Russian Museum, the Moscow Kremlin Museums, the Danish War Museum (Denmark, Copenhagen), the Museum of the History of the L.-GV. His Majesty's Cossack Regiment (France, Courbevoie), Museum of Russian History (USA, Jordanville), and Armory (Livrustkammaren) (Sweden, Stockholm).

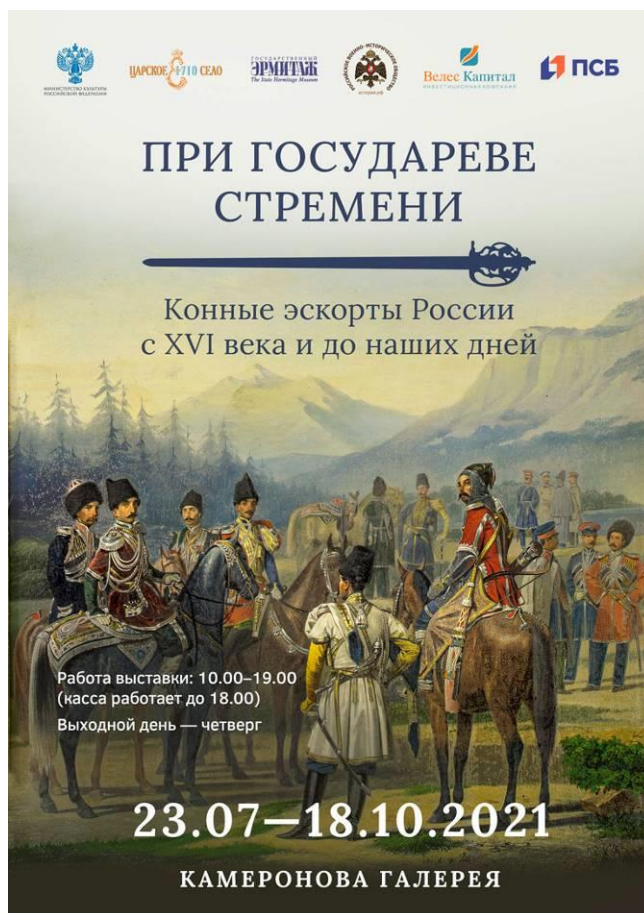
The exhibition tells about the mounted escort units and units that accompanied the Russian Tsars and Emperors, as well as about the modern Cavalry Honorary Escort of the Presidential Regiment of the Moscow Kremlin Commandant Service of the FSO of Russia, which continues the pre-revolutionary traditions.

The concept of "escort" (from the French *escorte*, from the Italian *scorta*) means: military convoy, security, cover, escort, "military escorts." The synonymous words used in Russia were "guard", "convoy".

The first formations that performed these functions in the 16th-17th centuries were the Emperor's regiment and the Stremyannaya order. Rare books from the collection of the Moscow Kremlin Museums acquaint with the appearance and weapons of noble warriors of the pre-Petrine period.

The main purpose of the Stremyanny order - "to be with the sovereign's stirrup" - became an unspoken motto for all subsequent units and subdivisions of this type. In the 18th century, escort functions were performed by the Cavalry Guard, formed for the coronation of Peter the Great's wife, Catherine I. Under Empress Catherine II, the cavalry guards were supplemented by the Leib-Hussar squadron, the Don and Chuguev court convoy Cossack teams.

In the 19th century, the escort of the Emperor and his family was entrusted to the Cossack units. Under Alexander I, it was the Life Guards Black Sea Hundred, which proved in the "Battle of the Nations" near Leipzig in 1813 that it was capable of fulfilling the task of protecting the Emperor, defeating the French cuirassiers with a dashing attack. A separate section of the exhibition is devoted to the half-century history of this hundred (later - the division).



A significant part of the exhibition is dedicated to His Imperial Majesty's Own convoy - a unique multinational formation that combined representative, security and political functions. Initially, it included the Life Guards Caucasian-Gorsky half-squadron, formed in 1828 from the noble representatives of Big and Small Kabarda, Chechens, Kumyks, Tokhtamyshev Nogays, Sablinsky, Dzhabuluk, Edisan, Karanogay, Turkmen and Sablinsky peoples. Subsequently, a unit of Caucasian line Cossacks, a team of Lezghins and a team of Muslims, in which Azerbaijanis were recruited, appeared as part of the Convoy. Uniforms, which were one of the most expensive among the units of the guard, as well as the rarest examples of weapons of these units will be shown to the visitors of the exhibition. One of such items is the officer's Circassian coat of the L.-GV team. Caucasian Linear Cossacks Convoy, which belonged to the heir to the Tsarevich Grand Duke Alexander Nikolaevich (future Emperor Alexander II), dated to the 1830s, from the collection of the State Hermitage.



