

OLD THINGS FROM THE PAST FOR THE FUTURE

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*To His Imperial Highness
Dimitrij of Russia and to the
memory of my ancestors*

Rome, 1994-1995

Foreword

Why a study about Knighthood, Russia, and a family which now is deprived by all the splendors they claim they had once a time?

Why a study for a topic which many would consider it today as obsolete?

Our answer can be: the nostalgia for the synthesis.

In a world of superspecialisation, and this even in the integrative sciences, like theology, the synthesis becomes more and more rare, and people will forget to see the forest because of the trees.

We were astonished about the world of true heraldry, about the false and the genuine chivalry, about old dynasties, and, especially, about what was beyond all these. It was not only due to our traditional education which we received at home, and this despite the orwellian period of communism we lived in Romania. It was not only due the lost of the sense of continuity which this regime produced, or due to the tendency of uniformizing the consciousness that we observed here and there. But it was also due to the real pleasure of study, the search of truth, and the nice sentiments to work in a library.

We had the opportunity to meet several protagonists of this story: H.I.H. Dimitrij di Russia, Alfred Josef Baldacchino, Franco Russo. Each of them gave us precious informations, in their own sense.

We are grateful to H.E. Count Luciano Pellicioni di Poli, one of the best heraldists from Rome, who received us and gave precious data necessary to realize this study.

We could consult several libraries in Rome: the National Central Library „Vittorio Emmanuele”, the Library of the Pontifical University of Lateran, the Library of the Pontifical Institute of Oriental Studies, the Biblioteca Casanatense, and the library of the Romanian Academy from Rome.

The documents we are interested in can be found in Lateran and the National Central Library.

H.I.H. Dimitrij di Russia helped us with several reproductions; He personally went with us in several libraries and gave us necessary indications; if we must express our gratitude for this, we have to pardon Him for the reticence he manifested in other problems.

The reader must be not surprised to see several Romanian books quoted there. Romania had a true Byzantine heritage, and they understood better the Byzance like many other Occidentals. More, born as an Orthodox, I have to consult genuine Orthodox sources, in canon law, heraldry etc.

We cannot give a definitive answer to our research; being sure that a „Addenda et Corrigenda” must be written. Therefore, we would express our gratitude to each person who will give us further documented informations. This is the payment we have to bring during our days: each statement must be demonstrated, and its origin must be clearly indicated.

Therefore, each objective observation is welcomed.

Mircea Remus Birtz, O.B.S.S.

Rome, Dies Natalis Christi 1994

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Chapter I

The house of Moscow

Italy was always considered as the paradise of genuine and fake heraldry. Therefore, each investigation must be done very carefully, and the conclusions are never absolute.

Our surprise was great to hear that the followers of Ivan IV the Terrible (Groznyi) were still living in Italy. We desired to study their pretensions, being directly interested in them. We have to dissociate the history of the House of Moscow from the history of its institutions (Chivalric orders, Academies). And the results were astonishing. The reader can judge himself them.

The early medieval Russian history is very interesting due to its exotism, the intrigues, and the passion of its protagonists. For our study, it is not important to study all that medieval period, nor the reign of Ivan Groznyi, or Boris Godunov. For this purpose, other monographies were written. Several data are available in encyclopedias, or historical handbooks. Even the period of the „fake” Demetrius was studied carefully.¹ But it would be interesting to underline some conclusions which would escape from our attention.

The incident of Ouglitch (Ugliæ), from 15 Mai 1591, when Dimitrij, son of Ivan IV Groznyi was considered to be killed, is the source of several problems in the Russian history. Soon after the incident, three opinions were popular: the tsareviæ was killed in a plot; he

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wounded himself mortally in an attack of epilepsy; he was substituted

during the plot. ² The inquire presided by Vasilij Schiuiskij, faked the conclusions. The hypothesis of suicide was adopted; studying the conjuncture, we observe that several boyard parties had their interests on that. ³ Later on, in 1604, the news of the presence of Dimitrij at the Polish Court were exciting the European Courts. Dimitrij was about 8 years old in 1591; now he had to have 21.

The presence at the Polish Court was an unexpected occasion for the Poles to mix themselves in Russian affairs. But for this, Dimitrij had to be prepared, and to be verified, if he was a genuine follower of Ivan IV. And this was done. The Livonian servant who took care of Dimitrij at the Russian Court recognized him as the Prince, was recognized by him, and it were recognized even the particular signs of Dimitrij: the unequal lengthness of his arms, and a typical sign on the nose, toward the right eye. His hands were fine and white, proving a noble origin; he also was very polite, and well educated. ⁴ (Rangoni - the Papal Nuncio in Polen, the Palatine Mnizsek, Zamoiski, chancellor of Poland, Leon Sapieha, chancellor of Lituania, were really believing in the identity of the „new" Dimitrij with the tsarevich). It is proved that the monk Grisha Otrep'ev, who was considered by the ecclesiastic party favorable to the Romanovs and to the patriarch Jov, a puppet in the hands of Jesuits, as being Dimitrij, could not be the tsarevich. Otrep'ev had a rude origin, and was doing himself propaganda for Dimitrij, the Polish candidate.⁵

It seems very probable that the idea of the illegitimacy of Demetrius was put in circulation after the king Sigismund III had no more enough money for the military campaign in favor of him. ⁶ Pierling, who was a Russian citizen, and was able to consult the Russian and the Roman archives, proved that the story of Dimitrij was never a Jesuit product. ⁷ It was proved that the idea of a Jesuitic instrumentalisation of Dimitrij was popular not only in Romanov favorable circles, but even in English milieus, which had several interests in Russia.⁸

It is very true that Dimitrij converted himself in the Catholic Church. But his conversion was more a „union" with Rome (the Synod from Brest was hold in 1595), not a simple conversion. He had a correspondence with the Pope Clement VIII and desired to modernize Russia. Without any exaggeration we can consider that he preceded the reforms of Peter the Great with more then 70 years earlier. Unfortunately, his reign was brief, only for some months.⁹

According some contemporan relators, he was interested in building universities and colleges, in inviting foreign professors there. Having a good memory, he learned philosophy and classical studies even during his campaign; he was able even to invent a war-machine.¹⁰

It is true that he had several Jesuit scholars as counselors, but when he entered in Moscow, the projects of union with Rome were forgotten.¹¹

Analyzing some letters written by Dimitrij, Paul Pierling was considering that their author was not a Polish person, but a Russian

one. More, after his coronation, Dimitrij behaved typically in a Russian way.¹¹ The ceremony of coronation, accomplished on 18 Mai 1606, according to the Byzantine rite, was done during the Good Friday; more, Dimitrij and his wife, Marina Mniszek were not taking the Holy Communion. this was the scandal which, some days later, in 27 Mai, will lead to a „coop d'etat", directed by Vasilij Sæiuisij. According to several sources, Dimitrij was killed, being thrown out from a window of his castle. The body was exposed for 3 days, and later was burned with gun-power.¹² Vasilij Schiuisij proclaimed himself tsar. He proved once again his genuine character; after he had faked the results of the inquiry of Uglich, he lead a plot against Dimitrij; after being graced by him (everybody was observing the magnanimity of Dimitrij during his reign; often it was interpreted as ingenuity in political affairs), he ruled another plot, with better results.¹³

Dimitrij desired to modernize Russia; dreamed an anti-Ottoman crusade; dreamed a restitution of the period of virtues of the chivalry. His drama was the drama of a dreamer misunderstood by his contemporaray fellows. From 1606 until 1610 was ruling in Russia Basilij Schiuisij. Marina Mniszek tsarina of Russians, daughter of the Palatine of Sandomir, was imprisoned with her father at Jaroslav. They obtained their freedom only in 1609.¹⁴

The king Sigismund III, on 1609, having difficulties with another campaign in Russia, considered Dimitrij now as an adventurer and impostor.¹⁵ However, in 1605, Dimitrij was recognized by his mother, Maria Nagoi, and her family (The Nagois were sent in some monasteries in exile after the incident of Ugliæ, at the insistance of the patriarch Jov).¹⁶ In 1606, after the incident of 27 Mai, Sæiuisij and Jov, who came back as patriarch (Dimitrij used the services of patriarch Ignatius), exposed the „relics" of the child from Uglich, Jov considering him as an innocent victim of the traitors. The initial version of both , Jov and Sæiuisij, was that the child died by epilepsy.¹⁷

Reading the books about the period we are interested in, we can observe that the politicians of that time were transgressing their oath and were instrumentasing the truth according to their political interest. Therefore their deposition has no great credit.

However, the troubles were not stopping there. On 12 August 1606, Fr. Bosgraven, a corespondent of the Jesuit Possevino (who was supervising the Russian policy at that time), wrote about the apparition of Dimitrij.¹⁸ An officer of the Polish army of occupation, Waleswki, and his servant Kripowski, were stating that Dimitrij had two bodyguards who were similar with him: Borkowski and the nephew of Mosalski (2 Poles.). On 27 Mai 1606 Borkowski was killed and Dimitrij escaped from Moscow.¹⁹ In 1608, in Touthino (Tusino), at 12 miles from Moscow, a person who pretended to be Dimitrij was recognized by the armies who remained faithful to the Rjurik dynasty. He was a later called „Dimitrij II", or „Touthinski Vor" (the Gangster of Tusino). More, Marina Mniszek, who, together with her father, were released free (with the condition to renounce at her imperial rights in favor of Vasilij Sæiuisij), was joining Dimitrij at Tusino. She, according to several

witnesses, was unsatisfied, but continued to play the role of wife of Dimitrij. The correspondence between Marina and Dimitrij „II" was indicating the desire of Marina to remain Empress of Russia, and that of Dimitrij to win the favors of Marina.²⁰

Vladislaw, son of Sigismund III, desired himself to be Tsar of Russia. His father had some troops there, and more, some elements from the Russian aristocracy were sustaining him. It was the summit of the Polish intervention in Russia. Dimitrij „II" was no more able to enter in Moscow. In 22 december 1610, he was killed by a Tartarian, Piotr Ourousov, at Kalouga, where he took a refuge earlier.²¹ But his body was buried with honors due to a Great Duke of Moscow, by the people, in Kalouga.²² In fact, people and Cossacs remained faithful to Dimitrij.

It is also proved that Marina Mniszek had a son from Dimitrij: Ivan Dimitrij Dimitrievich²³. The documents are stating in favor of the paternity of „Dimitrij II".²⁴

After „Dimitrij II" was killed, the relations about Marina Mniszek, her son, and Hetman Zarouckij, who remained faithful to Ivan Dimitrij, are not clear. Some consider that Marina died in prison (in a Russian one), or she was thrown in a river. Hetman Zarouckij was impaled.²⁵

But before we see what was happened with her son, let's summarize our conclusions.

1. The results of the inquiry from 1591 were faked.
2. The Russian aristocracy was manipulating the truth in accordance with its political interests. The Polish one did the same.
3. The apparition of an intelligent person, in 1604, of Russian origin, at the Polish Court, who was recognized as the Tsarevich Dimitrij, and had his characteristic signs²⁶ created various rumors at several European Courts.
4. The person who ruled Russia between 1605-1606 was crowned as Tsar, and was recognized as a son of Ivan IV Grozny. Even Nicola de Baumgarten, who was one of the authoritative persons specialized in Russian genealogies and heraldry, is inscribing „Dimitrij Ouar" in the family of Ivan IV.²⁷
5. About the person who was active during 1608-1610, „Dimitrij II", the informations are scarce. He was for a time recognized as the legitimate Tsar of Russia. Was he the same person with Dimitrij Ouar? Some witnesses are considering so. Others not. It is difficult to do a clear statement.
6. Marina Mniszek, who was crowned as a Tsarina, and recognized as such, is the person who was more reperable then the others. She, until the last moments, was considering herself as a legitimate Empress of Russia.
7. The Romanov family was taking the power in 1613; the later archives were „corrected", and even later this topic was considered

tabu in Russia.²⁸

But because they were elected by the Zemskij Sobor (the Land Assembly), and confirmed by the Holy Synod, they became the legitimate rulers of Russia.

8. Was a woman able to transmit the ruling privileges in Russia and Byzantine countries? Ivan IV pretended to be the successor of the Byzantine Emperors, through the succession of Zoe Sofia Paleologhina.²⁹ In Byzance, women were able to transmit their family names to their husbands.³⁰ Our answer would be yes.

