



POLITICAL IDEAS OF THE DIPLOMAT ALEXANDRU SCARLAT STURZA

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Abstract

This article capitalises on the work of Alexander Scarlat Sturza, who held responsible positions in the Russian state, a part of which, since 1812, is also the territory between the Prut and the Dniester rivers, known today as Bessarabia. With a good theoretical knowledge, Alexander Scarlat Sturza manifested himself in his writings in the field of history, the philosophy of history, he was an active participant of many historical events of world importance, contributing to the history-making process. The social-political sources of the rehabilitation of medieval spirituality, that is to say, the ideals of Alexander Scarlat Sturza, have been embodied in the Act of the Holy Alliance. This act was anticipated by the Treaty signed at the end of the Vienna Congress, which took place from September 1814 to June 1815. Inspired by Russian Tsar Alexander I and Austrian Chancellor Metternich-Vinneburg, the act of establishing the Holy Alliance was signed in Paris by the Tsar of Russia - Alexander I, the Emperor of Austria - Francis I and the King of Prussia - Frederick Wilhelm III. England refused to join the Holy Alliance. At a later stage, the majority of sovereigns in Europe joined the pact that was renewing by four congresses. The diplomat Alexander Scarlat Sturza played an important role during these events.

Keywords: *Alexandru Scarlat Sturza, opera, scientific and diplomatic activities, the Holy Alliance Act*

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Introduction. The significance of this study is enhanced by the fact that: the primary objective of the internal and external policy of the Republic of Moldova is the European integration; this year's main event



is the celebration of the centenary of the united principalities and the formation of the contemporary Romanian state. Knowledge of history, medieval history, through which the Moldovan society has passed with all its difficulties and positive moments, is a very important goal for the citizens of the Republic of Moldova, the uptake of our forefathers achievements is advisable, especially when we aim to serve the state, the society, carrying out political and diplomatic actions.

The theoretical and diplomatic activity of Alexandru Scarlat Sturza was also marked by the fact that, starting with Peter the Great and Eca-terina I, Russia, through Emperor Alexander I, promoted a progressive pro-European policy, which opened to some intellectuals in Greece, Bulgaria, as well as his siblings Alexandru and Ruxandra Sturza, with royal roots in Moldova, the prospect of brilliant political and spiritual careers. All the more so that young Alexander Sturza, like Emperor Alexander I, was worried about the widening of the influence of the Roman Catholic Church and of the revolutionary French spirit in Europe.

Having a good theoretical background, Alexandru Scarlat Sturza manifested himself in his writings and in the field of history, philosophy of history. As a young diplomat, as secretary of the Russian Danube Army Chancellery, he is an eyewitness to the illegitimate allegiance of Bessarabia to Russia. During the same year 1812 and also later, he took part in the war with the armies of Napoleon. In the years 1814-1815, he is one of the main actors in execution of the Holy Alliance Act. According to the memoirs of his sister Roxandra Edling, Alexander Scarlat Sturza was the person who, through a letter, rescued France after being torn by allies. During his diplomatic work, Alexandru Scarlat Sturza has developed documents of international importance.

Applied methods. The resizing of the current affairs and the meaning of papers/documents with political content, elaborated by Alexandru Scarlat Sturza, was possible due to the application of the cognitive potential of the historical method, the content analysis, the comparative study.

The results of the study. The humanist scholar had a special attitude towards history. History is a clever guide to humanity, but also a depositary of national dignity. Many of the scholar's works are full of examples of historical facts that serve as arguments to prove his theses, in order to draw some conclusions. In Alexander Scarlat Sturza's work two ways of conceiving history can be distinguished, inextricably



linked together. The first relates to studying, knowing history, the second to its philosophical treatment, perceiving the meaning of the mission of history in human society. In his famous speech in April 1839, at the opening of *Odessa Society of History and Antiquities*, Alexander Scarlat Sturza mentions: “The first symptom of national progress is the cult of the past,” also pointing out that “any nation that knows how to study and carefully preserve its origins learns to discover himself better, it always renews its commitment not to degenerate [3, p. 120].