Under Alexander II, the convoy was replenished with a platoon of Georgians and a team of Crimean Tatars. But by this time the main burden of the service lay on the Kuban and Terek Cossacks, who accompanied the Emperor both during the Russian-Turkish war of 1877-1878, and during the tragic attempt on the life of the Tsar-Liberator on March 1, 1881.

By the reign of the last Emperor, Nicholas II, many traditions were formed among the escorts, and Tsarskoye Selo became the main place of deployment, where stone barracks, the building of the Officers' Assembly and the regimental church -



Feodorovsky Sovereign Cathedral were built. It was from here that hundreds of the Convoy went to the front of the First World War, proving that they not only know how to protect the Imperial family, but also fight gloriously on the battlefields. Visitors can be convinced of this at the exhibition, which presents photographs, drawings, uniforms, household items, weapons and awards from this period. Among them are the ceremonial, every day and marching Circassians of Nicholas II (from the collection of the Tsarskoye Selo State Museum-Reserve), as well as a rare nominal dagger that belonged to the officer of the L.-GV. Terskoy hundreds to Anatoly Semenovitch Fedyushkin, from the collection of Alexei Gnedovsky.



Today, the ceremonial support of various state and other solemn events is carried out by the Cavalry Honour Escort of the Presidential Regiment of the SKMK FSO of Russia, created in 2002. It traces its history back to the 11th Separate Cavalry Cossack Regiment, formed for the filming of Sergei Bondarchuk's film War and Peace. The ceremonial form of this unit, presented at the exhibition, is

based on the form of the Guards cavalry and Caucasian Cossack regiments of the early 20th century, linking the glorious military traditions of pre-revolutionary and modern Russia.

The exposition presents arms, uniforms and equipment of escort units, regalia, personal belongings, photographs, paintings and drawings, sculpture. Many rare items from private collections have no analogues in museum collections.

A catalogue has been issued for the exhibition.

Video – 1)

https://piter.tv/event/Chastnie_kollekcionnie_eksponati_XVI_veka_predstavlyat_na_vistavke_v_Peterburge/

2) https://www.rtr.spb.ru/vesti/vesti_2014/news_detail_v.asp?id=49048

3) <https://smotrim.ru/article/2594087>

Unique Artifacts from the Russian History Museum in Jordanville in the exhibition

The Russian History Museum have loaned fifty rare objects to Russia's Tsarskoye Selo Museum in St. Petersburg, for the exhibition "At the Sovereign's Stirrup".



Emperor Nicholas II, Grand Duchesses Olga Nikolaevna and Tatiana Nikolaevna with a group of veterans and members of the Escort in historical uniforms at the entrance of the Grand Catherine Palace at the 100th anniversary of His Imperial Majesty's Own Escort. Tsarskoye Selo. 1911. Russian History Museum, gift of Nadeschda Protopopoff, 2015.

The Russian History Museum was approached by Dmitri A. Klochkov, exhibition curator and recently-appointed Head of the Military History Department of Tsarskoye Selo Museum-Preserve, who wished to borrow unique materials relating to the Imperial Escort. Some of these artifacts and documents had left Russia after the Revolution and Russian Civil War, while others were created by members of the Escort in the diaspora. These objects were saved and preserved abroad by members of the Escort and their descendants, and now form an important part of the Russian History Museum's holdings.

Klochkov worked closely with the Museum's Executive Director, Michael Perekrestov, to identify and select significant pieces for *At the Sovereign's Stirrup*, which celebrates the 210th anniversary of the Imperial Escort's formation. Militaria from the imperial and emigre periods, silver, photographs, and documents from the Museum are featured in the first major exhibition on the escort of the Russian Tsars.

