KONSTANTINOS K. HATZOPOULOS

WAS ALEXANDER YPSILANDIS STRUCK OFF THE LIST OF OFFICERS OF THE RUSSIAN ARMY?

On the night of 21 February 1821 (OS), Alexander Ypsilandis unexpectedly changed the Filiki Etaireia’s revolutionary plans¹ and left Kisnov in Bessarabia, where he had had his headquarters since the autumn of 1820. Accompanied by his brothers, Nicholas and George, and a few close associates, he hastened to the Russo-Turkish frontier with the intention of declaring the Greek Revolution in Iasi in Moldavia². On the evening of the next day, he crossed the River Pruth and, leading a couple of hundred horsemen from the local guard who had come to meet him, he entered the principality’s capital. Late that same night, he met Prince Michael Soutsos (who was privy to the Filiki Etaireia’s plans) and other prominent members of the secret revolutionary organisation, and they made the initial decisions about the declaration of the Revolution³.

Two days later, on 24 February, Alexander Ypsilandis issued from Iasi his celebrated proclamation, which bore the title “Fight for Faith and

¹. According to the plan of war entitled “General Plan”, Al. Ypsilandis had to go to Peloponnese where he was supposed to declare the outbreak of the Greek Revolution early in the spring of 1821 [see, Ioannis Philimon, Δοκίμιον ιστορικόν περί της Ελληνικής Επαναστάσεως (Historical Essay on the Greek Revolution), Athens 1859, vol. I, pp. 49 and 82-83; Al. I. Despotopoulos, Η απόφασις περί της Ελληνικής Επαναστάσεως του 1821 (The decision regarding the outbreak of the Greek Revolution in 1821), Athens 1965, pp. 92-96 and 102-107]. The leaders of the Greek secret revolutionary organization approved of the “General Plan” during their meeting at Ismail (a small town in Bassarabia) at the beginning of October 1820.

². Al. Ypsilandis, in his letter of February 21st, 1821 (OS) sent from Kisnov to Emmanuel Xanthos in Ismail, wrote: “I, my brothers and relatives are leaving for Iasi this evening. We’ll declare the outbreak of the revolution there, God willing” [see Em. Xanthos, Άπομνημονεύματα περί της Φιλικής Εταιρίας (Memoirs concerning the Filiki Etaeria), Athens 1939, p. 142].

Country!” and summoned all the Greeks to arms to throw off the Ottoman yoke. The same day he sent a relatively short, but very interesting letter to the Russian Tsar Alexander I, who was in Laybach, where the members of the Holy Alliance had been meeting since the end of January in order to discuss how to quell the rebellions that had broken out in Naples and Piedmont.

Ypsilandis first outlined the reasons which compelled the Greeks to take up arms against the Sultan, and then went on to inform the Tsar that the Revolution had spread all over the Balkans and that no human power could stop the Greek onslaught. He finally appealed to the Tsar’s philanthropic and Christian sentiments and asked him to intervene on behalf of the Christians, ending with an epigrammatic flourish: “Purgez l’Europe de ces monstres sanguinaires [i.e. the Turks], et daignez ajouter à tous les grands noms que la reconnaissance européenne Vous donne déjà celui de libérateur de la Grèce”.

The Tsar’s reaction, when he received the letter and learnt of the rebels’ initial actions in Moldavia and Wallachia, is well known. Wishing to prove his faith in the principles and aims of the Holy Alliance (for he had, after all, been the inspiration behind it), and urged on by the Austrian Chancellor, Metternich, he officially condemned the Revolution, assured the Sultan of his own good will, and declared his decision not to interfere in the Ottoman Empire’s internal problems. Finally, setting aside his personal feelings towards his former aide-de-camp, he is supposed to have ordered that Ypsilandis’s name be struck off the list of Russian army officers.

