

Bibliography

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Jadeith
 these are the books I need
 or as curious enough to look at.
 Also check the notes on sources
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JMcN: If, as you say, the Creator is an artist, and not all creative works are equally successful, wouldn't this lead quite easily to racism—i.e., the "inferior race"—however one's defining it, whether the non-Aryans scapegoated by the Nazis, or the "ice people" of the Afro-centric extremists, wouldn't that "inferior" group simply be one of God's early, inferior drafts?

NM: Well, I reject the language of the question. One of the absolute disasters that Hitler brought to human understanding was an abuse of the concept of race. Because race offers us great clues. It is perfectly possible—and here again, one can only speculate—but it is perfectly possible that races, in the beginning, were ^{products of} Intelligent Design for different situations. ~~In other words, for people in the tropics,~~ ^{cooling tropical neuronal economy} God was saying, "well, how can I design the heating system of their bodies so they can bear the heat ^{And warmth with them} a little more easily?" ~~Then for the north. We're discovering that~~ ^{contradictory} living in separate climates produces different relaxations and strictures of the throat. Languages reflect that. Mind you, God as the artist, is discovering within the material itself, where the continuation might be. Certain sculptors talk about how they do not know ~~exactly~~ what the work will become until they

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begin to cut into the marble. The marble ^{suggests} reveals to them what they ^{might} must do with the next stroke. The same thing may be true ^{for} with human designs, ~~or~~ animal designs. The environment plays a great role.

JMcN: Your conception of God as artist assumes that God is both vastly ^{powerful} good but not all-good, and vastly ^{powerful} but not all-powerful. But why couldn't God be not very compassionate at all and instead immensely curious? In other words, He is fascinated by, but not especially compassionate toward creation, much like a child who winds up toys and watches them slam into each other and chortles at the smashup. You say, "In other words, why are there volcanoes? Because God was not a perfect engineer" Or because like a two-year-old, God found the noise and fury fascinating and amusing. Maybe even the shrieks of the dying fascinating and amusing. You keep assuming God is a nice person, so to speak, but that seems a bit arbitrary. Your reaction?

NM: It is arbitrary, and it could be my conditioning. I grew up in a household that was as religious as the next—it wasn't a dogma-driven household, but I remember my mother on Friday night praying before a lit candle, praying to the Shekhina, who is, of course, the wife of God, and

sp? Schechina? Shachinah?

See if you can find
what is affected
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there were tears in my mother's eyes and a feeling of great tenderness came from her. I think I always took it for granted that God is compassionate in relation to us.

Now, the arguments raised above cannot be refuted. I cannot say, "No, God is not going in for capers." Of course, God could ^{in a sense} ~~go in for~~ mean acts. But to me—maybe because I, too, am searching for an orderly existence to some degree—the notion that God and the devil are in conflict with one another makes more sense to me. ~~We've got this one God who is more good than not.~~

ML: Well, your mother's father was a rabbi.

NM: Yes. He studied to be a rabbi in Lithuania but by the time he came over here, the only way he could make his living was as a peddler^{sp?}. Then he moved to small town called Long Branch, New Jersey, where he opened a butcher shop. There he worked as a butcher, but there was only one synagogue in Long Branch—and so when the rabbi was ill or off on vacation, my grandfather stood in for him. And my mother was very proud of this. The fundamental snobbery of the Jews—it was much better to be a

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rabbi than a butcher. I was delighted, it gave me two different sets of inherited strains to develop.

ML: Well, I'm thinking of your mother's devotion and the tear in her eye—obviously, she must have come from a pretty religious household.

NM: My grandfather was very religious—he began studying the Talmud when he was four years old. The best thing to be said about the Talmud is it's very hard to become a fundamentalist while studying it. It's all too easy to go fundamentalist when living with the Bible but difficult when reading

the Talmud. It is the opposite of the Old Testament. It inquires into ~~the~~ *there are numerous passages in* nuances of things. For instance, *in the Talmud, people brought animals to, about what happens when people bring animals to* the temple to be sacrificed. Very often there were small disasters—a poor

man might have decided to sacrifice his prize heifer because his child was

ill. But on his way with his heifer into the synagogue, the animal ^{snapping} would *what was up, mistle* defecate. Well, the Talmud does focus on where *where* did it defecate? Did it do it outside? On the patio? *Or did* Did it defecate on the steps? *Or in* In the vestibule? *where* In the aisle? At the altar approach? *actually in full proximity to* Was it *on* the altar? For all these are *situations and call for* different *proximities, there are* different punishments. In certain cases the animal can still be sacrificed. At other sites, the animal is lost completely—

The Provisional Government investigation into Rasputin, which was opened after the revolution of February 1917 and closed by the Bolshevik coup d'état in October of the same year, is recorded in "Materials of the Extraordinary Investigating Commission of Inquiry of the Provisional Government into the Decay of Autocracy," published in *Padenie tsarskogo rezhima* [The Fall of the Tsarist Regime] (7 vols., Moscow, 1924-1927).

