

them to the heat of an oven, or the steams of brimstone and charcoal, the most violent infection will effectually be subdued; an object of the utmost consequence in all crowded jails, and which humanity must recommend to the attention of those in direction over them.'

This method was found to be of the greatest prejudice in several places abroad, as well as in London. We shall mention only Messina, Marseilles, and Genoa.

The like effect is mentioned by Dr. Mead, on the burning of the cloaths of persons who had been infected with the small-pox, which carried the contagion to some hundred yards in the air, so as to infect others.

With respect to the baking of cloaths in an oven, we humbly conceive it to be absolutely impracticable. For the cloaths on the outside could not fail to be burnt, while the rest would not be sufficiently heated to render the contagious particles volatile; so that this method would rather fix the virus, by drying it in the mucus of the cloaths, which would immediately become active on receiving any moisture.

The other treatises here published have formerly met with approbation, and are yet further entitled to it in the improved state in which they now appear.

VII. *The Chains of Slavery. A Work wherein the clandestine and villainous Attempts of Princes to ruin Liberty are pointed out, and the dreadful Scenes of Despotism disclosed. To which is prefixed an Address to the Electors of Great Britain, in Order to draw their timely Attention to the Choice of proper Representatives in the next Parliament.* 4to. 12s. sewed. Becket.

MAN in a state of nature, and entirely independent, must certainly have enjoyed a small portion of happiness. Although exempt from the artificial wants which civilization has produced, his gratifications must have been so few, and his existence on many accounts so precarious, that he could not but wish to change his situation. Societies must therefore have been early formed, and civilization has followed, although by unequal steps; but the ambition of some having stimulated them to acquire dominion over others, the *many* soon became subjected to the caprice of a *few*, in consequence of which, as avarice, pride, or other passions have prevailed, tyranny and oppression have taken place; when these have been carried to an extravagant length, the sufferers, by uniting in their own defence, have frequently brought them under proper limitations, and government has been through necessity carried on by means more conformable to the dictates of reason and justice.

tics. A struggle for power on each side has of consequence generally subsisted, and according to the share obtained by the different parties, regulations and refinements have been adopted; whence the art of government has become more complex, and the liberties of mankind have often been attacked under various specious pretences, when it could not be done openly. These arts will, probably, always be put in practice, and to point them out to mankind is an useful, and therefore laudable attempt.

This task the intelligent author of the *Chains of Slavery* has executed in a manner that will reflect credit on his abilities. He seems to have set the president Montesquieu before him as a pattern for the manner of treating his subject, and has diligently sought for examples in both ancient and modern history, of the arts by which princes have undermined public liberty; and, not confining his researches to these, has shown how far other causes, some of them intended, perhaps, to promote liberty, have proved detrimental to it.

The liberties of a nation are surrounded by dangers; the engines of slavery are constantly, though often secretly, endeavouring to destroy them. Every good citizen, therefore, watches for their preservation, and will gladly peruse maxims drawn from the experience of ages, by which he may be enabled to guard against the encroachments of tyranny.

But we proceed to particulars. —

A people who are oppressed by their rulers, are apt to launch out against them in invectives and abuse. This may certainly injure the cause it is intended to serve, not to mention that the ill humours produced by the treatment they suffer vent themselves thus to no effect. ‘When administration,’ says our author, is censured, the charges against it ought constantly to be supported by incontrovertible facts; if the subjects in a just cause make any inconsiderate step, it suffices to ruin their affairs. The prince, who at first trembled under the lash of the malcontents, while they confined themselves within the bounds of prudence, triumphs as soon as they go beyond; he complains in his turn, he prosecutes those who have handled the pen, and leaving the public grievances for his private injuries, he oftentimes succeeds in making the people lose sight of the principal object; thus the friends of liberty, who by cautious proceedings might have been victorious, lose, by a single act of imprudence the fruit of their past efforts.

‘Of this truth we have a convincing proof before us. While the author of the *North Briton* contented himself with censuring the government, with disclosing the secret views of the favour-

favourite, with pursuing and prosecuting him closely, he kept the ministry in perpetual alarm, and made them tremble under the lash of his spirited writings. But when he disgraced his pen by employing it in grossly aspersing the character of a certain prince, instead of attacking arbitrary power, he furnished his enemies with weapons to his own destruction.'

Amongst the great variety of popular writings which have lately appeared in this kingdom, many of the ministerial arts, which are enumerated in the volume before us, have been occasionally detected. We have here information of others; some, which by distant and imperceptible steps, advance slowly towards despotism, and some which support it by flagrant acts of injustice; part of these may serve as beacons to warn men of approaching danger, while the rest may convince them to how wretched a condition those nations have been reduced who have been deprived of liberty.

