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BY G. W. CALLAHAN. CAMBRIDGE, Md.---SATURDAY, MAY 7, 1836. WHOLE NO. 619.

TERMS:

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From a late Foreign Journal.

MY AUNT ELIZABETH.

"There was a day when she was young and proud." Alas! that the quotation should be so applicable; she was young; yes, 'tis too true that my aunt Elizabeth was young and is no longer so; though, for aught I know to the contrary, she may be as proud as ever. She is at this present moment aged — years, but I wont be so ungallant; let her pass for what her looks betoken, and her own words avouch. She made no secret of her age fifteen years ago, and has stuck to the same number ever since.

No individual of the fair sex ever entered life with more flattering prospects than my aunt; she was a beauty; she was rich; she was of an unexceptionable family; she was amiable and accomplished. Will it be believed that all these graces could be destined to waste their sweetness on the desert air?—and yet my aunt never was married.

Perhaps you think my aunt was difficult to please; no such thing; she was an admirer of the whole male sex,—all and singular. Perhaps, then, she never had an offer?—There you are wrong again; the beautiful and accomplished Elizabeth had a round dozen of the most "eligible" ere she was out of her teens. What, then, was the cause? People, of course, pretended to know, and told all sorts of tales about the matter, but none of them were true. "History," said Sir Robert Walpole, "must be false." 'Tis the same with history on a small scale.

The fair Elizabeth, as I said, had a dozen offers in the bloom of her youth; she was puzzled—who could avoid it?—to choose among so many admirers; but at length fixed upon Sir Romeo Montrevor, a gay and sparkling creature, who had some fortune and considerable fame at the west end. Sir Romeo danced to admiration, had beautiful teeth, and delighted in horsemanship; he was a man of ready wit and repartee: but the worst of it was, he never could resist the temptation of a pun.

The sweet and amiable Elizabeth had secretly decided in favor of Sir Romeo, but was in no hurry to divulge her choice—'tis so pleasant to sparkle amid a swarm of admirers, to feed them with hopes and chill them with fears, to teaze and excite, to repel and allure, to torment and enrapture them by turns! Is this a frailty? If so, heaven help the wicked. Yet her *penchant* for him peeped through all these coquetries, and she was unable at length to deny that Sir Romeo was the man.

Every body was rejoiced at the event, and congratulated both the parties on so fine a match, for every body admired Lady Elizabeth and Sir Romeo. The young couple, on the other hand, were delighted with the interest every body took in their happiness. The day was fixed, the ring purchased, the house fitted up, and all in readiness. Sir Romeo was her shadow, and they did nothing but tell one another how happy they were, and how much happier they should be. To morrow was the time appointed; who would not have sworn that nothing but death could part them? Had it been twenty-four hours earlier, all would have been secured, but a whole afternoon remained, and the Evil One put it into their heads to take a ride on horseback in Hyde Park. "Pray what harm could there be in that?" Just as much, I reply, as there was in Dr. Slop crossing himself when he encountered Obadiah, on the coach horse; in crossing himself he lost his bridle, in losing his bridle lost his balance, and in losing his balance lost his presence of mind, and so fell into a puddle; all which, says the facetious narrator, shows what little advantage there is in crossing. People are not aware how much the great events of life depend upon trifles.

It was a fine afternoon, and all the gay world were taking the dust in the park. Our young folks were the observed of all observers: Sir Romeo was in all his glory, and put his steed to as many caprioles and gambadoes as he could devise, for the purpose of showing off the graces of his horsemanship. Lady Elizabeth bowed and smiled, and pretended to be taken up with the crowd around her, while her thoughts were full of the important ceremony of the following day.—They stopped to chat with a knot of friends at Grosvenor Gate entrance. The lady's horse became a little restive; she endeavored to check him, and complained that her rein was too long.

Sir Romeo, as I said before, could never resist a pun; in so brilliant a company as the present the provocation was tenfold; and he flashed out without a moment's deliberation. "Your Ladyship's *reign*," said he, "will soon be short enough."