Nicholas II's diary, and his correspondence to and from his wife and his mother, was seized and published after the revolution. His diary appeared as *Journal intime, 1914-1918* (Paris, 1925) and as *Dnevnik Nikolaya vtorogo* in *Krasny Archiv* (vols. 20-22 and 27). His letters to Alexandra were published as *The Letters of the Tsar to the Tsaritsa* (New York, 1929) and hers to him as *The Letters of the Tsaritsa to the Tsar* (London, 1923). His correspondence with the dowager empress was published as *The Secret Letters of Tsar Nicholas* (Edinburgh, 1938).

Of the early biographies of Rasputin, René Fülöp-Miller's *Rasputin: The Holy Devil* (New York, 1928) is the most powerful. Alex de Jonge's *Life and Times of Gregorii Rasputin* (New York, 1982) is the most thorough of more recent works. *The Fall of the Russian Monarchy* by Bernard Pares (New York, 1939) remains an excellent general history, benefiting from the author's own experience of Russia. Two more recent books by W. Bruce Lincoln, *In War's Dark Shadow* (New York, 1983) and *Passage through Armageddon* (New York, 1986), place Russia in fine context for the period from 1891 to Rasputin's murder.

Sergei Witte's *Memoirs* provide firsthand insight, sometimes farcical, often snide, but always compelling, into the unstable and dangerous world of Russian political life. Harrison E. Salisbury's *Black Night, White Snow* (Garden City, N.Y.,

would come in and he'd be weighing the meat she bought, he'd put his finger under the scale so it cost less. And we thought, That's all very well, but you're taking the money away from us."

ML: So he was a compassionate man.

NM: Most people seemed to think he was a lovely man. I was only four when he died. But I like to think so too.

JMcN: Here's a question on ritual: All your ideas have an underlying assumption that God has a continuing, even a profound interest in at least some individuals, and certainly in the ultimate fate of the human species and the rest of His creation. This is completely at odds with some of the earliest recorded religious expression, namely from the Sumerians, whose prayers were always begging the gods to "Remember!" Prayer and ritual were a constant attempt to engage the attention of forgetful and indifferent gods who had created and abandoned humanity. This, by the way, wasn't a notion emerging from disasters and dislocations but could be found even as their civilization flourished. Can you comment?

1977) gives a graphic account of Russia's descent into political and social chaos between 1905 and 1917. Robert K. Massie's *Nicholas and Alexandra* (New York, 1967) remains the most compelling account of the Romanov tragedy.

7

The atmosphere in Petrograd in the fall of 1916, described in Chapter 1, "Proshchaitye, Papa," is drawn from accounts by eyewitnesses of differing perspectives. Most of these were published abroad. The Bolsheviks reintroduced censorship almost immediately after they seized power in the fall of 1918; it did not suit their purposes to permit the publication of non-Marxist interpretations of events, nor to allow that Rasputin had individual importance in the preliminaries to a revolution supposedly caused by the impersonal forces of materialism and class warfare. The only leading Communist to deal with the Rasputin phenomenon at any length was Leon Trotsky, whose vigorous *History of the Russian Revolution* (3 vols., London, 1932-33; reprint, Ann Arbor, Mich., 1957) was itself banned by the Bolsheviks.

The description of refugees "blown away like gossamer" is by Zinaida Gippius, a tall, striking, red-haired poet and philosopher who kept a vivid diary over this period, published in *Sinyaya kniga: Petersburgsky dnevnik 1914-1918* in Belgrade, 1929. With her husband, Dmitri Merezhkovsky, a critic and novelist, and their friend Dmitri Filosofov, she created a "mystic union." They hoped for a religious revival, a "Third Revelation" that would reconcile the Russian intelligentsia with spiritual values. Insight into the writings of this intriguing and sensitive woman is provided by *A Difficult Soul: Zinaida Gippius*, edited by S. Karlinsky with an introduction by V. Zlobin (Berkeley, 1980). The observation that Rasputin had become "a dusk enveloping all our world" was made by the sister of one of his murderers, V. M. Purishkevich, whose own record of the times was published as *Dnevnik* in Riga in 1918.

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The ballerina Tamara Karsavina, who found Rasputin's eyes "the eyes of a maniac," was one of the original members of Diaghilev's company and created roles in ballets by Fokine and Nijinsky. She moved to London with her husband, a British diplomat, in 1918 and included her reminiscences of wartime Petrograd in her autobiography *Theatre Street* (New York, 1931). She became vice president of the Royal Academy of Dancing and died in 1978. Meriel Buchanan, who noted the irritations of society hostesses and the talk of "Dark Powers," was at the time the eighteen-year-old daughter of the British ambassador; her fresh and youthful impressions of Petrograd were published as *The City of Trouble* (New York, 1918), and later in *Dissolution of an Empire* (London, 1932). Like Karsavina, Buchanan came across Rasputin by chance in the street and knew instantly who he must be. Tolstoy's description of the "tormented" city is from W. Bruce Lincoln's *Passage through Armageddon* (New York, 1986).

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Mikhail Rodzianko, who was horrified to recognize Rasputin's "worshippers from high society," was the Duma chairman, a powerful man of three hundred pounds whose voice could "be heard for a kilometer" on a still day; he was a leading

NM: It's the other half of the equation. The obverse side of prayer is that it rarely gets answered. So rarely that people at religious meetings cite such events as miracles. [in a southern accent] "I prayed to God and I didn't know if I was answered or not, but then, to my astonishment, I fell to me knees and I began to weep, I began to weep for the sores of Christ because my prayer had been answered." Prayers are not answered. I always felt the Lord has enough to take care of without having to listen to all that. Think of God wading through those prayers: "Oh, God, let my team win the game!" "Oh, God, let me get some money. Let me sell this old heap that's no good and get something better," all that, all that.