That was happened with the son of Marina Mniszek? Even about this person the relations are different. He was called Ivan Dimitrij Dimitrievich. In 1614, together with his mother, and the Hetman Zaruckij were taken prisoners at the river Jaik; and this after he was proclaimed Tsar at Kalouga, in 1611, after the killing of his father.³¹

Even about him the informations are scarce. Pierling, quoting Rostowski, is mentioning his presence, in 1626, in Vilna, at the Jesuite College.³² He was protected by the King and Leon Sapieha. The Russian ambassadors from Poland, in 1644, gave a message where they precised that the son of Marina died in Moscow, in 1614. The abbot of the monastery of Brest-Litovsk (Bresc-Litowski) mentioned that he was charged with the instruction of a child, recommended by the King and the chancellor Sapieha, who presented himself as Ivan Dimitrievich, son of Dimitrij and Marina. When the ambassadors, together with some senators, interrogated the prince, he told that in fact his name was Ivan Faustino, being a son of a Polish nobleman, and in 1614 a tentative of substitution with the true tsareviæ, tentative organized by the gentleman Belinskij, failed. Later, Ivan Faustino, after the death of Saphiena, became a secretary to a Polish nobleman.³³

The ground for this relation is the official Romanovian chronicle; *Sobra'nie Gosudarstvennyh Gramot i Dogorovi* (Moscow, 1813, in folio, III p.). At the same time, the Poles has interest in having good relations with Russia,³⁴ and therefore they did not desire to irritate the Russians. The notice about Ivan Faustino must be taken with reserve. In 1648, in Holstein, the messengers of Alexei Mihailovic Romanov have killed the son of Marina, who was no more protected by Ladislau IV, king of Poland (son of Sigismund III), who had also to renounce at the Russian crown in 1632.³⁵ (In 1610 he proclaimed himself Tsar at Moscow, and was recognized by a faction of the Russian nobility).

It seems to be very probable that the story of Ivan Fastino was recited by Ivan Dimitrij when he was investigated by the Russian ambassadors, only to save his life. And the event of 1648 proved that it was so; a Romanov could not be pleased if he knew the existence of a pretendent to his throne.

The period of 1605-1606 is very controversial, and the interpretations are not definitive.³⁶

But what occurred after? Wandering in the Roman libraries, we found several books of pamphlets about the later succession of Dimitrij Ouar.³⁷

Most of these works are telling the same story, and giving the same genealogy, even if they were written by different authors. I was able to contact one of them, Count Luciano Pellicioni di Poli, who wrote several books and heraldic monographies. He saw several documents at the descendants of Dimitrij, documents which were in favor of them. Some of the documents were seen even other persons,

who edited other materials about the Rurikides.³⁸

We will present the summary of these investigations.

It is written that Dimitrij VII Dimitrievich, son of Dimitrij VI, went in the Ottoman Empire, at the Court of Sultan Ibrahim; later, during the reign of Sultan Mahomed IV, in 1669, he received an „iradeh", where he was recognized as a vassal prince. He received also the title of „bey" of Enez (Enos).³⁹

The comments of Don Argondizza about a branch of the Rurikides in Constantinople in the time *before* the Ottoman conquest, is hazardous.⁴⁰ Dimitrij VII lived between 1629-1688.⁴¹ His son, Mihail Dimitrievich, lived between 1658-1730; his follower, Vasilij Mihailovich, between 1700-1757. Vasilij Vasilievich, his son, lived between 1731-1787, and was followed by Dimitrij VIII Vasilievich (1762-1821?). He was married with Evanthia Mussalonissa,⁴² and had as follower Mihail Dimitrievich(1807-1861). Mihail IV Dimitrievich was married with Sofia Morosini,⁴³ at Triest. He had a son, Vasilij VI Mihailovich (1838-1913). He married in Tersatto, in 1890, Mathilde Cossaro,⁴⁴ and had a son, born in 1893, Dimitrij Vasilievich.⁴⁵ About these persons we were not able to find other mentions except on the materials we mentioned before.

Dimitrij IX Vasilievich was a physician; he had a Montenegrine, a Russian and Italian citizenship. He was active in Triest, in Bari, Rome and Milan. He died there in 1965. It is claimed that during the I World War, he was fighting in the Russian Imperial Army; and he was decorated by Nicholas II.⁴⁶ During the II World war he resided in Bari, where he organized, with dr. Celso Pincherle, Aldo Ascarelli, Giuseppe Sangiorgi etc., the medical assistance.⁴⁷

He was also a true polyglot, had also a Licence in Laws, knowing all the main Slavic languages, Greek, Italian, French, English. But he had a disordered life, and this created several problems later.

He was married for several times; with the marriage with Pia Pronio⁴⁸ he had luck, having a son: Dimitrij Dimitrievich, born in Triest, in 28.X.1922.⁴⁹ -Dimitrij Maria Dimitrievich di Demetrio di Russia (this is his complete name)-, who had several sisters: Foscarina, Pia, Anna Maria and Sofia.⁵⁰

Dimitrij Vasilievich, in 1953 adopted the young girl Ida Salerno. The documents of adoption are reproduced by several authors.⁵¹ The quality of prince was recognized in those documents.

The same quality was recognized in a matrimonial act, issued in favor of Dimitrij Vasilievich, on 1945.I.14, at the Royal Military Mission of Yugoslavia from Bari.⁵²

The family of Dimitrij Vasilievich was able to present even other documents which reflect their status: the „iradeh" from 1669, a diploma given in Modena by Ercole III d'Este, on 26.IV.1788, the Austro-Hungarian . rescript from 1890, and a royal Italian act from 7.I.1923.⁵³

Personally, we were not able to see the original acts; only their written reproductions mentioned above. As we wrote before, some persons declare to have seen these papers.⁵⁴

Dimitrij Maria Dimitrievich di Demetrio di Russia is the single son of Dimitrij Vasilievich.⁵⁴ Before I had the opportunity to know him personally. Therefore, we can give some more relations about his person.

He finished the high-school at Paris, being educated more in France than in Italy. Later, he did several philosophical and law studies. After, he

accomplished some theological studies. Despite his material scarce resources, he had a prodigious literary, scientific, philosophical work.⁵⁵ An immense

general culture associated with a great sensibility⁵⁶

can complete our description

He was active as a journalist too. But this great culture was sometimes a great cross for our person. He worked as a professor of philosophy in a high-school, but after a short time he dismissed himself due to his opinions, totally opposite with the marxist spirit from the schools and universities; he had to find several occupations to maintain a dignifying existence. If he is a very precise person in his articles and studies, we cannot say the same think about how he governed his inherited patrimony. His greatest mistake was to associate himself, for some short periods, with persons coinvolved in false orders of chivalry. And this was enough to project a shadow on his institutions. We will discuss this topic later.

He participated in several symposiums of philosophy:

„Teoria e Prassi" (Congresso Internazionale) Genova-Barcelona 8-15.IX.1976, with the work „Il diritto di proprieta da Mill a Marx ed a Pio XII". It was present there, among other personalities from several Catholic Universities and cardinals, Card. Karol Wojtula.

„VIII Congresso Tomistico Internazionale", under the supervision of the Pontifical Academy St. Thommas Aquinas, in Rome (8-13.IX.1980), with the work: „Giustizia pratica in San Tommaso";

„IX Congresso Tomistico Internazionale", under the same supervision, in Rome (24-29.IX.1990), with the work: „L'esperimento marxiano di Giuseppe alla luce dell'insegnamento tomistico".⁵⁶

It was an international recognition of his value as a philosopher, his works being accepted also in several newspapers and magazines: „Il Tempo", „Il Giornale d'Italia", „Il Secolo d'Italia", „La cultura nel mondo" etc.⁵⁷ We can consider the last follower of di Demetrio family

as a true intellectual person; his family was also a true intellectual family.

After 1950 he peregrinated from Rome to Tolfa, and from the '80 established himself at Civitavecchia, near Rome.

In a monography the personal impression has nothing to do. But seeing the figure of Dimitrij di Russia, I was astonished to see a genuine Slavic figure (phenotype). As a racial character, he is a slave. More, he was baptized Orthodox. His father had some facial asymmetry, and some typical deformities of the body, and of the hands;⁵⁸ it was a phenotype similar with Dimitrij from 1605. Their strange behavior (sometimes), and their external aspect is pleading for a genuine aristocratic Russian origin.

Notes Chapter 1

1. Lo Gatto, Ettore - *Momenti e figure della storia russa*, Rocca San Casciano, 1953, Ed. Capelli.

Sandru Vasile - *Federatia rusa - Dictionar istoric*, Rev. *Magazin Istoric*, nr. 1/1994, 2/1994, 3/1994.

- Pierling Paul, S.I. - *La Russie et le Saint Siège*, 5 vol., Plon, Paris. For us was useful the IIIrd volume (Plon, 1901, Paris);
- Idem* - *Rome et Demetrius d'après les documents nouveaux, avec pièces justificatives et fac-simile*, Paris, Ed. Ernest Leroux, 1878.
- Prosper Mérimée - *I falsi Demetri*, Vallecchi Ed., 1955, Firenze, together with the additional notes by Ettore Lo Gatto.
2. Pierling - *Rome et Demetrius*, introduction.
 3. *Ibidem*.
 4. *Ibidem*, p. 9, 10, 11.
 5. Pierling, *op.cit.*; Mérimée, *op.cit.*; Lo Gatto - notes on Mérimée.
 6. *Institutum Historicum Polonicum Romae - Elementa ad Fontium Editiones* (til now 50 volumes) contain several interesting documents concerning Dimitrij and his period; nr. VI/Romae 1962 - doc. nr. 8, 9, 15, 29, 40, 45, 49, 62, 66, 6973, 75, 80, 81, 92; nr. XIX - doc. 112 (Romae, 1968); nr. XXIII/1070 - doc. 214; nr. XXVII/1972 - doc. 249, 251, 254, 256, 258, 259, 260, 262, 264, 265, 271, 278, 279, 284, 286, 292, 294, 301; nr. XXIX/1972 - doc. 104.
 7. Pierling - *Rome et Demetrius*.
 8. *Ibidem*.
 9. He ruled for 11 months. See P. Pierling - *La Russie et le Saint Siège*, p. 145-151.
 10. *Ibidem*, p. 284.
 11. Pierling - *op.cit.*, *Rome et Demetrius*.
 12. *Ibidem*, p. 84-147, 148.
 13. Peirling - *La Russie et le Saint Siège*.
 14. *Ibidem*.
 15. *Ibidem*.
 16. *Ibidem*. *Rome et Demetrius; Ibidem*.
 17. He was even canonized as „Dimitrij of Uglich“, and, according to the official parties, his body did several miracles; more, the brothers of Maria Nagoi recognized in the child of Uglich their nephew, after they previously recognized in the other Dimitrij the true one. Cf. *La Russie et le Saint-Siège*, p. 327-343.
 18. *Ibidem*, p. 344-345.
 19. *Ibidem*, p. 345-348.
 20. *Ibidem*, p. 348-358.
 21. Pierling - *La Russie et le Saint Siège*, p. 380.
 22. Prosper Mérimée - *I falsi Demetri*, Vallecchi Edit., Firenze, 1955, p. 364.
 23. Pierling - *La Russie...*, p. 381; *Elementa ad fontium editiones (Institutum Historicam Polonicum Romae)*, vol. VI, Romae, 1962, ed. Carolus Talbot doc. nr. 80 (a letter of Andreas Aidy to Roberstum Cecil, Gedani, 15.IV.1611).
 24. The documents mentioning the child are only from 1611; the son therefore is belonging to „Dimitrij II“.
 25. Mérimée, *op.cit.*, p. 375-376; Pierling - *op.cit.*, p. 388-389.
 26. Before he refuged himself in some convents; this was a good opportunity to be confounded with the monk Grisha Otrep'ev; it is proved that they were two different persons.
 27. de Baumgarten, Nicola - *Généalogies des branches regnantes des Rurikides du XIII^e au XVI^e siècle*, in *Orientalia Christiana*, vol. XXXV, 1 (Junio 1934), Pont. Institutum Orientalium Studiorum, Roma, p. 27; table III.
 28. Daria Olivier - *Les Romanov*, Ed. Rencontre, Lausanne, 1968.
 29. Olsr, Giuseppe SI - *Gli ultimi Rurikidi e le basi ideologiche della sovranità dello stato russo*, Pont. Institutum Orientalium Studiorum, Roma, 1947, p. 14-17; the author is proving that the idea of the byzantine heritage was popular only to the Romanovs (p. 59-60), and in Occidental milieus, which were trying to coinvolve the last Rurikides in the anti-Ottoman struggles.
 30. Mihail Dimitri Sturdza - *Dictionnaire historique et généalogique des grandes familles d'Albanie, de Grèce et de Constantinople*, Paris, 1983, chez l'auteur, rue de la Neva, p. 306, cl. 2.
 31. Pierling - *La Russie...*, p. 388, 389; Mérimée - *op.cit.*, p. 376-377.
 32. *Ibidem*, p. 389, note.
 33. Mérimée, *op.cit.*, p. 376-377, note.