All this is well known to modern historians, and no-one would seem to challenge it. However, a close scrutiny of the sources gives rise, in my opinion, to various pertinent questions, particularly with regard to whether or not


7. See the “instructions” sent by Ioannis Kapodistrias on March 14/26, 1821 from Laybach to the Russian ambassador in Constantinople, Baron G.A. Stroganoff (Ibidem, pp. 68-70).
Ypsilandis's name actually was struck off the army list.

The matter is first mentioned by the first historian to write about the Filiki Etaireia and the Greek War of Independence, Ioannis Filimon. Referring to the Tsar's reaction to the declaration of the Revolution at Iasi, Filimon states that an "imperial decree" was issued at Laybach and that the first of its four sections ran as follows: "Prince Alexander Ypsilandis is struck off [my italics] the roster of the Russian military service"8. In an attempt to explain the Tsar's action, Filimon observes: "Since Ypsilandis had left the ranks of the army without first submitting his resignation and having it accepted, and since he had used his leave for a purpose other than the balneotherapy for which it had been issued9, and declared himself leader of a revolution, it was a natural consequence that he be struck off the roster"10.

Professor Apostolos Daskalakis republished the same "decree" about 100 years later, making a few merely linguistic changes to the text of it. According to his version, the first section was as follows: "Prince Alexander Ypsilandis is dismissed [my italics] from the service of Russia"11.

Apart from the two mentioned above, most of the other historians who have dealt with the Greek War of Independence of 1821 also accept that Ypsilandis was struck off the list of Russian army officers by decree of the Tsar12. Very recently, in fact, two Greek and one Soviet historians have

8. In the remaining three articles of the "Imperial decree" the Tsar: a) Disapproved of the Greek Revolution, b) Ordered general Wittgenstein, commander of the Russian army posted at the Russian-Turkish border, to continue with "strict neutrality" during the Greek-Turkish conflict and c) Announced to the Ottoman government that he would respect all the treaties signed by the two sovereigns in the past.
9. I deal with Al. Ypsilandis' "leave for balneotherapy" analytically later on.
repeated this view, though they make no mention of the "imperial decree". Professor Apostolos Vacalopoulos discusses John Capodistria's letter of 14/26 March 1821 to Alexander Ypsilandis (which we shall look at below) and observes that "Alexander [Ypsilandis] and his brothers were cashiered [my italics] from the ranks of the army". In a study devoted to Ypsilandis, the Greek historian Georgios Kamarados-Vyzandios avers that the Tsar "dismissed him from the ranks of the Russian army" because "he considered him to be a rebel and a deserter". Finally, in a very recent study, the eminent Soviet scholar of that period, G. L. Arş, notes in this respect: "The Ypsilanti brothers were discharged [my italics] from the Russian service".

A careful examination of the above mentioned sources allows me to observe that: 1) The two Greek historians who publish the "imperial decree" neither mention the source in which they found the original text of the decree (the text they themselves publish, although they do not say so, is obviously a Greek translation), nor do they state its precise date of issue; and 2) Those historians who maintain that the Tsar punished Ypsilandis by stricking him off the list of Russian army officers employ widely differing terms for one and the same action. Their indiscriminate use of such expressions as "struck off", "dismissed", "cashiered" makes one wonder, for there is a considerable difference between them.

What has been outlined above gives rise, in my opinion, to two pertinent questions: 1) Did the Tsar really issue an imperial decree at Laybach striking Major-General Alexander Ypsilandis off the list of Russian army officers? and 2) What was the precise penalty imposed upon Alexander Ypsilandis? Was he simply "dismissed" from the Russian military service, "struck off" the list of Russian officers, or, much more shamefully, "cashiered"?