I don't think God listens to prayer. The Sumerians—I ^{can't say that I} don't know anything about them. As you describe them, they were relatively sophisticated people who recognized that they prayed and prayed ~~and~~ ~~prayed~~ and answers did not come very often.

Now let me say some people have a child who's ill, and they pray to God with great sincerity for their child to live, and usually the child does live—I'm willing to accept the idea that that's not something to sneer at. I'm not saying it helps or it works but humanly speaking, we can certainly feel for the parent.

Rozianko, Mikhail ✓

moderate during the revolution. He left Russia and died in Yugoslavia in 1924; his book *Krushenie imperii* was published posthumously in Leningrad in 1927 and *Memoirs: The Reign of Rasputin* appeared in London the same year. Boris Pasternak, later obliged to refuse a Nobel Prize for his novel *Dr. Zhivago*, was twenty-six at the time of Rasputin's death; his account of revolutionary Russia was published as *Safe Conduct* in New York in 1958. Vasily Shulgin, a whiskered and patrician conservative who found people "dancing a 'last tango,'" escaped to Belgrade after the revolution; he published his reminiscence, *Dni*, in 1925; he was arrested by the Red Army when Yugoslavia was liberated from the Germans in 1944, spent twelve years in Soviet prison camps, and was ninety-eight when he died in Russia in 1976.

Robert Hamilton Bruce Lockhart, ashamed of his "puerile and reprehensible" conduct when he visited Petrograd, wrote his account in 1932 in *Memoirs of a British Agent*. Reports by Russian secret police agents are included in A. T. Vassilyev's *The Ochrana* (Philadelphia, 1930), Alexander Spiridovich's *Raspoutine* (Paris, 1935), and Trotsky's *History of the Russian Revolution*. The French ambassador who complained of Jews "wandering over the snows" was Maurice Paléologue in *An Ambassador's Memoirs* (New York, 1924-25), the most vivid of diplomatic memoirs. Paléologue had an inquiring and lively mind and made a point of seeking out Rasputin. He found Stürmer "shallow and dishonest"; his colleague the American David Francis recorded his experiences in *Russia from the American Embassy* (New York, 1921). Shulgin found Stürmer "absolutely unprincipled," while Rodzianko added, "a complete nullity." Alexander Guchkov, the leader of the right-wing Octobrists, told Bernard Pares that Protopopov was thought queer in the head. Gen. Alexei Brusilov, a caustic commander who had driven the Austrians out of Galicia, ridiculed Grand Duke Paul and his fellow corps commander in *Moi vospominaniya*, published in Moscow in 1963 and quoted in W. Bruce Lincoln's *Passage through Armageddon*. The observer who found the troops "just men who were going to die" was the remarkable Marina Yurlova, who masqueraded as a man to enlist and whose book *Cossack Girl* was published in London in 1934. The condition of the Russian army is covered in this author's book *Claws of the Bear* (Boston, 1989).

Alexander Blok, another acute weathervane of Petrograd opinion, was a Symbolist poet and seducer who supported the Bolsheviks but died of exhaustion and venereal disease in 1921, his poems suppressed. His remarkable life is told in Avril Pyman's *Life of Aleksandr Blok* (2 vols., New York, 1979). The letters from Robert Wilton, the *Times* correspondent in Petrograd, to the newspaper's London office are from the archives of *The Times*.

The account of Rasputin's farewell to his daughter is from *Rasputin* by Maria Rasputin and Patte Barham (Englewood Cliffs, N.J., 1977). Some of the accounts that Maria Rasputin gives of her father, including this, clash with other evidence.

The Moscow newspaper *Russkoye Slovo*, for which Alexander Yablonsky was an



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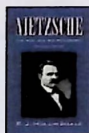
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(New York, 1921). Shulgin found Stürmer "absolutely unprincipled, while Rodzianko added, "a complete nullity." Alexander Guchkov, the leader of the right-wing Octobrists, told Bernard Pares that Protopopov was thought queer in the head. Gen. Alexei Brusilov, a caustic commander who had driven the Austrians out of Galicia, ridiculed Grand Duke Paul and his fellow corps commander in *Moi vospominaniya*, published in Moscow in 1963 and quoted in W. Bruce Lincoln's *Pas-*
sage through Armageddon. The observer who found the troops "just men who were going to die" was the remarkable Marina Yurlova, who masqueraded as a man to enlist and whose book *Cossack Girl* was published in London in 1934. The condition of the Russian army is covered in this author's book *Claws of the Bear* (Boston, 1989).

Alexander Blok, another acute weathervane of Petrograd opinion, was a Symbolist poet and seducer who supported the Bolsheviks but died of exhaustion and venereal disease in 1921, his poems suppressed. His remarkable life is told in Avril Pyman's *Life of Aleksandr Blok* (2 vols., New York, 1979). The letters from Robert Wilton, the *Times* correspondent in Petrograd, to the newspaper's London office are from the archives of *The Times*.