All the company laughed; and vowed that Sir Romeo was the wittiest creature under the sun. Lady Elizabeth laughed too; the company dispersed, and our lady and her lover turned their steeds homewards. The sun was setting—"To-morrow!" exclaimed Sir Romeo, with an enraptured air, and casting a look towards his companion, meaning that the word should speak volumes.

"Ahem!" said lady Elizabeth, coolly.

When that sun rises next, it will be to light us to the altar."

"Are you sure of that?" asked she, in a very subdued but firm tone of voice.

Sir Romeo stared her in the face, and was startled at an uncommon expression observable in her countenance.

"My love!" exclaimed he.

The lady made no reply but by giving her horse a smart cut with her whip.

"My dear Lady Elizabeth!" repeated he.

Lady Elizabeth chanced to have her eye that moment fixed upon the carriage of the Countess of Carraway, which was turning down Oxford street from Park lane. The Countess recognized her, and the two ladies bowed; Lady Elizabeth was so intent upon her friend, that Sir Romeo's exclamation was lost upon her. He looked her steadfastly in the face, and perceived a constrained and settled coolness there.

"Madam!" said he, in some alarm.

Lady Elizabeth appeared to be taking fright at an omnibus, and made no answer. The mind of her lover gave way to dire suspicions. "Dear Madam!" repeated he; but at that moment a wagon laden with iron bars approached, making a clatter that drowned every syllable he could utter. The lady cast no look either to the right or to the left, and they reached home without conversation.

"Sir Romeo," said the lady, as soon as they met in the parlor, after divesting themselves of their riding dresses, "you are a very witty man."

"For Heaven's sake, my dear madam, what do you mean?" exclaimed he, more alarmed by the cool and determined resolution of her looks than by the words she uttered.

"You have too much wit for me, Sir Romeo."

"My dear Lady Elizabeth! are you mad?"

"Less so to day than yesterday. I wish you all manner of happiness, and a fitter consort than a simple creature like myself."

"Good heavens, madam! what have I done?"

"Good bye for the last time, Sir Romeo Montrevor;" and the lady disappeared. The astonished lover saw her no more. He haunted her dwelling, wrote her letters, stirred up her friends in his behalf, begged, entreated, implored, protested, bewailed, threatened, talked of hanging, drowning, and going mad: but all would not do. Lady Elizabeth was inflexible, and would never see him again. She has never seen him to the present hour. She was a great believer in omens, unlucky days, prognostications, second sights, &c. The unlucky remark of Sir Romeo had struck her instantaneously, for she happened at that moment to be pondering upon the momentous change about to befal her, and the perils that might lurk unseen in her path. "Your ladyship's reign will be short enough," sounded like the knell of all her high hopes. It conjured up images that filled her mind with apprehensions and dismay. She thought of the sacrifice of her liberty, or family troubles, of a surly husband, and domestic discords. Her dreams of blissful love were dissipated in a moment, and all the romance of her attachment to Sir Romeo vanished into thin air. The match was therefore broken off in an instant, for whimsical persons have a firmness that is sometimes called obstinacy.

A twelvemonth after this catastrophe found her in love a second time. Lady Elizabeth had a tender heart, and young people get through their mishaps with very little permanent harm. She was struck at first sight with the appearance of the accomplished Major Arthur Fitz Eustace Blankcartridge, and fell in love with him on the spot. The Major was no less smitten, and their intimacy very speedily resulted in an engagement. Major Fitz Eustace Blankcartridge was of high connexions, being related to the Blankcartridges of Fizzley Hall, in Wiltshire, and third cousin to the celebrated Sir Fumoso Flash. All these were great gunpowder characters, so that the predilection of Arthur Fitz Eustace for the army was quite natural. Of his achievements in the field, however, I cannot speak, and can only say that he drove the best four-in-hand of any man in London.