34. Daria Olivier - *Les Romanov*, p. 52 sqq.
35. *Ibidem*, p. 52; see also *Dictionnaire historique ou histoire abrégée* en 6 vol. A. Caen chez G. Le Roi imprimeur du Roy. Hotel de la Monnaie, grande rue Notre Dame, 1779, apud Don Francesco Ciro Argodizza - *Storia della Casa Granducale di Mosca*, Accademia San Cirillo, Edit. Roma, 1967, p. 36.
36. For general informations, see also *Enciclopedia Italiana di Scienze, Arti e Lettere* (founded by Giovanni Treccani), Roma, 1949, vol. XII (Croce-Dir), p. 587-588 - *Demetrio, zar di Moscovia*.
37. Benvenuto Emilio - *Brevi note storico-araldiche sui di Demetrio Rjurikjevich*, dal 265 a.U.c. al 1951 a.D., Foggia, 1951; he is presenting there even the legendary genealogy through which Rjurik was descending from Augustus, Prus, a.s.o.; from historical point, is useless. The copy from the Lateran Library was preserved with revenue stamps, and was signed by Dimitrij Vasilievic (1893-1965); di Poli, Pellicioni Luciano - *Storia dei Rjurik, Granduchi di Mosca*, Accad. di San Cirillo, Roma, 1954; di Valburna, Attilio Valente - *La Casa di Mosca ed i di lei odierni discendenti in Italia*, Acc. di San Cirillo, Roma, 1955; di Clavesana, Caramalli V.E. - *Discendenza dei bey imperiali di Enos*, Acc. di San Cirillo, Roma, 1955; Argodizza, Ciro Francesco - *op.cit.*; di Valburna, di Clavesana and Argodizza are reproducing the edition of Pellicioni di Poli, and are based on the material written by Benvenuto, with very few differences. The bibliography is scarce, and most of the works are based on the archives of Dr. Dimitrij Vasilievich di Demetrio.
38. Pellicioni saw the documents of Dimitrij Vasilievich; the same about Benvenuto Emilio, who was judge in Foggia, and cured the acts of an adoption accomplished by Dimitrij Vasilievic. The same about lawyer Chiamberlardo, from Rome, and Dr. Mattiangeli Alessandro, lawyer from Rome, who is the present counselor of Dr. Dimitrij Dimitrievic di Demetrio, son of the former.
39. About the juridical acts in the Ottoman Empire - see *Enciclopedia of Islam*, Leyden, 1965.
- About Enos/Enez: it is a small city in Turkey (Oriental Thracia), at the river Marizza (Merice); it was occupied by the Russians in 1828; in 1913 was established there the new border of Turkey. (Cf. *Enciclopedia Italiana* - G. Treccani - Roma, 1951, vol. XIV (Eno-Feo), p. 4.)
- About autonomy inside the Ottoman Empire: see Iorga Nicolae - *Byzance après Byzance*, Bucarest, Association Internationale d'Études du Sud-Est Européen, II ed., 1971, p. 63-83; The monastery of Skalote had the privilege of autonomy, near Enos (p. 64); the same for the islands of Naxos and Milo (ruled by Crispo family, until XVI c.; no recruits for janissary troupes, freedom for churches, only the payment of „vigla”), p. 64; Gaspard Gratiani future prince of Moldova, received the title of duke of Paronaxia (in Paros, 1620; p. 68); the same in Pathmos, Sinai, Samos, p. 71-78). Iorga is not mentioning the presence of the Bey of Enos.
- The title of Bey of Enos is mentioned one of the best Italian heraldist Vittorio Spredi (who was quoted even by Michel Dimitri Sturdza, *op.cit.*, p. 45), *Brevi note sui Comneni*, Accad. Minerva, Bari, 1944, p. 16. He is mentioning only the presence of bey in Enos, but no explicit mention of the Rurikides at Enos is done.
40. Argodizza - *op.cit.*, p. 37.
41. *Ibidem*, p. 13, p. 27.
42. *Ibidem*; see also Argodizza - *Ordine di San Cirillo - Statuto*, Acad. di San Cirillo, Roma, s.a. (but 1970), p. 17.
- Evanthia Mysalonissa was belonging to the Musalo (Musalon) family, from Crete. Mussalonissa is the feminine from Musalo/Mussalo in Greek. This family, being a patrician family from Crete (Candia), had also its weapons exposed under the walls of Padova University. (Cf. Michel Dimitri Sturdza - *Dictionnaire Historique et Généalogique...*, p. 71, col. II, p. 78. Tranché, au l' d'azur, à la croix potencée de..., accompagnée de trois étoiles de..., à la fasce brochant de sinople, chargée d'une étoile d'or.
43. Argodizza - *Storia della Casa Granducale...*, p. 14.
44. *Ibidem*, p. 14. Matilde Cossaro was born in Friuli and baptised in the Venice. We were not able to find a family von Koss registered in the

Italian Nobiliar Almanachs. It is very true that in Austria-Hungary, religious matrimonies were invalid/not recognized if there was no civil marriage. This due to the multiconfesional situation of the Empire.

45. *Ibidem*, 14-15; Dimitrij Vasilievich was baptised Orthodox. The same about his son (Dimitrij Dimitrievich). (Information due to his son.)
46. Primo Convegno Medico Giuliano - Trieste, 14-15 settembre 1946. *Assistenza medica ai profughi e sbandati nell'autunno-inverno 1943*. Appunti della relazione del Dott. Demetrio di Demetrio Morosini, Accad. di Studi Superiori, Bari, 1946 (Minerva).
47. Prof. Ciotti Silvio - *Accademia di St. Cirillo - Statuto*, Roma, 1949, p. 16, note 2; *Statuto della Imperiale Accademia di St. Cirillo*, cured by Dimitrij Dimitrievičdi Russia, Rome, 1971, art. 4; this Status was dedicated to the memory of Sergio Chiamblerlando (who was a former Minister of the House of Rjurik).
The Order of St. Andrew, the highest Russian Imperial Order conceived by the Romanov, was giving the right of the hereditary nobility. (Cf. *Ordini cavallereschi antichi e moderni*, by Raffaele Cuomo, Forni Edit., Bologna - anastatic reproduction of the I edition of Neaples, 1894, vol. II, p. 654-660).
Once Dimitrij Vasilievic accepted this decoration, he recognized the rights of the Romanovs to the Russian Crown.
48. Pia di Demetrio - *Nel Turbine*, Ed. Gino Invernizzi, Trieste, 1928; there are some love stories which prove a great sensibility and souffrance.
When I asked some more informations about his mother, Dimitrij Dimitrievič reacted in a very unusual way. No answer to my question. Why?
49. *Statuto della Imperiale...*, (1971), art. 48.
50. Argondizza, *op.cit.*, p. 41.
The name di Demetrio in Greek would be „Dimitriou” (Dimitri, Dimitriou, Dimitrioi, Dimitrion - the declinations), equivalent with „Dimitirievich”. It is a simple Italian translation. The Rjuriks had no family name.
51. Argondizza, *op.cit.*, is reproducing at p. 32 an act given by judge Emilio Benvenuto, in 12. II. 1954, which was omologated in Foggia, on 20.III.'54 (p. 33). Both acts are recognizing the title of Great-Duke of Russia. Why were necessary two acts of adoption? The act of Loffredo is irregular. First in the Italian law after 1951, is prohibited the mention of the nobiliar titles; * the titles of „Sandomir” could not be conceived (it is in Poland /no rights of Rjurik there; it cannot be mentioned in an Italian official document). The act of Benvenuto is redacted in a correct form; if it mentions the titles, this is due to the father of Dimitrij Vasilievičdi Demetrio, Vasilij di Demetrio. No titles are conceived there.
52. *Statuto della Imperiale...* (1971), art. 4; Silvio Ciotti, *op.cit.*, p. 16.

53. The existence of „iradeh” is mentioned in all the works about di Demetrio family, issued after 1943. The reproduction in: *Ordo Byzantinus Sancti Sepulchri - Ordine Bizantino del Santo Sepolcro* - Malta, 1987, p. 6-8; it is available at the Lateran Library.) In Trieste, on 1.X.1926 a legal copy was done, by Dr. Arturo Brumatti, Dr. Camillo Depiera, and on 3.V.1967, in Rome, by Dr. Italo Gazzilli. It is a Turkish act, translated by Dr. Giuseppe Petris, attorney of Capodistria, on 12.VI.1919. To the „beg” „Demetrio, figlio di Demetrio, figlio di Demetrio, figlio di Ivan, signore della Moscovia” is recognized his rights, and his institutions. The document, having the „tughra” of Mohamed IV, is undersigned by Hamed Pasha, Great Visir. We have to observe that in Islamic documents „son of” did not necessary mean a direct filiation.

The diploma of Ercole III d'Este was printed in several monographies about the family (ex. Argodizza, *op.cit.* p.37-39); it was Matilde Cossaro who asked for a copy at the Court of Verona (*Ibidem*, p.37); the document was issued on 26.IV.1788, being undersigned by Ercole, and Bartolomeo Scapinelli and Nicolo Bernardoni. The document was seen by Luciano Pellicioni Poli, and Argodizza.**

I was not able to see a copy of the Austro-Hungarian document, nor of the Italian one. Asking to Dimitrij Dimitrievič for this, it was impossible to obtain a copy. According to him, after the death of Sergio Chiamblerlando, who had the documents in custody, they disappeared. More, the irregular situation in the family of Dr. Dimitrij Vasilievic was unlucky for our person. Idea Salerno, who inherited the archives of her adoptive father, has no contacts with Dimitrij Dimitrievič. She married with Alessandro Licastro La Chastre, an interesting person, but who, unfortunately, mixed himself in several bogus chivalry, and became even bishop in an uncanonical, irregular church.*** I tried to contact, through the post, Mme. Salerno (Corso Buenos Aires 1, Milan). Useless.

* We tried to find some mentions about this diploma from Modena in some books, at the National Italian Library „Vittorio Emanuele”. The results were negative.**** See, for example: di Poli, Pellicioni Luciano - Tre falsi re di Svevia, Rome, 1994, Citta Nuova Print, p. 173 etc.; or

** Gentili Alessandro - *La disciplina giuridica delle onorificenze cavalleresche - Supplemento al nr. 2 della Rassegna dell'Arma dei Carabinieri* / aprile-giugno 1991; where the topic is

*** threaded in extenso.

I have to be grateful to Mr. Luciano Pellicioni di Poli who gave me precious references about di Demetrio family.

The present documentation about Dimitrij Dimitrievič Demetrio is deposited at Dr.

Mattiangeli Alessandro, at his office - via Tagliamento, 20, Rome.

Demetrio Maria di Demetrio - *La Casa Li Castro seu La Chastre*, Accademia di St. Cirillo, Roma, 1950; d Poli, Pellicioni Luciano - *Principauté souveraine de Déols, Maison de Son Altèsse Mgr. le prince Alexandre Licastro de La-Chastre*, was not in sale, s.a. (1952), Rome.

The descendant of the genuine family of La Chastre pretended in 1947 the principality of Deols, ruled several hundreds years before by some ancestors. More, he was involved in a story about a pseudo-order of Malta (Priory of Villedieu). This is enough to compromise his person in genuine aristocratic milieus.

Other useful books are:

Chaffanjon Amaud, Bertrand Galimard Flavigny - *Ordres & contre-ordres de chevalerie*,

Mercur de France, 1982, Paris (esp. p. 191-192);

Gayre of Gayre & Nigg - *The Nightly Twilight - A Glimpse at the Chivalric and Nobiliary Underworld*, Lochore Ent. Malta, 1973; the author gives several precious informations which

can help us in identifying several trickers on that mater.

See: *Memoriale per la Consulta Araldica (Legislazione nobiliare)*, Roma, 1883, at Nat. It.

Library - SS 929.6 (450)(094)M39.

p. 134: Ercole III imposed on 22. III. 1788, at all the nobles families who resided in Modena, to inscribe themselves in Libro d'Oro.

p. 143 - *Catalogo delle famiglie di Modena*, 1765.

Abbruciato con Solennità dei democratici in piazza, la mattina del 26. II. 1797"; Libro d'Oro e d'Argento per le famiglie consolari e cittadine di Finele. Abbruciato in Modena in 1796".

The registers of nobility being burned, it is hard to find any mention about that family.

54. Dimitrij Vasilievic is inscribed in *Annuario insigniti Onorificenze Cavalleresche*, Firenze, 1951, p. 134: „Di Demetrio Dott. Gr. Demetrio, Via Vittorio Veneto 162, Bari". This Association was presided by Carlo Del Croix, and did an act of submission to H.M. Umberto II (p. 5-13).

55. The curriculum vitae in: Dimitrij di Russia - *Il Principio di Mill e la sua rilevanza logica per le dottrine economiche*; Acc. di San Cirillo, Roma, 1975, Tambro Pr., p. 29-36.

We cannot mention all the articles and works written by Dimitrij di Russia. But we will mention those which are more important:

1) Dimitrij di Russia - *Del'amicizia*, Acc. St. Cirillo (A.S.C.), Rome, 1962, Tip. Bramante, 49 p, an interesting essay about friendship, from a historical and philosophical prospective.

2) *Favole della Terra Russa*, A.S.C., Rome, s.a. (1970?), 17 p., several stories with spiritual or philosophical message. They can be read even as stories for children are proving a deep sensibility, and faith in God's Providence. Russia literary motifs are used.

3) Demetrio Maria di Demetrio - *Mirra*, Urbana, Rome, 1960, 119 p. It is a tragedy, using a Greek mythological theme (the incestual relation between Ciniros, king of Cyprus, and her daughter Mirra), 4 acts. The foreword written by the author explains the structure of the piece. He uses the Latin pattern verses (uu'uu'uu'uu), and other ancient literary forms, which create the typical atmosphere of an ancient tragedy. The piece was presented even to the Radio (RAI).

