incur in these loathsome and detestable transactions; and under his Lordship's directions, the most exemplary damages have been awarded to plaintiffs in those cases which have appeared under any circumstances of aggravation. His Lordship has, in this respect, done much towards the restraint of this fashionable and prevailing profligacy. Yet much remains to be done, and the efficacy of the law concerning adultery, as it now stands, is necessarily very limited and imperfect. If adultery be an offence against good morals, if the invasion of the marriage bed be a crime deserving of civil denunciation, a law which merely operates as a pecuniary penalty, must be ineffectual to its restraint and extirpation. Civil punishment ought to be adjusted to the magnitude of the crime; and if this be an offence of high enormity, there is surely some palpable defect in our jurisprudence, which considers it only as a civil trespass, for which a defendant is to make a pecuniary compensation.

Another feature of Lord Kenyon's magisterial character is to be discerned in the severity with which he administered the justice of the land, on the pernicious tribe of gamblers who have for some years infested this metropolis. This proved a difficult but not impracticable undertaking; the vice having imperceptibly tainted the morals of the people in every condition of life, a vice, however, by no means natural to Englishmen, but the fruit of those foreign importations, which, with the manners and luxuries, have introduced the follies and profligacy of other countries.

It were impossible to give a minute account of Lord Kenyon's public life, which would be the history of what has been transacted in the Court of King's Bench, for nearly these last ten years. Of his decisions, for the most part, the fairness and soundness are undisputed. Those are his best judgments, in which cases of real property are determined; and they abound with all the learning and ingenuity which are communicated by long practice, and the long exercise of his mind on these subjects.

The style of Lord Kenyon was chiefly technical, consisting of phrases and words derived from a long course of legal reading. In the use of language, he was very unskilful; he sometimes clothed strong ideas in energetic diction; but his strength of expression was never softened by grace or elegance. In his sentences he was quaint and affected; having acquired from intercourse with books of legal disquisition, the stiff and unbending formality of the writers of law, none of whom, except Lord Bacon, and Sir William Blackstone, had any skill in the art of composition. Nor was this apparent quaintness relieved by his newly acquired habit of throwing Latin quotations into speeches, without duly considering how far they illustrated or applied to the subject on which he was discoursing, and by means of which his diction was sometimes judiciously pyeballed, and incongruous. For these defects, an imperfect or irregular education will account. But it was easy, notwithstanding, to observe, in the speeches of Lord Kenyon, the operations of a strong understanding, illuminated by clear and distinct perceptions.

Delicacy forbids us to say much concerning the political character of the noble Lord. It would have contributed more to the genuine and durable reputation of his Lordship, if he had on no occasion exhibited, in his judicial station, a mind heated and exasperated by the politics of the day. It is a reflection, which ought to be impressed on the minds of all in high and elevated ranks, that the fame which is acquired by a subservience to the intrigue or passions of the times, is fugitive and precarious; that the instrument of a party is soon forgotten, and the very memorial of his name soon buried in oblivion. But he who, in the discharge of his duties to his country, holds a steady course betwixt the contending factions, neither tempted by the hope of professional preferment, nor terrified by the menaces of ministerial hatred, has secured a reputation, which is beyond the reach of political caprice, or personal malice.

His Lordship was much esteemed in private life. He married in 1773, his cousin Mary, daughter of George Kenyon, Esq. of Peele, in Lancashire, by whom he had three sons, Lloyd, George, and Thomas. The only surviving son is George the present Lord Kenyon.

From the EXAMINER.

A new political, moral and religious nomenclature has been invented to the eastward, in order to excite a prejudice against every thing that is Virginian—because, they know, that every Virginian is democratic. Is a man attached to the principles of liberty, and republican government, which are synonymous terms? It is with New-England printers, *Virginianism*.

Is a man possessed of that *goût du coeur*, that antipathy to mean actions, that hatred to "the slime that sticks on filthy deeds," which is characteristic of a cultivated mind, and an advanced state of civilization? It is *Virginianism*.