As far as the "imperial decree" is concerned, the earliest information is to be found in Ilias Foteinos's work on the aspects of the 1821 Revolution in Wallachia. He relates that, in an attempt to disunite the Greek and Romanian revolutionary forces that were active in Wallachia, Udritzky, the Austrian


Deputy Consul in Bucharest, notified the leader of the Romanian insurgents, Theodore Vladimirescu, of the content of two issues of the Viennese Greek-language newspaper, *Ellinikós Tilégrafos* (Greek Telegraph), in which the Tsar’s condemnation of the Greek Revolution was discussed. The second issue contained the full text of the “decree” which, according to Filimon and Daskalakis, the Tsar had issued at Laybach. Foteinos republishes the text verbatim from the *Ellinikós Tilégrafos*, but at no point does he refer to it as an “imperial decree”\(^{16}\).

Much more specific information is to be had from the Romanian historian Andrei Oțetea’s study of the 1821 Revolution in the Romanian principalities. With reference to the Tsar’s reaction on hearing that the Greek Revolution had been declared at Iasi, Oțetea notes: “But the Tsar did not content himself with this censure, which was directed exclusively at Ypsilandis himself. At the Austrian government’s request, he published in Metternich’s official organ, the *Österreichischer Beobachter*, on 17/29 March and in Vienna’s Greek newspaper the following communiqué, which was also printed in *The Times* of London on 11 April 1821”\(^{17}\). Oțetea then goes on to give, in Romanian translation, the full text of the communiqué, which is virtually identical to the text of what Filimon and Daskalakis call the “imperial decree”.

Taking all the above information as my starting-point, I looked up the newspapers in which the Tsar’s communiqué was printed. Issue No 89 of the *Österreichischer Beobachter*, dated 30 (and not 29) March 1821 (NS), contains the following article: “Zu gleicher Zeit wendete sich der Fürst Ypsilanti mit einer in ähnlichem Styl gefassten Bittschrift an Se Maj. den Kaiser von Russland, und forderte diesen erhabenen Monarchen auf, der griechischen Nation, insbesondere aber den zunächst in grosser Gefahr schwebenden beiden Fürstenhümern, Seinen vielvermögenden Beistand nicht zu versagen. Gleich nach Ankunft vorstehender Nachrichten zu Laibach, haben Se Maj. der Kaiser Alexander zu erklären geruht, dass Allerhöchstdieselben die Unternehmung des Fürsten Ypsilanti nur als eine Wirkung des unruhigen Geistes, der die jetzige Zeit charakterisiert, so wie der Unerfahrenheit und des Leichtsinns dieses jungen Mannes betrachten könnte. Zugleich aber haben Se Maj. der Kaiserl. Majestät Folgendes angeordnet:

1) Der Fürst Alexander Ypsilanti ist vom russischen Dienst ausgeschlossen.


2) Es wird ihm angedeutet, dass Se Maj. der Kaiser sein Unternehmen durchaus missbilligt, und dass er dabei niemals auf irgend eine Hülfe von Seite Russlands zu rechnen hat.


4) Diese Beschlüsse werden dem russischen Besandten zu Konstantinopel mitgetheilt, mit dem Befehl, die Pforte davon zu benachrichtigen, und die derselben bei Gelegenheit des neulichen Aufstandes in der Wallachen ertheilten offenen und lonalen Versicherungen abermals zu bekräftigen; Der Baron v. Strogonoff soll ausdrücklich erklären, dass die Politik Sr Maj. des Kaisers allen und jeden Umtrieben, welche die Ruhe irgend eines Landes bedrohen könnten, ein für alle Mal fremd ist; das jede Theilnahme an der dergleichen Bewegungen mit den rechtlichen Grundsässen Sr Kaiserl. Majestät im Widerspruche stehen würde, und dass der Kaiser in seinen Verhältnissen mit der Pforte keinen anderen Zweck und keinen anderen Wunsch kennt, als den der Aufrechthaltung und pünctlichen Vollziehung der zwischen beiden Mächten bestehenden Verträge".

