

tion which rightfully attach to the violation of real blockades. The words of this edict were universal, without exception in favour of any neutral nation. And when it is considered that America was then the principal ally, with perhaps one exception, the sole commercial power disengaged in the war, and that on neutral views could the edict of blockade have a direct operation, it is apparent that its original aim was an attack on our national independence and acknowledged commercial rights. General Armstrong, our ambassador at Paris, in a few days afterwards addressed a letter to the French minister of marine, requesting information, whether the decree was designed to operate on American commerce. To this letter an answer was returned abounding with evasions and conjectures, and finally referring Mr. Armstrong to the minister of exterior relations, Talleyrand, the Prince of Beneventone, for that explanation, which the writer acknowledges himself unauthorized to give. But which the prince would be happy to communicate. It can scarcely be doubted but that Mr. Armstrong did accordingly apply to Talleyrand, and did obtain from him a development of the views of his government. Such a correspondence however, if it did take place, has never been permitted by our executive to see the light. In May 1807, the ship *Horizan*, owned by Americans, navigated by Americans, and carrying only American property was wrecked on the coast of France. Instead of meeting with that friendly and hospitable aid which was due of positive right, and enjoined by humanity, she was seized and sequestered by the Officers of the French Government.

This act unequivocally manifested the sense there entertained of the construction to be put on this decree—the same construction which was declared in the letter of the Grand Judge Regnier to the Imperial Attorney General of the Council of Prizes, dated the 18th September 1807, and published in the Gazette of the United States on the 19th of November following, to have been originally designed by the Emperor, viz. that as no exception was expressed in the decree, none whatever was to be made in its execution. On the 16th of October, after various delays, followed the final condemnation of the cargo of the *Horizan*. During all this time what were the vigorous and indignant proceedings of our rulers? In what terms did they express their resentment at these scandalous violations of our acknowledged and sacred rights? What measures did they adopt to manifest to the arrogant Napoleon and to the world, that we would not condescend to be thus trodden under foot? Nothing was done! Nothing was said! On the contrary, in the month of November last, the President declared in his public communication to Congress, after noticing the disastrous affair of the *Chesapeake* and the unsettled nature of our differences with Spain, that with all the vast powers of Europe the usual habits of harmony and friendship had been preserved inviolate.—Can it be imagined that an imperial and enlightened cabinet could really have been satisfied with the conjectural explanation of the Berlin Decree (if explanation it might be called) given by the French minister of marine, in opposition to its emphatic words and evident design? Can it be believed that Mr. Armstrong, having failed to obtain from that minister the explicit information which he sought, neglected to apply to Talleyrand from whom he was assured it might be procured? Who can doubt but that upon making this application he learned the original design of Napoleon, afterwards so haughtily proclaimed, that it should be carried into strict and literal execution? But at all events, and in respect to the *Horizan*, by the officers of the French government, in the month of May, was known to our government by the November following? He who can deliberately answer all these questions in the affirmative, may justly be extolled for a faith in our Executive which no evidence can shake, for a confidence in their impartiality which unequivocal testimony of a contrary conduct is only calculated to rivet more effectually.

(To be continued in our next.)

#### FOR SALE,

Received by the brig *Charleston Packet* from New York, and the schooner *Almira* from Portsmouth, N. H.

500 Bush. Coarse Liverpool Salt  
 9 Puncheons 3d proof Rum  
 3 Hhds. Sugar  
 8 Bbls. ditto.  
 10 Bbls. N. E. Rum  
 1000 Yards Tow Cloth  
 2 Pipes 4th proof Brandy  
 3 ditto Gin  
 20 Half barrels prime Beef, suitable for family use.

Also by the schooner *Isabella*, from Turks Island

2,500 bushels Salt.

HANSON KELLY.

September 20.

#### FOR SALE

Received by the brig *Virginia* from Charleston.

36 hds. Molasses  
 3 do. prime Sugar  
 10 bags Green Coffee

HANSON KELLY.

August 2.

### WILMINGTON.

TUESDAY, OCTOBER 11, 1808.

#### To my Friends and Subscribers.

Influenced by reasons satisfactory to my own mind, but which it would be useless and unnecessary to detail, for a long time I had meditated on the propriety of disposing of my printing establishment. To the world I have made this intention known by a published offer of it on easy and liberal terms. No application was made for the purchase until the gentleman to whom I have transferred it, wishing to reside in the place where he was born, and endeared to him by numerous claims of kindred and friendship, and considering my offer as a good opening to establish himself, called and accepted of it.

No obstacle occurring the business was soon arranged, and I have sold out to him all my interest and property in the said establishment. While I withdraw from the busy and perplexing cares of a political life to a desired retreat into the country, I cannot take my leave without expressing my warm and sincere gratitude to all of my friends who by their kind assistance and friendly patronage have enabled me to retire from business with a property which will secure to myself and family a competence for the remainder of our lives—at the same time I beg leave to recommend to your attention Mr. W. my business. From my own personal knowledge I am persuaded he will deserve your continued patronage—that his principles are those of a genuine American, and that in whatever political points he may differ from some of you, his principles are founded on an honest conviction of their truth, and his conduct will be marked by moderation and impartiality.

With sentiments of high esteem,  
 and unaffected gratitude,  
 I remain your obedient,  
 and humble servant,

A. HALL.

In the preceding publication of Mr. Hall, the public are informed that henceforth the *WILMINGTON GAZETTE* will be published by the subscriber.

Having purchased from Mr. A. Hall his printing establishment, the *WILMINGTON GAZETTE* will continue to be published as formerly, once a week, on the usual day and at the usual rate. Papers will continue to be distributed to those persons who were subscribers previous to the sale. Such persons as feel indisposed to continue their subscription shall have their papers discontinued, on information lodged at the office. Yet I trust the manner in which the *Gazette* will be conducted, will entitle it to the favour of all liberal men who at present support it, and will attract the attention and secure the approbation and assistance of many who have hitherto withheld the patronizing hand and approving smile.

