with a romantic disposition. The books that they most read are of the romantic kind; alike inflaming There, take the basket, child-quick! fill it up the imagination and misleading the judgment, I descriptions "of a world of wonders where events are produced by causes widely and manifestly different from those which regulate the course of human affairs." Also, for almost the term of a whole generation, there has been constantly exhibited to view such a series of wonders in the civilized world, that the history of real life carries on it the appearance of

Nothing very strange is it therefore, that the minds of a great many are unsettled, notional and fraught with extravagant expectations; and this is the less to be wondered at, as it is customary for our youth to step into manhood earlier than in former ages, or perhaps than in any other country. Commencing men at an immature period, and under such powerful impulses to wild extravagances of imagination, it would be strange indeed if they were not, many o them, averse to any sober, rational and steady plan

To contrast the past with the present—in a short biographical notice of one of the first and wealthiest merchants of the last age, the writer remarks :- "It was an invariable rule with him to avoid every kind of dangerous experiment and to confine himself to such branches of trade as admitted the surest principles of calculation."-This golden rule of business, she was found lifeless in the morning. which in former times of "steady habits," was sacredly regarded, not merely by that merchant, but generally; -this golden rule of business, has, by a concurrence of unparalelled circumstances, been made to give place to rashness of speculation and a restless spirit of adventure: an evil which nothing but length of time and the smart-giving rod of stern experience, will, in any likelihood, be able to cure,

TALE OF THE GREEN TAPER.

"Among the unfortunate families of Spanish in the dark!" Moriscoes who were forced to quit Spain in 1610, there was one of a very rich farmer who owned the house we speak of. As the object of the government was to hurry the Moriscoes out of the country without allowing them time to remove their property, many buried their money and jewels, in hopes of returning from Africa at a future period. Muley Hassem, according to our popular tradition, had contrived a vault under the large Zaguan, or close porch of his house. Distrusting his Christian neighbours, he had there accumulated great quantities of gold and pearls, which, upon his quitting the country, were laid under a spell by another Moriscoe, deeply versed in the secret

"The jealousy of the Spaniards, and the severe penalties enacted against such of the exiles should return, precluded Muley Hassem from al opportunities of recovering his treasures. He die intrusting the secret to an only daughter, who, having grown up at Sevide, was perfectly acquainted with the spot under the charm. Fatima married, and was soon left a widow, with a daughter whom she taught Spanish, hoping to make her pecting the coming of the Messiah, preceded by pass for a native of our country. Urged by the John the Baptist, as a harbinger in the spirit approach of poverty, which sharpened the desire and power of Elias, to prepare the way of the to make use of the secret trusted to her, Fatima, Lord, and make his paths straight, Matt. iii. with her daughter Zuleima, embarked on board a 3; when every valley was to be exalted, and corsair, and were landed secretly in a cove near Huelva. Dressed in the costume of the peasantry, and having assumed Christian names, both mother and daughter made their way to Seville on foot, or places plain. Isa. xl. 4. by any occasional conveyance which offered on the road. To avoid suspicion, they gave out that they rode faster than my attendants, while waiting were returning from the performance of a vow to a celebrated image of the Virgin, near Moguer. I will not tire you with details as to the means by which Fatima obtained a place for herself and daughter in the family then occupying her own paternal house. Fatima's constant endeavours please her master and mistress succeeded to the have polluted a vessel of metal; but as Jael. utmost of her wishes: the beauty and innocence of Zuleima, then only fourteen, needed no studied efforts to obtain the affection of the whole tami-