On the same day, issue No 26 of the Ellinikós Tilégrafos also contained the full text of the Tsar's communiqué; while some days later (on April 11th 1821) with reference to events in Moldavia and Wallachia, The Times likewise printed a translation taken from the Österreichischer Beobachter. The introduction and first section ran as follows: "As soon as the preceding intelligence was received at Laybach, the Emperor Alexander was pleased to declare that he could consider the undertaking of Prince Ypsilanti only as an effort of the unquiet spirit which characterizes the present times, as well as of the inexperience and levity of that young man; but at the same time His Majesty has resolved as follows:—Ist. Prince Ypsilanti is excluded [my italics] from the Russian service".

It will have become quite clear by now that when he learnt of the declaration of the Greek Revolution at Iasi, Tsar Alexander did not, in fact, issue an "imperial decree", as certain historians have maintained. He gave out a simple communiqué, which "excluded" Alexander Ypsilandi "from the Russian ser-

18. See plate no 1.
19. See plate no 2.
20. See plate no 3-4.
vice”. This is further reinforced by the fact that the valuable series of documents of nineteenth-century Tsarist foreign policy published by the Soviet Academy of Sciences contains no imperial decree even vaguely resembling the one the Tsar is supposed to have issued at Laybach in March 1821. Moreover, in the plentiful diplomatic correspondence published in the volume covering the period March 1821-December 1822, no reference whatsoever is made to the issue of an imperial decree concerning the events in Moldavia and Wallachia.

The second question which concerns us here is whether Alexander Ypsilandis was “dismissed from the Russian service”, “struck off the list of Russian officers”, or “cashiered” from the rank of major-general in the Russian army.

His “striking off” the list of Russian officers is first mentioned by one of the Tsar’s Ministers for Foreign Affairs, John Capodistria. On 14/26 March 1821, his instructions to the Russian Ambassador to Constantinople, Baron G. A. Stroganov, mentioned inter alia that: “Le Prince Ypsilanti... a été rayé de la liste des officiers russes”22. A few days later, on 30 March (NS), the Tsar’s second Minister for Foreign Affairs, K. V. Nessel’rode sent a circular to the Russian diplomatic services, in which he mentioned the events in Moldavia and Wallachia and Russia’s official position with regard to the Greek Revolution, and noted that Alexander Ypsilandis “est rayé des contrôles de l’armée avec défence de jamais rentrer en Russie”23.

The problem is that the view expressed by the Tsar’s two Foreign Ministers blatantly contradicts the imperial communiqué of 30 March 1821 (NS), which latter must unquestionably be considered to carry more weight than the two documents quoted above. According to the communiqué, the Tsar did not strike Ypsilandis off the list of Russian officers, but merely “excluded” him “from the Russian service”: the German text published in the Österreichischer Beobachter and the English translation published in The Times are perfectly clear on this point. But in the Ellinikós Tilégrafos the words “ist vom russischen Dienst ausgeschlossen” are quite arbitrarily translated as “καθαιρείται από τήν ‘Ρωσσικήν δούλευσιν” (is cashiered from the Russian service), thus putting a different complexion on the whole affair and causing historians (particularly Greeks) unprecedented confusion.

23. Vnešnaja politika Rossii..., vol. IV (XII), p. 70.
In view of all that has been said above, I am compelled to suppose that both Capodistria and Nessel’rode either put their own interpretation on the first section of the imperial communiqué, or, probably in order to create more of an impression, considered it expedient to ‘upgrade’ the penalty the Tsar had personally imposed on the former major-general of the Russian army and subsequent leader of the rebelling Greeks. However, since it would nonetheless be reasonable for some doubts still to remain concerning Ypsilandis’s dismissal, let us look in detail at the actual events in chronological order.