WILLIAM S. HASELL.

To the eye of sense, creation presents a prospect of variegated beauty, to the mind of reflection it furnishes sources of intellectual gratifications.—The air we breathe, society we delight in, all contribute to the promotion of our happiness, and blessings and enjoyments are profusely poured out of the liberal hand of a benignant Providence, to enliven the spring and cheer the autumn of our days. Why then is man unhappy—and wherefore is his heart so often sad—his spirits dreaded into the lethargy of despondence—or his feelings goaded to the agony of torture? Is Heaven unjust, or is man capricious? "Alas poor human nature." If its capacities are enlarged to expanded speculations, and scientific acquirements, it is also at times contracted by the prejudices of party and the narrow views of an execrable selfishness. If at one time it is susceptible of generous emotions and philanthropic sentiments, at another, it cherishes the gnawings of envy and the malignity of hatred. The moralist must condemn and the divine pity the infatuation to which the indulgence of an evil passion often will inspire, & which will precipitate him into errors

and crimes which will ruin his own peace, and deteriorate the well being of society. The Philosopher analyzes the nature of his passions, discovers the cause of his aberrations, and with the calmness and efficiency of wisdom illuminated by religion, applies the remedy, leaving the result to the mercy of heaven.

The country in which we have the happiness to live, abounds with every requisite which can tend to enoble the human character and gratify the appetites of man. Born to a liberty which was obtained by the valor and sealed by the blood of our ancestors, we have every political advantage and civil benefit that the spirit of a just freedom could desire, or true wisdom could approve. If external violence assail our independence, or internal dissension menace our union, let us look sincerely into our own hearts and examine dispassionately our own conduct, and then with the firmness which becomes freemen and christians, acknowledge the evil to be within us, and hope that the remedy may not be without our reach.

Moderation is a virtue which assists us in all our temporal affairs, why should its efficacy cease when applied to our political ones. In other cases violence injures every cause which it is called in to support, why should it prove harmless when it animates our political contentions. Party feelings sublimated to enthusiasm, exercises a spirit as fierce and relentless as the bigotry of a monk—like those qualities which are often allied to madness, it will use the cunning of a Jesuit and the cruelty of a monopolist. An enlightened politician would ever prefer addressing his speculations and arguments to the understanding, and only prompt to action by convincing the reason rather than appealing to the passions. The first mode strengthens and informs the mind, expands the views, forms and confirms the principles; the latter ruffles the temper, exasperates the passions, confuses the view, misleads the understanding, and irritates to intolerance the whole system. Liberty of sentiment should pervade and actuate our political conduct. Tho' opposed in politics, candor and truth should allow that opposition may be honestly exercised, and a difference in political doctrines, honestly entertained. Indeed the contrary constitutes the very essence of despotism, which resolves all right in its own dictate, and like the Pope, while fulminating anathema's against all who differ from him in religion, as heretics, impiously challenges to himself the infallibility of Heaven. Truth is or should be the object of all our labors and researches; but the violence of party spirit throws over the well, at whose bottom it is said to be, an opaque and impenetrable mantle. Until the fomentor of this violence, until the partisans of exclusive politics of either party, are frowned into the annihilation they deserve, error, calumny and virulence, will put down retiring merit, and unblushingly seat themselves in the dictatorial chair, seducing to destroy, and deceiving only to betray.

It is not in a political view alone that party spirit is to be deprecated. From the senate and the forum, it descends to the convivial board, and intrudes into the domestic circle. The greatest charm of life flows from the pleasures of association. Man was formed in, and for society, and he who poisons this fountain of perennial sweets, may possess the "human face divine," but is surely possessed by the demonic spirit of some fiend from Hell. Yet we see a man in other respects, of a disposition seemingly amiable, of gentlemanly deportment, of liberal knowledge, diffusing through a large circle of friends, the delightful influences of a sensible, varied and pleasing conversation, become transformed, by the diabolical wand of party spirit, into the rude, overbearing, bigotted politician. He falls from the proud eminence he once commanded, and sinks into the exclusive party-man, deserted by his friends, who while deserting pity him. Never was I so struck nor deeply affected at the baleful influence of party spirit, as when travelling through Vermont, many years ago; my stage for the evening was at Bennington. There I was informed of the dreadful ravages which party spirit had made in this prosperous town. By it the public societies of gentlemen had been broken up; here one should hope it had rested—no those bosoms which should glow only with the tender passion, and heave only with chaste affection, were thrown into tumultuous agitation, by the virulence of party spirit; and those tones which should melt with accents of kindness, only were raised in discordant sounds, to wrangles of political warfare—this society too was broken up, and connections and relations and friends infatuated by this passion, separated in sullen displeasure or more noisy opposition—Surely the fiend could go no farther. Yes. The little breasts of innocents, whose minds were opening to the first dawn of instruction, imbibed the same political virus, and burnt with that uncontrolled ardor so natural to youth—The school of sciences became the arena for party spirit to engage in. This society too, was broken up, and happily at the time to which I allude, after the lapse of many months the spirit of party began to subside, and juster sentiments and more liberal views to be entertained.—This subject so teems with mischief of the very worst kind, that I hope I shall be pardoned if in the indignant emotions which arise, I express myself in language too warm, bordering perhaps, on what I so much condemn in others, intemperance.

Our divine redeemer through a life of suffering and persecution shone forth a glorious example of what he taught, goodwill and charity to all mankind. "Though I speak with the tongues of men and of angels, and have not charity I am become a sounding brass and a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, and that I could remove mountains, and have not charity, I am nothing; and though I be-