The most significant loan from the Russian History Museum is undoubtedly the St. George Standard of His Imperial Majesty's Own Escort. This banner, an exceptional mark of distinction, was awarded by Emperor Alexander II to the Chernomorskii Divizion, a subunit of the Imperial Escort, in 1856. In 1861 it became the standard of the entire Escort. The silk standard is elaborately embroidered in silver thread and bullion.



Standard of the Life-Guards Chernomorskii Cossack Divizion, later the Life-Guards Kuban Cossack Squadrons. Presented to the unit by Alexander II in 1856 and featuring the Emperor's cypher in each

corner. Russian History Museum, gift of the Union of the Division of His Imperial Majesty's Own Escort (1.1.97).



It is accompanied by a silvered finial in the form of an imperial double-headed eagle and enameled cross of the Order of St. George that topped the standard.



Another component of the standard loaned to Tsarskoye Selo is a gilded band, originally attached to the standard's staff, that is engraved with inscriptions enumerating the unit's military feats. The standard's silvered finial features an imperial double-headed eagle and an enameled cross of the Order of St. George, Russia's highest military decoration. The bracket (skoba) lists the Division's military feats. Russian History Museum, gift of the Union of the Division of His Imperial Majesty's Own Escort (5.97; 1.2.97).

Another important piece is the Imperial Escort's "farewell cup." On the eve of their departure to the Caucasus following the February Revolution of 1917, all the officers of the Escort who were at Tsarskoye Selo visited their Assembly for the last time. At this farewell dinner, the place settings were unusual. All the silver usually presented on the table at officers' banquets was missing from the table. It was packed away, together with the rest of the property of the Tsarskoye Selo Officers' Assembly. In its place, each officer found a single "farewell cup," featuring engraved signatures of all his fellow officers.

The "farewell cup" in the Russian History Museum's collection belonged to Viktor Erastovich Zborovskii, who became the unit's commander during the ensuing Civil War.





The "Farewell cup" received by Viktor Erastovich Zborovskii, an officer of the Imperial Escort. The cup is engraved with signatures of other officers of His Imperial Majesty's Own Escort. Russian History Museum, gift of the Union of the Division of His Imperial Majesty's Own Escort (12.97).

The traditions of the Escort continued in exile. One of the loaned artifacts is a gilded metal and steel link bracelet made in the diaspora to commemorate the 125th anniversary of the Escort in 1936. A similar bracelet with the Escort's emblem, purportedly designed by Empress Alexandra Feodorovna, had been made in 1911, when the Escort celebrated its 100th anniversary. These diamond-studded bracelets, presented by the Escort's commander to the Empress and Grand Duchesses in 1911, served as the inspiration for the 1936 version.





Bracelets with the Imperial Escort's emblem were created to commemorate the unit's 125th anniversary in 1936. Colonel N. V. Galushkin is seen wearing such a bracelet at a celebration, possibly the Escort's 150th anniversary commemorated in New York in 1961. Russian History Museum, gift of the Nadeschda Protopopoff (39.2015).

"It is moving and exciting to be a part of this exhibition. Some of these objects, such as the Imperial Escort's standard, are returning to Tsarskoye Selo for the first time since 1917," said Michael Perekrestov, Executive Director of the Russian History Museum.

"I am particularly pleased that, despite significant challenges presented by the pandemic, we continue to partner with international museums and share our treasures with a global audience. We are thrilled to present these unique artifacts to museum-goers in Russia."

Among the loans are components of uniforms worn by members of the Imperial Escort, including a beshmet (shirt), papakha (wool cap), and cherkeska (tunic). Russian History Museum, gift of the Nadeschda Protopopoff (10.2015; 17.2015; 16.2015).



"We provided high-quality scans of materials in instances when photographs and documents from our collection were too fragile to physically transport to Tsarskoye Selo for the exhibition," explained Perekrestov. Reproductions of these materials are included in the exhibition, as well as the catalogue. "We have a number of important objects which fill in gaps in the history of the Imperial Escort," noted Nick Nicholson, the Museum's Curator. "Some of the objects on loan from the Russian History Museum are exhibited to the public for the first time."



The Russian Orthodox Church (ROC) is considering the possibility of canonization of the founder of the Romanov dynasty, Tsar Mikhail Feodorovich, but under certain conditions, said Archpriest Vladislav Tsybin, a member of the Synodal Commission for the Canonization of Saints and the Inter-Council Presence of the ROC, on July 23. According to him, at the moment the Russian Orthodox Church cannot canonize Mikhail Feodorovich Romanov due to the fact that "until now it was not known about [his] church veneration". Tsybin added that there is no information about his veneration "as the founding Tsar of the dynasty" either.