On 12 April 1820, as we know, Alexander Ypsilandis was officially elected “Commissary General” of the *Filiki Etaireia*. Recent investigations by Arš have shown that at that time he bore the rank of major-general of the Russian army and was “Commander of the First Brigade of the First Division of Hussars”. When he became leader of the Greek secret revolutionary organisation, he was apparently ready to resign his commission, but at Capodistria’s instigation he refrained from doing so. What he did do, though, was to withdraw from active service, seeking—and obtaining—two years’ sick leave on the pretext of needing to travel abroad for balneotherapy. His resignation from active service is confirmed by: 1) John Capodistria, who notes in his autobiography: “In the winter of 1820, Prince Ypsilandis sought and was granted his retirement from active service and sick leave outside Russia”; and 2) the Russian Minister for Foreign Affairs, K. V. Nessel’rode, who, writing to the Russian diplomatic services on 30 March 1821 (NS), notes: “Le Prince Alexandre Ypsilanti, général major russe, mais hors d’activité de service depuis un an pour cause de santé...”.

To sum up: in spring 1820, Alexander Ypsilandis became leader of the *Filiki Etaireia* and for this reason resigned from active military service on the pretext of needing to travel abroad for reasons of health. As I see it, this means that he asked (and his request was granted) to be relieved of his duties as commander of his military unit; which was quite natural, in view of the fact that his forthcoming long absence would necessitate his being replaced. This
does not mean, however, that he lost his rank of major-general in the Russian army; he retained it, evidently in order to preserve the kudos it brought him in the eyes of the members of the *Filiki Etaireia* and the Greeks as a whole.

Ypsilandis officially resigned from the rank of major-general on 24 February 1821 (OS) in the letter he sent the Tsar immediately after the Greek Revolution had been declared at Iasi. At the end of the letter, he wrote: “Moi et mes frères nous demandons très humblement *notre démission* [my italics] du service de V[otre] M[ajesté] I[mpériale]”30. Their joint resignation was accepted in a letter Capodistrias sent to Al. Ypsilandis on 14/26 March 1821 at the Tsar’s command. The relevant sentence runs as follows: “Vous n’êtes plus ni Vous ni Vos frères au service de S. M. Impériale”31. A. S. Sturdza independently confirms the acceptance of Ypsilandis’s resignation in a letter he sent to Capodistria on 2/24 April 1821, in which he wrote *inter alia*: “J’apprends avec une surprise mêlée d’émotion de joie et d’inquiétude que le Prince Alexandre Ypsilanti a levé l’étendard de la délivrance de la Grèce ... que sa démission du service de l’empereur lui a été accordée”32.

Consequently, when Tsar Alexander issued the communiqué published in the *Österreichischer Beobachter* on 30 March 1821 (NS) and “excluded” Ypsilandis “from the Russian service”, the latter was no longer a member of it, neither in practice nor even officially, having submitted his resignation on 24 February (OS) and the Tsar having accepted it on 14/26 March—no less than four days before the communiqué was published.

The next pertinent question, then, is: What was the point of the Tsar’s “excluding” Ypsilandis from the Russian service at all, and particularly by the unorthodox means of publishing an “imperial communiqué” in the official organ of the Austrian government?

One thing that I personally believe should be ruled out right from the start is the suggestion that the Tsar was trying to diminish Ypsilandis as an individual. There are two main reasons for this: 1) Ypsilandis had already resigned from the Russian military service both in practice and by formal request, and consequently to “dismiss” him, at least as far as he himself was concerned, was quite meaningless; and 2) In becoming leader of the *Filiki Etaireia* and, after the Revolution had been declared, commander-in-chief of all the rebelling Greeks, Ypsilandis had acquired a special place in both

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Greek and European history\textsuperscript{33}. It would therefore be illogical to suppose that he might see the ending of his military career in Russia as a humiliation or an outrage to his personal honour and dignity.

Clearly the Tsar's action was not aimed against Ypsilantis as an individual. In "excluding" his former major-general and the present commander-in-chief of the rebelling Greeks "from the Russian service", his purpose was threefold: 1) To appease the Ottoman government by reassuring it in this way that Ypsilantis had acted without his consent\textsuperscript{34}, 2) To impress his fellow members of the Holy Alliance, who, justifiably or not, had been worried that Ypsilantis might have declared the Revolution with the Tsar's blessing\textsuperscript{35}, and 3) To convince European public opinion—which had enthusiastically hailed the Greeks' decision to cast off the Ottoman yoke—that Russia considered the Revolution to be unlawful and its leader a common renegade.