Is he possessed of liberal principles on tion, intolerance, and priest-government; cherishes theological amenity, toleration, and the confinement of the clergy to their peculiar pastoral duties? It is *Virginianism*.

With what pretensions can printers who are in the daily practice of inculcating such principles of *disunion*, come forward, and assume the name of friends to the UNITED STATES? With what shameless impudence, can *such men* come forward, and in language gross and offensive, call Virginians Jacobins, Disorganizers, and other opprobrious epithets, borrowed from the kings, the nobles, and the priests of enslaved Europe—OURNERS, who are afraid of being 'hurl'd from their foot stools of power' by the lawless hands of ruffian innovators? Such however is the *curious* fact.

From the BEE.

Many inhabitants of Virginia now represented in congress have no voice in elections, being denied the freeman's oath because they are *black*.

Many inhabitants of Connecticut now represented in congress have no voice in elections, being denied the freeman's oath because they are *poor*.

Virginia disfranchises the poor black-man.

Connecticut the poor white man.

Virginia calls *nobody* the representatives of poor men, of raggamuffins, who have no more voice in elections than beasts.

Connecticut calls *somebody* the representatives of the men, of slaves, who have no more voice in elections than brutes.

Virginia does not rail at Connecticut for saying that her blacks are treated like cattle. Connecticut rails at Virginia for saying that her poor are created blacks—that so far as elections are concerned, that there is no difference between.

A disfranchised black man, is like

A disfranchised white man, except that one is black and the other white. Our federal papers have repeatedly called on us to resent this insult. Insult! good heavens! who insult us the most, the Virginian who compares us to the southern slaves, or priests and rulers who brought us into that situation? Virginia does not, like Connecticut, compel her disfranchised citizens to arm themselves, and present their breasts as a bulwark against the bayonet of their enemies, to shed their blood in defence of a government solely employed in forging, fixing, and riveting their chains.

Militia men of Connecticut! look through the ranks of your companies. How many freemen are there? how many of the well-born? Where are the ministers? Dining with the officers. Where are the members of the council & assembly? They made the law and prudently excused themselves. Noble, noble patriots! Where are the justices of peace? Lolling with laziness on the step-stones of the sanctuary. Where are the lawyers? Looking contemptuously at you from the windows of their offices. Where is the poor widow's son, whose six month's *wages* are to clothe himself and support his helpless mother and orphan brothers and sisters? Does he not stand in the ranks, armed by his own industry, and cheerful, though he knows he must not only lose the present day but work perhaps two in the fall to make up the lost time? Where is the child of fortune, the member of college? Walking in his gown on the smooth shaven green with some soft nymph: early excused from all public burdens, he never feels their weight, and is one day destined to be a legislator; a legislator who will pile tax upon tax, pannier upon pannier, here a little and there a great deal, without any sympathy for the embarrassments of the poor. He can already tune his voice adroitly to the federal key, and prattle very prettily about taxes that amount to only "one cent a man." Magnanimous young man, does it become you to despise a larger sum than you ever earned? Fumble your pockets, scratch your head—alas! I fear that your *one cent* when put in the *balance* would be found wanting!

Thus stand the tables when your country is to be defended at the point of the bayonet; but how are they changed when your rights are to be defended by the dint of the ballot! Look through the ranks—how many militia-men are there? how many of the base born? Where are your ministers now? Writing votes. Nay, have not some of them been so very valiant, that after they exhausted the ammunition of their inkstands they have pierced their fingers and written federal votes in letters of blood? Where are the members of the council and assembly? They made the law, and prudently enacted that themselves should preside. Noble, noble patriots! Where are the justices of the peace? are they now lolling on the step-stones, or are they anxiously measuring the depth of your purse to see if you have *sufficient grace to be made free*, or looking with a *step-mother's smiles* at those who dare vote for Jacobins? Where are the lawyers? Do they now stand afar off at their office windows, looking contempt? or are they about to share the labour of the day, and with smiling respect? Where is the poor widow's son? is he now called to lose a day from his six months bondage? No: he is excused, but may, if he will be orderly, look in at the door. Where is the young man of fortune, the member of college? With powdered head, and outturned toes and self-sufficient strut, he goes from rank to rank with packages of votes, nicely copied from the Pope's last bulls.