But in some places the author appears to have been carried too far by his enthusiastic love of liberty, and has ranked as tyrannical acts, what had a real tendency to promote the public freedom. Of this we shall have occasion to quote one or two instances. 'To secure their power', our author justly remarks, 'princes multiply offices and dignities, but when once secured, to enlarge its boundaries they reduce the number of them.

'Not content with being at the head of affairs, they are anxious to dispose of every thing; having filled with their creatures the high places of government, they proceed to invest in themselves all offices which share authority, or to suppress them; ever fixing their eyes on those on whom high trusts have been conferred, they wait only for an opportunity to dispossess them. When an opportunity offers not itself, they start it; they raise enemies to the high offices of the state, to charge them with negligence or misdemeanour; if they find any guilty, they utter loud complaints against these bad servants, and suppress the functions of their office, under pretence of reforming abuses.

'To those they cannot convict of any misdemeanour, they give many causes of disgust; they make them feel the weight of authority, and artfully provoke them to furnish reasons for being dismissed, or to resign a place they can hold no longer; but great care is taken to leave these places vacant, or to grant them as commissions under pleasure only.

'But to veil their designs, and not to discontent every one, princes substitute for offices of trust, places without authority, dignities which flatter avarice or pride, without feeding ambition,

bition, and thus secure the concerned party. Those they cannot pay with realities, they pay with promises.

‘ When the prince cannot seize all offices and dignities which share authority, and vest them in the crown, he associates himself at the head of orders, corporations, tribunals, and soon usurps all their power.

‘ At other times instead of suppressing offices, he lets them become extinct.

‘ At length, to remain the sole master of the state, he boasts of being the father of his people, and wholly engaged with the care of promoting public happiness, he takes upon himself the management of affairs, orders his subjects to address directly his person, takes cognizance of every thing, examines every thing, and disposes of every thing. The simple multitude then beholds with admiration his air of benevolence, his attendance to public affairs, his zeal for their well-being, they expect their felicity therefrom, but perceive not that the prince conceals his ambitious designs under this outside of goodness, and seeks only to render himself independent.’

We have proofs added to support the preceding arguments; such as Edward I. uniting the jurisdiction of the dignity of an earl, which was hereditary, to that of the office of sheriff, which was during pleasure; his suppressing the office of high justice, which he considered as formidable to the crown itself, &c. but we were surprized to find amongst these proofs the following. ‘ In order to divest wholly the inquisition of Portugal of its authority, Joseph de Braganza placed himself at the head of it.’

The inquisition was ever too much an object of terror to the people, for them to lament his decreasing the power of its governors, and however the inquisitors might deem it a tyrannical exertion of power, their mismanagement of their usurped authority over men’s minds caused it to be the highest justice to deprive them of power. We are confident our author is, on this head, of the same opinion with ourselves; many parts of his work breathes such a liberal spirit, as convinces us, that he detests priestcraft and religious imposition.

Now we are on the subject of religion, we shall quote a chapter written wholly on that subject, the sentiments in which every unprejudiced reader will allow to be just.

‘ Every religion countenances despotism, but none so much as the Christian.

‘ Instead of being connected with the political system, the Christian religion is universal in its principle; it has nothing exclusive, nothing more peculiar to any country, than to another;

other; it embraces equally all mankind in its charity, takes away the bar which separates nations, and unites all Christians in a fraternity,—such is the true spirit of the gospel.

‘ Liberty depends on the love of the *Patria*; but the reign of Christians is not of this world; their *Patria* is in heaven, and to them earth is a place of pilgrimage only. How then can a people, longing but for things above, be concerned for things below?

‘ All human institutions are grounded on human passions, and supported by them only; the love of liberty is united to that of well-being, to that of temporal enjoyments, but the Christian doctrine inspires us with an aversion for those enjoyments, and is continually combating our terrestrial inclinations. Wholly engrossed by another life, men are but little concerned about this.

‘ To maintain themselves free, the people must have an eye ever upon government; they must watch all its motions, oppose all its illegal attempts, and curb its audacity. How can men, whom religion prohibits being suspicious, be thus watchful? How can they put a stop to the secret practices of the enemies to liberty? how detect them? how even suppose that such men exist? Without suspicion, without cunning, without wrath, without resentment, a true Christian is at the discretion of the first who forms an attempt upon him.