The archpriest emphasized that, despite this, the canonization of Mikhail Romanov is possible. "Among the clergy and laity of the Russian Church, this topic was not raised even during the celebration of the 300th anniversary of the Romanov dynasty in 1913," he said.



The Museum of Fine Arts of the Republic of Karelia again this year hosts an exhibition "Empress Maria Feodorovna - Artist and Collector", which is dedicated to the work and collecting activities of the wife of Emperor Alexander III and mother of the last Russian Emperor Nicholas II Maria Feodorovna Romanova (Danish Princess Dagmar).

Maria Feodorovna was an artistically gifted person, played the piano, took drawing and painting lessons from the outstanding artist A.P. Bogolyubov and, in his words, "mastered the colour and taste for colours."

We can judge the Empress's artistic talent by her works, which came to Petrozavodsk along with items from the collection of the Anichkov Palace in 1928 from the Leningrad Museum Fund when nationalized works of art were distributed among museums. Until 1960, the collection was kept in the Museum of Local Lore, and then became part of the museum collection of the Museum of Fine Arts.

In addition to the creative heritage of Maria Feodorovna herself, the exhibition presents canvases from the richest pictorial collection of the Anichkov Palace. The works of Arseny Meshchersky and Konstantin Kryzhitsky were previously in the private chambers of Maria Feodorovna, the portrait of an Italian girl by Johann Köhler was in the Emperor's office. The portrait of a woman, by Mikhail Botkin in 1871, was an exhibit of the palace museum, as well as a unique collection of Western European ceramics. Vessels of a peculiar shape (beer mugs, cups, jugs) bring us a lively thrill of that distant era and reveal their secrets. For example, a 1699 medallion dedicated to two Danish Princesses is mounted in the lid of one of the vessels. The exposition is complemented by a wonderful collection of Western European porcelain of the 18th – 19th centuries - excellent examples of the products of the Sevres and Meissen porcelain manufactories. The Danish Royal Porcelain Manufactory is represented with a porcelain rabbit by the model of master Erik Nielsen.

For the first time in the halls of our museum, is presented a painting by the Russian artist Torachkov, dedicated to the battle scene - "Attack of the Life Guards of the Ataman Regiment". The painting, painted on a marble slab, according to documents from 1928, was previously in the office of Alexander III.

The exhibition is open: June 8 - November 29, 2021.





The documentary film "The Emperor Who Knew His Fate" is offered in the electronic collection of the Presidential Library. The film was provided by the St. Petersburg Documentary Film Studio. The authors, based on documentary materials, tell about the prophecies and predictions received by Nicholas Alexandrovich during his life and miraculously come true. So, viewers will hear the story of Luis Jamon about the meeting with the Emperor in August 1914. The film also contains the prophecies of the hermit monk Terakuto, recorded by a translator. It is known that Nicholas visited him during his journey to the East.
Video - <https://www.prilib.ru/item/334539> (Scroll down)



In the year of the 350th anniversary of the birth of Peter I, a monument by a Russian sculptor will be unveiled in Reims. On July 13, Reims mayor's office hosted a meeting between the Director of the Russian House of Science and Culture in Paris K.M. Volkov and the curator of a number of cultural projects of the RDNK in Paris A.S. Ovchinnikov with representatives of the city leadership.

During the conversation with the General Director of the Department for the Coordination of Urban Services Franus Mengen Lekröl, the Head of the Mayor's Office Martin Bonn and the Deputy Director for Urban Development and Improvement of Territories and Public Places Agate Basso, the readiness to implement the installation project in the center of Reims was reiterated as part of the large-scale reconstruction of the Place Saint-Remy a monument to Peter I by a full member of the Russian Academy of Arts, sculptor A.V. Tyrtysnikov.

According to legend, the daughter of Yaroslav the Wise Anna, who became the wife of King Henry I of France, brought with her a Gospel written in Cyrillic. This gospel has been used for centuries at the coronation of French kings at Reims, where 33 monarchs were crowned. The first three were crowned not in Reims Cathedral, but in the Basilica of San Remi, in front of which the site for the installation of the Russian monument was chosen.