If every body was rejoiced at the first match with Sir Romeo, every body was doubly so at the second match with the Major. Congratulations, felicitations, good wishes and complimentary speeches were showered upon the fair maiden by her obliging friends with as much sincerity as one could expect. Again the day was fixed, and all prepared. The Major was the happiest of men, as he assured every body; and to morrow was to be the happiest day of his life. To morrow came—the sun rose brightly as ever—the bridemaids were in readiness, the carriage was at the door. "I am the happiest man in the army," said Major Arthur Fitz Eustace Blankcartridge.

The Major was just about to hand his lady in the carriage, when, casting an eye to her dress, she perceived a ribbon loose. "My dear Major," said Lady Elizabeth, "tie this knot." "Certainly," my lady, replied the Major, "a knot is more easily tied than untied."

Lady Elizabeth started and turned pale. "What is the matter, my love?" said the Major; "you have dropped the roses I gave you."

Two omens together! This was quite sufficient. Lady Elizabeth trembled, and threw herself on a sofa. "I cannot marry you, Major," said she.

"Not marry!" exclaimed the Major. "Not marry!" echoed every one about her. But Lady Elizabeth was adamant, and repeated that she would not marry the Major. It was in the fates. A wilful man will have his way—why not a wilful woman?

The Major despatched; she led a somewhat secluded life for two or three years, but so charming a creature could not be long without a suitor. The next upon the list was the Hon. Phelim Fudgebubble, M. P., better known in the House of Commons for crying "Hear! hear!" than for any thing commencing with "Mr. Speaker!" The honorable gentleman made great progress in her affections, and might have brought his suit to a successful close, had he not, in the midst of an interesting conversation with the lady on the subject of connubial happiness, dropped an expression about "dividing the house." The phrase is good in Parliament, but bad in families; and an expression of such a sinister import could not fail to have its effect upon Lady Elizabeth, who thereby called to recollection that the Hon. Mr. Fudgebubble had been already once married, and was said to have quarrelled with his wife. Perhaps he might have poisoned her. She accepted the omen, and dismissed the M. P.

This mishap made another chasm in her public career, for Lady Elizabeth kept herself in eclipse for several years, and people began to discover when she came again into the fashionable world, that she was wearing. Still she had much beauty left, and was able to turn the head of the wealthy Dr. McVisium, who was a decided favorite with the ladies, and no inconsiderable match. But she rejected the doctor, having unluckily heard him say he could "kill two birds," &c. "You are just the man then I don't want," said she.

My aunt—so I must now call her, for by this time she had got to be decidedly of a "certain age"—had still a chance left. She won the heart of Mr. Will Weatherbrain, the famous projector, who would certainly have carried her off, but he had his whims as well as the lady, and he insisted on being married on the first of April, at which proposal she took fright, and would have no more to say to him.

Shall I add that my aunt still talks of love, marriage and domestic felicity? With all her disappointments, she is sanguine and confident still, and remains in the firm persuasion that the right man will cast up at last.

RELIGIOUS STATISTICS OF THE UNITED STATES.

The American Almanac, or Repository of Useful Knowledge, for the present year, contains much valuable information, which fully redeems the pledge given in its title, and reflects credit on its publishers. From it we take the subjoined statements of the religious statistics of the United States. The information therein embodied will be new to many, and interesting, we presume, to all of our resders. Its general accuracy can be relied on.—*Shepherd of the Valley.*

1. *Catholics.*—The Roman Catholics in the United States have, as enumerated in the Catholic Almanac, for 1835, 7 or 8 colleges: 16 seminaries (several of them theological) for the education of young men, and 33 convents and academies for the education of females.

The Catholics were the first European settlers of Maryland, Florida, Louisiana and Missouri. The first Roman Catholic Bishop and Archbishop in America, John Carroll, D. D., was consecrated Bishop of Baltimore in 1790, and some years afterwards, Archbishop.

The number of Catholic churches, and of stations visited by clergymen, in the United States, as enumerated in the Catholic Almanac for 1835, is 383.