As for the philosophical treatment of history, in interpreting his mission, Alexander Scarlat Sturza starts from Providence. Everything describes a circle on earth, says the philosopher, except the eternal religion. The cross is the sphere’s axis, when we call it the moral universe, and thanks to it, to this universe, history advances and progress. The sphere does not move but rotates around itself. These are events that are related to the world and political improvisations. But these says Alexander Scarlat Sturza, never offer anything really new. And to judge these improvisations, history remains an oracle that never fails and deceives. Alexander Scarlat Sturza conceives history as a unitary, logical process, necessary in itself for the development of humanity’s faith. In the work “*Greece in 1821-1822*”, the philosopher notes, “The centuries follow one after another, they pass by, and their fugitive shadows are projected on the living plates of the eternal law. The enclosure of the true temple rises without regard to the delirium of man’s passions, and every century sees a new face of the edifice without being able to deny unity and identity “[4, p. 223].

The analysis of the political ideas, outlined by Alexandru Scarlat Sturza, would be incomplete work: “*Mentions about Russia*”. Alexander Scarlat Sturza wrote this book more for the Western reader as a citizen of Russia, drew the attention, painfully, to many shortcomings, injustices, realized a critical analysis of the internal and external policy of the Tsarist Empire. As a true columnist, Alexander Sturza describes the difficult situation that occurred in Bessarabia after her accession to Russia, especially after the death of Emperor Alexander I, “the Russians from within the empire and a lot of foreigners from all nations flowing poorly in Bessarabia. They settled here by the thousands, because the eastern part of the region called Bugeac is still uncultivated, while the rest of the province is a fertile soil, virgin forests, supports trade relations with Austria and Turkey and, at all, has some origins of crafts, of



the people “[5, pp. 134-135]. In these works dedicated to history, Alexandru Scarlat Sturza also highlights its determinant forces: providence, social consciousness of people, unity between science and religion, the cult of the past, his study. The essence of what has been said is reduced to the proverbial phrases of the scholar: “history is the teaching of teachings ... Without historical knowledge, the smartest man is only a disinherited” [6, pp. 211-212].

The philosophical theme has been at the heart of the scholar’s attention all his life, but the work in this field appeared at a very old age. Thus, “*Essay on Fundamental Laws of Society and Human Institutions*” is finalized only at the end of his life, the work “*Considerations of Christian Philosophy*” is published in 1843, and “*Religious, moral and historical teachings*” in the years 1842-1844. The philosophical theme was never a central one for Alexandru Scarlat Sturza, fact which is also confirmed by the title chosen: “*Works of religious, historical, philosophical and literary poems.*” So the publisher placed them in third place. Instead, in these writings, the author worked thoroughly, with discernment. As a philosopher, Alexander Scarlat Sturza, is a typical representative of religious thought, a theorist and theoretician of Christian philosophy, a follower of the human-general ideas of Pythagoras, Plato, Cicero, Augustin the Merciful, Origen, and others. Concerned not only with the problems suggested by the history of philosophy but also by those of contemporary, especially those of A. Comte, he will define and describe the application of the four fundamental laws of society, which he called primitive, because they have existed since the world: the needs (needs), natural or moral, revealed and civil-positive. He has shown the correlation between them, has outlined the general principles of their use in practice, he has issued recommendations on the harmonization of the above-mentioned laws.

