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BY G. W. CALLAHAN. CAMBRIDGE, Md.---SATURDAY, MAY 25, 1833. WHOLE NO. 463.

RELIGION.

Letter addressed to the People of England, by the Right Honorable William Pitt, Earl of Chatham.

"Pure Religion and undefiled before God and the Father is this; to visit the Fatherless and Widows in their afflictions, and to keep one's self unspotted from the world."

GENTLEMEN—Whoever takes a view of the world, will find, that what the greatest part of mankind have agreed to call religion, has been only some outward exercise esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an armour, to make restitution of ill-gotten wealth, or to bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion, concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet they all agree in satisfying their appetites. The same passion reigns eternally in all countries and in all ages; Jew and Mahometan, the Christian and the Pagan, the Tartar and the Indian, all kinds of men, who differ in almost any thing else, universally agree with regard to their passions; if there be any difference among them, it is this: that the more superstitious, the more vicious; and the more they believe, the less they practice. This is a melancholy consideration to a good mind; it is a truth, and certainly above all things worth our while to inquire into. We will, therefore, probe the wound, and search to the bottom; we will lay the axe to the root of the tree, and show you the true reason why men go on in sinning and repenting, and sinning again, through the whole course of their lives; and the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things absolutely distinct; that the deficiency of the one, might be supplied by the sufficiency of the other; and that what you want in virtue, you must make up in religion. But this religion, so dishonorable to God, and so pernicious to men, is worse than Atheism; for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious; but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue. This is establishing iniquity by a law, the highest law; by authority, the highest authority; that of God himself. We complain of the vices of the world, and of the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious; but because to serve the purposes of their pretended soul savers, they have been carefully taught they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist wherein alone it does consist; and had they been always taught that true religion is the practice of virtue in obedience to the will of God, who presides over all things and will finally make every man happy who does his duty.

This single opinion in religion, that all things are so well made by the Deity, that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things, or that God, ever wise and good, will provide some extraordinary happiness for those who suffer for virtue's sake, is enough to support a man under all difficulties, to keep him steady to his duty, and to enable him to stand as firm as a rock, amidst all the charms of applause, profit and honor. But this religion of reason, which all men are capable of, has been neglected and condemned, and another set up, the natural consequences of which have puzzled men's understandings, and debauched their morals, more than all the lewd poets and atheistical philosophers that ever infested the world: for, instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told that it consists in the belief of certain opinions, which we could form no idea of, or which was contrary to the clear perceptions of our minds, or which had no tendency to make us either wiser or better; or, which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious belief, arising from imposition on one side, and from want of examination on the other, has been called by the sacred name of religion, whereas real and genuine religion consists in knowledge and obedience. We know there is a God, and we know his will, which is, that we should do all the good we can; and we are assured from his perfections, that we shall find our own good in so doing.

And what would we have more? Are we after such inquiry, and in an age full of liberty, children still? And cannot we be quiet unless we have holy romances, sacred fables, and traditionary tales, to amuse us in an idle hour, and to give rest to our souls, when our follies and vices will not suffer us to rest?

You have been taught, indeed, that right belief, or orthodoxy, will, like charity, cover a multitude of sins; but be not deceived, belief of, or mere assent to, the truth of propositions upon evidence is not a virtue, nor unbelief a vice; faith is not a voluntary act, it does not depend upon the will; every man must believe or disbelieve, whether he will or not, according as evidence appears to him. If, therefore, men, however dignified or distinguished, command us to believe, they are guilty of the highest folly and absurdity, because it is out of our power; but if they command us to believe, and annex rewards to belief, and severe penalties to unbelief, then they are most wicked and immoral, because they annex rewards and punishments to what is involuntary, and, therefore, neither rewardable nor punishable. It appears, then, very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise; but, when men command us to believe opinions, which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then are they arrived at the utmost pitch of impiety; then is their iniquity full; then have they finished their misery, and completed the destruction of poor mortal man; by betraying the interests of virtue, they have undermined and sapped the foundation of all human happiness; and how treacherously and dreadfully have they betrayed it! A gift, well applied; the chattering of some unintelligible sounds called creeds; an unfeigned assent and consent to whatever the church enjoins, religious worship and consecrated feasts; repenting on a death bed; pardons rightly sued out; an absolution authoritively given have done more towards making and continuing men vicious, than all the natural passions and infidelity can only take away the supernatural rewards of virtue; but these superstitious opinions and practices, have not only turned the scene, and made men lose sight of the natural rewards of it, but have induced them to think, that were there no hereafter, vice would be preferable to virtue, and that they increase in happiness; and this they have been taught in several religious discourses and sermons, delivered by men whose authority was never doubted particularly by the late Reverend prelate, I mean Bishop Atterbury, in his sermon on these words, "If in this life only be hope, then we are of all men most miserable," where vice and faith dwell most lovingly and triumphantly together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, the dignity of atonements or propitiations, have, beside depriving us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men a certain unnatural passion which we shall call religious hatred; a hatred constant, deep rooted, and immortal.—All other passions rise and fall, die and revive again; but this of religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious; because we hate for God's sake, and for the sake of those poor souls too, who have the misfortune not to believe as we do, and can we in so good a cause hate too much. The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more do we show our love to God. This is religious zeal, and this has been called divinity; but remember the only true divinity is humanity.