‘ The spirit of the gospel is a spirit of lenity, of charity, of peace; its disciples are full of patience, and love for their enemies. When struck on one cheek, they must offer the other; when stripped of their gown, they must give their cloak besides; when forced to march a league, they must march two; when persecuted, they must bless their persecutors; they are not allowed even to protect their own lives. Dragged to the altar of death, they have tears only to oppose to their tyrant. Ever resigned, they suffer in silence, they melt into compassion for their enemies, and pray for their executioner. Patience, tears, prayers, blessings, are their only arms, and whatever is attempted against them, they never disgrace themselves with revenge; they groan, and humble themselves under the hand which strikes them. How then would they take up arms against the disturbers of public peace? how combat the usurpers of their own rights? how repel by force the enemies of liberty? how spill their blood for the sake of their country? To so many dispositions contrary to those of a good patriot, add the express command of obeying the supreme powers, good or bad, as being established by God.’

The supreme authority in a state is certainly lodged in those who have arms in their hands. Most princes, sensible of the

truth of this maxim, have taken the precaution of disarming their subjects; the next step to which has been the establishing of standing armies, and inspiring them with contempt for the rest of the community. We are much of our author's opinion, that quartering soldiers in barracks is highly instrumental in promoting the last mentioned purpose. 'To lodge the military in barracks is at once to divest them of that little humanity which they pick up by conversing with the honest part of the world, to corrupt them the more by their abandoned intercourse, and to qualify them for a military government.'

The schemes of oppression mentioned in this work are very numerous, and indeed the writer seems to have exhausted the subject; but however necessary it may be to acquire a knowledge of them, the study excites but gloomy reflections. We turn from it to the Address of the Electors of Great Britain, prefixed to this work, an address at once spirited and sensible, the length of which alone prevents us from inserting it in our Review. Yet as a specimen, not indeed of the writer's rhetorical talents, which are exercised in the declamatory part, but of his judgment, we shall conclude this article with an extract from his address, heartily wishing that his advice may not be given in vain.

'Reject boldly all who attempt to buy your votes; they are but mercenary suitors, who covet only to enlarge their fortune at the expence of their honour, and the interest of their country.

'Reject all who have any place at court, any employment in the disposal of the great officers of the crown, any commission which the king can improve by men thus dependent, and of which the senate is chiefly composed at present, how can you hope to be represented with fidelity?

'Reject all who earnestly mendicate your voice; there is no good to be expected from that quarter. If they had nothing at heart but the honour of serving the public, do you imagine, that they would submit to act such a disgraceful part? those humiliating intrigues are the transactions of vice, not of virtue. Merit, indeed, is fond of honourable distinctions, yet, satisfied with proving worthy to them, it never debases itself to beg them, but waits till they are offered.

'Reject men of pompous titles, among them there is little knowledge and less virtue; nay, what have they of nobility but the name, the luxuries, and the vices of it?

'Reject the insolent opulent. In this class are not to be found the few virtues which are left to stock the nation.

'Reject

Reject young men ; no confidence is to be placed in them. Wholly given up to pleasure, in this age of degeneracy, dissipation, amusements, and debauchery, are their only occupation, and to support the expensive gaieties of the capital, they are ever ready to act with zeal in the interests of a minister. But supposing them not corrupt ; they are but little acquainted with the national interest ; besides, naturally incapable of a long-continued attention, they are impatient of restraint ; they would have nothing to do but to give their votes, and cannot attend to what they call the dry business of of the house, and fulfil the duties of a good senator.

Select for your representatives men distinguished by their ability, integrity, and love for their country ; men versed in the national affairs ; men, whom an independent fortune secures from the temptations of poverty, and a disdain of ruinous pagantry from the allurements of ambition ; men, who have not been corrupted by the smiles of a court ; men, whose venerable mature age crowns a spotless life ; men, who have appeared zealous for the public cause, and have had in view only the welfare of their country, and the observance of the laws.

Confine not your choice to the candidates who offer themselves ; invite men worthy of that trust ; wise men who desire to be your representatives, but cannot dispute that honour with the rich without merit, who labour by bribes to force it out of your hands. Do it in such a manner, that for the pleasure of serving their country, they shall have no occasion to dread the ruin of their fortune, and scorn even to eat or drink at prostituted tables.'

VIII. *The History of the Revolutions of Denmark. With an Account of the Present State of that Kingdom and People.* By John Andrews, LL.D. 2 vols. 8vo. 121. Nourse.

A Desire of presenting the public with an historical account of Denmark, at a time when the events in that kingdom attracted the general attention of Europe, was the author's professed motive for engaging in this History ; a work which stands in need of no temporary circumstances to render it acceptable, and deserves to be considered, though not as a copious, yet as an elegant history of that country. The author has judiciously avoided the detail of uninteresting transactions, and restricted his narration chiefly to those that are important. At the same time, however, the reader is gratified with much more than the account of mere Revolutions ; for we here find a compendious history of Denmark from the earliest period of its authentic annals to the present age.