4) Dimitrij di Russia - *Museo di Provincia*, A.S.C., Roma, 1981, Tip. Acanfora, 107 p. Is a collection of several poems, written in Italian or French, using Russian themes, or from the history of Italy, the fate, the love, human passions, mythology, or medieval legends. The verses are classical, having rime and rhythm. Are proving again a deep sensitivity.

The literary work of Dimitrij Maria di Demetrio di Russia shows a perfect padronance of the Italian and French language, and a certain literary talent.

5) Dimitrij di Russia - *I diritti del sovrano*, A.S.C., Roma, 1967, 24 p., is a work concerning about the rights of a sovereign stressing on the abdicated one. It reflects a good knowledge of the Russian history and law, and quotes several law experts. The sovereignty can be cut of from a territory (i.e. The Order of Malta, the Emperor Charles IV of Austria, the kings from Exile). They are fully preserving their status of „fons honorum".

6) Dimitrij di Russia - *Il diritto di proprietà e la sua logica*, in *Atti e memorie Imp. Accad. di St. Cirillo*, nr. 5, Roma, 1976, A.S.C., 40 p., is a study about logic.

7) Dimitrij di Russia - *Il Principio di Mill e la sua rilevanza logica per le dottrine economiche*, A.S.C., Roma, 1975, 38 p.; is a study about logic and property.

8) Demetrio Maria di Demetrio di Russia - *Rotazione temporale del discorso*, A.S.C., Roma, 1970, 60 p. Is a philosophical study about Being, Essence, Condition, Existence. Is a very dense work, where logic is combined with philosophy.

9) Demetrio Maria di Demetrio di Russia - *Lettera aperta ad A.B.C.*, A.S.C., Roma, 1967, is an essay about matrimony and moral theology. Is proving in 7 p., a good knowledge of theology and canon law. But unfortunately is giving the indication about his relations with several old-catholic churches (Louis Canivet, Joannes Maria I).

Dimitrij di Russia wrote other studies, or literature (*Algebra ciclica, I numeri sansoniani e il principio della conservazione dell'energia, Reascontialla Slava, Gli affreschi, La Galleria*, and several articles). He presents some antiromantic aspects of the dissolutive societies, the crisis of the existence, the sensitivity of the friendship etc.

56. *Teoria e Prassi - Atti del VI Congresso Internazionale, Genova - Barcelona - 15 Sett. 1976*, Centro Internazionale di Studi e di Relazioni culturali, Ediz. Domenicane Italiane, Napoli, 1976, vol. II, p. 335-340, *Il diritto di proprietà da Mill a Marx ed a Pio XII; Studi tomistici - 15 - Atti dell' VIII congresso Tomistico Internazionale VI - Morale e diritto nella prospettiva tomistica*, Pont. Accademia di St. Tommaso, Libreria Editrice Vaticana, Vaticano, 1982, p. 318-328, *Giustizia pratica in St. Tommaso*.

The last work was not published yet. But we saw the Programme of the Congress (p. 22-36)

57. See the Curriculum Vitae in *Il Principio di Mill e la sua rilevanza logica per le dottrine economiche*, A.S.C., Roma, 1975, p. 19.

58. We are grateful to Mr. Luciano Pellicioni di Poli for the informations concerning his father. The pictures of Dimitrij Ouar and Marina Mniszek, pictures done during their life, and preserved in the Historical Museum of Moscow, are reproduced by Paul Pierling in *La Russie et le Saint-Siège*. The photography of Dimitrij Dimitrievič di Demetrio is reproduced in the *Statute of the A.S.C.* from 1971. Similarities can be conserved. The Slavic figure of di Demetrio is evident.

Chapter II

The Institutions of the House of Moscow

Di Demetrio family considered as their institutions the following orders and societies: the Order of St. Basil, the Order of St. Cyril, the Order of Victory, the Order of Faith (St. Dimitrij), the Order of Oubrin, the Order of the Imperial Russian Throne, the Order of St. Eufrosina, and the Order of the Holy Sepulchre. It was the same for the Order of St. George of Moscow, and the Imperial Academy of St. Cyril.¹

We were trying to investigate this ground, and the results were no less interesting.

A reach bibliography can be found about chivalry, genuine or false. ² We consulted several books about it.

Because the authors who analyzed the topic did a lot of inexactitudes, we have to analyze the topic again.

The „iradeh" of 1669, if it is genuine, is not mentioning the orders explicitly, neither the university (only in a general term). The diploma of Modena is mentioning: the Academy of St. Cyril, and the orders of St. Cyril, St. George, St. Sepulchre, of Faith, of Victory, of St. Basil.³

Because we do not know the text of the Austrian-Hungarian document, we cannot do a mention about it.

In 1943, Dimitrij Vasilievic reorganized his institutions, with the help of Prof. Carmelo Arnone. He gave new statues to the orders of: St. George, Russian Imperial Throne, St. Cyril, Holy Sepulchre, of Faith, of St. Basil. (It was 21.XII.1943.)⁴

After his death, Dimitrij Dimitrievič organized only the orders of St. George, St. Cyril, Imperial Russian Throne, and Holy Sepulchre.⁵

No mention about these orders in Cuomo, Pietramellara, Spreti, Cappelletti or Padiglione works. Neither mention in Chaffanjon, or Gayre of Gayre-Nigg studies. We will analyze later the case of the Order of the Holy Sepulchre.

It is stated that these orders were reformed in 1821 and 1919. ⁶ We were not able to find any mention about the documents issued at that time.

The Order of St. Eufrosine was instituted by Mihail III of Moscow, at the death of his wife, Eufrosina (23.V.1173).⁷ We were not finding any trace about this order created for women; the late descendants of di Demetrio never mentioned it.

The Order of Obrin was founded in 1230, by Conrad, Duke of Masovia, Tchujavia and Polen. It was a military order which had the task to protect the country by the Russians. Due to the Russian invasion, Conrad united his order with the Teutonic one.⁸ The pretention of the late Demetrios to rule such an order is obsolete; the founder of the order himself decided its future, so the commentary of Argondizza („Storia della Casa...”, p. 19) is wrong.

The order of St. Basil was founded by Dimitrij VII of Moscow; it was an institution of honor. We don't know about a presumed offert of the Great Magisterium to Louis XIV, and his objection (about the Orthodox character of the order).⁹ No trace about this story. The rules from 1943 are precisising that the Order may be coffered at those who have 40 years, without distinction of race, faith etc. They had to be only 30 knights, who were considered cousins with the Head of the Moscow's House.¹⁰ The order was not reformed in 1965.

The order of Faith (of St. Dimitrij) was instituted by Dimitrij VII according to Arnone, and by Mihail Dimitrievich, in 1718, according to Argondizza. (It is funny to see two different dates of foundation; no concrete mention about them elsewhere.)¹¹

It was offered to the persons of 25 years old at least; the opportunity to acquire titles of nobility inside the order was precisised. (Arnone, p. 8) No reform in 1965.

The order of the Imperial Russian Throne was founded by Dimitrij VII.¹² The mention that it was projected by Dimitrij VI at the Polish Court is not proved anywhere.¹³

It was reformed in 1943, and on 5.X.1967.¹⁴

The order was associated with a religious institute „Imago Christi”, founded and

presided by don Bruno Rigon, under the supervision of Mgr. Tito Mancini, titular bishop of Vartana, apostolic administrator of Nepi and Sutri. Bp. Mancini approved in 31.V.1967 the cooperation of the two societies.¹⁵ Dimitrij dj Russia coffered the Great Cross of Justice to bishop Mancini.¹⁶ The order became more a religious society, with benefic purpose. The presence of Don Bruno Rigon was unfortunately not benefic for this order.¹⁷

The order of St. Cyril had the same story as the previous one. Again a cooperation with „Imago Christi” (the cooperation between the bishop and Dimitrij di Russia was consecrated through the protocol 220/967, from 31.V.1967).¹⁸

The order of St. George of Moscow was founded according to Argondizza with the „ukaz” from 23.IV.1606, given by Dimitrij V. Arnone mentions only Dimitrij VII.¹⁹ The pretention of the House di Demetrio to confer an order of St. George is due to their bysanthine heritage.²⁰ (We must however keep attention at several

fake orders of St. George.) It was (our order) reformed in 21.XII.1965.^{20 bis}

We will discuss in another chapter the nature of the orders of the di Demetrio family.

The opinion that the order of St. Cyril was correlated in a way with Louis XIV, in 1671,²¹ cannot be proven. The order of Louis de Bochereamount was a society of gentlemen, and not a genuine chivalric order.²²

We have therefore be very attentive to the ideas written by the several historians of the di Demetrio family. Several data are erroneous, and the conclusions can be forged or erroneous..

From our part, we are considering the truth as the best service we can do for the House of di Demetrio.

We must precise that in the „Dizionario Universale degli Ordini Equestri Antichi e Moderni" redacted by Arnone,²³ we can find mentioned, without any historical comment, the following orders: Imperiale Soglio Russo, St. Dimitrij, St. Cirillo, St. Giorgio.²⁴ But without any historical precisation.

The same about the society of Christine de Somport²⁵ (and not Catherine) which is more probable a religious society, mentioned in an edict of 1671 of Louis XIV; no link with the French Priory (?) of the Bysanthine Order of the Holy Sepulchre²⁶

. Mention about this society must be taken with reserve.

c Notes on Chapter 2

1. Argondizza Ciro Francesco - *La Storia della Casa Granducaale di Mosca*, A.S.C., Roma, 1967, p. 16-21.
 2. Cappelletti Licurgo - *Storia degli ordini cavallereschi*, Forni ed., Bologna, 1904; Carmelo Arnone - *Ordini Cavalereschi e cavalieri*, Ciarrocca ed., Milano, 1954.
- Cuomo Rafaele - *Ordini cavallereschi antichi e moderni*, 2 vol., Forni ed., Bologna, anastatic reproduction of the edition of 1894, Napoli
- Padiglione Carlo - *Motti degli ordini cavallereschi, delle Medaglie, e croci decorative di tutto il mondo e di tutti i tempi*, Napoli, Tip. Francesco Gianini, 1907.
- Perrot Aristide Michel - *Storia degli ordini cavallereschi corredata di analoga descrizione delle decorazioni e medaglie attinta a piu fonte figure, e specialmente alla collezione storica degli ordini di cavalleria civili e militari di Perrot*, Pirotta ed., Milano, 1837;
- Pietramellara Giacomo - *Elenco degli ordini equestri - loro origine e storia*, Moses & Mendel, 1901, Roma.
- Spreti Vittorio - *Enciclopedia Storico-Nobiliare Italiana*, 6 vol., 2 vol. appendix, Forni ed., anastatic repr. Bologna, 1925-1935.
- Chaffanjon A., Galimard Flavigny B. - *Ordres et contre-ordres de chevaleria*, Mercure de France, 1982, Paris.
- Gayre of Gayre & Nigg - *The Knightly Twilight*, Lochore ent., Malta.
3. Argondizza, *op.cit.*, p. 38.
 4. Arnone Carmelo - *Ordine di San Basilio - Statuto*, St. Marino, 1943; *Idem - Ordine della Fede - Statuto*, San Marino, 1943; *Idem - Ordine di San Cirillo - Statuto*, *Idem*; *Idem - Ordine dell'Imperial soglio Russo - Statuto*, *Idem*; *Idem - Ordine di San Giorgio - Statuto*, *Idem*.
- All are printed in San Marino. One reason can be the neutrality of the small republic. In 1943, Italy was divided between the regimes of Badoglio and the Republic of Salo. The war was not over, and it was necessary to be prudent.

But on each document Arnone precises: „Nel curare la stampa di questo

statuto, non ho fatto nessun commento di ordine storico" (p. 2 of each).

Why?

5. Argondizza Francesco Ciro - *Ordine di San Giorgio Moscovita - Statuto*, A.S.C., Roma, s.a. (1967).
Idem - Ordine di San Cirillo - Statuto, A.S.C., Roma, s.a. (1967).
di Predeslava, Accogli Antonio - *Ordine dell'Imperial Soglio Russo - Statuto*, A.S.C., Roma, s.a. (1968)
Idem - Ordine del Santo Sepolcro Ortodosso-Russo (Atti), A.S.C., Roma, 1971.
6. Arnone, *op.cit.* (the Rules)
7. Argondizza - *Storia della...*, p. 19.
8. Pietramellara - *op.cit.*, p. 117.
9. Argondizza, *Idem*, p. 16.
10. Arnone - *Ordine di San Basilio*, p. 3 etc.
11. Argondizza, *Idem*, p. 18; Arnone - *Ordine della Fede*, p. 3 sqq.
12. Arnone - *Ordine dell'Imperial Soglio Russo*.
13. Argondizza - *Storia della Casa...*, p. 19.
14. di Predeslava Accogli Antonio - *Ordine dell'Imperial soglio russo*, A.S.C., Roma, s.a. (1968), p. 16.
15. *Idem*, p. 17.
16. *Ibidem*, p. 2.
17. Bp. Mancini was an ecumenical person. He favored several ecumenical institutes, f.e. the community of Taddeide (see *Il Faro*, sett.1973, p. 40 written by mgr. Giulio Penitenti, in Riano, near Rome).
Bp. Mancini died unfortunately in 1969.
Don Bruno Rigon was later charged with the accusation of selling titles and decorations, having problems with the Italian justice. See *Il Giornale d'Italia*, mercoledì 15.VI.1983, p. 8. He was put in trial in Frosinone.
18. *Ibidem*, p. 17; Argondizza - *Ordine di St. Cirillo*, A.S.C., Roma, s.a. (1967)
19. Arnone - *Ordine di San Giorgio - Statuto*; Argondizza - *Ordine di San Giorgio Moscovita - Statuto*, A.S.C., Roma, s.a. (1967), p. 5.
20. Argondizza, *Idem*, p. 17-28.
- 20 bis. *Ibidem*, p. 17.
21. Argondizza - *La storia della Casa...*, p. 16.
22. Pietramellara, *op.cit.*, p. 109. The year 1671 is true; the interpretation is wrong.
23. Arnone Carmelo - *Ordini cavallereschi e cavalieri*, Ciarroca ed., Milano, 1954 - vedi *Dizionario Universale degli Ordini Equestri Antichi e moderni* (Guido Ciarroca).
24. *Ibidem*, p. 236, 241.
25. Pietramellara, *op.cit.*, p. 103.
26. Argondizza - *Storia della Casa...*, p. 20.