VALUE OF REPUTATION.

The following eloquent effusion on the value of reputation is extracted from the speech of Charles Phillips, esq. at the Court House of Gallaway, Ireland, on the first of April, 1816, in a case of libel on the Rev. C. O'Mullen, a Catholic clergyman:

"What damages, then, can you give?—I am content to leave the defendant's crime altogeter out of the question; but how can you recompence the sufferings of my client? Who shall estimate the cost of priceless reputation—that impress which gives this human dress its currency; without which we stand despised, debased, depreciated? Who shall repair it injured? Who can redeem it lost? Oh! well and truly does the great philosopher of poetry esteem the world's wealth as "trash" in the comparison—without it gold has no value—birth, no distinction—station, no dignity—beauty no charm—age, no reverence. Or, should I not rather say, without it every treasure impoverishes, every grace deforms, every dignity degrades, and all the arts, and decorations, and accomplishments of life, stand like the beacon blaze upon a rock, warning the world that its approach is danger—that its contact is death. The wretch without it is under an eternal quarantine—no friend to greet—no home to harbour him; the voyage of his life becomes a joyless peril; and in the midst of all ambition can achieve, or avarice amass, or rapacity plunder, he tosses on the surge, a buoyant pestilence! But let me not degrade into the selfishness of individual safety, or individual exposure, this universal principle: it testifies a higher, a more ennobling origin; it is this, which, consecrating the humble circle of the earth, will at all times extend itself to the circumference of the horizon—which nerves the arm of the patriot to save his country—which lights the lamp of the philosopher to amend man—which, if it does not inspire, will yet invigorate, the martyr to merit immortality—which, when one world's agony is passed, and the glory of another is dawning, will prompt the prophet, even in his chariot of fire, and in his vision of heaven, to bequeath to mankind the mantle of his memory! O divine, O delightful legacy, our spotless reputation! Rich is the inheritance it leaves—pious the example it testifies—pure, precious, and imperishable, the hope which it inspires. Can you conceive a more atrocious injury than to filch from its possessors this inestimable benefit—to rob society of its charm, and solitude of its solace: not only to outlaw life, but to attaint death; converting the very grave, the refuge of the sufferer, into the gate of infamy and of shame! I can conceive very few crimes beyond it. He who plunders my property, takes from me that which can be repaired by time. But what period can repair a ruined reputation? He who maims my person, affects that which medicines may remedy. But what herb has sovereignty over the wounds of slander? He who ridicules my poverty, or reproaches my profession, upbraids me with that which industry may retrieve, and integrity purify; but what riches shall redeem the bankrupt fame! what power shall blanch the sullied snow of character! Can there be an injury more deadly? Can there be a crime more cruel? It is without remedy—it is without antidote—it is without evasion. The reptile calumny is ever on the watch—from the fascination of its eye no activity can escape—from the venom of its fang no sanity can recover: it has no enjoyment but crime—it has no prey but virtue. It has no interval from the restlessness of its malice, save, when bloated with its victims, it grovels to disgorge them at the withered shrine where envy idolizes her own infirmities. Under such a visitation, how dreadful would be the destiny of the virtuous and the good, if the providence of our constitution had not given you the power, as I trust you will have the principle, to bruise the head of the serpent, and crush and humble the altar of its idolatry."

AMUSING AND SIMPLE EXPERIMENTS IN GALVANISM.

From a Virginia paper of 1816.

We know not any science which furnishes more expenments that are both entertaining, amusing and useful, than Galvanism.

Experiment 1st. Take any small bird, such as a limet, whose life has been extinguished not more than two hours, place a small piece of silver in its mouth, and a small piece of zinc or gold in its tail. Connect the two pieces with an iron wire, and the bird will immediately rise up, and expand its wings and flutter round the room as if alive.