"When Fatima thought that the time was come, she prepared her daughter for the important and awful task of recovering the concealed treasure, of which she had constantly talked to her since the | The former I gladly accepted: on my declining child could understand her meaning. The winter came on; the family moved to the first floor as | balls, and gave one to each of the oxen that drew usual, and Fatima asked to be allowed one of the my hackery. Butter is a luxury to these aniground-floor 100ms for herself and Zulenna. About the middle of December, when periodical rains threatened to make the Guadalquivir overflow its banks, and scarcely a soul stirred out after sunset, Fatima, provided with a rope and a basket, anxiously awaited the hour of midnight to commence her incantation. Her daughter stood trembling her side in the porch, to which they had groped their way in the dark. The large bell of the cathedral clock, whose sound, you are well aware, has a most startling effect in the dead silence of the night, tolled the hour; and the melancholy peal of supplication (Plegeria) followed for about two minutes. All now was still, except the wi and rain. Fatima, unlocking with some difficulty the cold hands of her daughter out of hers, struca flint, and lighted a green taper not more than an inch long, which she carefully sheltered from the wind in a pocket lantern. The light had scarcely glimmered on the ground, when the pavement yawned close by the feet of the females. Now, Zuleima, my child, the only care of my life, (said Fatima,) were you strong enough to draw me out of the vault where our treasure lies, I would not intreat you to hasten down by these small perpendicular steps, which you here see. Fear not, my love, there is nothing below but the gold and jewels deposited by my father.'- Mother. (answered the tremulous girl,) I will not break the promise I have made you, though I feel as if my breathing would stop, the moment I enter that horrible vault. Dear mother, tie the rope round my waist-my hands want strength-you must support the whole weight of my body. Merciful Allah! my foot slips! Oh, mother, leave me not in the dark!

"The vault was not much deeper than the girl's projecting stones, the chinic of coins, scattered by beautiful in the comparison.

her feet, restored the failing courage of the mother. with gold,-leel for the jewels,--! must not move the lantern .- Well done, my love! Another basketful, and no more. I would not expose you, my only child, for yet, the candle is long enough: fear not, it will burn five minutes Heavens the wick begins to float in the melted wax : out, out, Zuleima! the rope, the rope! the steps are on this side!"

"A faint groan was heard. Zuleima had dropped in a swoon over the remaining gold. At this moment all was dark again: the distracted nother searched for the chasm, but it was closed. She beat the ground with her feet; and her agony became downright madness on hearing the hollow sound returned from below. She now struck the flints of the pavement, till her hands were shapeless with wounds. Lying on the ground a short time, and having, for a moment recovered the power of conscious suffering, she heard her daughter repeat the words, Mother, dear mother, leave me not in the dark!' The thick vault, through which the words were heard, gave the voice a heart-freezing, thin distant, yet silvery tone. Fatima lay one instant motionless on the flints; then raising herself upon her knees, dashed her head, with something like supernatural strength, against the stones. There

"On a certain night in the month December, the few who, ignorant that the house is haunted, have incautiously been upon the spot at midnight, report. that Fatima is seen between two black figures, who, in spite of her violent struggles to avoid the place where her daughter is buried alive, force her to sit over the vault, with a basket full of gold at her feet. The efforts by which she now and then attempts to etop her ears, are supposed to indicate that, for an hour, she is compelled to hear the unfortunate Zulema crying 'Mother, dear mother, leave me not

From the Sunday School Visuer

ILLUSTRATION OF SCRIPTURE.

Vol. ii p. 58—The roads, in many places, were so destroyed by the heavy rains and floods, that it was impossible to travel without sending precursors to see that the hills of sand and mud were levelled, and the chasms and ravines filled up, before a wheel carriage could pass. This, by the custom of the country, is performed gratuitously for governors and persons in office. On the halcarra, or harbinger, arriving at a village with an intimation that a man of consequence is on his way thither, a proclamation is issued to repair the road as far as the next village, and so in cont numce. In a light soil it is a work of no great expense, and soon accomplished. This established custom elucidates a beautiful passage in the evangelical propheycy resevery mountain and hill to be made low; and the crooked to be made straight, and the rough

Vol. ii. p. 97.—On a sultry day, having their arrival under a tamarind tree, a young woman came to the well; I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined to bring an earthen cup for the purpose, as I should when Sisera asked for water, gave him milk, and brought forth butter in a lordly dish, Judges v. 25, so did this village damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter on the delicate leaf of the banana,, the "lordly dish" of the Hindoos. the latter, she immediately made it up into two mals, and enables them to bear additional