Chapter III

The History of the Byzantine Order of the Holy Sepulchre

We intentionally have mentioned this order at the end of the institutions of the House of di Demetrio, because it is the most popular order of this family. (The Academy of St. Cyrill will be discussed at the end.)

Why a history of the order of the Holy Sepulchre? Because it was one of the most prestigious orders of the Christian Europe. We can find the history of an Occidental (Catholic) order of the Holy Sepulchre, of an Oriental one, and of the House of di Demetrio.¹

Was the order of the Holy Sepulchre of the House of di Demetrio

a fictitious one or not? Our answer depends on the answer to the question: is di Demetrio family the genuine branch of the Rjurikides or not? If they are, the order is valid; if not, the order is an illegitimate resurrection. We cannot give a clear answer. But we will try to present several data. The reader will judge himself.

First, we must precise that the Order of the Holy Sepulchre was a western creation, during the crusades, even if in Orient existed several forms of chivalry. We will not refer ourself to the history of the occidental order of the Holy Sepulchre, where exists a large bibliography.

In 1099 the crusaders were conquering the Holy Land and Jerusalem, and were organizing the defence of the Holy Sepulchre. In 1114 Arnulf, the Latin Patriarch of Jerusalem, organized the knights who were defending the Holy Sepulchre in an order, the canons of the Holy Sepulchre, under the augustinian Rules. The Pope Callistus II approved the Rule in 1122; in 1155, 136 fellows were defending the Holy Sepulchre. In 1489, after the defeat of the crusaders, in Europe, the Order was united with the Order of St. John. (by Innocent VIII). In 1497, Alexander VI recognized the independence of the Order. In Germany, Poland, Hungary, France, Bohemia, Spain, the Order was surviving independently. In 1708, the Franciscan Guardian of the Holy Shrine was charged to confer this order (in the Western tradition), by Clement XI. In 1847 and 1869 Pius IX was reorganizing the Western branch. In 1907, 1928, 1949, 1967, 1977, the Western branch was reorganized.²

What about the Oriental branch? It is considered that the oriental crusaders were defending with the same zeal the Holy Shrines. More, it had the pretention that the knighthood was preserved there from the time of Constantine the Great. On 6.I.1966, Maria Ugolini was charged by the Greek Orthodox Patriarch of Jerusalem, Benedict I, to administrate the Order. The order, which was recognized by the Greek State, was closed by the actual patriarch, Diodoros I. ³ The decorations are different from the two branches: at the Western one is the Cross of Godefroy de Bouillon and at the Eastern one is a simple cross with a piece of a relic inside.⁴

What about the order ruled by di Demetrio family? Its story is not very simple, and we can find several inexactitudes to those who have analyzed this subject.

Argondizza is precisig some relations with the Order of St. Catherine of Sinai, and with the General House of Catherine de Somport. ⁵ A certain proof for this assertion was not found. ⁶ In fact, the Order of St. Catherine was a different one. According to several authors, it was closed in the XVI c. Today, in the Greek Orthodox monastery of the St. Catherine, at those pilgrims who are visiting the monastery is conferred the ring of St. Catherine. The order, or better the society of Cristine de Somport (and not Catherine) was a gentlemen society; its relations with the order of the Holy Sepulchre cannot be proved. ^{7 bis}

The history of this order is repeating the history of the other orders of the House of di Demetrio. It was reorganized by Dimitrij VII. It was recognized by the diploma of the Duke Ercole III of Modena. It was reorganized in 1821 and 1919. And later in 1943, by Carmelo Arnone.⁸ On 20. XII. 1965 was reformed by Dimitrij Dimitrievič. From 1965 until 1993 this order had the most difficult period of its existence. We will see why. The reforms from 1821 and 1919 cannot be proven; from 1943 we have a Rule redacted by Arnone.

In 1946, 28.I. Dimitrij Dimitrievič was named Great Master of the dynastic orders of the House of di Demetrio. (In 28.X.1945 he was named General Lt. of these orders.)⁹ After the new organization, from 1965,¹⁰ Dimitrij Dimitrievič, desiring to consecrate himself to several scientific problems, was delegating several persons as leaders of this orders. We saw how the experiment with Bruno Rigon was finished.

On 20.XII.1965, Dimitrij Dimitrievič named as an authorized Great Master Frederik Nico Blom van Assendelft (Mar Joannes Maria I), at that time Patriarch of the National Church of India. Because of not respecting several conditions, on 22.O2.1971 Joannes Maria was dismissed from his office.¹¹

Blom van Assendelft did not recognize the act of destitution. He continued to rule a group of knights, and later changed the name of the Order in that of „Militia of the Holy Sepulchre“;¹² however this was not enough. The former Prior of Malta of this association (we cannot call it an order) Alfred Josef Baldacchino, did a „coup d'état“ against Joannes Maria I; in his new Rule, he considered the former (dismissed) great-master „too old and too ill“ (both of assertions were false).¹³ Later, when he heard that the last follower of di Demetrio family is living, he tried to contact him (which in fact he did), to obtain a legitimacy of his enterprise. In fact he did so. A new Rule was issued.¹⁴ Alfred Josef Baldacchino¹⁵

had several relations, abilities and interests to increase the order numerically. He realized several contacts with Maltese officials and persons from the upper rank from the Catholic Church. To obtain the full power, he arranged to be adopted by Dimitrij Dimitrievič, on 5.XII.1986 - declaring later himself that he was nominated the „Supreme Head“ of the Order;¹⁶ which was not true.¹⁷ Later, on 12.XII.1989 a new act was issued by Dimitrij Dimitrievič; a testament in favor of Baldacchino, which Baldacchino considered as a definitive act of adoption.¹⁸

Dimitrij di Russia had to receive a pension, and, being the High Patron of the Order, he had to receive a complete report of the evolution of these institution. Baldacchino did not respect this arrangement; it was a similar situation with Joannes Maria I. However, Dimitrij of Russia created on 18.IX.1989 an autonomous branch of the Byzantine Order of the Holy Sepulchre, independent from the regency of Baldacchino, being ruled directly by the High Patron.¹⁹

In this document he precises that the new Order of the Holy

Sepulchre was an illegitimate resurrection in Malta, in 1976, to which Dimitrij di Russia gave a „sanatio", taking it under his patronage.²⁰

The Order, during the regency of Baldacchino, taking into account his financial resources, organized several cultural activities, and really extended itself through the world.²¹

But the marginalisation of the High Patron produced a reaction; in fact Dimitrij di Russia dismissed Alfred Baldacchino from all his offices.²² The sentence was done publically, through the press.²³

Baldacchino refused to recognize this, and continued to create knights of the O.B.S.S.²⁴

The too much credulity of Dimitrij di Russia, who now tries to reorganize his institutions was disastrous for his orders. If Dimitrij di Russia is a very good writer and philosopher, he has no social applicability at all. You are finding yourself in a Dostoievskian atmosphere.

We cannot conclude this chapter without mentioning the Academy of S. Cyril. It is proved that Dimitrij V desired to found several universities and high-schools. It was founded in 18.III.1669,²⁵ it was recognized as an institution of di Demetrio family by the „iradeh" from the same year. It was recognized also by the diploma from 1788. It was reformed in 1821 and 1919.²⁶ In 1944 t was recognized as an institution by the Royal Yugoslavian Govt. in Exile.²⁷

The supreme rector is in the same time the Head of the House of Moscow. The institution is dynastic, patrimonial, familial, and a moral society (without benefice).²⁸

It had a review: „Imperiale Accademia di San Cirillo - Atti e Memorie".²⁹

It was charged in the same time to supervise the printing several works about di Demetrio family and its institutions.

We can consider it as an intellectual circle rather than an institute of teaching.

It was reformed also on 16.III.1945, and on 2.I.1970.³⁰

Even this institutions could not escape from Baldacchino; he pretended that the Academy is his possession, and promulgated some new statues at Malta,³¹ on 14.II.1993; he considered that the Academy was his „dos honorum". Of course, Dimitrij Dimitrievich does not recognize it at all. More, Dimitrij continues to confer the titles of Fellow in his Academy, until today, much more easier as the chivalric ones.

The decorations of these orders were created under the model of the Russian Imperial ones. The uniform was similar with the Russian Imperial Navy (without military degrees). Under the stars or the crosses they were laced shields with the weapons of the Demetrios, or the image of the Saint who was Patron of that Order.

They were two classes: Magistral Grace and Justice (two quarters of nobility). The normal degrees of the knighthood were given:

Knight, Commander, Great Officer, Great Cross, the Great collar
(only to heads of other order of states etc.).

The tie (ribbon) of the Order of St. George was red, having in middle a blue line. The Imperial Russian Throne had a red tie with a gold line in middle. The St. Cyril a blue tie with a silver line in middle.

The Holy Sepulchre as St. George, only the decoration was different. With the reform of 1989, the tie (ribbon) is red.

The Order of Faith had a yellow ribbon having in middle a green line. St. Basil the Great as the Imperial Russian Throne.³²

According to the relation of Dimitrij Dimitrievich, the orders were conferred by himself very rare. The incidents with Joannes Maria I and Baldacchino were however prejudiciating these institutions.

Notes for Chapter 3

1. Argondizza, *op.cit.* (*Storia della casa...*), p. 20 sqq; Pasioni Frasoni, Ferruccio - *Dall'origine prerogative e consuetudini del sacro Militare Ordine di Santo Sepolcro. Memorie e documenti*, Roma, Tip. Tiberina di F. Seth, 1899; Pecchioli, Arrigo - *I cavalieri del Santo Sepolcro*, Libreria Romana, Roma, 1991; di Poli, Pellicioni Luciano - *Il Sovrano Ordine dei Cavalieri del Santo Sepolcro*, Roma, 1968.
2. Pecchioli, *op.cit.*, p. 37.
3. di Poli, Pellicioni Luciano - *Il sovrano Ordine...* The information about the closing of the order was giving by Mr. di Poli. In the Greek film „Zeta”, the offices are wearing the decoration of this order (the same source).
4. Pecchioli, *Idem*; di Poli, *Idem*.
5. Argondizza - *Storia della Casa...*, p. 20.
6. Pietramellara, *op.cit.*, p. 113; *Ibidem*, p. 100 - the knights were using the rule of St. Basil the Great. About the old decoration - see Giacomo Carlo Bascapé - *Gli ordini cavallereschi in Italia - Storia e diritto*, Ceschina ed., 1972, Milano, p. 365-379.
- . B@lan Ioanichie - *Prezenje rom\$ne}ti la locurile sfinte*, Roman, 1986.
- 7 bis. Pietramellara, *op.cit.*, p. 103; the date of 1671 is mentioned in realtion with the society of Christine de Somport, in an Edict of Louis XIV.
8. Arnone - *Ordine del Santo Sepolcro - Statuto*.
9. di Predeslava, Accogli Antonio - *Ordine di Santo Sepolcro Ortodosso-Russo (Atti)*, A.S.C., Roma, s.a. (1971), p. 9-10.
10. *Ibidem*, p. 3-10.
11. *Ibidem*, p. 15-16.

Joannes Maria I was one of the most controversial personalities of the false orders of chivalry and of the „small churches”. In 1956 he consecrated as emperor of Occident Marciano II (naturally illegitimate; the person who would have right to this title would be H.I.H. Otto von Habsburg; * later, he was involved in some activities of false orders of Malta;** after he

*

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changed the name of the order in the „Milice of the Holy Sepulchre” he was thrown out by alfred Josef Baldachino (see later); finally he became a Coptic bishop, and later metropolite of the Coptic (non-Calcedonian, but canonical Church, ruled by Pope Shenouda III).***

About the consecration of Marciano II see: Cavendish Richard - *L'Enciclopedia de l'inéxplicable*, Elsevier-Séquoia, Paris, 1976, p. 96.

Chaffanjon A., Galimard-Flavigny B. - *Orders et contre-orders de chevalerie*, Mercure de France, Paris, 1982, p. 188; Gayre of Gayre & Nigg - *The*

Knightly Twilight, p. 38.

