

FOREIGN.

MANIFESTO OF THE OTTOMAN PORTE.

[The following document was delivered on the 9th and 10th of June, 1827, by the Reis Effendi to the Dragomans of the French, English, Russian, Austrian, and Prussian missions, in the order in which they repaired to the Porte.]

To every man endowed with intelligence and penetration, it is clear and evident, that, conformably to the decrees of Divine Providence, the flourishing condition of this world is owing to the human species in their social state; and that as, on account of their diversity in manners and character, this union could only be accomplished by the subjection of different nations, Almighty wisdom, in dividing the universe into different countries, has assigned to each a Sovereign, into whose hands the reins of absolute authority over the nations subject to his dominion are placed; and that it is in this wise manner the Creator has established and regulated the order of the universe.

If, on the one hand, the consistency and duration of such a state of things principally depend on Monarchs and Sovereigns respectively abstaining from every kind of interference in each other's internal and private affairs, it is, on the other hand, not less evident that the essential object of treaties between Empires is to guard against the infringement of a system of order so admirable, and thus to establish the security of the people and kingdoms. In this way each independent power, besides the obligations which its treaties and foreign relations impose, possesses also institutions and relations which concern only itself and its internal state, and which are the offspring of its legislation and form of Government. It belongs then to itself alone to judge of what befits itself, and to busy itself therewith exclusively. Moreover, it is a matter of public notoriety, that all the affairs of the Sublime Ottoman Porte are founded in its sacred legislation, and that all its regulations, national and political, are strictly connected with the principles of religion.

Now the Greeks, who form part of the nations inhabiting the countries conquered ages ago by the Ottoman arms, and who, from generation to generation, have been tributary subjects to the Sublime Porte, have like the other nations that since the origin of Islamism remained faithfully in submission, always enjoyed perfect repose and tranquillity under the aegis of our legislation. It is notorious that these Greeks have been treated like Musselmans in every respect, and as to every thing which regards their property, the maintenance of their personal security, and the defence of their honour; that they have been, particularly under the glorious reign of the present Sovereign, loaded with benefits far exceeding those which their ancestors enjoyed; but it is precisely this great degree of favour, this height of comfort and tranquillity, that has been the cause of the revolt, excited by malignant men, incapable of appreciating the value of such marks of benevolence. Yielding to the delusions of a heated imagination, they have dared to raise the standard of revolt, not only against their benefactor and legitimate Sovereign, but also against all the Musselman people, by committing the most horrible excesses, sacrificing to their vengeance defenceless women and innocent children with unexampled atrocity.

As each Power has its own particular penal code and political ordinances, the tenor whereof forms the basis of its acts of sovereignty, so the Sublime Porte, in every thing relating to the exercise of its sovereignty, relies exclusively upon its Holy Legislation, according to which the rebels fail to be treated. But inflicting necessary punishment on some with the sole view of amending them, the Porte has never refused to pardon those who implore its mercy, and to replace them as before under the aegis of its protection. In the same manner the Sublime Porte, always resolved to conform to the ordinances of its sacred law, notwithstanding the attention devoted to its domestic affairs, has never neglected to cultivate the relations of good understanding with friendly Powers. The Sublime Porte has always been ready to comply with whatever treaties and duties of friendship prescribed. Its most sincere prayers are offered up for that peace and general tranquillity which with the aid of the Most High, will be re-established in the same manner as the Sublime Porte has always extended its conquests—namely, by separating its faithful subjects from the refractory and malevolent, and by terminating the existing troubles by its own resources, without giving occasion to discussions with the Powers who are its friends, or to any demands on their part.

All the efforts of the Sublime Porte have but one object, which is the desire of the establishment of general tranquillity, while foreign interference can only tend to prolongation of the rebellion. The firm and constant intention of the Sublime Porte to attend to its principal interests, which spring from its sacred law, merits their approbation and respect, while any foreign interference must be liable to blame and animadversion. Now it is clear and evident, that by adhering to this principle, every thing might have been terminated long since, but for the ill-founded propositions which have been advanced concerning the conformity of religion, and the fatal influence which this state of things has, perhaps exercised throughout the whole of Europe, and the injury to which maritime commerce may have been exposed. At the

same time the hopes of the benevolent have been constantly encouraged by the improper conduct of giving them assistance of every kind, which at any time ought to have been reprov'd conformably to the law of nations. It is, besides, to be observed, that the relations and treaties subsisting between the Sublime Porte and the Powers in friendship with it have been entered into with the Monarchs and Ministers of those Powers only; and, considering the obligation of every independent Power to govern its subjects itself, the Sublime Porte has not failed to address some friendly Courts respecting the succours afforded to the insurgents. The only answer made to these representations has been, to give to machinations, tending to subvert laws and treaties, the signification of liberty, and to interpret proceedings contrary to existing engagements by the expression of neutrality, alleging the insufficiency of means for restraining the people.