Vol. ii. p. 98.—Although prohibited by oaths and convenants from accepting any valuable presents, I did not refuse what were sent for me and my companions by the people among whom I lived These articles so exactly resembled those which Barzillai and his friends brought to David at Mahamaim, that hardly a single word need be altered: "Shobi and Machir and Barzillai brought beds, and basons, and earthen vessels, and wheat, and barley, and flower, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David and for the people that were with him to eat: for they said, the people is hungry, and weary, and thirsty, in the wilderness." 2 Sam. xvii 27-29.

Vol. ii. p. 100 .- Shaik Edroos at first waited at table, and performed little officers about our persons: but on the appearance of some spots of leprosy, we excused him from that part of his employment. These spots increasing, his motley skin grew so disgusting that we dispensed with his attendance at table, and at length procured him a situation where the disorder did not interfere with his duty; for, although he was not suddenly smitten, like Gehazi, yet his skin gradually experienced the same effect, until, like him, he became "a leper as white as snow." The whiteness of the Indians afflicted with this disorder is so extremely disagreeable as to renlength; and upon her slipping from one of the der the complexion of the blackest Ethiopian

Vol. ii. p. 210.—In many parts of Hindostan are mosques and mausoleums, built by the Mohammedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures in memory those who with material anxiety watched over their helpless infancy. Thus it has been from time immemorial When Rebecca left her parents, on being betrothed to Isac, we read that she was accompanied by her nurse, who neve left her until the day of her death; which event is not deemed unworthy of being recorded in the patriarchal annals, Gen. xxxv. 8.

Vol. ii. p. 227.—Among the oppressions complained of by Nehamiah, under the government of Artaxerxes, he says that not only the governors, but even their servants, bore rule over the people, and made cruel exactions, Neh v. 15. Thus it is at this day througout India: it extends from the savage punishment which was inflicted on a man of high rank by the prince of Scindy, down to the village patell, who does not acquiece in the payment of the sum extorted from him by the oppressive zemindars.

COMMUNICATIONS.

For the Liberia Herald.

TO THAT OF THE DISCIPLINE OF THE M. E. CHURCH.

Mr. Editor.-Will you please grant me a column in your interesting Herald to give some satisfaction to those perplexing agitators, who are so mightily excited at the execution of the Liberian discipline. For as I have lately been brought, and still am under its surreme power, perhaps I may give some satisfaction to the excited party, by showing the difference between the two above mentioned disciplines, so far as I am acquainted

Last Saturday 7th inst. I was suspended by the quarterly conference in Caldwell, from all official services in the church until the ensuing quarterly conference. Now there is the difference between the two disci-

The discipline of the M. E. Church, in regard to dealing with local elders, reads thus. Page, 72, quest, What shall be done when a local elder, deacon, or

preacher, is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude person from the kingdom of grace and glory. Answer first. The preacher having charge shall cal a committee consisting of three or more local preachers,

before, whom it shall be the duty of the accused to appear, and by whom he shall be acquited, or, if found guilty, suspended until the next quarterly conference And the preacher-in-charge shall cause exact minutes of the charges, testamony, and examination, together with the decision of the committee, to be haid before the quarterly conference, where it shall be the duty of the accused to appear. &c. &c But again . page 74, quest. 31.

What shall be done in cases of improper temper words, or actions; "Answer." The person so offend ing shall be reprehended by the preacher having charge. Should a second transgression take place, one, two or three faithful friends are to be taken as witness. If he be not then cured, he shall be tried at the next quarte conference, and if found guilty and impenitent, he shall be expelled from the church.