The Gospel in Cyrillic, on which the French monarchs swore allegiance, was shown to Tsar Peter I during his unofficial visit to Reims in April 1717. It is still kept in the city's library today. It is this historical moment that is captured in the sculptural composition of the Russian sculptor.

The establishment of diplomatic relations between the two countries is counted from the trip of Peter I to France.

The grand opening of the future sculptural composition should take place within the framework of the official program of the Year of the 350th anniversary of the birth of Peter I, the main events of which in Russia and abroad will take place in 2022.



On the Day of Family, Love and Fidelity, spotlights appeared near the monument to Nicholas II and his wife Alexandra Feodorovna on the Obvodny Canal Embankment in St. Petersburg. Recall that the monument to the last Russian Emperor and his wife was opened in 2013 near the Church of the Resurrection of Christ on the embankment of the Obvodny Canal. The monument is dedicated to the 120th anniversary of the marriage of Nicholas and Alexandra and the 400th anniversary of the accession of the Romanov dynasty.





The Surgut Museum of Local Lore invites to the photo exhibition "OTMA and the Tsarevich. The non-fairy-tale childhood of Tsar's Children". Here is a unique biographical retrospective that brings back the image of the Romanov sisters and the young Tsarevich Alexei. Rare photographs, and recordings from memoirs, on which the exhibition is based, paint portraits of intelligent, sensitive, receptive to reality girls and a noble young man, subtly, sometimes unexpectedly, perceiving and experiencing the fate of Russia at the turn of epochs.

The exhibition is dedicated to a significant event - the 130th anniversary of the arrival of Tsarevich Nicholas Alexandrovich in Surgut. The exhibition uses photographs from the funds of the Central State Archive of Film and Photographic Documents of St. Petersburg, and the Surgut Museum of Local Lore.

Contrary to the prevailing opinion that the Imperial children grow up in luxury, the children of Emperor Nicholas II were far from this. They were brought up in strict, almost Spartan conditions. Since childhood, each of them has been carrying a heavy burden of responsibility for the future. A high position provided more restrictions than advantages.



In St. Petersburg, within the framework of the exhibition "Emperor Nicholas I - the Founder of the Railways of Russia", a telegraph, which was used by Emperor Nicholas I, was presented for the first time. "The telegraph was developed by B. Jacobi in 1843. There are only two such devices. They were used to connect the office of Nicholas I in the Winter Palace with the office of the chief manager of railways and communications, only we have them," said Dmitry Saparov, curator of the exhibition at the Central Museum of Railway Transport of Russia.

The exposition presents old tickets of the Tsarskoye Selo railway made of brass and a model of the Varshavsky railway station.

"The first building of the Varshavsky railway station has not survived. After the end of the Crimean War and the death of the Emperor, the construction of a new building, designed by the famous architect P.V. Salmanovich, began. The layout differs from the original version, but still remains extremely valuable for restoring the historical appearance of the city. On the model, we can see the entrance for the Emperor and his suite, entrances for first- and second-class passengers," he said.

The opening of the exhibition "Emperor Nicholas I - Founder of Russian Railways" was timed to coincide with the 225th anniversary of the birth of the Emperor.