The “*Essay on fundamental laws of society and human institutions*” has been extensively analyzed in the Ph.D.thesis in philosophy of the researcher Emil Vrabie. Here we will only mention that the four laws are perceived by man, he is aware that he is under their control in society, but they are often neglected by the individual (often by governments), are forgotten and then suffer both the citizens, as well as whole states. The laws deduced by Alexandru Scarlat Sturza are, in fact, blocks of law. The first law encompasses, in particular, a set of economic laws;



the second, also called moral, is a totality of moral laws. By analyzing them, the philosopher reveals a series of principles, ideas, truths, as if known, but which, I put you in charge and inspire you to life. The first law, says Alexander Scarlat Sturza, inspires roughly the same needs for all moral beings, endowed with nature with unequal forces, it establishes among themselves the principle of inequality. "Everywhere, the strongest and most skilful one will be the master, the weak and lazy one will be subordinated" [6, p. 27]. But how much wisdom is contained in the Book of "*Religious, Moral and Historical Teachings.*" Each of the twenty-one lectures presents a philosophical interpretation of the material more or less known by believers. The principles of the Christian religion are dealt with in terms of philosophical categories: the universal and eternal movement, cause and effect, good and evil, etc. Thus, speaking of consciousness, of self-knowledge, the philosopher offers an interpretation to everyone's point of view: "Sloboziunea (freedom - n.n.) is a separated attribute from the human mind. As our eye separates the light of darkness, so does our mind, since then, since we have made use of our freedom, it distinguishes the good of evil, the right of wrong, and the bodily things that demean from the things that exalt it in front of its eyes. We call this work of the soul conscience or consciousness, a wonderful saying, which is present in all languages and etymologists means: our own feeling, thinking of ourselves, speaking with ourselves (conscience) [6, pp. 16-17].

Alexandru Scarlat Sturza's "*Travel Notebook*" is of interest from several points of view. And as intimate travel notes, it is a model of a specific type of journalism, as a historical factual material and as a way of philosophical thinking, as a way of expressing its position, its beliefs. Here we find some data about the towns of Bender, Chișinău, Balti, Cernăuți, then about a number of Italian cities, where the philosopher rested. Throughout the description we encounter dozens of holy places with their rich architecture, thoughts about the strength of faith. In Coliseum in Rome, a strong impression leaves the author standing forever in the middle of the gladiatorial arena, that brought many misfortunes to man, the cross, a symbol of the victory of faith on the sinful world. The aged eye of the traveller observes admirable works of art and architecture in the capital of Italy. The author draws the reader's attention to the treasures exhibited in the treasures of the Vatican and the Capitol,



then to the glories and majesty of Genova, the luxury of Milan, and the paintings of the Academy of Sciences and Arts.

In the “*Notebook*”, the author gives us glorious paintings of nature. Here there is a short fragment of his writer’s vow: “For a whole day I climbed to the ridge of the mountains and descended when the darkness of the autumn night was passed to a passage on an old floating bridge over a fast river in one of the most deserted regions, reminding us of the Russian girl. At dawn, the southwestern slope of the mountains opened in front of our sleepy eyes an unprecedented scenic view for us: we were descending the steps of the mountains to the Mediterranean Sea that looked azure in the distance, and on each terrace a beautiful vegetation gave way to another. From the woods of cypress I entered the lower layer of air, suitable for wild olive and chestnuts; descending in the valley, we found ourselves among the lemon and rosemary trees, among which were suburban households and fairy tales “[6, p. 4].

The social-political valences of the rehabilitation of medieval spirituality, and also of the ideals of Alexander Scarlat Sturza, have been embodied in the Holy Alliance Act. This was anticipated by the treaty signed at the close of the Vienna Congress. Here, we are asked to make a remark and to conclude that until the 20th century the name of *congress* was given to an international conference with the participation of heads of state or their delegates, organized with the purpose of concluding peace treaties, and the Congress in Vienna, which ran from September 1814 to June 1815. The Congress legalized the victory of the European states’ coalition against Napoleon and directed its efforts to restore the feudal order and meet the territorial claims of the winning countries. In September 1815, the Holy Alliance is founded, an international organization created by the monarchs of European states after the collapse of Napoleon’s empire in order to stifle the revolutionary movement in Europe. Inspired by the Russian Tsar Alexander I and Austrian Chancellor Metternich-Vinneburg, the act of establishing the Holy Alliance was signed in Paris by the Tsar of Russia - Alexander I, the Emperor of Austria - Francis I and the King of Prussia - Frederick Wilhelm III . England refused to join the Holy Alliance. Later, the majority of sovereigns in Europe joined the pact that was renewed by four Congresses. Bound by numerous internal contradictions, the Holy Alliance, after the revolutions of 1848-1849, finally broke down [2, p. 379].