The number of Roman Catholics in the United States is not ascertained with any certainty. It has been variously stated from 500,000 to 800,000; but supposed by some to exceed the greater number.

2. *Congregationalists.*—The Congregationalists are found mostly in the New England States. They are chiefly descended from the English puritans, who founded most of the early settlements in New England. The Congregationalists were formerly the privileged denomination, their religion being in the established system in the New England States, with the exception of Rhode Island; their Clergy were supported by law, and members of other religious denominations were regarded as sectarians.

3. *Presbyterian Church.*—This denomination is numerous in the middle States.—Two Presbyteries only, those of Londonderry and Newburyport, are found in New England. The General Assembly of the Presbyterian Church meets annually in the city of Philadelphia, on the third Thursday in May.

4. *Reformed Dutch Church.*—This denomination comprises one General Synod, and is found chiefly in New York, New Jersey and Pennsylvania. The General Synod meets annually on the first Wednesday in June.

5. *Associate Presbyterian Church.*—This denomination is found in the Middle, Southern and Western States.

6. *Associate Reformed Church.*—The Associate Reformed Church of the United States consists of three Synods; one of the North, another of the South, and a third of the West; and they are united in a plan of general correspondence.

The Synod of the West has under its care 7 Presbyteries, in the States of Ohio, Kentucky, Indiana, Illinois, Missouri, and the western part of Pennsylvania; upwards of 100 congregations, 43 settled pastors, and 16 unsettled ministers and licentiates, and the number of communicants is estimated at about 10,000. It has under its patronage a theological seminary at Pittsburgh, Pa., and a periodical journal, "The Christian Intelligencer and Evangelical Guardian," published at Hamilton, Ohio.

7. *Cumberland Presbyterians.*—Found chiefly in Indiana, Kentucky, Tennessee, Alabama, Mississippi and Missouri.

In February, 1810, the Cumberland Presbytery was formed without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to license ministers to preach the gospel without a classical education. It was a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented in some respects from the confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained.—*American Quarterly Register.*

In the Quarterly Register for February, 1832, the Cumberland Presbyterians are stated to have 60 ministers, 100 congregations, and 8 500 communicants; and in the Quarterly Register, of February, 1834, 70 ministers, 110 congregations, and 15,000 communicants.

The editor of the American Almanac has received from a correspondent in Tennessee, (July, 1835,) the following statement respecting the numbers of Cumberland Presbyterians in Tennessee, Kentucky, Alabama, Mississippi and Missouri, furnished by a minister of the denomination: 400 ministers and licentiates, 75 candidates, 50,000 communicants. Another correspondent from Mississippi gives the following statement of their number, supposed not to vary from the truth—Licensed and ordained ministers 500, communicants 75,000. They have a college at Princeton, Kentucky.

8. *German Reformed Church.*—This denomination is most numerous in the states of Pennsylvania and Ohio, and it is estimated to comprise 180 ministers, 600 congregations, and 30,000 communicants.

9. *Baptists.*—In the Third Annual Report of the American Baptist Home Missionary Society, (May, 1835,) it is stated, "It is a painful consideration that in 5,888 regular Baptist churches in the United States and Territories, there should be only 3,110 ministers, or little more than one minister to two churches; while it is well known that many of these are imperfectly fitted for the work, others but partially devoted to it, and not a few of the remainder ill sustained in it.

"More than 2,500 more ministers are now wanted to supply the existing churches with pastors; and if British America be taken into the account, there will be 6,059 churches, with 3,230 ministers. But, as the accounts furnishing the data of these calculations are known to be defective, it is probably safe to estimate the number of communicants in the United States and British Provinces at 450,000, the churches at 6,200, and the ministers 3,500, so that 2,700 additional ministers are wanted. And again, if all the facts in the case were fully ascertained, it would probably be found, after making the proper deduction for those who have no pastoral charge, and for those who are devoted to secular business, and of course preach but seldom, [without insisting on a still further deduction for any who are absolutely incompetent to preach the gospel,] that more than 3,000 ministers are needed to supply the existing churches."