Video - <https://youtu.be/37aW3qO8Pl0>

Сургутский краеведческий музей

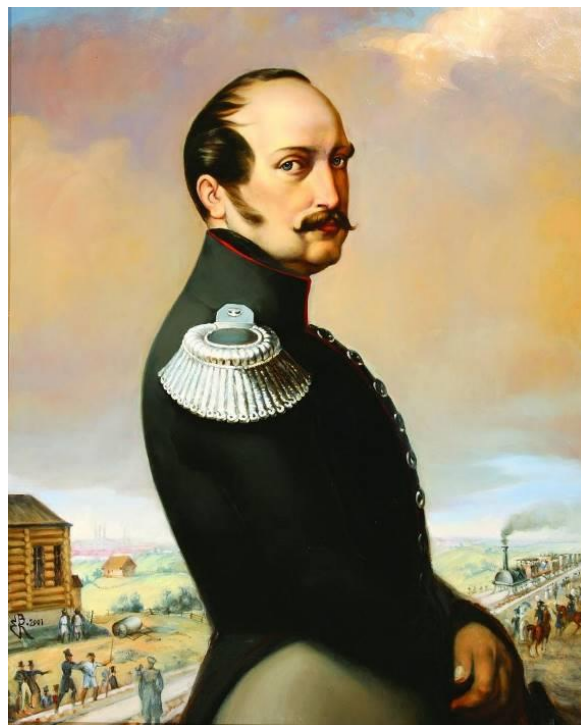
Фотовыставка

ОТМА И ЦЕСАРЕВИЧ

Несказочное детство царских детей

Музейный центр, 1-й этаж skmuseum.ru
ул. 30 лет Победы, 21/2 тел: 23-85-66

ИЮНЬ - НОЯБРЬ 2021





Roses for the birthday of Empress Alexandra Feodorovna. July 13, 2021 marks 223 years since the birth of Empress Alexandra Feodorovna (1798-1860), wife of Nicholas I.

Alexandra Feodorovna's birthday was always celebrated in Peterhof. On this "highly solemn day" a variety of events were held that amazed guests with their luxury and imagination. From the memoirs of the American ambassador who attended the celebration in honour of the Empress: "The picture was absolutely magical and resembled the miracles of the Aladdin's lamp. At least 500,000 scales were burning, arranged in bizarre figures. It was as bright as day; the lights were reflected in smooth lakes ... a jubilant crowd of two hundred thousand people filling all the paths of the park, parted in front of our cavalcade and squeezed into the booths."

Continuing the traditions of the past years, the Peterhof State Museum-Reserve celebrates the Empress's birthday today, decorating the rooms in her palaces with bouquets of roses. This year, a bouquet for the Empress was installed in the Cottage Palace on behalf of the Society of Friends of Peterhof and the New Peterhof Hotel.



On July 23, an exhibition "Peoples Flowed to Peter" was opened in the Bakhchisarai courtyard of the Vorontsov Palace. It is a part of the program of educational events dedicated to the 350th anniversary of the birth of Peter I. The implementation of the joint project of the Peterhof State Museum-Reserve and the Alupka Palace and Park Museum-Reserve became possible with the full support of the Ministry of Culture of the Republic of Crimea.

The central figure of the exhibition is Peter the Great, a man of the New Age, an inquisitive traveller who strove to lead the country to the world leaders both geopolitically and educationally, through the multiplication of cultural experience and knowledge. The project refers to the time of the founding of Peterhof, which became the personification of a new empire in the Baltic area. Peterhof represents the totality of Peter's impressions from different world cultures, a reflection of his ideas and character.

In the Vorontsov Palace, the exhibition will run until October 31, 2021; in the future, the organizers also plan to demonstrate it in other southern cities of Russia associated with the name of the Emperor.





An artists painted Emperor Nicholas II in Grigorin's underpass to the Aerodrom microdistrict in Gatchina.

The image of the last Russian Emperor with the signature "Founder of Russian Aviation" was drawn at the Baltic Station. In addition to Nicholas II, other historical figures were depicted who contributed to the development of domestic aeronautics, for example, Gleb Kotelnikov, the creator of the knapsack parachute.

Note that during the reign of Emperor Nicholas II, the air force was born in Russia. In 1912, the Emperor created the Aeronautical Unit of the General Staff.



A poster exhibition "Romanovs. Prologue " opened in the Central Park in Tula. It precedes the project of the same name, which will be presented at the Tula branch of the State Historical Museum in September. The event is timed to coincide with the 300th anniversary of the founding of the Russian Empire.

Let us remind you that the opening of the Romanovs exhibition was originally planned for May 2021, but due to the special requirements for the artefacts being prepared for display in the armoury capital, and the uniqueness of the subject line, the preparation process took a longer time.

Today, thirty posters in the park display photographs of artifacts from the State Historical Museum collection: Romanov relics, portraits of representatives of the dynasty, orders and medals, and objects of applied art. The displayed exhibits will be brought to Tula.

The exhibition is not chronological. The monuments are divided into several themes: "Under the auspices of the Feodorovskaya Icon of the Mother of God", "The First Romanovs and the Church",



"Sisters of Peter the Great", "Travels of Peter I", "Ladies' Age", "Snuffboxes in the 18th Century", "Holstein Army of Peter III", "Historical Museum and Its Collection", "First Orders", "Coins", "Education of the Heir".