Although the Treaty of the Holy Alliance was written at the initiative of the Russian Tsar, the immediate authors of the text were Alexander Scarlat Sturza and Capo d'Istoria, even if they did not always fully share their content [7, p. 66]. In his memoirs of Capo d'Istoria, Alexandru Sturza presents some important facts about the Holy Alliance: "The Emperor, full of reverence, before the salutary and vital power of the Christian faith, saw in her inner restoration the only guarantee of peace, rebirth and happiness of all of the earthly nations" [2, p. 41]. The Holy Alliance Act was more religious than diplomatic, and yet, according to the diplomat philosopher, "since the day of the signing of this treaty, there was anger against him: diplomatic cunning, church suspicion and demagogic self-belief" [1, p.44], even if, in the opinion of Alexander Scarlat Sturza, the act was a good initiative. Through this treaty of the Holy Alliance, religion was not put into the service of politics, but vice versa, politics was put in the service of religion. Traditionally, it was customary for people to turn to the saving function of Christianity in their private or family life, but in the case of the Holy Alliance, the appeal was taken over by the social community. The French Revolution opened a new era in the history of Christianity. Mankind sought to help Christian religion as a decisive factor in the struggle with the evil that the great French rebellion had triggered. However, the signing of the Act included some delicate religious aspects, which were fortunately overcome for a while. It is that the Holy Alliance Act was supposed to be, and eventually it was signed by an Orthodox Tsar, a Catholic Emperor and a Protestant King.

Being written under the influence of Alexander I, some saw in the content of the Holy Alliance Act the theoretical and political basis of Russia's imperialist ideology. Thus, in 1876, A. de Gentz, in the first volume of *Depeches inedites aux Hospodars de Valachie*, edited in Paris, wrote: "The first intention of almost all those who have learned of this Treaty was the tendency to see in it the sign of the projection of a project against Turkey [...] The secret wish of Emperor Alexander I did not exclude the fact that he bound the states of the forefathers by solemn obligations and proposed a new kind of crusades" [7, pp. 82-83].

It is difficult, if not impossible, to determine whether Alexander I's plans included or not the fight against Turkey under the symbols of the Holy Alliance. It is also hard to assume that the Emperor of Russia



wanted to revive the colonial military expeditions carried out by the Crusades under the influence of the feudal values of the 11th-13th centuries under the pretext of fighting against the “unbelievers.” One thing is clear: Alexander wanted to improve Russia’s image in the eyes of European countries and to camouflage his imperial intentions. The Act of the Holy Alliance should also contribute to this. For this purpose, in March 1816, the Russian diplomatic missions from abroad, especially from the countries of Europe, received the letter of Emperor Alexander I, which came with new insights of the essence of the Holy Alliance. The letter noted that Russia and its allies through this treaty want to “promote the principles of peace, understanding and love, which are the fruit of Christian religion and the morals of believers, used so far only in the sphere of civil relations, to be used in the field political relations between states” [7, p. 91]. This meant that the holy commandments, which had found their application in the private life of the believers, would in the future acquire a wider scope - practically universal. “The only and exclusive purpose of the Alliance - Alexandu I mentioned - can be just keeping peace and understanding between the moral interests of the peoples who, by the will of the Lord, were united under the sign of the Cross. Such an Act is foreign to any hostile ideas towards peoples who have not had the happiness of being Christian” [7, p. 91]. The most delicate part concerned the implementation of the Act, something that Alexander Scarlat Sturza was aware of. He mentioned in *The biography notes about Count Capo d'Istoria, president of Greece*: “It was difficult to indicate the procedure of the passage from the holy theory (Holy Alliance Act - O.M.) to its transposition into practice” [2, p. 41].