The *Seventh Day Baptists* are found in Rhode Island, New-York, New Jersey, Virginia and Ohio.

The *Six Principled Baptists* are found in Massachusetts and Rhode Island.

The *Free Will Baptists* are numerous in Maine and New Hampshire, and are found in several of the other states.

The *Christian Society or Christians*, baptize only by immersion, are anti-calvanistic and anti-trinitarian, and profess to receive the scriptures as the only rule of faith and practice. The first society of this denomination was formed at Portsmouth, N. H., in 1803; ministers, in 1830, computed at 300, congregations 1,000, communicants 30,000.

The *Tunkers* are said to have 40 or 50 churches. The *Mennoniths* 200.

10. *The Methodist Episcopal church.*—The Methodist Episcopal church of the United States comprises 22 annual conferences, which are severally defined by geographical limits, and the yearly meetings are attended by all the travelling preachers who are in full connexion. The General Conference, which is composed of delegates from the 22 Annual Conferences [1 delegate from every 14 members of each, appointed by seniority of choice] meets once in four years on the 1st of May.

There are six Bishops, who are elected by the General Conference; but they have no particular provinces or districts, each being a Bishop of the church throughout the whole United States. The duties of the Bishops are to preside at the Conferences, to fix the appointment of preachers, or to ordain preachers, elders and deacons, to travel through the connection at large, and to oversee the spiritual and temporal business of the church. The Bishops are most of the time travelling, and by an arrangement of their own, they so interchange their visits to each of the Annual Conferences, that each Bishop visits each Conference once in four years.

11. *Methodist Protestants.*—This denomination was regularly organized by a Convention in the city of Baltimore, in 1830, where a Constitution and Book of Discipline were adopted.

It comprises a General Conference and 18 Annual Conferences. The supreme power is vested in a General Conference, which consists of an equal number of ministers and laymen, and meets every seventh year. The Annual Conferences are composed of all the ordained itinerant ministers within their respective limits, and an equal number of elected delegates, who may be either laymen or local preachers.

The salary of an itinerant or stationed preacher, without a family, is $100 and his board; with a family, $200 and board.

The number of members in the United States is computed at 28,000 or 30,000. In the country west of the Alleghany mountains and north of Tennessee, the number of members is computed at 11,000, itinerant preachers 70, local 180.

12. *Protestant Episcopal church.*—The General Conference of the Protestant Episcopal church meets once in three years. In 1801, the number of Episcopal clergymen in the United States was 192, and in 1820, 310.

13. *Evangelical Lutheran church.*—*The* Evangelical Lutheran church of the United States comprises nine District Synods. The General Synod, composed of delegates from the District Synods, meets triennially. The Lutherans have 4 theological seminaries, at Hartwich, N. Y., at Gettysburgh, Pennsylvania, at Lexington, South Carolina, and at Columbus, Ohio.

14. *Church of the United Brethern.*—This denomination, styled also Moravians, is found in several States, but is most numerous in Pennsylvania. It is stated in the 'Quarterly Register' to comprise 33 ministers, 24 congregations and 5,746 members, including children.

15. *Unitarians.*—The number of Congregational Unitarian parishes in the United States, is about 200; and if we include all that reject the doctrine of the trinity and adopt most of our leading views of religion, the number of our societies would probably be more than 2,000.

16. *Universalists.*—The General Convention of the Universalists was formed at Oxford, in Massachusetts, in 1785, and it meets annually. It is composed of 4 clerical and 6 lay delegates from each State Convention. There are State Conventions in each of the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Virginia, South Carolina, and Ohio.

The number of Universalist ministers in the United States, is estimated at about 300; the number of societies about 600. Some of these societies hold worship every Sunday; others only occasionally, either for want of means, or because no preachers can be obtained. The ministers are paid, in all cases by their respective societies. Their salaries vary from $300 to $1,500. In Massachusetts the salaries, on an average, are stated at about $500.

