

steadfast unity . . . is experiencing a difficult period, during which, under the guise of demagogic slogans, nationalist groups are seeking to break up and destroy the unity of the peoples. . . . All the achievements and exploits of our Great [Russian] ancestors, who were able to unite in one state lands stretching from the Baltic to the Pacific Ocean—would be destroyed.⁶

Their foremost task, the Appeal states, is to stamp out “separatist nationalist tendencies”; their program is the propagation of Russian culture, formation of “committees for the preservation of nature,” improvement of “military-patriotic education” of youth, and “the education of people in the spirit of respect for Russian history and the tradition of military duty.”⁷

Signers of the Appeal included the popular “village prose” authors Valentin Rasputin; Vasili Belov, who is rumored to be one of the founders of Pamyat; Viktor Astafyev; Yuri Bondarev, a member of the bureau of the U.S.S.R. Writers’ Union; Stanislav Kunayev; Mikhail Lobanov; Vadim Kozhnikov; Anatoli Ivanov, editor of the pro-Pamyat youth newspaper *Molodaya Gvardiya*; and Sergei Vikulov, chief editor of *Nash Sovremennik*. Bondarev and Ivanov enjoy

close ties to the Soviet military establishment, and interviews with them regularly appear in such Defense Ministry publications as *Krasnaya Zvezda* and *Sovetsky Voin*.

Shortly after its creation, the association, joined by the Russian branch of the Cultural Foundation (headed by Pyotr Proskurin), *Nash Sovremennik*, *Molodaya Gvardiya*, *Moskva*, and *Roman-Gazeta*, took to the streets and staged a series of rallies—entitled “The Voices and Colors of Russia”—at Krylik Sovetov Sports Palace in Moscow. Placards at these demonstrations read: “No to Rootless Cosmopolitans!”; “The Pamyat Movement Will Win!”; and “Yes to Russian National Patriotism!”

‘A new Slavic renaissance’

Over 70 other organizations joined with the Russian Writers’ Association and the Research Council on Russian Problems and Culture to support the founding of the Slavic Foundation. They included: the Writers’ Unions of the R.S.F.S.R., the Ukraine, and Belorussia; the U.S.S.R. Academy of Sciences; the All-Russian Cultural Foundation; the Russian Orthodox Church and the Old Believer Russian Orthodox Church; the U.S.S.R. Union of Journalists; the U.S.S.R. Commission on UNESCO affairs; the International Fund for

Soviet press plays up czarist secret service

On June 19, immediately after Mikhail Gorbachov’s return from West Germany, the Soviet party newspaper *Pravda* delivered an unmistakable confirmation that a Pan-Slavic revival has become official policy. *Pravda* published an unprecedented laudatory interview with the most prominent emigré member of the aristocratic Ignatiev family, retired Canadian diplomat George Ignatieff.

The Ignatiev family, Allen and Rachel Douglas of *EIR* documented in their manuscript, “The Roots of the Trust,” was one of the Russian oligarchy’s families most involved in directing Russian Pan-Slavism and Balkan expansionism in the late 19th century. George Ignatieff’s grandfather, N.P. Ignatiev, was a leading light of the Okhrana, the czarist secret service, which helped to put the Bolsheviks in power.

In *Pravda*, the Russian reader was presented a picture of an “aristocratic family” that had made major contributions to Russian and Pan-Slavic expansionism: “My grandfather,” George Ignatieff said, “was Nikolai Pavlovich. . . . In November 1860 he signed the Peking Pact, which improved the position of Russia in the Far East [this

was the last of a series of treaties, 1858-60, in which China ceded to Russia vast stretches of territory, and brought the Russian-Chinese border to its present line along the Amur and Ussuri rivers—ed.]. . . . As a future diplomat in Constantinople, he made possible the famous San Stefano Treaty of 1878, which ended the Russo-Turkish War.”

The San Stefano Treaty was the Russian-dictated treaty that created, temporarily, a “Greater Bulgaria” Pan-Slavic junior partner to Russia; the vast territorial gains awarded Bulgaria then, embracing most of present-day Yugoslav Macedonia, Greek Macedonia and Thrace, and European Turkey, were overturned some months later at the Congress of Berlin.

Pravda continued by printing George Ignatieff’s praise of his father: “My father was Pavel Nikolayevich . . . the last Minister of Security under the czar. He was considered a liberal.” Ignatieff described how his father was very benevolent towards the Bolsheviks and, for this reason, though arrested after the Revolution, he was freed and allowed to leave Russia in May 1919. *Pravda* then noted George’s comment, that in his father’s entire life in exile, “he never did anything against Soviet Russia.”