In order to support and promote the ideas set by the Holy Alliance Act, Alexandru Scarlat Sturza writes in French the work that remained unedited *Meditations upon the Brotherhood and Christian Alliance Act of 15/26 September 1815*, in which he mentioned that: *The Holy Alliance is a universal model of international relations , based only on common dogmas and religious commandments for public duties and general political rules, capable of permanently affirming trust and alliance between states*” [7, p. 89]. Alexander Scarlat Sturza is convinced that anything to say about the human race, concerned with his material interests, he has fought and will always fight for ideas. The periods of fanaticism bring bloody arguments to confirm this. Alexander Scarlat



Sturza said that namely his awareness in the above-mentioned work, made the pious founding fathers of the Holy Alliance look for the holy truths, the remedy of dominating our unhappiness and the removal of dangerous mistakes.

This instrument, which encouraged the rulers of the peoples to ally under the parental care of God, in any way does not exclude the necessary to satisfy certain interests. But this calculation must harmonize with the eternal truths, remaining equidistant to fanaticism and vice. In this respect, the Holy Alliance presents itself not only a diplomatic convention, but also an “educational association” [7, p. 90] - considers Alexander Scarlat Sturza. This means that from the Act of the Holy Alliance depends not only the peace, but also the moral rebirth of peoples. The humanist philosopher affirms without doubt: “This Act is an armament based on respect for the principle of neutrality, directed against the lack of faith and fanaticism” [7, p. 90]. Confirming the suspicions “in the dangerous spirit of proselytizing” [7, p. 90], Alexander Scarlat Sturza highlights not only the anti-revolutionary character of the Holy Alliance Act, but also his hostile attitude towards the Catholic reactions that spread throughout Europe. However, in the first part of the *Meditations*, the author follows Emperor Alexander I in his ideas.

In the second part of this paper, the author exposes his own beliefs about what the Holy Alliance Act really needs to represent. Unlike Count J. Maistre, who saw in the French Revolution only a deviation from the path of Catholicism, Alexander Scarlat Sturza saw in the French rebellion the earthly confrontation between the divine forces and the forces of hell. Within it the law of faith and the fanaticism collide, destroying each other, considers the humanist philosopher. If for Count J. Maistre the consequences of the revolution were manifested in a “great religious revolution” - so the French thinker guided the orientation of some countries in the post-revolutionary period to Catholicism, then for Alexandru Scarlat Sturza the “religious trend” that emerged after the French Revolution, demonstrated that Christian religion can fully satisfy the religious needs of Europe, initiated on the path of renewal. Rejecting Catholicism, the humanist philosopher shows a certain loyalty to Protestantism. And this happens for two reasons. First of all, “The Protestant Church at the time of its appearance seeks a point of support in the Orthodox Church and its alliance” [7, p. 90] and secondly, the



Protestant Church is permanently subject to change, which does not exclude the perspective of evolution to Orthodoxy. However, he criticizes both Churches: if the Catholic Church is dominated, in the vision of Alexander Scarlat Sturza, by despotism, then the Protestant one, was attracted by the vortex of anarchism. Only the Orthodox Church, “remote from all extremities, operates outside spiritual despotism and ecclesiastical anarchy” [7, p. 93].

Referring to the Holy Alliance Act, concluded on 14/26 September 1815, Alexander Scarlat Sturza once again reminds that the great French Revolution has shaken the Christian principles of Europe. And that such an Alliance was a superior imperative. But the philosopher exaggerates when it comes to perceiving the importance of the Holy Alliance by the Emperor of Russia, writing: “The modern society presented by Alexander I is in the face of an alternative: restoration of Christianity or death” [2, p. 60]. Closer to the truth is that, for both Alexander I and Alexander Scarlat Sturza, the Holy Alliance presents itself as an international structure with spiritual enlightenment functions. But if the Tsar, being to some extent indifferent to the confessional differences, was limited only to the implication of the general Christian commandments, for the humanist philosopher, as for J. de Maistre, Christianity could and should be revived only through a confession: for the first - through Orthodoxy, for the second - through Catholicism.