The account of Rasputin's farewell to his daughter is from Rasputin by Maria Rasputin and Patte Barham (Englewood Cliffs, N.J., 1977). Some of the accounts that Maria Rasputin gives of her father, including this, clash with other evidence. The Moscow newspaper *Russkoye Slovo*, for which Alexander Yablonsky was an obituarist, suggested that Rasputin shared the peasant dream to "eat fat all day long" in its issue of December 21, 1916, while Petrograd's *Svoboda* (no. 1, 1917)

discusses Nietzsche's philosophy within the context of his life.

3. **Nietzsche: Philosopher, Psychologist, Antichrist** by Walter A. Kaufmann (Paperback)

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Schacht displays an understanding of Nietzsche that is uncommon even among the experts. Excellent work.

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Witte excoriates the Montenegrin sisters and their father—"cupidity and lack of scruples"—in his *Memoirs*. Simanovich describes their tea parties with Rasputin in *Rasputin i evrel*.

Alexandra's childhood, described in Chapter 6, "Blood Royal," is covered in great detail in Greg King's *The Last Empress* (Secaucus, N.J., 1994). Nicholas's diaries were published as *Dnevnik imperatora Nikolaya II* (Berlin, 1923) and in *Nikolaya II materialy dlya kharakteristiki lichnosti i tsarstvovaniya* (Moscow, 1917). The autocratic system Alexandra so ferociously upheld is described in many books, of which *Russia under the Old Regime* (New York, 1974) by Richard Pipes is an outstanding example. Social life in Russia is splendidly captured in Henri Troyat's highly readable *La Vie quotidienne en Russie au temps du dernier tsar* (Paris, 1959). The pleasure that Alexandra was leaving Hesse—"how lucky we are"—was recorded by Witte. Sandro, Grand Duke Alexander Mikhailovich, to whom Nicholas admitted that "I know nothing of this business of ruling," wrote his memoirs, *Vospominaniya* (3 vols., Paris, 1932). Rasputin made his remark that Nicholas had "no insides" to Simanovich.

Prince Sergei Volkonsky, who thought of Alexandra that "sociability was not in her nature," wrote *My Reminiscences* (London, 1945). The experiences of Dr. Eugene Botkin, the personal physician to whom Nicholas criticized his ancestor Peter the Great for "too much admiration for European culture," were recorded by his son Gleb Botkin in *The Real Romanovs* (New York, 1931). Constantine Pobedonostsev, who held Alexandra responsible for the tsar hurling a "threat at the head of the entire nation," expressed his anger to Sergei Witte. General Spridovich examines the relations between the Montenegrin sisters and Dr. Philippe in *Raspoutine*. Philippe's career is related by P. Encausse in *Le Maître Philippe de Lyon* (Paris, 1955). Sergei Witte recorded the machinations to replace the unfortunate General Rachovsky in Paris. Prince Elston Yusupov's bizarre encounter with the sisters and the "doctor" in the Crimea was recorded by his son Felix in *Lost Splendor* (New York, 1953).

An account of the doomed naval expedition in Chapter 7, "A Man of God from Tobolsk," is given by Donald W. Mitchell in *A History of Russian and Soviet Sea Power* (New York, 1974). The reference that God "required some mission" of Rasputin is made by his daughter, who also recorded that her mother thought he had had another vision. Witte recorded the start of Bloody Sunday, while Maxim Gorky includes his experiences of events in *Untimely Thoughts* (New York, 1968). Vladimir Bonch-Bruevich's observations of Rasputin's appearance in St. Petersburg society and the "phosphorescent light" that sparkled in his eyes appear in *Voprosy Istorii* [Leningrad], no. 10 (1964). Bonch-Bruevich was an expert on sectarians who in 1899 went with members of the Dukhobor sect to Canada to study their life and belief at first hand. An early Bolshevik, he wrote for *Pravda* from 1912 on and was

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Simanovich provide similar evidence of Rasputin's family relationships. Prince Dzhevakov related his experiences with Rasputin to Spiridovich and in his memoirs, *Vospomnaniya* (2 vols., Munich, 1923). The description of Rasputin's eating habits—"big pieces he tore like an animal"—is by Simanovich and accords only too well with other accounts. Spiridovich notes that Rasputin represented to Nicholas "his people of whom he is ignorant." Olga's discovery of "kindness, magnanimity, and an unbreakable faith in God" is from her *Memoirs*. Sablin gave his recollection of shipboard conversations with the empress to the Commission of Inquiry.

Berlanskaya's seduction on the Trans-Siberian, recounted in Chapter 10, "Testing the Flesh," is quoted in Alex de Jonge's *Life and Times of Grigori Rasputin*. Lili von Dehn, who found Rasputin "a typical peasant from the frozen North," wrote *The Real Tsaritsa* (London, 1922) and gave evidence to the Commission of Inquiry. Olga's astonishment at her nephew's recovery—"I just could not believe my eyes"—is recorded in her *Memoirs*. The accounts given by Vyubova and Spiridovich of the former's trip to Siberia differ in almost every respect other than that the visit took place.