Setting aside the want of reciprocity security which most finally result from such a state of things to the subjects of the respective Powers, the Sublime Porte cannot allow such transactions to pass silently. The Porte has never omitted to reply to the different pretensions advanced, by appealing to the justice and the equity of the Powers who are its friends, by often reiterating complaints respecting the assistance afforded to the insurgents, and by giving the necessary answers in the course of communications with its friends. In fine, a mediation has at last been proposed. The fact, however, is, that an answer restricted to one single object can neither be changed by the process of time, nor innovation of expressions. The reply which the Sublime Porte gave at the beginning will always be the same—namely, that which it has reiterated in the face of the whole world, and which is in the last result its sentiment on the position of affairs.

Those who are informed of the circumstances and the details of events, are not ignorant that at the commencement of the insurrection some Ministers of friendly Courts, residing at the Sublime Porte, offered effective assistance in punishing the rebels. As, however, this offer related to an affair which came exclusively within the resort of the Sublime Porte, in pursuance of important considerations, both with regard to the present and the future, the Porte confined itself to replying, that though such an offer had for its object to give aid to the Ottoman Government, it would never permit foreign interference. What is more, when the Ambassador of a friendly Power, at the period of his journey to the Congress of Verona, entered into explanations in conferences with the Ottoman Ministers on the proposed mediation, the Sublime Porte declared, in the most unequivocal manner, that such a proposition could not be listened to; reiterating, every time the subject was resumed, the assurance that political, national, and religious considerations, rendered such refusal indispensable.

In yielding to this reasoning, and in admitting more than once that right was on the side of the Porte, the before mentioned Ambassador, on his return from Verona to Constantinople, again clearly and officially declared in several conferences, by order of his Court, and in the name of the other Powers, that the Greek question was recognized as belonging to the internal affairs of the Sublime Porte; that as such it ought to be brought to the termination exclusively by the Porte itself; and that if ever any one were to interfere, all the others would act according to the principles of the law of nations.

The Agents of one of the great Powers which has recently consolidated its relations of friendship and good understanding with the Sublime Porte, also officially and explicitly declared, in their conferences with the Ottoman agents, that there should be no interference on this subject. That declaration having served as the basis for the result of those conferences, there cannot now be any question respecting this affair, which the Sublime Porte is entitled to consider as completely and radically adjusted. Nevertheless, the Porte still considers itself authorised here to add the following observations:—

The measures which the Sublime Porte has adopted from the commencement, and which it still pursues against the Greek insurgents, ought not to make a war be considered a war of religion. Those measures do not extend to all the people in general; for they have for their sole object to repress the revolt, and to punish those subjects of the Porte, who, acting as true chiefs of brigands, have committed atrocities equally serious and reprehensible. The Sublime Porte has never refused pardon to those who submit. The gates of clemency and mercy have always been open. This the Sublime Porte has proved by facts, and still proves it, by granting protection to those who return to their duty.

The real cause of the continuance of this revolt is to be found in the different propositions made to the Sublime Porte. The injury arising from the war, too, has only been felt by the Porte; for, it is known to all the world, that European navigation has never been interrupted by this state of things, which far from prejudicing European merchants, has offered them considerable advantages.

Moreover, the troubles and the revolt exist only in one single country of the Ottoman Empire, and among the partisans of malevolence; for, thanks be to God, the provinces of this vast empire have no way suffered, and with all their inhabitants enjoy the most perfect repose. It is not

easy, therefore, to understand how these troubles are to be communicated to other countries. Suppose, however, that this were the cause, as each Power is paramount within itself, it ought to know such of its subjects on its own territory as manifest seditious dispositions, and it ought to punish them according to its own laws, and in pursuance of the duties inherent in its own sovereignty. It may be superfluous to add, that the Sublime Porte will never interfere in such transactions.

Considering the points above set forth with reference to justice and equity, every one must be easily convinced that there remains no ground for discussion upon these affairs. However, though it is fit that all ulterior interference should cease, an offer of mediation has been in the last result made.