Regretfully, the work *The Meditations on the Fraternal Alliance Act* was not edited, but the Tsar maintained, including with solid financial resources, the publication in 1816 of the book *Historical Views on the Teaching and Spirit of the Orthodox Church*. In order to understand the immediate interest of Emperor Alexander I in the editing of this work during that period, it is necessary to stop briefly on some international social resonance events that had occurred at that time. The Jesuits who had been expelled from 1764-1768 from Catholic countries such as France, Spain, Italy, etc., had already found shelter in Russia where the intense process of conversion to Catholicism was initiated by many representatives of the Russian aristocracy. Emperor Alexander I, with all his tolerance, is forced in 1816 to expel Jesuits from Russia. It is natural for the Russian Tsar to base his actions on religious and ideological grounds that would confirm the superiority of Orthodoxy over Catholicism.



Alexandru Scarlat Sturza's diplomatic and perhaps apologetic activity was severely shaken in 1818. With such a power that the humanist philosopher is forced to withdraw from the Tsar's court. The event is related to the fact that during that year the philosopher drew up, at the proposal of Alexander I for the Aachen Congress of the Holy Alliance, a document - *Memorandum on the current state of Germany*, edited in 50 copies and handed to the members of the Congress [7, p. 176]. The fact that he pursued his studies in Germany allowed Alexander Scarlat Sturza to know quite well the spirit of rebellion that dominated these universities, which, instead of contributing to the spread of Christianity, were nurseries for spreading atheism and revolutionary spirit. Speaking in such circumstances of the possibility of a revolution, Alexandru Scarlat Sturza recommends that university privileges should be abolished, that a special police superintendence needs to be established in place of the academic one over student education, that teachers' choices has to be replaced by governmental decision, that the newspapers should be more rigorously censored etc. Without mentioning the name of the author and after some editing, the *Memorandum* was sent confidentially to the diplomatic services of Russia from the European courts. At first the English newspaper *Times*, and after him and the German gazettes, discovered who is the author of these materials. His criticism on the well-documented situation in Germany was supported by the so-called conservatives and harshly criticized by the so-called progressives. The Germans, however, felt embarrassed by Alexander Sturza's interference in German affairs. As Gh. Bezviconi mentions on the basis of the documents studied, "indignation, especially after the apocryphal of the *Times*, was high and forced two students in Vienna, Bochgoltz and Keller, to challenge Sturza to the duel. The Russian government then transferred it to Dresden, because its life was also threatened "[2, p. 61].

We can attest with satisfaction that Alexandru Scarlat Sturza's philosophical and religious vision, during his entire life, has not changed his orientation. He has always remained faithful to his ideals. The *Memorandum on the present state of Germany*, which is part of the parameters fixed by *the Historical View on the Teaching and Spirit of the Orthodox Church*, or other works in which the social progress is put by the author in terms of humanistic values rather than the accumulation of material goods. Simply, the religious ideas in the *Memorandum* are sub-



ject to an European formative function, not a personal or national one. And if religious values certainly bring peace and optimism to the soul of man, it is not the philosopher's fault that religious ideas, especially the Orthodox, were not used to the therapy of Europe in general, and of Germany in particular.