The text of the report filed by Robert Wilton on his visit to see Ilidor is from *The Times's* archives. Rasputin's boastful account of his interview with Nicholas, "You are the tsar . . . act like one," is from Ilidor. Rasputin was certainly as blunt as this to others, but other evidence suggests that he was normally deferential if also familiar with Nicholas. The fact that Father Pyotr risked Rasputin's rage by telling Ilidor that the starets was "nothing but a drunk and a troublemaker" suggests that it was already clear to an outsider that relations between Rasputin and the monk were deteriorating. This is confirmed by Ilidor's account of his interview with the novice Xenia.

Dmitri Merezhkovsky, who described "murders and adultery, blood and mud" as the hallmarks of the Romanovs in Chapter 11, "Friends and Enemies," was married to Zinaida Gippius. Andrei Bely was the pseudonym of Boris Bugayev, the lead-

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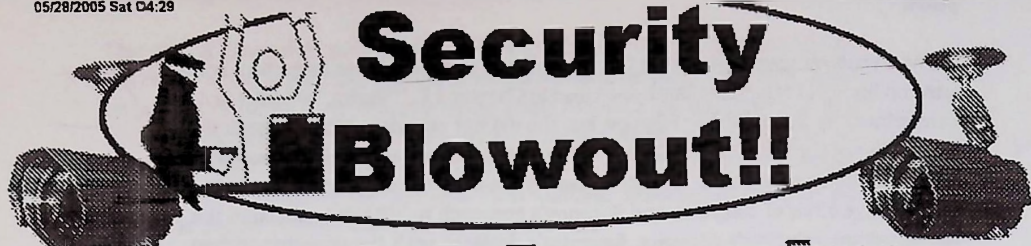
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Anna Vyubova gave evidence to the Commission of Inquiry that Rasputin's volume on his visit to the Holy Land, described in Chapter 12, "Pilgrim," was dictated and printed by the publisher Filippov, but she did not say who prepared the draft. The claims of the vision in the Garden of Gethsemane are made by Maria Rasputin. Robert Wilton's account of Iliodor in Tsaritsyn is from the archives of *The Times*. The strange affair of Rasputin and Sazonov's approach to Witte is included in the former prime minister's *Memoirs*. Rasputin's dealings with the eccentric Bishop Varnava were investigated by the Commission of Inquiry and are detailed in *Voprosy Istorii*, no. 2 (1965). Vyubova claimed that Rasputin foresaw the murder of Stolypin, in which Bogrov's sinister role is examined by Bernard Pares. Rasputin's host in Kiev relates entertaining him there in Shulgin's *Dni (Days)*. Vladimir Kokovtsov, appointed to follow Stolypin in such bizarre circumstances, and accorded such an acid audience by the empress, recorded his experiences in *Mémoires* (2 vols., Paris, 1933) with an English edition, *Out of My Past* (London, 1935).

→ Bishop Hermogen gave the interview cited in Chapter 13, "Scandal," to the newspaper *Russkoye Slovo* after Rasputin's murder. Iliodor included his account of the beating in *The Mad Monk of Russia* (New York, 1918). Rodzianko noted the fancy prices paid for copies of Novosyolov's attack, printed in Moscow as *Grigorii Rasputin i misticheskoe rasputstvo*. Kokovtsov described the political fallout and his cold reception by the tsar. The letters from the empress and her daughters to Rasputin were widely distributed in pamphlet form and are included in the context of the Commission of Inquiry in *Voprosy Istorii*, no. 10 (1964). Laptinskaya gave evidence to the inquiry. Rodzianko detailed the reaction to the scandal. Rasputin's version of his rift with Iliodor, as recounted by his daughter Maria, is no more (or less) reliable than that given by Iliodor. ✓

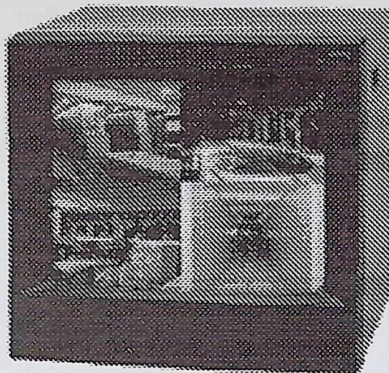


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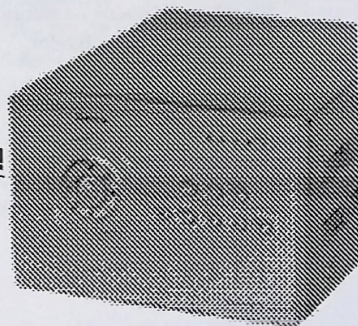
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The official account of the murder attempt in Chapter 16, "I've Killed the Antichrist!" which is used here, is from *Omskaya pravda* (November 13, 1990). It corresponds in most details with that given by Maria Rasputin but makes no reference to Davidsohn. The journalist's own account, however, makes it clear that he was present in Pokrovskoye. The account of how the news was treated aboard the *Standard*—"people whispered no end"—is from Gilliard. Maurice Paléologue was present at the major celebrations of the Poincaré visit.