The interest in restoring the reputation of the czarist secret service has also been shown by the popular writer V. Pikul, a Soviet military mouthpiece, awarded the 1988 Defense Military Award for Literature. Pikul (from Riga, Latvia) informed *Nash Sovremennik* (No. 2 1989) that he

the Survival of Humanity and Non-Nuclear World; the newspaper *Literaturnaya Rossiya*; the magazines *Volga* and *Pod-yom*; and the Institute of Slavic Studies and Balkan Studies.

The chairman of the new foundation is Academician N. N. Tolstoy, a direct descendent of Old Believer novelist Count Lev Tolstoy. Elected deputy chairmen were Valentin Rasputin, chairman of the Ukrainian Writers' Union; Boris Oleinik; and the Belorussian writer Nil Gilevich. Among the members of the foundation's council are the hard-core Russian chauvinists Yuri Bondarev, Vladimir Krupin, and Yuri Loshchits.

Another prominent founding member of the Slavic Foundation is Sergei Bobkov, one of the leaders of the Russian Writers Union. His appointment underscores the KGB's role in promoting and directing the Pan-Slavic operation. Sergei is the nephew of Filip Bobkov, first deputy chairman of the KGB, the number two man in the KGB hierarchy.

The founding conference heard calls for a "new Slavic Renaissance." chairman of the R.S.F.S.R. Council of Ministers, stressed the "unique character" alism." to take place simultaneously throughout many cities, towns,



Count N.P. Ignatiev

was preparing a new book on the officers of the czarist Russian General Staff and "the Russian secret service and counterintelligence."

"We know nothing about what . . . Ignatiev wrote about it"

cle, who went over to the Bolsheviks and became a Red Army officer.

and villages in Russia, the Ukraine, and Belorussia. A press conference was held at the *Journal of Moscow Patriarchate's* Publishing Department, at which Chairman N.N. Tolstoy and members Metropolitan Pitirim of Volokolamsk and Yurev, writer D. Balashov, and Yu. Loshchits spoke.⁸

Tolstoy discussed how the foundation will build a mass Slavophile movement. "It will unite all who find Russian Culture dear to their heart. . . . Russian culture was never self-contained. It enriched other Slavic cultures. . . . Our Slavic cultures—Belorussian, Ukrainian, and Russian—are, on the one hand, distinct national cultures and, on the other hand, united. . . . We are also enthusiastically supported by our Slavic brothers living abroad. And we are ready to cooperate with them."

Metropolitan Pitirim declared that the role of the Russian Orthodox Church within the foundation is "absolutely clear" given the fact that "Slavic culture, as a historical phenomenon, developed in the atmosphere of Orthodoxy." about the "national historic drama" ized by "Slavic unity advanced to the fullest," divisions" Churches."

to show that "the one unifying factor" blood ties among Slavic nations," may divide them."

unification of all the Slavs is "especially important, because right now we are living in an unusually difficult period in the history of our fatherland. *Perestroika* has re-awakened interest in spiritual-historical values and in the conciliarity tradition and community of man, whose 'family model' has always distinguished the Slavs from other civilizations."

Dmitri Balashov, one of the initiators of the All-Russian Society for the Preservation of Historical and Cultural Monuments, a predecessor of Pamyat, said: "Our main tasks should be aimed at spiritual rebirth. . . . We have in the last half-century destroyed 95% of our cultural treasures. We have to save our spiritual nature. . . . We will do everything we can to reawaken, defend, and preserve the culture of our great country. . . . The establishment of the new Foundation is an attempt to get out of the crisis situation which we are experiencing. . . . We Russians have to be proud of our efforts . . . for creating a *supra-ethnic* state, for which there exists no analogy in the world."

concluded Balashov, "if the miracle of Russian statehood should be consumed by chaos [all emphasis added]."

In an interview with *Sovyetskaya Rossiya* (April 14, 1989) founding member and chairman of the Research Council on Russian Problems and Culture Eduard Volodin put it this way: "In 1987, as soon as the Council . . . was created, we quickly came to realize the necessity for more wide-ranging efforts in the study and popularization of the great achievements made by Slavic cultures . . . thus the need to create the Foundation of Slavic Writers and Slavic Cultures. . . . As we all know, Russian, Ukrainian, and Belorussian cul-