Experiment 2d. Let a person apply a flattened piece of zinc to one of the surfaces of his tongue, and a flattened piece of silver to the other surface, without either the metals touching each other: but each of them provided with a long iron wire; and by passing the wires in a parallel direction through a door, behind which they are brought together and separated alternately; the person who makes the experiment ascertains by the taste he feels on the tongue, the situation of the extremity of each of the wires.

Experiment 3d. A phenomenon, which fifteen years ago, would have been considered as chimerical, has likewise resulted from the experiments on the galvanic fluid. It is as follows: A nerve, originally united with several cubic lines of muscular flesh, indicates whether two metals are homogeneous or heterogeneous; and whether they are in a state of pure regulus, or in an oxydated state. It also points out whether the coloration of a mineral substance depends on charcoal, or an oxydation which has taken place. The living nervous fibre, is consequently a living anthracoscope, a means of discovering charcoal, almost as certain as the action of iron, and that of Alkalis.

Experiment 4th. Porter drank out of a pewter pot or silver pot, placed upon a server of another metal, has a much stronger taste and richer flavor than when drank without the pot being placed upon a server. If the person who drinks previously moisten his hands with salt and water, the strength and flavor of the liquid will be increased.

Experiment 5th. Tea drank out of China cups with a gold rim, has a richer flavor than tea drank out of cups without a metallic rim.

Experiment 6th. A galvanic pile or apparatus may be constructed out of vegetables when metals cannot be procured; thus for example, three hundred slices of beet, and the same number of horse raddish, placed alternately, will form a pile as strong as fifty pieces of silver and fifty of zinc.

Experiment 7th. Another curious and well established fact connected with the theory of Galvanism, is, that when a fish, instantly after being taken out of the water is killed by a violent blow on the head, by which the skull is fractured, the irritability and flexibility of the muscles are preserved, much longer than they would have been, if it had been allowed to die with the organs of sensation in an entire state. So very sensible are fishermen of this, that they have recourse to the above practice, with a view to render the fishes they catch susceptible for a longer time to the operation called crimping. Salmon is one of the fishes the least tenacious of life, insomuch that after having been taken out of the water, it will cease, in less than half an hour, to manifest any sign of vitality, provided it be not exposed to any violence. But if, on the other hand, it receives, as soon as it is caught, a violent blow on the head, the muscles will continue for the space of more than 12 hours, to exhibit visible signs of irritability.

EXTRACT FROM PETER SIMPLE—ON THE TRIALS OF A MIDSHIPMAN.

"First and foremost you must know that I am descended from the great O'Brien Borru, who was a king in his time, as the great Fingal was before him. Of course you've heard of Fingal?"

"I can't say that I ever did," I replied.

"Never heard of Fingal?—murder—Where must you have been all your life? Well, then, to give you some notion of Fingal, I will tell you how Fingal bothered the great Scotch giant. Fingal, you must know, was a giant himself, and no fool of a one; and any one that affronted him was as sure of a beating as I am to keep the middle watch to-night. But there was a giant in Scotland as tall as the mainmast, more or less, as we say when we an't quite sure, as it saves telling more lies than there's occasion for. Well, this Scotch giant heard of Fingal, and how he had beaten every body; and he said, 'Who is this Fingal? By Jasus,' says he in Scotch, 'I'll just walk over and see what he is made of.' So he walked across the Irish channel, and landed within half a mile of Belfast; whether he was out of his depth or not, I can't tell, though I suspect he was not dry footed. When Fingal heard that this great chap was coming over, he was in a devil of a fright; for they told him the Scotchman was taller by a few feet or so. Giants, you know, measure by feet, and don't bother themselves about the inches as we little devils are obliged to do. So Fingal kept a sharp look out for the Scotchman; and one fine morning there he was, sure enough, coming up the hill to Fingal's house. If Fingal was afraid before, he had more reason to be afraid when he saw the fellow; for he looked for all the world like a monument on a voyage of discovery: So Fingal ran into his house, and called his wife Shaya: 'Mavourneen,' says he, 'be quick now; there's that big bully of a Scotchman coming up the hill. Kiver me up with blankets, and if he asks who is in bed, tell him it's the child.' So Fingal laid down on the bed, and his wife had just time to cover him up, when in comes the Scotchman, and, although he stooped low, he broke his head against the portal. 'Where's that baste Fingal?' says he, rubbing his forehead; 'show him to me that I may give him a bating.'"