The outbreak of the First World War, the climactic event and nemesis of the thrones of Russia, Germany, and Austria-Hungary, is related in *The Guns of August* by Barbara Tuchman (New York, 1962). Serge Sazonov wrote an account of Russian involvement in *Eventful Years 1900-16* (New York, 1928). Alexander Solzhenitsyn's *August 1914* (New York, 1972) gives wonderful insights into Russia's first days of war in novel form. The war minister, Vladimir Sukhomlinov—"I know few men who inspire more distrust at first sight"—survived the war, despite being charged with treason; even more remarkable, he survived the revolution and the Bolsheviks, and fled to Berlin to write his *Erinnerungen* (Berlin, 1924). The catastrophic Russian advance into East Prussia is the subject of *Tannenberg* by Sir Edmund Ironside (Edinburgh, 1925).

Mosolov gives his account of Rasputin's intervention at the bedside of Vyubova, in Chapter 17, "Party Time in Moscow," in his *At the Court of the Last Tsar*. The secret police agents who guarded and observed Rasputin are a reliable source for his day-to-day movements. Their reports are included in "Rasputin in the Eyes of the Okhrana," published in *Krasny Archiv*, no. 24 (1924). Elena Djanumova's reminiscences of Rasputin are published in "My Encounters with Grigory Rasputin" in supplements to *Ogonyok*, nos. 47-49 (November 1992), translated for this book by Dr. Igor Bogdanov. Robert Bruce Lockhart's description of events at the Yar—"wild shrieks of a woman . . ."—are included in his *Memoirs of a British Agent*.

With the Russian Army by Maj. Gen. Sir Alfred Knox (2 vols., London, 1921) gives a vivid picture of Russia's war effort. Knox was a British observer and spent much time at the front. Pares also writes powerfully of the unfolding tragedy, as does W. Bruce Lincoln in *Passage through Armageddon*. The memoirs of Gen. V. T.

New Issues on Wall Street



Company: **Cyberhand Technologies International, Inc.**
 OTC BB Pinksheets Symbol: **CYHD**

June 5th, 2005
 Issue: 383 (a)

Shares Outstanding: **64,172,880**
 Current Price: **\$0.61** Website: **www.cyberhand.com**

CYHD: Partners with Lockheed Martin Corporation to Develop Missile Guidance Hardware System

Cyberhand Technologies International, Inc. (OTC BB Pinksheets Symbol: CYHD), a leading computer peripheral design company specializing in innovative wireless ergonomic products for mobile and desktop users, announced that it has entered into a research project with the Lockheed Martin Corporation to develop a missile guidance hardware system based on the combined technologies of Cyberhand's Viper™ high performance game controller and the Racer™ ergonomic mouse.

CYHD has also announced the porting of its high performance Viper game controller to the new Sony Playstation II. The Sony controller will be the first Cyberhand controller released with the new AI ("Artificial Intelligence") engine, allowing the unit to read, adjust and adapt to a player's gaming style. This high performance game unit will also have all of the ergonomic protection to help protect the user from the effects of Carpal Tunnel while playing for extended periods at the increased performance levels. Further, Sony has agreed to provide access to Playstation II Game Manufacturers so that the Cyberhand Viper's programming capability are compatible to the Playstation II's games.

According to ITFacts.biz, video gaming is expected to achieve double-digit growth and attain \$29 Billion in revenues by 2007. Jupiter Media Matrix's analysis indicated 187 million gamers in 2002, growing to 235 million gamers by 2007. ITFacts.Biz states that Sony still controls the console market, with its Playstation 2 (PS2) dominating the current generation.

Cyberhand (CYHD) is focused on developing products that allow computer, Personal Digital Assistant (PDA) and Smartphone users the ultimate in mobility, productivity, performance and comfort. Initial products include computer game controllers that are 40% more responsive than competing products. Other products include wireless keyboards for PDAs and Smartphones, ergonomic computer mouse products that eliminate computer-related repetitive stress injuries, and related software upgrades and other peripherals such as keyboards, cameras and scanners—all according to the Company.

Per the IDC Report, December 2002/US PC Revenue Information, and Gartner Dataquest Report October 2002, and eTForecasts Market Research Report May 2002, the worldwide unit sales of PC's will grow from 147 million units in 2003 to over 200 million units in 2006, and worldwide Mouse unit sales will increase from 158 million to 233 million units, also by 2006. The handheld device market is expected to grow from 9.3 million units in 2000 over 33 million units in 2004 (IDC Report—The Battle at Hand: The Smart Handheld Devices Market Forecast and Analysis, 2000—2004).

In dollar terms, the lucrative handheld market grew from \$1 Billion in 1998 to \$3.6 Billion in 2000 and is predicted by IDC to grow 31% per year to over \$10 Billion in 2004. More than 400,000 units of the award-winning Pocketop brand portable keyboard have already been sold.

Cyberhand is also focused on dealing with the issue of alleviating Carpal Tunnel Syndrome for handheld device users with their ergonomic computer mouse line and computer game controllers. The Occupational Safety and Health Administration (OSHA)—and the accompanying U.S. Department of Labor statistics—stated in their April 26th, 2001 report that in the U.S. alone, more than \$2.1 Billion in workers' compensation costs and \$90 Million in indirect costs (hiring, training, overtime and administrative costs) are incurred annually for these musculoskeletal disorders (MSD).