17. *New Jerusalem Church.*—Total, 27 societies and 33 ministers, 8 of whom are ordaining ministers; 10 priests and teaching ministers, and 15 licentiates. In the Journal of the Seventeenth Convention, 116 places are enumerated in which are found persons belonging to this denomination, or receivers of its doctrine.

18. *Friends.*—The Friends, or Quakers, are found in most of the States, but are most numerous in Pennsylvania. They are governed by a code of discipline which is enacted and supported by meetings of four degrees, viz: preparative, monthly, quarterly and yearly. A yearly meeting comprises a number of quarterly meetings which are subordinate and accountable to it. There are 8 yearly meetings in the United States, viz: New England, New York, Philadelphia, Baltimore, Virginia, North Carolina, Ohio and Indiana; and 2 in Europe, London and Dublin; the whole according to the Encyclopædia Americana, computed to include about 150,000 members. The number of societies in the United States is estimated at 450 or 600.

The authorized ministers receive no pay for preaching, if they are able to support their families, and pay their travelling expenses; if they are not able to do so, they are assisted in one or both, as far as it is found necessary. The Friends in the United States are at present divided into two parties, which are styled Orthodox and Hickites. The latter are so called from the late Elias Hicks, a minister of the denomination whose followers are Unitarians. According to a table published in a paper printed at Wheeling, Virginia, in 1829, there were in the United States 150,000 members of this denomination, of whom 56,026 were Hickites, and 28,904 Orthodox, the rest were not known.

19. *Shakers.* This denomination, styled also Shaking Quakers, and the Millennial church first arose about 1747, at Manchester in Egland, and it was first introduced into this country by Anne Lee, in 1770. Celibacy is enjoined by the Shakers upon their members, and their numbers are recruited by converts.

They have 15 congregations or families, found at Alfred and New Gloucester, Maine; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyringham and Hancock, Mass.; Enfield, Conn; Watervleit and New Lebanon, N. Y; Union Village and Watervleit, Ohio; Pleasant Hill and South Union, Kentucky. Number of Preachers in 1828, 45; members 5,400. Their general employments are agriculture, horticulture, and mechanic arts. They hold their property in common, and are distinguished for industry and economy.

20 *Jews.*—The number of Jews in the United States is computed at about fifteen thousand.

There are some small denominations, or divisions of denominations, in addition to those above mentioned.

The total number of Ministers is 12,126; churches or congregations, 15,477; communicants, 1,423,222; but the calculation is incomplete.

The *Congregationalists* are stated to belong to the New England States, but there is a considerable number in some of the other states.

The Presbyterians had, in 1834, in addition to the 1,914 ministers, 421 licentiates and candidates.

There are three Synods of the Associate Reformed Church; but the numbers here given all belong to the Synod of the West.

The number of communicants belonging to the Baptist denomination in the United States and British Provinces, was stated by the Report of the Baptist Home Missionary Society in 1835, at 450,000.

The Methodists, in addition to the travelling preachers who alone are included in the statement, have many local preachers; and the number of their congregations is supposed to be twice as great as the number of travelling preachers.

There are several denominations with respect to which the number of communicants is not known.

Few words in our vernacular are worse treated than that which designates the most important part of man. Immortal as the soul is known to be, not a ship is lost with its entire crew but "every soul on board" is affirmed to have "perished;" scarce a steamboat bursts its boiler but various unfortunate "souls" are "scalded to death"—and in an account which has been published in the newspapers of the recent massacre in Texas, it is stated that "every soul in the fort was put to death." If such be the fact, those Mexicans have much sharper swords than other people wield. The old Roman declared that no words can "hold their honours and immortal bloom;" but it is rather too bad that whilst they are in existence they should thus be perverted to the conveyance of an idea the very reverse of their real signification. A foreigner might well imagine, from the manner in which we use the word in question, that we are a nation of perfect infidels, "who hail thee, man! the pilgrim of a day."—*Nat. Gaz.*