O Connecticut, Connecticut! How long will ye suffer these things to be? How long must my feeble hand write upon the plaster of the wall.

MENE TEKEL.

From the REPUBLICAN GAZETTEER.

SHALL war and bloodshed be provoked between the different portions of the UNION?—and between the individual Citizens of this country?—Is there too much happiness in the nation?—Is there too much harmony between States, Counties, Towns, Parishes and Families?—Must every seed of happiness be choaked?—Any one who knows the history of these States, knows that we ought, and have every reason to harmonize.—In the first settlement of the country did not the natives pressing on all sides, compel us to be united?

When the town of Boston was besieged did not every town in the then thirteen Colonies sympathise in our sufferings?—When the storm of war broke on our devoted Province, did not the *Riflemen* of Virginia rush to our aid? Shall we amid peace and plenty, and wantonness, make these our enemies who were in the time of our distress *our friends*?—Forbid it Justice! Forbid it God!

Why shall we talk of the inordinate influence of any particular portion of the United States?—The federal laws operate on individuals, not on States; the same laws are for Rhode-Island that are for North Carolina; for Massachusetts, that are for South Carolina; for Connecticut, that are for Virginia.

For God's sake do not let us quarrel against any section of the Union, merely for being a bright constellation in our political hemisphere—Let us not grow wroth with the country that has produced for us a Peyton Randolph, a Washington, a Pendleton, a Jefferson, a Madison, and others; especially when we have produced and are willing to hug to ourselves—hug amongst ourselves *New-Englandmen*; an host of worthies.

If Massachusetts is more profuse in great talents than any other portion of the globe—let our works praise us, *and not we ourselves*.—Let our sages, our legislators, and heroes toil not for me, nor my parish, nor for my state; but look (like their own liberal souls) to objects worthy themselves. Can the veterans of the revolutionary army, who have gathered laurels, and tasted the rich fruit of friendship in every quarter of *their country*, (*their* country, for they saved it)—can they consent to see any part severed from the rest—not only severed but amputated?—Will they see with tranquil acquiescence their sons rising up to be actors on a more contracted stage than their valor has achieved and destined for them?

For Heaven's sake let us cling to the Constitution, as the ark of our peace at home, our respectability abroad;—Let us acquiesce in the provisions of the Federal Pact.

No state has an *universal suffrage*; property is regarded every where as a criterion of power; if South Carolina has more wealth of any kind, than we—or if Maryland has—or any other state, why, let us acquiesce, till we ourselves so wholly disregard property in apportioning our representation and taxation, as that *tag rag* and *bob tail*, and all the "RUFF-SCRUFF," all the "WILD IRISHMEN," &c. &c. are admitted by law on an equality with ourselves.

If we possess no slaves, we pay no taxes for them.—Congress are as judicious as any assembly can be in selecting the proper objects of taxation, & encouragement. There is a bounty on the exportation of our fish, and procured to the fish exporters by our President.—On what southern product is there a bounty?

In short, there is no diversity of interest throughout the Union. I hope in God no artificial one can be created or believed to exist. The people will always choose those men whom they can best confide in; and let those who wish for a dismemberment of the states in order to have a little *hell* of their own, and reign in it, who cannot endure the sight of wealth, but what they possess; of honors, but what they monopolize; of learning and philosophy, unless it grew on the north of the Hudson, diminish, and diminish the circumference of their influence and respectability till it becomes small enough for their narrow minds to rule and represent.

In Exchange.