Now, in political language, it is understood by this expression, that if there arise differences or hostilities between two independent Powers, a reconciliation may be brought about by the interference of a third friendly Power. It is the same with respect to armistices and treaties of peace which cannot be concluded but between recognized Powers. But the Sublime Porte being engaged in punishing on its own territory, and in conformity with its sacred law, such of its turbulent subjects as have revolted, how can this case ever be made applicable to its situation; and must not the Ottoman Government attribute to those who advance such propositions, views tending to give consequence to a troop of brigands? A Greek Government is spoken of, which is to be recognized in case the Sublime Porte does not consent to some arrangement; and it has been proposed to conclude a treaty with the Rebels. Has not the Sublime Porte great reason to be struck with astonishment at hearing such language from friendly Powers? for history presents no example of a conduct in all respects so opposed to the principles and duties of Governments.

The Sublime Porte, therefore, can never listen to such propositions,—to propositions which it will neither hear nor understand, so long as the country inhabited by the Greeks forms part of the Ottoman dominions, and they are tributary subjects of the Porte, which never will renounce its rights. If with the aid of the Almighty the Sublime Porte resume full possession of that country, it will then always act as well for the present as the future, in conformity with the ordinances which its holy law prescribes with respect to its subject.

The Sublime Porte, then, finding that in respect to this affair it is impossible for it to listen to any thing except to the precepts of its religion and the code of its legislation, considers itself justified in declaring, that, from religious, political, administrative, and national considerations, it cannot give the slightest countenance to the propositions which have been framed and finally brought forward. Always prepared to comply with the duties imposed by the treaties concluded with the friendly Powers who now render this categorical reply necessary, the Sublime Porte hereby declares, for the last time, that every thing which has been stated above entirely accords with the sovereign intentions of his Highness, of his Ministers, and of all the Mussulman people.

In the hope that this faithful exposition will suffice to convince its equitable friends of the justice of its cause, the Sublime Porte embraces this opportunity for reiterating the assurance of its high consideration.

Health and peace to him who followeth the path of rectitude.

Constantinople, July 10.

“Tranquility prevails in the capital, while the military reforms and warlike pre-

parations proceed rapidly. It is affirmed that the ambassadors of Russia, England and France are waiting for decisive instructions relative to the answer received from the Porte. According to accounts from Alexandria, Lord Cochrane had appeared, towards the middle of June, off that port, with nineteen ships, fitted out at Poros; but the Egyptian fleet commanded by the Pacha, having gone out to meet him, had gone away without doing any thing, which the Turks are so impolite as to call a flight.

Novel application of Electricity, or a New Way to pay Old Debts.—A certain physician who possessed a powerful Electrical Machine, discovered a sheriff making rapid strides towards his house; and suspecting from circumstances that he had some design on his personal liberties, the worthy M. D. made preparations accordingly to ward off the attack. Attaching a conductor (from his electrical apparatus) to the knocker on the front of the door, he then charged the machine to very high degree, and waited the result. The steps which ascended the front door had an elevation of fourteen feet. Clothed in all the importance of the law, the sheriff ascended, and with a firm grasp seized the fatal knocker. Instantly he found himself at the bottom of the steps. After having recovered in some measure from a blow given by an invisible power, and having collected his scattering wits and execrations, together with his senses, he made a second attempt, wondering at this strange manner of paying debts. Meanwhile the doctor had charged the faithful conductor. No sooner had the sheriff again dared to touch the fatal knocker, then he found himself twelve feet nearer the center of the earth a second time. Remembering the old adage, “beware of the third time,” he immediately quitted the premises, leaving the doctor in full possession of the “castle” he had so well defended.—*Fall River Monitor.*

ANECDOTE OF MR. FOOTE.—Mr. Foote dining one day with Lord Townshend, after his duel with Lord Bellmont, the wine being bad, and the dinner ill dressed, made Foote observe that he could not discover what reason could compel his Lordship to take up arms, when he might have effected his purpose another way, and with much ease to himself. “Why, how,” replied his Lordship, “could I have acted otherwise?”—“How!” replied Foote, “you should have invited him to dine with your Lordship, as you have done me, and poisoned him.”

CURE FOR THE ASTHMA.—Wm. Masters, Esq. who died in March, 1799, was a colonel under the old Duke of Cumberland; and in one of the engagements was shot through the lungs by a musket ball, which entirely cured him of a violent asthma. The Duke used to say, when any of his Officers labored under that disorder, that they must get shot through the lungs like Masters.

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