In the modest capital of the Brasovsky district of the Bryansk region, the village of Lokot, it was decided to reconstruct a cultural object of regional significance - the Architect's House. Once Grand Duke Mikhail Alexandrovich and his wife Natalya lived in it - while their palace was being built. Reconstruction of the Architect's House is expected to cost 11 million roubles. It was destroyed during the German occupation of Lokot. The restoration work will take 3 years or more, and the Bryansk Regional Center of Historical and Cultural Heritage has been entrusted with supervising their implementation.



The Museum of Nicholas's II Family in Tobolsk received an envelope from an old letter of sympathy from Japan. A rare exhibit was transferred to the funds of the Tobolsk Museum-Reserve. In 1891, a Japanese official sent letter to Tsarevich Nicholas Alexandrovich. The envelope from this letter will be exhibited in the Tobolsk Museum.

The exhibit is associated with a dramatic event that took place during the Eastern journey of Tsarevich Nicholas. On May 11, 1891, in the city of Otsu, the future Russian Emperor was attacked: one of the Japanese policemen suddenly rushed to the Tsarevich and struck him twice with a sabre.

"After the incident in Otsu, the Japanese Emperor was deeply concerned with the likelihood of a sharp deterioration in relations with the Russian Empire and tried to take all measures to smooth the situation. In total, according to legend, 24 thousand letters were sent", - said the donor of the envelope Andrei Rodionov from Moscow.

A letter was sent to the heir to the Russian throne from the head of the village of Ina, the Japanese province of Hidaka-gun, Higashide Nagafuku. Prior to that, Andrei Rodionov, who visited the Museum of Nicholas's II Family in Tobolsk, donated a Japanese sabre of an officer of the Japanese army of the Meiji era, model 1886 - as a reference to the same incident.



Memories of Nicholas II's cousin about work in Pskov published on Instagram. During the First World War, Grand Duchess Maria Pavlovna (younger), a cousin of Emperor Nicholas II, came to Pskov as a sister of mercy. She served at the Red Cross Hospital. It was described in her memoirs.

"These are hard days for us. When the front line moved closer in 1915 and we had to increase the number of beds, large numbers of wounded began to arrive at the hospital. Then we worked day and night without interruption. The wounded arrived from the front in a terrible state - only after two or three baths was it possible to wash off the dirt accumulated over the long months in the trenches. We had to shave off their hair, burn their clothes. The front line passed only two hundred and fifty kilometers from Pskov, but the wounded, as a rule, reached us only after several days in freight cars without any

medical assistance. The bandages on them hardened like stone, soaked in caked blood and pus. Removing these dressings was equally painful for both the patient and the nurse. It should be noted, that well-equipped medical trains ran between the front and rear, but they were always in short supply. We rarely saw them, because most of them went straight to St. Petersburg or Tsarskoye Selo and stopped in Pskov only if the wounded needed an urgent operation. Wagons that came to us, filled with mud, suffering and pain, rarely showed up in the capital, usually they were sent to provincial cities. At the beginning of the war, the Ministry of War prepared over twenty thousand beds for the wounded in Pskov, and the whole city looked like one huge hospital. All school buildings were given over to hospitals in whole or in part," wrote the Grand Duchess.

From the documents it is known that Maria Pavlovna repeatedly visited the hospitals with small inspections, made remarks to the doctors working in them, demanding due attention to the wounded. She insisted on moving the stopping place for the trains with the wounded closer to the hospital in order to facilitate their transportation.



Grand Duchess Maria Pavlovna



Catherine II. Notes.

For a long time, the "Handwritten Notes" of Empress Catherine II were kept under the heading "Special secrecy" imposed on them by her son, Emperor Paul. However, he allowed his close friend, Prince Alexander Borisovich Kurakin, to make a copy of the Notes. Subsequently, several more lists appeared, which went from hand to hand already in the reign of Alexander I and Nicholas I (they, in particular, were known by the historian A.I. Turgenev, N.M. Karamzin and A.S. Pushkin).

In 1859, a significant part of the Empress's memoirs was published in London by A.I. Herzen. They made a splash throughout Europe and were translated into several languages (the original was written in French).