With the global markets for PC's, personal digital assistants (PDA's), and Smartphones continuing to grow at a strong rate, Cyberhand (CYHD) is positioned to capture a portion of this market due to their patented, ergonomically-designed game controllers, computer mouse product line, and wireless keyboards for PDA's and Smartphones.

- Cyberhand Announces Relationship with Sony Playstation II
- More than 400,000 units of the Pocketop portable keyboard for PDA's and Smartphones have already been sold.
- CYHD partners with Lockheed Martin to develop missile guidance hardware system.

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378 - Notes on Sources

Gen. V.C. *BP non amig. 5* *(15)*
 Gurko, *War and Revolution in Russia, 1914-17* (New York, 1919), give a Russian perspective; Field Marshal Erich von Ludendorff's *Meine Kriegserinnerungen* (Berlin, 1919) does the same from a German viewpoint. *(14)*

Both Simanovich and Maria Rasputin mention Pkhakadze's threat to the starets, described in Chapter 18, "Vengeance." General Brusilov notes his experiences in *A Soldier's Notebook* (London, 1930). The details of Rasputin's daily life in Petrograd—"he pestered the caretaker's wife"—were recorded by Okhrana agents. They also followed him to Siberia. Vassilyev gives his account of the Sukhomlinov affair—"it's raining in Carlsbad"—in *The Okhrana*. Rasputin's relations with Varnava were investigated by the Commission of Inquiry. The poet Vladimir Mayakovsky—"You can't/Simply cannot/Bury him alive"—had set out to shock; when he was eighteen years old, in 1912, his work was included in a miscellany called *A Slap in the Face of Public Taste*. His passion for Bolshevism gave way to disillusion, and he shot himself in 1930.

Vassilyev's account of Rasputin's confession of immorality and its excuse—"Who is innocent before God is also innocent before the tsar"—is interesting, since the secret police chief was sympathetic to Rasputin and ridiculed the idea that the starets had khlyst leanings. The war minister General Polivanov—"the army is no longer retreating—it is simply running away"—wrote his recollections in *Memuary* (Moscow, 1924). The diary of Grand Duke Andrei Vladimirovich—"It was not my dear boy who did this!"—is published as *Dnevnik* (Leningrad, 1925). Robert Wilton's private letter—"the loathsome Rasputin"—is from the archives of *The Times*.

The extraordinary saga of the beatification of Ioann Maximovich in Chapter 19, "God Opens Everything to Him," was a subject of the Commission of Inquiry. It is detailed at length in *Voprosy Istorii*, no. 2 (1965) as "The Impact of Irresponsible Forces upon Questions of Church Governance." Grand Duke Andrei Vladimirovich details the public reaction in *Dnevnik*. Rasputin's own state of mind—"Sometimes there's peace in my heart for a couple of hours"—is recorded by Okhrana agents, as is the row with his father. Prewar Mogilev is described in Karl Baedeker's *Russia*. Brusilov's anger at Alexandra and Rasputin—"no better than criminals"—is recorded in *A Soldier's Notebook*. Elena Djanumova's fascinating descriptions of Rasputin are from *Ogonyok*.

The ensign's wife in Chapter 20, "The Idealists"—"Undress and go in here"—reported her conversation with Rasputin to the Okhrana agents. *Vassilyev's The Okhrana* contains much information on the training of the agents who shadowed Rasputin, including both External and Internal agencies. The Okhrana was of natural interest to the Bolsheviks, who imitated it while infinitely extending its repressive powers in their own Cheka secret police. Vassilyev's Okhrana documents were

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According to Ifacts.biz, video gaming is expected to achieve double-digit growth and attain \$29 Billion in revenues by 2007. Jupiter Media Matrix's analysis indicated 187 million gamers in 2002, growing to 235 million gamers by 2007. Ifacts.Biz states that Sony still controls the console market, with its Playstation 2 (PS2) dominating the current generation.

Cyberhand (CYHD) is focused on developing products that allow computer, Personal Digital Assistant (PDA) and Smartphone users the ultimate in mobility, productivity, performance and comfort. Initial products include computer game controllers that are 40% more responsive than competing products. Other products include wireless keyboards for PDAs and Smartphones, ergonomic computer mouse products that eliminate computer-related repetitive stress injuries, and related software upgrades and other peripherals such as keyboards, cameras and scanners—all according to the Company.

Per the IDC Report, December 2002/US PC Revenue Information, and Gartner Dataquest Report October 2002, and eTForecasts Market Research Report May 2002, the worldwide unit sales of PC's will grow from 147 million units in 2003 to over 200 million units in 2006, and worldwide Mouse unit sales will increase from 158 million to 233 million units, also by 2006. The handheld device market is expected to grow from 9.3 million units in 2000 over 33 million units in 2004 (IDC Report—The Battle at Hand: The Smart Handheld Devices Market Forecast and Analysis, 2000—2004).

In dollar terms, the lucrative handheld market grew from \$1 Billion in 1998 to \$3.6 Billion in 2000 and is predicted by IDC to grow 31% per year to over \$10 Billion in 2004.

More than 400,000 units of the award-winning Pocketop brand portable keyboard have already been sold.