The Tsar's last, and most important aim was to deny Ypsilantis the kudos he gained amongst the Greeks and other Christians of the European provinces of the Ottoman Empire from his rank of Russian major-general. All these people, who were being called upon to rise against the Sultan, had therefore to be convinced that Russia was not about to support the Greek Revolution, even if its leader was a former officer of the Russian army and quondam aide-de-camp of the Tsar. So, apart from formally condemning the Revolution, the Tsar also wanted to reduce its leader's importance, which he tried to do by "dismissing" Ypsilantis from the Russian service—despite the fact that the latter, as an honourable soldier, had had the grace to resign his commission beforehand.

This hypothesis of mine is supported by three factors: 1) The fact that Austrian censorship required Vienna's Greek-language newspaper, the \textit{Elli-}

\textsuperscript{33} The well known Russian poet Alexander Pushkin, in a letter addressed to his friend Davidov in the beginning of March 1821, wrote about Al. Ypsilantis: "And dead or a conqueror, from now on he belongs to history...An enviable lot" [see M. Th. Lascaris, "ΟΠού-σκιν και η Ελληνική Επανάστασις" (Pushkin and the Greek Revolution), in \textit{Nέα Εστία} XXI (1937) 488 and J. Farsolas, "Alexander Pushkin: His attitude towards the Greek Revolution, 1821-1829", in \textit{Balkan Studies} XII (1971) 64].

\textsuperscript{34} However, the Ottoman government was not sufficiently satisfied by the Tsar's measures, because "they expected...Al. Ypsilantis to be cashiered as a rebel and not to be simply struck off the records of the Russian military service" (G. G. Gervinus, \textit{op. cit.}, vol. I, p. 222).

\textsuperscript{35} Al. Ypsilantis, in his proclamation issued in Iasi on February 24, 1821 (OS) (see note 4), referred to a "great power" ready "to protect the rights of the Greek people". That led the Europeans to suspect that Russia was ready to help the revolted Greeks (Philimon, \textit{Greek Revolution}, vol. II, pp. 80 and 84).
Was Alex. Ypsilandis Struck off the List of Officers of the Russian Army?

36. Demetrios Alexandridis, the editor of the Greek gazette Ελληνικός Τηλέγραφος, after the outbreak of the Greek Revolution, was forced to obey “the instructions” of Metternich’s censorship; otherwise the Austrian authorities would definitely close his gazette down [see G. Laios, Ο ελληνικός τύπος της Βιέννης από του 1784 μέχρι του 1821 (The Greek press of Vienna, 1784-1821), Athens 1961, p. 91; N. E. Skiadas, Χρονικά της ελληνικής τυπογραφίας (Chronicle of the Greek Press), vol. I: 1476-1828, Athens 1976, p. 143].

37. See K. V. Nesselrode’s circular of March 18/30, 1821 addressed to the Russian diplomatic authorities. In this circular the Russian Foreign Minister annexed the issue no 89 of the Österreichischer Beobachter [Veľšnajja politika Rossii...].


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"Gleich nach Ankunft vortrefflicher Nachrichten zu Lajbach, haben S. H. Maj. der Kaiser Alexander zu erklären geruht, das Vorbereitungen für die Unternehmung des Fürsten Neputanti nur als eine Wirkung des unruhigen Geistes, der die jetzige Zeit charakterisiert, so wie der Unruhe des Herzens dieses jungen Mannes betrachtet könnte. Zugleich aber haben S. H. Kaiser Majestät folgendes angeordnet:

1) Der Fürst Alexander Neputanti ist vom russischen Dienste ausgeschieden.


3) Es ergiebt sich, dass die russischen Truppen am Bruch und in Besarobien, Gräfen v. Wietgenstein, der bestimmte Befehl, bei der in den Küstenburgen Moldau und Wallachen ausgeschiedenen Unruhe die strenge Neutralität zu beobachten, und unter keinerlei Vorwände, weder unmittelbar noch mittelbar daran Theil zu nehmen.