Irénikon, 2/1994, *Chronique des Eglises - Eglise Copte*, edited by the M-tery of Chevetogne. The actual address of our bishop is: Amba Marcos (Blom van Assendelft), Ermitage St. Marc, Fontanieu, F-83200 Le Revest les Eaux.

12. *Ordo Byzantinus Sancti Sepulchri - Byzantine Order of the Holy Sepulchre*, Malta, 1976, Valleta, 254 Republic str., p. 5; it is funny to read there about the Templars in Russia (these gentlemen are fully ignorant about history), and several doubtful recognitions (p. 5-6), from fantasious princes (f.e. Hugo Tomasini Pantérno etc.).
13. *Ibidem*, p. 6; we saw before that he is very active even now (irénikon, 2/1994), but in a canonical way.
14. *Ordo Byzantinus Sancti Sepulchri - Ordine Bizantino del Santo Sepolchro*, Malta, 1987; this booklet is giving the translations of the „iradeh" and of the diploma from Modena, p. 6-10. In the same time was issued a booklet with the same design, containing the rules and the reproductions of the decorations. The rules were promulgated on 1.I.1987; from these rules we were finding 3 (three) different versions. (We posses the reproduction of them; more, it was observed by a certain Camillo Sbarbero in *Il giornale d'Italia*, martedì 8.III.1994, p. 10). It is not too much?

15. Alfred Josef Baldacchino, Prince of Gagry, according to several persons who known him (myself too) is a honest bourgeois from Valletta.

He pretended to be a former ambassador of Malta to Japan, * thing which other Maltese citizens who know him (f.e. Fr. George Mifsud, relator of the P. Congregation for the Eastern Churches of the Holy See) are not confirming. We observed at him a certain disability in maintaining his own words. In the book *Storia della famiglia Baldacchino*, by Luciano Pellicioni di Poli, Malta, Printwell LTD, 1991, the parentage of our fellow with the genuine noble Maltese family of Baldacchino is not proved (p. 20-21). No genealogy to demonstrate our pretentions.

16. Vincenzo Ruggiero, *Russo Franco - Ordine bizantino del Santo Sepolcro*, Cancelleria Nazionale Gr. Priorato d'Italia, Pagani, Ediz. Nord-Sud, Pagani, 1991, p. 21.
17. See the new statutes issued on 27.V.1989; the statutes are undersigned by Dimitrij de Russia; they were redacted after a request done by Baldacchino („manu propria", on 12.IV.'89, on the same document), and with the contribution of Gaetano Romano duke of Altavilla, expert in heraldry and consuler near the Tribunal of Frosinone (12.IX.'89). The new statutes, available in *Archivio dello Stato* from Rome, are precisig very clear that Baldacchino was Authorized Great Master of the Order, and had to obey and to consult every time the High Patron (p. 12-40). It is described also the contemporary situation of the Order.
18. Rugiero Vincenzo, Russo F., *op.cit.*, p. 21; there are useful to be consulted several pamphlets about the Order, printed by the Chancery at Malta (in 1991, 1992, 1993); there-s again a lot of fun when reading expression: „by His autocratic, incontestable and irrevocable act, adopted H.M.E.H. Alfred..." (1991). When the person who adopts is still alive, he can change

* everything. Sometimes the logic is not very brilliant.

See note 17 (Chapter I).

19. The document has 10 pages; together with several documents, including the rules from 27.V.1989, it was deposited at the National Archives and the Presidency of the Ministers Council from Rome.

20. *Ibidem*, p. 1.

21. See *Nord-Sud - Arte Cultura Informazioni*, Maggio, 1991, directed by Franco Russo, at Pagani/Salerno, anno III; it is consecrated to the activities of the Order. An ecumenical symposium was organized by the Order at Malta, and an audience to the president of the Republic was conceded (p. 7); several bishops, like Isidore Boreckij (Greek-Catholic, Toronto), and Pe'tr Bilaniuk (vicar of Boreckij) are members. The same about Bp. Vsevolod of Scopelos, from the Patiarcate of Constantinopole (Orthodox) etc. The Order is doing its reception only in canonical churches. See also: *Nord-Sud*, dec. 1992; *Missionari del Crocifisso*, Mensile religioso dei Passinisti di sicilia, nr. 4, May, 1992, p. 134-138 etc.

22. See the letter of Dimitrij di Russia from 13.XII.1993 to Balfacchino. Previously, Dimitrij di Russia wrote to Baldacchino, in 19.X.1993 advertising him that the Act of Dynastic Succession from 12.X.1989, is canceled. The letters are reproduced

with the documents from 1989.

23. ex. *Reportage from Calabria (Lamezia Terme)*, anno XXXIII, nr. 1/1994 (January 1994); *Reportage*, anno XXXIII, nr. 7-8/1994 (April). In the same message we can see that Dr. Pia Dimitrievna di Demetrio, the sister of Dimitrij di Russia is nominated as General Secretary. Mr. Francesco Susani was discharged due to his health.
The problem was created by Baldacchino who, in 1990, gave new rules of the Order without the appointment of Dimitrij; and in 1992 he did the same. Dimitrij never ratified these documents.*
- * See the correspondence in *Il Giornale d'Italia*, from 8. III. 1994 (p. 10) from 18.III.1994 (p. 10, the precisation that the Rules from 1976, 1998 and 1983 were canceled/ Dimitrij di Russia); from 17.V.1994, p. 10 - have the Rules from 5.XII.1992 any value? ; from 23.V.1994, p. 10 - they were never approved by Dimitrij di Russia; are valid only those from 27.V.'89. from 30. VI. 1994, p. 10 - are the investitures after the destitution of Baldacchino recognized by Dimitrij? And the answer in nr. of 9. VII. 1994 - no investiture done by Baldacchino after his destitution can be considered valid, or recognized by Dimitrij di Russia.
The rules of 1992 were made public in a pamphlet of Malta, issued in 1993, by Chancery of Valleta, 254 Republic Street, Vlt 04; the photo of Dimitrij Dimitrievic is put near that of Baldacchino.
24. See f. e. the announce in *Il Messagero del Sud (Mascalucia/Sicily)*, VII, 16.IV.1994, nr. 11; the ceremony was presented in the same journal, *Il Messagero del Sud*, 28. V. 1994, p. 17.
25. *Statuto della Imperiale Accademia di St. Cirillo*, Rome, s.a. (1971). * 1
26. *Ibidem*; Ciotti Silvio - *Accademia di St. Cirillo - Statuto*, Roma, 1949, A.S.C., p. 3.
27. *Statuto della...*, * 2, c., d.
28. *Ibidem*.
29. We were able to find only nr. 5 at the Lateran Library. At the National Library „Vittorio Emmanuele", it is mentioned (P 632), but are not to be found.
30. Ciotti, *op.cit.*, p. 15; *Statuto della...*, * 49.
31. *Accademia di San Cirillo* - fondata nel 1669 - Sede: Via della Repubblica, 254, Valetta Vlt 04 - Malta - Statuto, p. 2 etc. We have here a clear example of bad character.
32. The Rules written by Arnone.

Chapter IV

Some Juridical Aspects of the Institutions of di Demetrios

We tried in the previous chapters to present the story of di Demetrio family, together with its institutions. The interested reader can follow our bibliography quoted above. But we have to analyze more precise their juridical and canonical aspect.

It is presumed that the family di Demetrio is the genuine continuation of Ivan IV.

(If not, our orders would by societies which are resuscitating illegitimately old institutions; and their value are none. More, it can be considered as a penal case. The discussion would stop here. Can a society confer nobility and titles of knighthood? Only if it has the status of „fons honorum", being recognized as such by certain noble institutions.) The Freemasonry confers several titles of knight (ex. Knight of St. Andrew), but these titles are Masonic degrees, and not Equestrian or Noble one.

The difficulties are occurring in a modern, anti-traditional society,

where old privileges, titles, and monarchy are no more understood; a society where the goal is to obtain a social uniformity near the robotization. In a such society, the ancient laws of heraldry and nobility are no more known, and there is a great difference between the civil and the nobiliar/traditional laws.

What kind of orders are these? Religious, honorary, familial?

We can classify the orders according to several criteria:

I. according to the form of loading:

- souverans - have their sovereignty derived from old sovereign possessions (ex. The Sovereign and Magistral Order of Malta);

- dynastic - are ruled by a family, the great magistrum being transferred hereditary:

a) in a regnant family (ex. Order of St. Andrew - Russia)

b) in a former regnant family (ex. „Toison d'Or" - for the Habsburgs)

- Magistral: the Head of the Order was/is elected (the Order of Malta);

- Pontifical: ruled by the Pope (ex. Order of St. Gregory);

- National orders, ruled by the Head of the State: ex. „La Légion d'honneur" in France;

II. according to their relation with the State:

- national orders, conferred by the Head of the State. They may be dynastical or not. We must distinguish here the dynastic Orders of the State (ex. „Corona d'Italia" etc.) which can be transferred to a nation, and those who are not dynastic - ex. the „Legion of Honour"(it belongs to the State);

- independent orders, but not sovereigns: ex. the Equestrian Order of the Holy Sepulchre, in all the States except Vatican;

- sovereign orders, having their juridical status similar with an independent state, and having a recognition (an international) as such (i.e. *Sovrano Militare Ordine di Malta*, protected by the Holy See);

- familial patrimonial: these orders were belonging to a former ruling/regnant family, which are continuing to maintain the magistrance despite its political situation (ex. The Constantinian Order of St. George, belonging to the Two Sicillies Bourbons);

III. according to their characteristic:

- military Orders, conferred for military acts;

- of honour, conferred for civil merits;

- ecclesiastical-religious, conferred by the Holy See or by another religious institution (e. a. patriarchate, a synod);

- religious Orders („militar religions"), which have a religious rule, but are conferring a chivalric initiation, and had a heraldic patrimony.

These are the former crusade-orders.¹

How can we clarify our 9th century Orders?

Analyzing our material we can conclude that they are:

1. dynastic - the property of the Demetrios;

2. familial - being inherited from the members of that family;

3. non-national - are not belonging to a family, but to a state.

This family can dispose freely about its institutions;

5. are they military? Not.

6. Are they of honour? Yes.

7. Are respecting a religious rule? For some of them, it is specified to respect the rules of St. Basil the Great (ex. The Imperial Russian Throne, the Byzantine Order of the Holy Sepulchre etc.). But they were not a „military religion“, as the Templars, the Teutonic one etc. It is claimed that several knights from the Order of St. Catherine were joining near the Prince Dimitrij VII. ² The same with some Eastern knights.

We can consider them as honorary-religious orders.

8. The family di Demetrio di Russia is Orthodox. Therefore, the Orders must obey the Orthodox (Byzantine) canon law, having nothing to do with the Pope and the Catholic Church. ³

More, to understand better the nature of the institutions of the House of Moscow, and Byzance, we have to understand the theocratic nature of the byzantine State/Russian one. The Emperor was the protector and the defender of the Church. The nobles could be protectors of a monastery etc. and all the aspects of the social structure had a religious connotation. The casuistry done by several authors who are not knowing and not understanding the Oriental and Orthodox realities is useless. The Russian State was a religious and political reality, despite the Latin Cannon Law, or Papal pretentions.

Why Dimitrij V, who was himself considering as a genuine follower of the Byzantine Emperors, and the same, Dimitrij VII, were copying some orders with occidental resonance? We are referring to the Byzantine Order of the Holy Sepulchre. Certainly this is due to the Polish influence. In Poland the Equestrian Order of the Holy Sepulchre was functioning without interruption, being not united with the Order of Malta, as in other countries. ⁵ In East, the Patriarch of Jerusalem (the Greek-Orthodox one), during the „Milet“ regime (the protection of other monotheistic confessions, which were assimilated its nations, the Head of the confession being the Head of the nation), had the privilege to decorate the benefactors of the Holy Places. ⁶ Dimitrij VII, who according to some sources, was the bey of Enos, was influenced by these two traditions, in organizing and functioning the order.

What conditions are required for these Orders to be recognized as genuine ones by the others? Our topic must precise: what kind of recognition? A civil, a religious, or a heraldic one?

To be recognized from the civil law, of the state, it is necessary that the juridical person who confers the order to be recognized as a true „fons honorum“ by that state. It depends from a state to another. ¹ To be recognized from a religious prospective, it must be recognized as such by a canonical religious institution. This implies the role of the canon law of each church. The problem occurs when a church is not recognizing other churches as such (i.e. as a society where you can fully be saved), but only as religious associations.

To be recognized from a heraldic prospective, it is necessary to

be recognized by a certain authoritative „fons honorum" (i.e. a king, a regnant prince, other orders etc.). It is not necessary to be regnant at that moment; it can be even an abdicated King. A true fons honorum is one recognized as such at the Congress of Vienna (1814),⁸ or recognized as such by those recognized at Vienna.

The quality of Prince of Russia was recognized, according to their sources, by the Sultan in 1669, by the Duke Ercole III of Modena in 1788, by the Austrian-Hungarian Empire (1890), and by the Yugoslav Royal Govt. (1941 and 1945).