"'Whist, whist!' cries Shaya, 'if you don't you'll wake the baby; and then him that you talk of bating will be the death of you, if he comes in.' 'Is that the baby?' cried the Scotchman with surprise, looking at the great carcase muffled up in the blanket. 'Sure it is,' cried Shaya, 'and Fingal's baby, too; so don't you wake him or Fingal will twist your neck in a minute.' 'By the cross of St. Andrew,' replied the giant, 'then it is time for me to be off; for if that's his baby, I'll be but a mouthful for the fellow himself. Good morning to ye.' So the Scotch giant ran out of the house, and never stopped to eat or drink until he got back to his own hills: for he was nearly drowned in having mistaken his passage across the channel, in his great hurry.

"Then Fingal got up and laughed, as well he might, at his own 'cuteness,' and so ends the story about Fingal."—*Blackwood's Magazine.*

An Irish officer in the Peninsular War was quartered at a small farm where the people had no chamber for him but in the loft, and in which there was no window. At night, he and his servant, unconscious of the defect, retired to rest. In the morning the officer awoke and called out, "Pat, get up and see if it is daylight yet." Pat rose immediately, groped his way along the wall, when coming to a cupboard door which he mistook for a casement, answered, "Sure, sir, it's midnight yet, for the —— a bit of the daylight can I see!" and away he went again to his couch. Again the master called, "Pat, see if it's light now?" Off went Pat again to the cupboard, opened it, thrust his head a foot or two into its recesses, and, snuffing up its inoderous contents, exclaimed aloud, "Sure, sir, the daylight's as dark as pitch, and it has a mighty strong smell of *cheese* into the bargain."—*N. Y. Traveller.*

Irishman's Parrot.—Pat had seen a parrot, and heard it talk; he was so delighted with it that he must buy one. Some wag procured an *Owl*, and persuaded him it was a parrot, and could speak. He bought it. His friend, some days after, inquired if his parrot had began to talk yet. "Not yet, by my faith, but it keeps a devil of a thinking!"

ROLLING HELIX LEVER WATCHES.

An invention has been made by Mr. M'Couall, of Leeds and Wakefield, which promises to be of important use in watch and clock making and every kind of machinery. The invention is a new and very superior method of communicating motion from one wheel to another, by what the inventor calls the rolling helix lever. The inventor gives the following account of it:—"Of his helix lever the following are the valuable and distinguished properties. First, it passes over equal spaces in equal times, and consequently all times at equal distances from the centre of motion, a perfection never before accomplished by any practical method of communicating motion. Secondly, it has a continued line of centres, and a single point of contact. Thirdly, its pressure is always in a line parallel to its axis, by which all the friction of shoulders is avoided. And lastly, it has a rolling action, which materially reduces the friction at the points of contact. In communicating motion by means of toothed wheels, it is evident that every tooth must transmit some degree of imperfections on coming into action, and on ceasing to act, and consequently imperfections will be multiplied, in proportion to the number of teeth. An examination of a yearly clock on the old principle, and one on that of the new, will immediately evince the immense superiority of the latter in this respect. On the old principle the number of teeth is 1272, and the number of consequent imperfections 148,000,-000. On the new principle the number of teeth is 180, and the number of consequent imperfections 179,760. This striking fact clearly establishes the vastly superior accuracy of the new principle as applied to all mechanism designed for the measurement of time. If a machine, constructed upon the old principle, to produce a certain quantity of motion, requires a moving power of 192 ounces, or 12 pounds, one constructed upon this new invented principle will produce the required motion with the wonderful small power of 6 ounces. This great superiority arises from the peculiar construction of this lever, and its circular mode of action, which places it so decidedly over every other invention yet presented to the public. "By means of this, the inventors have been enabled to construct an eight day clock with only two wheels, and only requiring a weight of 6 ounces, while one constructed upon the old principles requires 4 wheels and three pinions, with a weight not less than 12 pounds to keep it in motion."

ST. JOHN'S COLLEGE, AT ANNAPOLIS.

We invite the attention of our readers to the notice of St. John's College, which we have extracted from the Baltimore Chronicle, and published in our paper of to-day.—This Institution once celebrated for the number of excellent scholars which it produced, is again winning the public favor. Never had the student a better opportunity of receiving an education which will fit him for discharging the various offices of the state. The library has been considerably increased by the donation of the late Lewis Neth, esq. and others. The principal has just returned from our large cities, in which he has made a considerable addition to the Philosophical apparatus, and the course of study is equal to that of any of the Colleges in U. S. The citizens of Maryland are now without apology for sending to distant states their children to be educated. Equal advantages may be found at home, and we venture to affirm, that the discipline of the College is equal to that of the Eastern ones, and that the Students here are not less orderly and correct in their deportment, than in those Institutions in other states, which it has been the practice to consider as eminently calculated to preserve the morals of the youth educated at them.—*Maryland Gazette.*

From the Commercial Chronicle.