VALUABLE property in the borough of York, is offered in exchange for property in or near the Federal City.—Enquire at this office.

August 2, 1802. ep3w

[FROM THE MEDICAL REPOSITORY.]

Spontaneous Decomposition of a fabric of Silk.

On the night of March 19th, 1802, during the Session of Congress at Washington, Jonathan Dayton, one of the Senators then attending from the state of New-Jersey, sustained a loss of a pair of black silk stockings in an uncommon manner. On undressing himself at bedtime, his stockings were the last of his garments which he took off. The weather being cold, he wore two pair, the inner of wool and the outer of silk. When he stripped off the silk stockings, he let them drop on a wollen carpet lying by the bed side, and one of his garters, which was of white wollen ferretin, fell down with the stockings. The under stockings, on being pulled off, were thrown at some distance, near the foot of the bed. He observed, on separating and removing the silk stockings from the wollen ones, that there was an unusual snapping and sparkling of electric matter. But as he had been long acquainted with the appearance, it attracted but transient notice.

He fell asleep, and remained undisturbed till morning, when the servant entered to kindle the fire. The man observed that one of the leather *slippers*, lying on the carpet, and partly covered by one of the stockings, was very much burnt. Mr. Dayton then rose, and found that the leather over which the stockings had lain was converted to a coal. The stockings were changed to a brown, or what is commonly called a butternut colour. And although, to the eye, the stitches of the legs, and even the threads of their clocks, appeared to be firm and entire, yet, as soon as an attempt was made to touch and handle them, they were found to be wholly destitute of cohesion, their texture and structure being altogether destroyed. Nothing but a remnant of carbonic matter was left, except that a part of the heel of one of the stockings was not decomposed.

Though this destruction of the stockings took place during the night, when nobody saw the manner and circumstances of the process, yet there was evidence enough of the evolution of much caloric while it was going on: for every thing in contact with the stockings was turned to a coal or cinder. Beside the slipper before mentioned, the garter was burned. It had fallen partly on the carpet, and partly on and between the stockings. As far as it touched the stockings it was perfectly disorganised and carbonated; and immediately beyond that limit was as sound as ever. The part of the carpet, with its fringe, which lay between the stockings and the floor, was in like manner totally destroyed, just as far as it was covered by the stockings and no farther. The wooden plank, which was of pitch pine, was also considerably scorched; and beneath the place where the thickest folds of the stockings had lain, was converted to charcoal or lamp-black to a considerable depth. In throwing down the stockings when they were pulled off, it happened that about a third part of the length of one of them fell not upon the carpet, but upon the bare floor. The part of the stocking was decomposed like the rest, and the floor very much scorched where it had lain.

There was very little fire on the hearth, and the little there was, was eight or nine feet distant. The candle had been carefully extinguished and stood on a table in another direction, and about equally distant. Indeed, no application of burning coals or of lighted candles could have produced the effects which have been described. It would seem that the combustion, if it may be so called, proceeded from a surcharge of anticronon (caloric,) or electron (electricity,) in the silk, accumulated by means not well understood; and that, not being referable to any known external agent, it may, in the present state of our information, be termed spontaneous.

The substances chiefly consumed were leather, wool, silk, and resinous wood. The linen lining of the slipper was indeed destroyed as far as the leather it touched was destroyed. But where it did not come in contact, it escaped; and the fire showed no disposition to burn even the linen beyond the boundaries prescribed to it on the leather.

What is the theory of this phenomenon? With what other facts is it immediately connected? Whatever men of science may determine on these points, one thing seems to be evident, that if spontaneous combustion can happen thus to bodies so little inflammable as leather, silk and wool, that instances of its occurrence in bodies easier to burn are more frequent than is generally supposed.

FROM LATE LONDON PRINTS.