We obtained from the King Michael I of Romania (he ruled there for two times: 1927-1939; 1940-1947) his permission for the Order of the Holy Sepulchre to act in Romania (because he is the „fons honorum" for that state);⁹ he gave permission to the Romanian legitimists to join this Order. (Letters from 18 January 1993/Versoix; 19 July 1993 /Versoix.) Our Order has than the heraldic quality recognized for Romania.

Because a lot of spurious orders, the best mode, and in the same time, the most honorable one to be sure for an official heraldic recognition, is to ask the permission of the true heraldic „fons honorum", which are never contested, from each country/province, where the knights or candidates are belonging.

For France it would be the House of Bourbon-d'Orléans; for Italy, the House of Savoia, but in Sicilly, the House of Bourbon, in Tuscany the Habsburgs etc.

The heraldry being the privilege of the nobility, has nothing to do with a republic which claims to bring social equality and the canceling of the social privileges. Therefore, the republican law cannot interfere in a ground which was founded much more earlier before it. The republican law must be respected, in avoiding confusion with the decorations issued by that republic, or with decorations which have an official civil recognition by that republic.

The High Patron of the Institutions of the House of Moscow must proclaim its Rules according to the medieval Russian nobiliar law. The successions, adoptions, must be done in accordance with this law, and not the Italian, or French one. The quality of nobility must be asked according to the same Russian law.¹⁰

Once Dimitrij Vasilievic di Russia di Demetrio accepted the Order of St. Andrew from H.M. Nicholas II, as claimed in several sources, he implicitly recognized the rights of the Romanovs to the Russian Crown. Therefore, to pretend the Russian Crown now is obsolete (ridiculous). But, di Demetrio can pretend or claim the status of a Prince, and that of High Patron of the former Rjurikide institutions.

This principles must be clearly understood by those who will deal later with these institutions.

More, a descendent of a true „fons honorum", being himself a „fons honorum", cannot create new orders, or pretend former titles, at which he renounced before. To create a new order is linked with the capacity of ruling. He can dispose only by those created during the period when his family was ruling effectively.¹¹

At the conferring of a nobiliar title, and its succession, this must be done in accordance with the nobiliar Russian laws, tacking into consideration the local nobiliar law (if the „fons honorum" is recognized as such by the local one).

The Russian system of nobility was considering as nobles those who:

1. received a diploma or a title from the Russian Emperor;
2. those who were foreign nobles, according to their country, and were able to prove their nobility;
3. those who received a Russian Order;
4. those who were having in possession villages and people (peasants);
5. the sons and daughters of those priests which were becoming bishops or metropolitans (in the Orthodox Church, a widow-priest can be elected as a bishop);
6. a superior officer received the personal nobility; if his son became a superior officer too, the nobility became hereditary;
7. those who had several functions in the administration, at the Court, at a gubernia, at a province (it was divided in 8 classes) the so-called „noblesse de robe";
8. if someone pretended to be a noble but has lost his documents it was enough if 12 other different nobles were recognizing that he was a true one, and his family was known as such.¹²

Finally we must mention that Dimitrij V was very attentive with his soldiers, and with his knights (*rytsarstvo*), to whom he, at the council of Palatine Mniszek, assured several privileges, in 1605-1606. He had also some companies of soldiers lead by foreigners: Jacques Margeret, Matthew Knowston and Albert Cancia. They had violet uniform, were archers recruited from the foreigners, and 300 of them were used to escort the Tsar. As colors, they used violet and green, or violet and red.¹³

Unfortunately, we did not see the original decrees, to know more about the old Russian chivalry. But the principles of it, and of the Russian nobility must inspire the new Rules of the Orders of the House di Demetrio. And this reform seems to be very necessary.

Notes to Chapter 4

1. Gentili Alessandro - *La disciplina giuridica della notificenze cavalleresche*, p. 45-53; Bascapé Giacomo, *op.cit.*, p. 495-504.
2. Argondizza - *Storia della Casa...*, p. 20.
About the Order of St. Catherine of Sinai, see: Pietramellara, *op.cit.*, p. 100; it was a gentlemen society, which tried to assure protection to the monastery of St. Catherine of Sinai; this monastery has a special canonical status, being autonomous; its bishop abbot belongs to no patriarchate, but is consecrated by that of Jerusalem (the Orthodox-reek one).
See also Bascapé, *op.cit.*, p. 368, note 4; Iorga Nicolae - *Byzance après Byzance*, p. 71-78.
3. About the relations of Dimitrij di Russia with the Orthodox Church see Argondizza, C.F. - *Ordine di San Giorgio Moscovita - Statuto*, A.S.C., Roma, s.a. (1967?), p. 16-17, Chap. XIII. The prince recognizes solemnly the several acts about the governing of the Orthodox Russian

church issued at Moscow (1589, 1606, 1611, 1917-1918) or at Karlovtsij (1921).

4. Sturdza, Michel Dimitri, *op.cit.*, p. 49-57; Grama Alecsandru - *Instituțiunile calvinesci din Biserica Românească din Ardeal*, tip. Semin. Arhidieceșan, Blasiu, 1895, p. 148-155. The title of Great Archondar is conferred even today by the Patriarch of Constantinople.
5. Pecchioli, Arrigo - *I cavalieri del Santo Sepolcro*, p. 56 (1583, the diploma of Nicholas Radziwill); Pasini Frasconi, Ferruccio - *Dall'origine, prerogative e consuetudini del Sacro Militare Ordine del Santo Sepolcro. Memorie e documenti*, Roma, Tip. Tiberina-Seth, 1899, p. 8.
6. di Poli, Pellicioni Luciano - *Il Sovrano Ordine dei Cavalieri del Santo Sepolcro*, Roma, 1968; is about the Greek-Orthodox one.
7. For Italy see Gentili Alessandro, Bascapè etc.; for France - see Chaffanjon etc.
8. Gayre of Gayre & Nigg, *op.cit.*
9. His abdication was imposed by the Russian Communists, which were occupying the country at that time. The force is never a source of legitimacy.
10. The laws were codifying in several imperial acts, one of the most important being issued in 1821. (Cf. Bezviconi Gheorghe - *Boierimea Moldovei intre Prut si Nistru*, Bucuresti, Fundatia Regele Carol I, 1940, p. 11-18.)
11. Gayre of Gayre & Nigg *op.cit.*
12. Bezviconi, *op.cit.*
13. Pierling - *La Russie et le Saint Siège*, vol. III, p. 279, 281.

Chapter V

The Traditional Teachings of the Chivalry

Why an interest for such a topic now?

Usually titles and decorations are associated with human vanity; this explains why today fake-orders are like the mushrooms; everywhere and for ephemere time. Even the institutions of di Demetrios could not escape from such a plague. The moments with Bruno Rigon, Joannes Maria, and Baldacchino are a sad proof.

Today we see several bourgeois persons which, despite their scarce historical and religious notions, are desiring, if not to rule an Order, at least to have a title. And if this can be done in a Church, is better. The traditional orders, like the S.M.O.M., are selling their titles at a high price; at least they are doing a charitable work. But is chivalry of today only a society of dreaming bourgeois, or sometimes of trickers?

Our answer, after several studies, would be: sure not!

The chivalry must be a society where the Tradition is preserved, and a school of spirituality. A school accessible to those who have the internal qualification for this goal.

A normal society is structured into 4 castes. In Europe there were the clergy, the aristocrats and knights, the professional class, and the servants. In India they were called Brahmana, Kshatria, Vaishia, and Shudra. Each of these castes can be found in each society, even in those of most antitraditional type. The error was to confound the caste with races, confessions, or social position. In fact, a cast is defined

after the „forma mentis“ of each individual:

1. Brahmana: they have an objective attachment to the objective/Absolute;
2. Kshatria: have a subjective attitude towards the objective reality;
3. Vaishia: an objective attitude towards the subjective, immanent reality (so are the modern scientists, the philosophers etc.);
4. Shudra: subjective attitude towards the subjective reality. These are now the majority. The castes are independent from religion, ethnic origin, social privileges. ¹ The first 3 castes are proper to receive an initiation: the sacerdotal one, for the first, the chivalric one, for the second, and a professional one, for the third.

An initiation is introducing the person in the objective reality, and is helping him in receiving the Self-conscience; the knowledge of his virtuality. We can speak therefore about the secret of chivalry, but not understood as a conspiracy, or as some gnostic doctrines. Not at all. But the secret of each self-conscience, which is specific and irrepetable to each individual, and therefore it cannot be transmitted (Guéron).

Therefore, the reception into a chivalric order must have a rite of initiation, performed in a Church, the spiritual influence for the eventual internal process being assured.

The chivalry must be learned, and meditated.

There are some biblical key-texts (Efes. 6: 12-17; II Cor. 10: 4; I Tes. 5: 8), and some handbooks about the chivalric doctrines. ² But is necessary even the oral teaching, and the practical experience under the guide of a master, which today is very difficult to find.

The conquest/defence of the Holy Land, must not be understood only as the conquest/defence of Palestine's territory. The Holy Land is prototype for the traditional society, and the traditional doctrine. Each Holy Land can be a legitimate substitution of the primordial one. (A monastery, a theocratic state etc.). And the Holy Sepulchre is in the Center of the Holy Land. „We are *climbing* to Jerusalem“. The place where not only the salvation, but even the redemption is assured. (The two words are not synonymous). If the contemplatives (the sacerdotal caste) must penetrate the mysteries, the knights must defend them; they must defend the doctrine (so they have to understand it), and more, they have to proclaim it to the other inferior castes.³

The story with the blind man and the lame man going together on the road is one of the keys of the chivalry. The blind is strong enough, but he must be guided by the lame; so he is carrying the lame upon his shoulders. A clear distinction between contemplation and action.⁴

Our question is: is Dimitrij di Russia conscient about this? When we were starting to study the history of this family, we seriously doubted. A passage from one of his work changed our opinion radically.⁵

To conclude:

To be a true knight, you must be received in an Order ruled by an authoritative person („fons honorum"); it must be done into a church, you must be recognized as a knight by other authoritative „fons honorum". But this is only the external aspect. You have to realize yourself the consciousness of a knight; to re-discover your self-conscience. And here, money, protection, arrangements cannot help anymore. Here the „parvenu" cannot penetrate.

Laus Deo!

Notes on Chapter 5

1. Schuon, Fritjof - *Caste e razze*, Ed. Insegna del Veltro, Parma, 1993.
2. Raimundus Lullus - *Il libro dell'Ordine della Cavalleria*, Ed. Arktos, Carmagnola, 1983.
3. Guéron, René - *Simboli della Scienza Sacra*, Adelphi, Milano, 1975, p. 81-88 (I custodi della Terra Santa).
4. Lovinescu, Vasile - *Al parulea hagial\$,* Ed. Cartea Rom\$neasc@, Bucure}ti, 1981, p. 101-108.
5. Dimitrij di Russia - *Il Principio di Mill e la sua rilevanza logica per le dottrine economiche*, Roma, A.S.C., 1975, p. 18, note 11; it is precisely stated the principle of the „kshatria" cast, and its relation with God. It is common to the traditionalists to use the labyrinth to occultate some fundamental truth.

Annexed Papers

We give here the photocopies of the Letters from the Secretariate of M. H. King Michael I of Romania, and a reproduction of our diploma of Knight of Justice of the Bysanthing Order of the Holy Sepulchre.

The letter no. 1:

„18 January 1993

Resp. Mr. Birtz

I am pleased to bring at your knowledge that H.M. the King received your letter from 18 December 1992, which was read with much interesse, and gave me the pleasuring mission to answer to your warm greeting you have done for the Holy Christmas and the New Year.

His Majesty the King agrees that yourself, together with your colleagues, to receive the title of Knight of Magistral Grace of the Byzanthing Order of the Holy Sepulchre.

Please, receive dear Mr. Birtz, the expression of the consideration from the part of the Secretariate of the Royal House.

Raluca Sandu" (private secretary of H.M.)

The letter no. 2:

„19 July 1993

Most Resp. Mr. Birtz,

I presented your letter from 7 July to his Majesty, who gave us the mission to thank you for your sentiments of devotion expressed in the name of yourself and of your fellows from the Order.

His Majesty agrees that you can act in Romania, and hopes that through this you could give a spiritual consolation to our compatriots.

Please receive, dear Mr. Birtz, the expression of the consideration of the Secretariate of the Royal House.

*Raluca Sandu
(Secretary)"*

The diploma was given by H.I.H. Dimitrij di Russia, in 16 December 1993. In 26 May Dr. Mattiangeli Alessandro legalized the signature. I presented the diploma to the Tribunal of Rome, where it was legalized in 30 May 1993, by the substitute of the Procurator of the republic, dr. Andrea de Gasperis. It received the nr. 965/1993, according to the law 4.I. 1968, nr. 15, art. 4.

Annex II

Another research about the di Demetrio family and their institutions gave us precious informations is several frounds.

About di Demetrio family:

The son of Marina Mniszek and Dimitrij the V, according to some new data, lived between 1604-1648: ¹ we can therefore consider him as the genuine son of Marina Mniszek and Dimitrij the V, and not as the son of the Gangster of Touthino.