At the beginning of the 20th century, the Imperial Academy of Sciences decided to publish Catherine's works. Having received permission to work in closed archives, Academician A.N. Pypin, who was in charge of the publication, discovered the originals of the Empress's Notes in

full. "The London edition, as I am now convinced, gives barely half of the entire" Notes "and barely a third of the entire composition of historical memoirs ... - reported Pypin in a letter to the President of the Academy, Grand Duke Konstantin Konstantinovich. "The Empress's historical notes in their entirety represent a precious monument, remarkable both in historical content and in deep psychological interest ... Finally, this personal story of Catherine II ... is at the same time a wonderful literary work, shining with intelligence and observation."

Publisher: Zakharov. Moscow. Hard cover. Pages: 464. ISBN: 978-5-8159-1643-2

Under the Hammer...

Romanov related items in Auctions



Litfund, Moscow, Russia, July 22



Heir, Tsarevich and Grand Duke Nicholas Alexandrovich. 1843-1865.

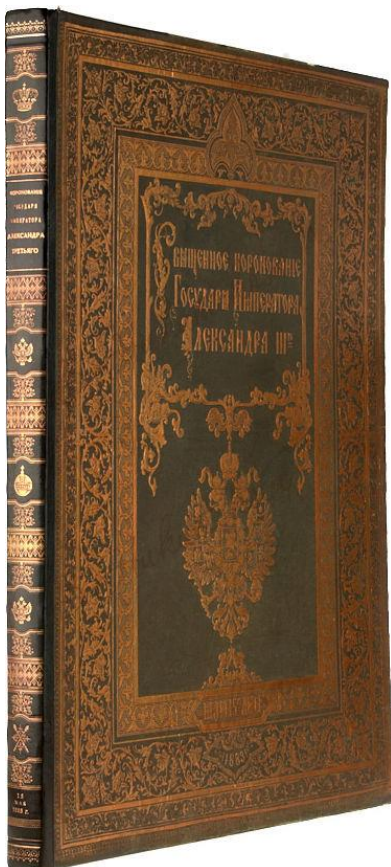
Memoirs of eyewitnesses to the illness and death of the Tsarevich. Chapel and new church in Nice at the place of the death of the Tsarevich.

For the construction of a church in Nice. A.A. Levenson, 1911. 80 p., 3 p. portr., fax.: ill., portr. 28 x 21 cm. In a luxurious publishing cover; pages in two-colour ornamental frames.

Nicholas Alexandrovich (1843-1865) – Heir, Tsarevich and Grand Duke, the eldest son of Emperor Alexander II. Ataman of all Cossack troops (since 1855), Major General of His Majesty's Retinue (1862).

Emperor Alexander III named his eldest son and heir, who was born three years after the death of Tsarevich Nicholas Alexandrovich, in honour of his elder brother, whom he loved "more than anybody else." After 26 years, this boy will become Nicholas II ...

Start price: 18,000 Roubles



Nikitsky, Moscow, Russia, July 29

Description of the Sacred Crowning of Their Imperial Majesties Emperor Alexander III and Empress Maria Feodorovna.

SPb., 1883. 67 x 52 cm. In Russian. Semi-leather binding with gold patterned embossing on the front calicoed lid. Triple gold edge.

A ceremonial album detailing the coronation of the Imperial couple - Alexander III and Maria Feodorovna, which took place on (OS) May 15, 1883 in the Assumption Cathedral of the Moscow Kremlin. The illustrations were made by the most famous artists of their time: I.

Repin, V. Serov, V. Surikov, V. Vasnetsov, N. Samokish, V. Vereshchagin, N. Karazin, I. Kramskoy, K. Makovsky and V.

Polenov. 26 chromolithographs on separate sheets, printed at A. Ilyin's cartographic institution, and drawings in the text show all stages of the coronation, associated historical places, objects and persons.

Start price: 1,500,000 Roubles

Aurora, August 5

Medal of 1903. Construction of the monument to Emperor Alexander III in the hall of the St. Petersburg Stock Exchange. Engravers IL and A. Griliches. Bronze. 76 mm. 201 g.
Start price: 25,000 Roubles



Litfund, Moscow, Russia, August 19

A print - Memo to the Russian Warrior.

SPb.: Publisher of St. Isaac's Cathedral, 1910. 35.7 x 17.7 cm.

Showing how Emperor Nicholas II in a regular soldier's cloth and equipment made a long march in Crimea.

Start price: 2,000 Roubles