Plate 1.
At the same time, Prince Ypsilanti addressed a petition, drawn up in the same style, to his Majesty, the Emperor of Russia, and called upon that august Sovereign not to refuse his powerful support to the Greek nation, and particularly to the two principalities which were exposed to great danger.

"As soon as the preceding intelligence was received at Laybach, the Emperor Alexander was pleased to declare that he could consider the undertaking of Prince Ypsilanti only as an effort of the unquiet spirit which characterizes the present times, as well as of the inexperience and levity of that young man; but at the same his Majesty has resolved as follows:—

1st. Prince Ypsilanti is excluded from the Russian service.

2d. It is notified to him that his Majesty the Emperor entirely disapproves of his enterprise, and that he is never to expect any kind of support in it on the part of Russia.

3d. Express orders are given to General Count Wittgenstein, commanding in chief the Russian troops on the Pruth and in Bessarabia, to observe the strictest neutrality in the troubles which have broken out in the principalities of Moldavia and Walachia, and under no pretext whatever to take any part in them, either directly or indirectly.

4th. These resolutions are communicated to the Russian ambassador at Constantinople, with orders to communicate them to the Porte; and, to confirm the frank and open assurances given to it on occasion of the late insurrection in Walachia, Baron Von Strogonoff shall expressly declare that the policy of his Majesty is, once for all, alien to all and every intrigue which may threaten the tranquillity of any country whatever; that any participation in such commotions would be in contradiction to the upright principles of his Imperial Majesty; and that the Emperor, in his relations with the Porte, has no object and no wish but the maintenance and punctual execution of the treaties subsisting between the two powers.

Orders have likewise been given by our Court to the imperial Austrian nuncio at Constantinople, to express himself in the same manner, and to signify to the Porte, in the most friendly terms, the sincere desire of his Majesty the Emperor, by the inviolable observance of the treaties, to preserve unshaken the relations of peace and amity now subsisting between Austria and the Sublime Porte."
ΠΟΛΙΤΙΚΑΙ ΕΙΔΗΣΕΙΣ.

ΕΙΔΗΣΕΙΣ ΕΚ ΤΟΥ Β. ΣΤΡΑΤΩΜΑΤΟΣ.

Τ' η προσιτιμωτέρα περιγραφή των μετ' ομοληψία συμβάσεων Πολιτικών έναντι και επικυρώσεων τους ιδιαίτερα που είναι των άντικειμένων σήμερα εν περιηγήσεις πολλών ορίσματες.

Τ' ή 15 Μαρτ. Ιπροσθέλθηκε αν αντικείμενά Entch εκ του 11. Λόχου των Βορείων δια μέσου Ταγκελάμος εις την Μόσχα, ήδη οι Αυστριακοί εφύγηκαν 1821 τον άριθμόν, διοικούμενοι απ' τον νομικό χιλιάρχου de Con-στάτ, δεις κατ' εντολή της εθνικής νόμου, από την Μόσχα και δια τη τούτο προεπομενική της επώνυμης Κυρίας της Ναπολιάς α' ους όμως αντικείμενα καλλιέργεις παρά της λοιπός, επιθέτο τη σεριά καθιερώσει μετά πολλά έληξεν άντιστοιχία, και μέγας μίρος της από κοινού ιγκραμαμένων, τό δι αντι-κείμενα Entch έχολυζεν την κρατιά του ανεμποδίζεις για της Αυστρίας.

Τ' ή φολογικής της ερωματικής μόρας Στρατι-τεχνής, εις την υπόπτες α' ους ο αντι-κείμενος, έστησεν τη με την α' Αμπρακε προφήτη της ψαλίγγια του ανιχνευτήρα σκελπού βασιλέως Μοίρα Αμπρακε, της οποίας η ξαπλοποιήσαν ερώτησε τη για της Ελλάδας, και επίδειξε τον άρων εις την φρόνημα προς το Castel di Sangro.

