
THE
BRITISH CRITIC,

For DECEMBER, 1795.

“ Read not to contradict and confute ; nor to believe and take for granted ; nor to find talk and discourse ; but to weigh and consider.”
BACON.

ART. I. *Transactions of the Royal Irish Academy. Vol. V.*
482 pp. 18s. Elmsly.

“ IN small cities,” says Xenophon*, “ the same artificer constructs a bed, a gate, a plough, a table, nay, sometimes, he must add the building of houses to his trade ; happy if even from all these arts he can gain sufficient employment to support his family ; but in large cities, from the increased demand, one art is sufficient for one man, or even the subdivision of one art ; thus one artificer makes shoes for men, another for women ; and, in some places, one only cuts out and another makes up.” A similar analogy appears to prevail in the Philosophical Societies of these kingdoms. In the vast mart of London, the Royal Society confines itself exclusively to Philosophical Science ; the Society of Antiquaries adheres no

* Cytrop. viii. ch. 2.

thou shalt have none other Gods but me." 4. On the virtues required for attaining the kingdom of God, in opposition to superstitions and external observances. 5. The consolation of a Christian under public or private calamities, for January 1, 1795. 6. Invitation to reflect on the Divine Visitations, for the public fast in 1795.

ART. 42. *A brief Sketch of the several Denominations into which the Christian World is divided, accompanied with a Persuasive to religious Moderation.* By John Evans, A. M. Pastor of a Congregation Meeting in *Worship-Street*. 12mo. 80 pp. 1s. Crosby. 1795.

A plain and succinct account of the leading tenets of the several parties among Christians; from which an argument is properly drawn for the exercise of moderation and other Christian virtues.

The work is intended for the use of young persons, and of others who stand so much in need of information, as to confound *Atheists* and *Deists* together. P. 22. Creeds and articles of faith are reprobated with much zeal; which seems to be carried beyond due bounds in the following passage: "Tritheists maintain that there are three equal and distinct Gods. Nearly allied to this class are the Athanasians." P. 7. Whatever objections may be thought to subsist against the Creed of Athanasius in its present form, as a public confession of faith for Christians in general, yet we apprehend that it stands very clear from the imputation which is here cast upon it.

ART. 43. *The Obligations of Christians to support a Conversation becoming the Gospel.* A Sermon preached to a Congregation of Protestant Dissenters in Hull, February 8, 1795, on Occasion of their forming themselves into a Christian Society, under the pastoral Care of the Rev. William Pendered. By Thomas Langdon. 8vo. 1s. Rawson, &c. Hull; Vernor, &c. London. 1795.

A very eloquent exhortation of the hearers to a behaviour becoming the Gospel, 1st. in their transactions with each other, as a Christian society; 2dly. towards their fellow-Christians of other societies; 3dly. in their respective families; and, lastly, in the world at large. It is a just subject of regret to the members of the Church of England, when such men, as Mr. Langdon appears from this discourse to be, think it necessary to separate from it.

ART. 44. *A Letter to Thomas Paine, Author of the Age of Reason.* By George Burges, B. A. Curate of *Whittlesea*, in the Isle of Ely, *Peterborough*. 8vo. 34 pp. 1s. Evans. 1794.

This, though avowedly the production of a young writer, discovers strong marks of a liberal and cultivated mind. The author, declining to enter into a positive defence of christianity, which he thinks abundantly substantiated by the labours of others, examines alone the expediency of attacking religion and religious institutions. Christianity, he argues, is either a matter of fraud, a matter of doubt, or a matter of fact.

On the two first of these suppositions he argues to prove the danger, the cruelty, and the injustice of taking from mankind, in a season of general tumult, the only source of consolation and correction.

Having evinced the inexpediency of assailing Christianity on these obnoxious grounds, the author draws up his argument by closing upon the matter of fact.

“ But this detriment to society ; this measure of transgression will be completely filled up, when we come, in the last place, to contemplate christianity, not as a matter of fraud or of doubt, but as a real and almost demonstrative matter of fact. In this case, Sir, you will stand in the awful and terrible predicament of one who has done his utmost to subvert ; not the delusions of prophane and interested men ; not the superstitious vanities which have engendered a mass of imposition and corruption, and silenced the voice of reason whenever it was lifted up in the cause of rational devotion ; not the ecclesiastical tyranny, that in the dark ages of ignorance lorded it over the benighted mind, and bound even kings in chains, and nobles with links of iron ; but the divine inspirations of Almighty God himself ; the word of truth, of meekness, and righteousness ; the pure fount of that stream from whence millions have drank of the waters of comfort ; the most useful monitor of your fellow-creatures in life, and their only hope and consolation in death !” P. 21.

Here the author seems to consider himself as standing on higher ground, and indulges in a strain of honest enthusiasm, which does honour to his feelings. See p. 26. In perusing this pamphlet we have been strongly impressed by the merits of the writer, who appears to possess a very honourable portion of piety and good sense ; and who has claims of no ordinary force upon the indulgence and protection of the public,

MEDICINE.

ART. 45. *An Inquiry into the History, Nature, Causes, and different Modes of Treatment hitherto pursued in the Cure of Scrofula and Cancer.* By William Nestit, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 8vo. 263 pp. 4s. Chapman, Edinburgh ; Kay, London. 1795.

“ The object of this treatise,” the author says, “ is to offer a full view of scrofula and cancer, and to examine, at some length, what has hitherto been done by physicians to elucidate their nature, and counteract the morbid effects they produce.” The work consists of two distinct essays, the first on scrofula, the second on cancer. The author begins by giving a general account of scrofula, of the age and constitution, or habits of body, most subject to its attack. He examines the different theories that have been invented to account for the appearances of these diseases, all of which he thinks defective. Scrofula is divided by him into two species, the external and the internal. He treats first of scrofulous affections of the glands near the surface of the body, which is the mildest form of the disease. These often dis-
appear