St. John's College, at Annapolis.—After an interval of several years, I visited the ancient city a short time ago, and as I had no business to engage me, I spent the greater part of my time in rambling through the place and contemplating every spot which recalled to my remembrance the joyful days of my youth. But none interested me so much as my Alma Mater, where I combined the pursuits of the academic grove with the pleasing associations of long tried friendships, and took a retrospective glance of the many delightful occurrences of which she was the scene. It was the intention of the founders of the institution, to create an University, which should be the nursery of the rising talents of the state, and it continued to flourish equal to expectation until about the year 1804 or 5, when the vandal spirit of intolerant party, violating the pledged faith of the State and the most sacred constitutional and sacramental obligations, robbed it of its funds and consigned it to the low grade of a common Grammar school. Under this disadvantage, it nevertheless continued a valuable institution to the citizens of Annapolis and the neighborhood, and sent forth the best prepared boys to the Eastern Colleges, for the completion of their education. To the credit of the State and the returning sense of justice, we are now indebted for a partial restitution of the funds, and she now enjoys an income of about $6000 from tuition and State endowments, with an increase of students which promises to progress in a ratio with the eligibility and convenience of the location. There are now a principal and four professors, (and it is contemplated to add two more during the current year,) one of Ancient Languages, one of Mathematics and Civil Engineering, one of Grammar, and one of Modern Languages. I had the good fortune to become acquainted with the principal, and if dignity of character without supercilious hauteur will ensure success, I have no doubt he will deserve it. I have never seen a stranger who interests more on first acquaintance than the Rev. Hector Humphreys. He appears to have all the qualifications necessary to command the respect, secure the affections, and enforce the obedience of the students, more by mild conciliation than forcible coercion; and it is said that his mind and acquirements are of the highest order for his station. I am informed that the other professors are able and valuable auxiliaries in their several departments. The course of education adopted is equal to any in the United States, the valuable part of the old regime are retained, and the modern improvements engrafted on them, make the collegiate course quite perfect.

The College Building was commenced in early times by one of the preparatory Governors, for the residence of their satrap Excellencies. The size was such as to procure it the name of the Governor's Folly, which was extended to the grounds around, now containing between 30 and 40 acres, enclosed by a light post and rail fence, in which is a large garden well stored with vegetables, and the rest a smooth shaven lawn, affording a beautiful place for exercise. There is one venerable poplar tree standing, which has borne unhurt the blasts of centuries; and handsome rows of trees have been planted, which will shortly spread their umbrageous branches over the grounds, and give a delightful shade to the citizens, strangers and students. The College is situated on an eminence of easy access, commanding a full view of the bay, Severn river, the State House, and many of the most remarkable public and private buildings of the city. No place can be more interesting or more healthy. One fact only need be mentioned to prove the truth of the remark, that for forty-five years, since the opening of the Institution, only one student has died. The present building accommodates the Principal and his family, and the rooms set apart for the classes are filled with about 80 students, and are capacious enough to contain many more. It also has a large Hall, Library and Philosophical Apparatus, all in good order, and increasing by yearly contributions. A building, counterpart to the present, and to be connected with it by a handsome arcade, will be erected shortly, at the cost of $10,000, for the accommodation of a steward, students, and a room for the Grammar School; thereby affording to parents and guardians the choice of boarding at the Commons, or in respectable private families in the city, who are now taking boys at $100 a year. The tuition varies from 32 to $50 according to the classes. Having given this brief account of the College, I may be permitted to urge on the citizens of Maryland, the propriety and necessity of encouraging this State institution, both as an object of policy and State pride. It will add much to the prosperity of the old city which is sufficiently large to insure from the students respect for the public opinion but not so populous as to hide the vices of youth; and secure to the State the enviable distinction of educating at home, her youth who are destined to become her legislators, jurists, divines, and the sons of Esculapius, with this important advantage, that it will keep in circulation among her own citizens the thousands of dollars annually sent to other States for collegiate education. Another great and unspeakable advantage is, that the youth assigned for the bar, pulpit, and the legislative halls, will periodically have the opportunity of listening to the debates of the Legislature, the arguments of the able and eminent council of the State in the Court of Appeals and Chancery, and the most necessary of all, the eloquent and pious divines who reside in, or occasionally visit the city. It is made the duty of the students to attend prayers in the College daily, and such places of worship as may be directed by their parents or guardians, as there are no religious preferences allowed. I give you this short sketch, hoping it may attract the attention of the public, and be mutually a benefit to them and the College. J.