The term „iradeh" given to the act of 1669 is erroneous; this term was introduced in the Ottoman juridical system only from 1832; the secretary of the Sultan, the „*serkatib i shahrigari*" was noting his observations at several State reports: the will of the sultan was codified in an „*iradeh*", this term usually representing the approval of the decrees of the government, during the constitutional regime.² The acts given earlier were of several categories: acts issued by religious authorities („*fetwas*"), by or in the name of the Sultan (provided with the „*tughra*") - and these were called „*berat*". A „*berat*" was always issued in the name of the Sultan. A „*nishan berat*" was given to guarantee some privileges; a „*berat menshur*" was given to announce the elevation in a superior position, a „*berat ferman*" was given for the vassals. For a berat a tax was paid, and the data was not always written. Other acts, given by smaller authorities, were the „*tahrir*", the „*defter*" etc. ³ Therefore, what Dimitrij VII received was a „*berat nishan*".

1. Peter Truhart - *Regents of Nations - Regenten der Nationen*, vol. III/1, Central-, Eastern-, Northern-, Southern-, South-East Europe; Ed. K.G. Saur - München, London, Paris, Oxford ,1986, p. 2723. Dimitrij VI was undernamed (nicknamed) Vorenok.
2. *Encyclopédie de l'Islam* (B. Louis, V.L. Menege etc.), tome III, Leyde, Ed. E.J. Brill, 1971, p. 282.
3. *Ibidem*, vol. II, Leyde, 1965, p. 323; vol. I, Leyde, 1960, p. 1205-1206.

We were able to find in a book written by the professor of history an archeology Antonio Accogli the name of the wife of Vasilij Michailovich (1700-1757): she was Irene Stokliszki.⁴

The act of Ercole III, Duke of Modena, was authenticated by Giuseppe Petris, attorney from Capodistria, in 31.XII.1922; Giuseppe Giardino from Trieste, in 12.XII.1946, and Italo Gazzilli from Rome, in 8.I.1951.⁵

We were able to meet for several times the Great-Duke Dimitrij X Dimitrievič, and to receive other new data about his family. Mr. Francesco Susani, his maternal brother, died in France, at the end of February, 1995: his wife was from France. He has a son, Bruno. Pia Dimitrievna was married Paganini; she has a son Bruno Vincenzo (named after his father) di Demetrio. He lives now in Argentina. Probably he will succeed to his uncle.

About the Academy of St. Cyril

We were able to discover the Rules from 1919; these are promulgated in the name of the House of Moscow. These Rules were printed in 1919, in 17 pages. No mention about the place of printing and about the publisher.⁶ It states the connection between the Academy and the Order of St. Cyril (45). It is the first printed mention we were able to find about this institution.

This Academy was joining the „Minerva" Academy, founded in Trieste in 1924. This academy became a federation of another similar institutions (Accademia di St. Cirillo - Milan; Accademia Tiberina - Roma; Ecole Polytechnique - Bruxelles; Search Light College - Las Vegas; St. Andrew University Coll. - London etc.). It was recognized and approved by a Royal Decree given by the King Victor Emanuel

4. Antonio Accogli di Predeslava - *La Casa Granducale di Mosca nelle Storia*, Ed. Acc. di S. Cirillo, Roma, 1971, p. 25.

5. V.E. Caramelli di Clavesana - *Discendenza dei bey imperiali di Enos*, A.S.C., Roma, 1955, p. 26-27; another reproduction of the full act in Silvio Ciotti - *Accademia di S. Cirillo - Statuto*, Roma, 1957, A.S.C., 1957, p. 19-20.

6. *Accademia di S. Cirillo - Statuto*, 1919, without place, 17 p. The position of the Pontifical University of Lateran Library is 138-D-22.

III, and the Prime-Minister Gen. Badoglio, on 4.XI.1943; this institution functioned in Bari for a time.⁷ In 1956 was elected as President General Don Francesco Amoroso di Aragona, a very controversial person in some milieus.⁸ The new Rules were issued on 1. X. 1943 in Bari; one of the illustrious members was even the King Victor Emanuel.⁹

The academy of di Demetrio family received in this way a semi-official status, being affiliated at an institution recognized by the Italian State, under the law R.D. 1592/31. VIII. 1933.

We discovered even the Rules published by prof. Silvio Ciotti in 1957; in fact they are reproducing the Rules from 1949, issued in

1945-46. At the appendix they are reproducing some decrees of the di Demetrios: the decree of Ercole III, the acts of adoption of Ida di Salerno.¹⁰

The last activity of the Academy of St. Cyrill during this year, before we are writing these lines, was the organization of an exhibition of pictures in San Donato Val di Comino (Frosinone), on 26.II-12.III.1995; the major of the village opened it.¹¹

About the Knighthood in the XVI-XVIIth c. in the Eastern Europe

We were able to find several data, which prove that chivalry was a popular institution during that period, and romanticism together with the dream of the crusades were never disappearing. The enterprises of Dimitrij V, and Dimitrij VII were not unusual for those times.

In 1564-1566 was active in Genova a pretender to the Moldavian throne, John George Heraclid Despota, parent with Jacob Heraclid Despota, who ruled there between 1551-1553. This George Heraclid

7. *L'Accademia di Studi Superiori*, Minerva, s.l., s.a. (1960?), 12 p; quoted in *Miscellanea Hist.* 39-11, at the Lateran Library, p. 7-8, p. 12.
8. *Ibidem*, p. 5.
9. *Ibidem*, p. 9.
10. Silvio Ciotti - *Accademia di S. Cirillo - Roma 1957*, p. 19-23.
11. Participated 16 artists, from various countries.

was ruling an Order of St. George, to whom he was Great Master; in Lucca he was decorating a citizen with his order. George Despota was in official correspondence with Venice and Genova.¹²

In 1619 was created a Christian Milice to defend the Holy Cross, having a clear nostalgia for the crusades. The Order was under the protection of Jesus and Mary, and St. Michael.¹³

We find here several illustrious names: the Palatine Mniszek, father in law of Dimitrij V, the Duke of Saxony, the prince Radu Mihnea of Vallachia, the Duke of Nevers - these with the Great Collars, or with the Great Cross. With the Great Cross were distinguished other Polish and Russian noblemen: the duke Corecki, the duke of Olica (in Russia), the marquis of Mirona (Russia), and the Palatine of Sandomir, Mniszek. As commandors were prince Petrasco Nicholas, son of the prince Michael the Brave, and several Italian, French or Polish noblemen.¹⁴ They were planning a crusade in 1619.

After 1716 was active the prince Radu Cantacusino, son of {tefan Cantacusino, prince of Vallachia (1714-1716). He was wandering in Vienna, Paris, Saxony, Russia, trying to obtain possession of his father. He was Great-Master of a Constantinian Order of St. George, too, and decorated several citizens with it.¹⁵

12. Virginia Sacerdoteanu - *Ceva cu privire la pretendentul Gheorghe Despot*, in *Revista Istorică*, nr. 103/1934, p. 3-7; this magazine is available at the Pontifical Oriental Institute.
13. T. Holban - *Un plan de cruciada din initiativa romaneasca*, in *Revista Istorică*, nr. 4-6/1935, p. 105-108; a document from Dupuy Collectuion, np. 662, fol. 289,290, Paris Nat. Library, redacted in the Italian

language is analysed.

See also Giacomo Bascapé - *Gli Ordini cavallereschi in Italia - Storia e diritto*, Milano, Ceschina, 1972, p. 304; during 1619 and 1623 several orders were created in the Austrian Empire: some were under the appointment of the Pope.

14. Holban, *op.cit.*, p. 106-107.

15. V. Mihordea - *Stiri mai noi cu privire la Radu Cantacuzino*, in *Revista Istorică*, nr. 11-3/1936, p. 66-72;

T.G. Bulst - *Politica lui Ludovic al XV-lea și Radu Cantacuzino, pretendent domnesc*, *Revista Istorică*, nr. 10-12/1920, p. 226-231.

Revista Istorică was published in Bucharest, under the supervision of Nicholas Iorga.

Therefore, the tentative of the pretenders of the Russian Throne in the Ottoman Empire to create several orders stirring in this way the illusion of a past glory, is no more strange, but perfectly in accordance with the spirit of that period.

About other institutions of di Demetrios

At the Lateran Library in Rome was given a donation of several books and documents belonging to di Demetrios. Some still recently. This is the case with the register of the Order of the Imperial Russian Throne (position 136-F-39, *pro manuscripto*). This register contains 96 diplomas, reproduced there, issued between 31.V.1967 and 20.XII.1967. The *Visitator Generalissimus* of the Order was initially „Dimitri di Kutchkovo" (the title as heir of Dimitrij X?), later Bruno Rigon. The Minister of the Imperial House was Sergio Chiamberlando. Bruno Rigon was born in Schio, at 1.IV.1926, and Chiamberlando in Rome, at 28.II.1925. Among the distinguished persons we see the names of Bishop Tito Mancini (3), several priests (18, 19, 20, 26, 37), some bishops of the National Church of India (Mar Athanasius, 70, Mar Eugenios, 72), an Old-Catholic bishop (Mgr. Donald Day, 92), but unfortunately several names belonging to the chivalric underworld like Petros Paleologos, Petri Voultzos, Guglielmo Grau Montezuma, together with genuine noblemen. Fortunately, the order was closed in 1967. In 31.V.'67 were issued 3 diplomas; in 29.VI. 23 diplomas; in 15.XI. 5 diplomas; in 18.XI. 25 diplomas; in 26.XI. 10 diplomas; in 2.XII. 7 diplomas; in 20.XII. 23 diplomas. Reading the register we can observe again the drama of Dimitrij Dimitrievich who had to deal with genuine and fake nobility, due to the capricious destiny of his family.

Several documents and legalized copies of the acts of di Demetrios are preserved in the archives of the studio Dr. Domenico Giuliani, former lawyer from Rome (via Muzio Clementi), deposed from 1980 at the Archivio Notariale di Roma, via Cristoforo Colombo. The juridical problems of Dimitrij Dimitrievich can be found there.

Appendix III

„Dictionnaire Historique ou Histoire abrégée" par L'abbé F-X. De Feller, Ed. V, Paris, chez Maquignon, Impr. L.T. Cellot, vol. IV, f.a. (early XIX cent.)

p. 397: „Démétrius, fils du précédent, et de la fille du voyvode de Sandomir. Sa mère accoucha de lui dans la prison. On le veilla de fort près pour s'assurer de l'enfant; mais elle trouva moyen de le faire passer entre les mains d'un Cosaque, homme de confiance. Le prêtre qui le baptisa lui imprima sur les épaules, avec de l'eau forte, des caractères qui désignaient sa naissance.

Le jeune homme vécut jusqu'à l'âge de 26 ans, dans une entière ignorance de ce qu'il était. Un jour qu'il se levait dans un bain public, on aperçut les marques qu'il portait sur les épaules. Un prêtre russe le déchifra, et y lut: „Démétrius, fils du czar Démétrius".

Ladislas, roi de Pologne appela Démétrius à sa cour, et le traita en fils de czar. Après la mort de ce prince, les choses changèrent de face. Démétrius fut obligé de se retirer en Suède, et de là dans le Holstein; mais malheureusement pour lui, le duc de Holstein avait besoin des Moscovites. Un ambassadeur qu'il envoyait en Perse, avait emprunté en son nom une somme considérable sur le trésor du grand-duc; il s'acquitta de cette dette en livrant le malheureux Démétrius. Son arrêt du mort fut prononcé, et exécuté en 1653. On lui coupa la tête et les quatre membres, qu'on éleva sur des perches devant le château de Moscou. Le tronc du corps fut laissé sur la place et dévoré par des chiens."

p. 396-397: The author is presenting the figure of Démétrius Griska Eutropeia (sic!), „of the noble family of Géreshjan" (sic!). He is considering that Grisha Otrepev arrived at throne; the history is still known, being related until 1606, when Suzuki (sic! - Suiski) killed him.

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Raportage (Calabria), nr. 1/1994; 7-8/1994.

c. Works written by members of di Demetrio family

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- *Il diritti di proprieta e la sua logica*, in *Atti e Memorie*, Imperiale Accademia di San Cirillo nr. 5, Roma, 1976.

- *Il Principio di Mill e la sua rilevanza logica per le dottrine economiche*, A.S.C., Roma, 1975.

- *Il diritto di proprieta da Mill Marx, a Pio XII*, in *Teoria e Prassi - Atti del VI congresso internazionale Genova - Barcelona, 8-15.IX.1976*, Ediz. Domenicane Italiane, vol. II, Napoli, 1976.

- *Morale e diritto nella prosperitiva tomistica*, in *Studi Tomistici - 15 - Atti del VIII Congresso tomistico Internazionale - VI - Pont. Accad. di San Tommaso*, Libr. Edit. Vaticana, 1982, Vatican.

Pia di Demetrio - *Nel Turbine*, Ed. Gino Invernizzi, Trieste, 1928.

We mentioned here only the books which we could consult ourself;

there are other books written by H.I.H. Dimitrij di Russia, but we were not able to see them yet.

And in the end, we have to state that this is the story of OBSS known till 1994-1995.