Τ' ή οραματικός Πέπ εκάνεις, καθώς ήδο-να εις την παντελή λειψε τον ερωματικό α' ους, με τέσσερα των περίπου ττες Νεα-πολικών, και τάτον δε, δια τα παρασίτα του Α' άριστο τοιαύτως. Η καθαρά ιδία α' ους της έλινες μεταξύ των μεσο στον άρων οραματικά Car-πολικών, Filangieri και Ambrosio ερωματικών μικρόν έστιν πιστώνως:

Τούτη της σημαία αλλερρια της άκολουθης πεπτράρας εθνικής

Κ. Β. ερωματικός Ευστάθιος, της 17. Μαρτ. 1821

Της Ελλάδος, της 17. Μαρτ. 1821

Άντρας Υφή, της 25. Μαρτίου

Της Ελλάδος η α' ους εθνική περίπτως τ' άρων του τα άκολουθη εις την α' ους τον Αμπρακέ αν. Όδημαχός προς 25. Μαρτίου.
Was Alex. Ypsilandis Struck off the List of Officers of the Russian Army?

4) Αυτοί αι αποφάσεις Έλληνων κοινωνίας εις τον εις Κωνσταντινουπόλει Ρωσικής πρίγγων, με προσαγογή του και θεωριγία περί αυτών της Υψηλής Πόρτας, και να επιθυμιακον αιδίας τα και ευκρίνειας της κενως σωμάτως εις Βλαχια θυσίας ελευθερίας βεβαιότητες ε δι βεβαίων Στρατηγοῦ εις κυρίας θησι, δης η πολιτικής της Μεγαλοποτέτου εις εις δι ποδικά εξεις εις πάνω ακαταλληλους εναντός της ήσυχας οποιαναστώσες χωριο

Έν τούτω έρχεται κ α πήγης Ύψηλατος άνωφόρος προς τον μεγαλείοτας αυτοκράτορα Ρωσίας, συγγραμματεύεται κατά τα ίδια όρας, προσηλκύει των Βαλκανικόν αμφοράς άργος εις το Ιβανίκον Ιός, και μοιράζει εις τας αυτές άνευσκούσες μεγάλους όρους ήμερον ήν γλυκυσια της πολυδοκίμου βοηθείας του.

Εύθυς έπος ήλθεν εις το λαϊμα πας οινοτέρων ουπότες, άι έκδικήσεις ο μεγαλείοτας αυτοκράτορα Άλεξανδρος ο κυρίζει, ότι η Μεγαλείοτης εις αυτοκράτορα Βαλκανικού αμφοράς και τον επιχείρησις της πρόσθες Ύψηλατος μενον ώς αποδίδει των διακυβερνήσεως των παρόντα καιρόν ή λεγομένων μητρόποτας, εις δε της άπορίας και έλεγχοντας τουτον του τέτοιον αιμορία. Έν ταυτώ εις διάβασεν η Καισαρική Μεγαλείοτης του τα ἀδύναμα.

1) Ο Πρέσβης Ύψηλατος καθορίστηκε από της Ρωσικής ευλογίας.

2) Νέος τού μηνός λεγεί η Μεγαλείοτης του αυτοκράτορα καταστάνει διόλον τον απεργοντας, και δεν κατά τούτο ώς αυτοκράτορα ελεύθερος ή χρησιμοποιημένης ή μέρους Ρωσικής.

3) Άλλης προσάκης θρησκεύων το διαμερισμός του χώροντος του παρά των Προέμισι και η Βελοποιήσεις Ρωσικής ορθοκληρίας, κατά Βελοποιήσεις, κατα τον παράδεισο τον Μολδαβία και Βλάβως ταραχής άκρων συνεισφέροντα, και να μην θυγατρικής εις αυτώς επι κάμμιας προσακης, ως αμέλεως ουτ' άρμενος.