Cyberhand is also focused on dealing with the issue of alleviating Carpal Tunnel Syndrome for handheld device users with their ergonomic computer mouse line and computer game controllers. The Occupational Safety and Health Administration (OSHA)—and the accompanying U.S. Department of Labor statistics—stated in their April 26th, 2001 report that in the U.S. alone, more than \$2.1 Billion in workers' compensation costs and \$90 Million in indirect costs (hiring, training, overtime and administrative costs) are incurred annually for these musculoskeletal disorders (MSD).

With the global markets for PC's, personal digital assistants (PDA's), and Smartphones continuing to grow at a strong rate, Cyberhand (CYHD) is positioned to capture a portion of this market due to their patented, ergonomically-designed game controllers, computer mouse product line, and wireless keyboards for PDA's and Smartphones.

- Cyberhand Announces Relationship with Sony Playstation II
- More than 400,000 units of the Pocketop portable keyboard for PDA's and Smartphones have already been sold.
- CYHD partners with Lockheed Martin to develop missile guidance hardware system.

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The Times.

The extraordinary saga of the beatification of Ioann Maximovich in Chapter 19, " 'God Opens Everything to Him,' " was a subject of the Commission of Inquiry. It is detailed at length in *Voprosy Istorii*, no. 2 (1965) as "The Impact of Irresponsible Forces upon Questions of Church Governance." Grand Duke Andrei Vladimirovich details the public reaction in *Dnevnik*. Rasputin's own state of mind—"Sometimes there's peace in my heart for a couple of hours"—is recorded by Okhrana agents, as is the row with his father. Prewar Mogilev is described in Karl Baedeker's *Russia*. Brusilov's anger at Alexandra and Rasputin—"no better than criminals"—is recorded in *A Soldier's Notebook*. Elena Djanumova's fascinating descriptions of Rasputin are from *Ogonyok*.

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The ensign's wife in Chapter 20, "The Idealists"—"Undress and go in here"—reported her conversation with Rasputin to the Okhrana agents. Vassilyev's *The Okhrana* contains much information on the training of the agents who shadowed Rasputin, including both External and Internal agencies. The Okhrana was of natural interest to the Bolsheviks, who imitated it while infinitely extending its repressive powers in their own Cheka secret police. Vassilyev's Okhrana documents were published in Petrograd in 1918 in V. K. Agafonov's *Zagranichnaya okhranka*.

Wilton's description of the fighting west of Riga—"more terrible than anything we knew or even suspected"—was sent by letter to avoid the censors and is from *The Times's* archives. Norman Stone's *The Eastern Front, 1914-1917* (New York, 1975) gives a strong account of the crisis in supply and its eventual resolution. ✓ (16)

The description of Manasevich-Manuilov—"stool pigeon, spy, sharper, swindler"—is by Maurice Paléologue, as is that of Rasputin's "piercing and caressing" gaze. Pares notes that Manuilov, "one of those parasites who moved about with confident dexterity on the fringes of the Press and the secret police," realized that "Rasputin was the one sure source of favor and ingratiated himself with him." The description of Rasputin's liberalism—"Life stops in the villages . . . noblemen have too much"—is from Simanovich. Although Simanovich had an interest in portraying his friend in a kindly light, there is strong evidence from other sources—notably comments by Okhrana agents on his treatment of petitioners—to show Rasputin's humanitarian streak. The tsar's dislike of Jews is from Witte.

The sources for Chapter 21, "Two Weeks in the Life of Grigory Efimovich," are Elena Djanumova and the Okhrana archive. The records of the secret police agents confirm Djanumova's visit with Filippova. Where possible the agents noted the age and social rank of Rasputin's visitors, here "wife of a hereditary honorable citizen," a rank below nobility. It is clear that they had informants within the apartment, most probably a maid, as well as the block's concierge and gatckepper. Rasputin's dramatic intervention at Tsarskoye Selo is confirmed by Gilliard, no admirer, as well as Vyrubova. Galina Filippova, "Lyolya," told Djanumova of her experience with Rasputin—"a moment of love"—after her return to Moscow. The threatening incident in the Villa Rhode is recalled by Simanovich; the Okhrana agents in Petrograd did not accompany Rasputin to parties or into nightclubs, but they often kept watch outside.

The reference to diminishing powers in Chapter 22, "They Are Certainly Going to Kill Me, My Dear"—"The Lord has taken my power from me"—is made by Maria Rasputin. From a Western viewpoint, Pares found Stürmer "a shallow and dishonest figure, without even the merits of courage." Ignatiev was so angry about Stürmer's secret fund—"What's this?"—that Pares reports he told the tsar, "Such scandals were not to be tolerated in Russia." Pares records reports of Rasputin's heady sense of power—"I begat Pitirim and Pitirim begat Stürmer"—and the bizarre affair of the poisoned cat. Shavelsky, the chaplain who complained of "Rasputin's closeness to the tsar's family," gave evidence to the Commission of Inquiry. Vera Zhukovskaya's accounts are included in Fülöp-Miller. General Knox's observations on Polivanov and the supply situation are included in his *With the Russian Army*. Blok's comments are in Avril Pyman's *Life*. The hostile incident between Rasputin and Sazonov over Madame Lippert is recorded by Simanovich. It appears from Djanumova's account of the incident at the Strelina that Moscow Okhrana