Not accidentally, Alexander Scarlat Sturza criticizes in his memoir the university education in Germany. The humanist philosopher was convinced that, according to the state of education, we can judge the current and prospective situation of a state. For Alexandru Scarlat Sturza and the legal system must be "a pedagogically system organized with mastery" [7, p. 180]. Until the end of his political career, he remained faithful to Alexander I's liberal reforms, directed against the feudal aristocracy, in which he saw the main obstacle to reforms. Alexandru Scarlat Sturza argued that Christianity was incompatible with serfdom, propagated religious tolerance and political opinions, constantly attracted the Tsar and society's attention to the situation of the subjugated peoples, and supported their struggle for national liberation, including the Greeks and other peoples - liberation, not revolution. To see in all this, the manifestation of Alexander Scarlat Sturza's "obscurantism" would mean having a pathology of vision that presents your values "on the back".

It should be noted that Alexander Scarlat Sturza supported the religious policy of Alexander I, just as it did not, in his intentions, contradict the spirit of Orthodoxy. He supported and propagated the ideas of the Holy Alliance, aiming to contribute to the liberation of the Greeks under the yoke of the Ottoman Empire, and to the strengthening of the position and authority of the Orthodox Church in the world. As Alexandru Scarlat Sturza reports, in the study of the history of the Russian church - *About the fate of the Russian Orthodox church under the reign of Emperor Alexander I*, published in 1876, in the magazine *Русская старина*, vol. 15, it is beneficial to permanently unite the Ministry of Education and Religious Affairs for the purpose of the beneficial union of science and religion, which should have the same ends [7, p. 189]. But to Alexandru Scarlat Sturza was alien to the idea of supporting Russian nationalism with the help of the Orthodox religion. He was the follower of an intellectual orthodoxy, aimed at the development of the consciousness of the masses, which was supposed to lead to the removal of the Russian serfdom.



The discussions on the conditioning of social liberties by spiritual freedom have made the opponents Alexandru Scarlat Sturza and Alexandru Puskin to be friends and forget about the tension between them, caused by the Russian poet's evil epigram. It was their review in 1823 in Odesa, in Roxandrei Edling's salons. Here is what he wrote in his letter of October 14, 1823 to his friend, Prince P.A. Veazemski, the Russian poet: "Here is the monarchic Sturza, not only that I am a friend of him, but in one respect, and we think the same, we do not hate each other" [2, p. 53]. In conclusion, we mention that Alexander Scarlat Sturza found in the activity of Emperor Alexander I a spiritual ally in the defence and propagation of Orthodoxy. This led him to become fully involved in drafting the Holy Alliance Act and propagating its content in European countries. He saw in the work of the Holy Alliance the manifestation of an "educational association" with multiple possibilities: combating the destructive revolutionary spirit, religious fanaticism, and the lack of religious belief. Unfortunately, for Alexander Sturza the practical recommendations have brought him serious problems, especially those aimed at promoting Germany's internal policy. Nevertheless, the philosopher constantly promoted his or her humanist ideas fuelled by orthodoxy, opposing, when necessary, and demonstrating the incompatibility of Christianity with social oppression, including serfdom and national subjugation.

Conclusions. The study on the phases of the affirmation of the Alexandru Scarlat Sturza's personality, the analysis of persuasively conceived conceptions, the results of his political and diplomatic activity allow us to observe:

The reforms initiated by the Tsar and then by the Emperor of Russia Petru I, both internally: public administration reform, economic reform - by supporting industrial development and trade, the army, etc., and externally: it modernized the country according to the European model, led several wars, turned Russia into an empire, which, with the contributions of its descendants, will become an influent state in Europe. Even though the lower levels were severely exploited, due to the pro-European reforms, the local aristocracy and the periphery of the empire enjoyed many privileges and the real chance of making a brilliant career in culture, politics and diplomacy, which led the Sturza (Sturdza) family to live in Russia.

Family education, knowledge of modern and classical languages,



native intellectual capacities, the support received from his sister Roxandra, with important influences in the yard, in the diplomatic spheres and cultural lounges - all separately and together have led to the fact that at the age of almost 18 years, Alexander Scarlat Sturza was employed in the Russian Foreign Ministry. Being aware of Russia's ability to influence the future of Europe, the young diplomat studies, investigates various social processes, resulting in proposals to improve several strategic documents.

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