Laharpe, in his correspondence with the Grand Duke of Russia, the late emperor Paul, relates a number of curious anecdotes of literary men. Voltaire had such a passion for writing and publishing, that he used to boast that he kept three *presses* at work night and day! The famous J. Leclerc, in the last century, retained the passion for writing to his dying day. In a very advanced age he had no [illegible] ter, and reading the proof sheets, which were never published, but burnt in his back parlour!

Bonaparte is now setting up for a Pope in politics. He will allow all countries under his direction to become Catholic Republics, but he himself must be the visible head of the whole! We have often heard Democracies called *many headed monsters*, but now a days they are to have but *one head*!

It is much to be feared that many people who are delighted with the Lottery-office poetry will in the end discover it to be black verse!

Soupers, so long suspended, are again commenced at Paris, and are likely to supersede the routs which have lately prevailed. The people of taste and mode prefer the *Soupers*, because the parties were small and select, conversation was agreeable, and the entertainment was intellectual. They alledge that nothing can be more noisy, senseless, and fatiguing than a rout. There does not appear to be any thing very barbarous in this opinion.

General MENOU's trophies appear to be an *Egyptian Wife*, and a *Civet Cat*, and the curious Parisians follow them in crouds, asking *which is which*?

CROMWELL is said to have chosen the name of *Protector*, because it was without a precedent, and no one could define its power. BONAPARTE's *Consulship* seems as unintelligible, and if like any thing ever seen, may perhaps resemble the office of *Dictator*, with *additions* and *improvements*!

The police seems very severe on that class of people who call themselves *conjurors*, and who indeed have as few pretensions to the name as those in much higher stations. Both take money out of the pockets of the public, by foretelling what never comes to pass.

The noble donation sent to Greenwich Hospital *anonymously*, affords these public spirited and patriotic gentlemen who supported the war for the advantages it brought them, an excellent opportunity of taking credit in the easiest manner possible. When suspected, they smile and nod; but none of them *deny the charge*.

It has been remarked, perhaps with truth, that our purveyors of fashions have too frequently dubbed their articles with French names, before the French have thought proper to make up a hat, or trim a handkerchief to the honour of any of our heroes. In this our *Milliners* and our *Ministers* are alike agreed, to let the French have every thing their own way, and the Definitive Treaty take its course. People of higher spirit would not have permitted either a *bonnet* or an *expedition* to be fitted out, until a reciprocity had been established.

The supplementary papers to the convention of St. Petersburg printed for the use of the house of commons, contain an explanatory declaration of the second section of the third article, as follows: "In order to prevent any doubt or misunderstanding with regard to the contents of the second section of the third article of the convention concluded the 5—17th June, 1801, between his majesty the emperor of all the Russians, the said high contracting parties have agreed and declared, that the freedom of commerce and navigation granted by the said article to the subjects of a neutral power, does not authorise them to carry, in time of war, the produce and merchandize of the colonies of the belligerent power direct to the continental possessions, nor *vice versa*, from the mother country to the enemies colonies; but that the said subjects are to enjoy the same advantages and faculties in this commerce as are enjoyed by the most favored nations, and especially by the United States of America."

The following article from Weimer, represents the manoeuvres of a society, once celebrated throughout Europe for its ambition, and its intrigues to have excited considerable alarm (the Jesuits) has employed its missionaries to revive among the most superstitious devotees of Germany, the principles for which they have been banished from almost every country in Europe.

Weimer, February 10.

A learned traveller gives us an account of an apostolic mission, sent six years ago to Upper Suabia, by the remains of the Jesuits at Augsburg. Provoked by the government of the country, this mission took no share in quelling those disorders, which it was afterwards necessary to repel by force. But, in revenge, the reverend fathers distributed a profusion of rosaries, consecrated crosses, &c. They also attempted to work some miracles, and circulated the most absurd le ends. At the same time, some of their preachers delivered some very indecent sermons on the different sins of luxury, of which one of them reckoned up 8000, to his rustic hearers. They determined that actions committed during drunkenness were not criminal; and the secretary of the mission was heard to say,