But not so with the Liberian discipline, or I should have been dealt with in the same manner. One thing is certain; I have not been called to appear before any committee of local preachers, whether my crime requir

And there is another thing equally as certain; t preacher-in-charge, nor any other preacher of person ever gave me one word of reprehension, or any thing in shape or form of a reprehension. Nor has any one two, or three faithful friends ever visited me at all of the occasion, or said one word in form of a labour. Nor did they give any notice at all of any such trial, nor at specifications of any charges whatever. I was not pre sent at the quarterly conference, but several of the me hers of the conference who were present, tell me, that there was not one witness colled on the trial, not one appeared, nor did they pretend that they had any to ca hey tell me that they acted according to information which the president gave them concerning me. Those members of the conference tell me, that the president told the conf. that I had lied. And what about? well

I will give you the whole his ory. On the 8th, Nov. I went down to Monrovia to settle with Mr. Chase. Mr. Chase's Clerk, first presented their accounts, and I looked it over. I then presented my account to the Clerk, who took it and carried it into the chamber where Mr. Chase was. And after a long time, the Clerk returned, and presented me my account all scratched over by a pencil. The Clerk very modestly told me, that Mr. Chase did not feel disposed to allow my account. (or words to the amount.)

I then took the bill, and went into the chamber where Mr. Chase was siting, and said: well, brother Chase, you seem to protest my account? yes said he; I protest the whole of it. Then I said, why do you protest it sir Then he said; when we were in America, you applied America, and I shall not pay any more expenses whatever. Then I said; I never applied to the Board any \$150, to bear my expenses into the interior, or to buy land, nor was any such money ever part me in

Then said I; brother Chase; you ought to know bet. ter than to talk thus. Then said he; do you say I ought to know better? YOU BLACK SCOUNDREL! There is the door, get out of my house or I will give you what you want. And while he turned himself and looked towards a chair, with which I was afraid he would bear me, I gathered up my papers in haste, an I dropp d down Now, I am informed by three of the members of this

quarterly confrence, that Mr. Chase, frankly told them in conf. that I lied when I said, that I never applied Board for the above mentioned money, and secondly he told them, that I lied when I said, that he called me a black ecoundrel. But I have already taken an oath that I never applied for any money as above stated. And more then all this, Mr. Chase did call me a black scoundrel, and I have already taken my oath of it, and am ready to take 50, oaths more that Mr. Chase did call me a BLACK SCOUNDREL.

But, to what was I suspended? to the annual conference? Nay. But back to the same quarterly conference again at its next session. And so here is the supremacy of the Liberian discipline to that of the discipline of the M. E. Church, The M. E. Church's discipline requires that a local elder, first be brought before a committee of local preachers, if the crime be sufficient. But if the crime is only for improper, words, or actions, or tempers, then the preacher having charge shall reprehend the offender. And if there be no satisfaction given, then the preacher is required to take two or three faithful friends with him for witnesses, and talk with the offender the second time. But the Liberian discipline has no such forms

The discipline of he M. E. Church, favors the offender with a notificattion of his trial, and also with a list of the specifications of the charges preferred against him. But the Liberian discipline by which I am suspend. ed protests rigidly against every one of those articles. For not one of them were noticed in bringing me to trial. The discipline of the M. E. Church requires, that there be one or more witness in a case, before a man can be condemed. But the Liberian discipline does not require any witness at all to suspend a minister of the Gospel from preaching, from one quartely confrence to another. Who under the whole heavens ever heard of such a thing before. No such article or articles in the discipline of the M. E. Church, for that requires its quarterly conference either to acquit, or expel. But am bound with the iron chains of this double superlative, supreme power of the Liberian discipline for three months., And so let this suffise until we hear the conclusion of the whole matter.

> Very respectfully yours. GEORGE S. BROWN.

Caldwell' January 12th 1843.

For the Liberia Herald. FRENCH LEAVE.

(From the Gazettee Dis Tribunaus.) At a late hour of the night a respectable gentleman, aided by the flickerling light of the pale oil lamns, was hurring through the tortuous and narrow streets of a most lonely quarter, impatient to regain his domicile. This honest pedestrian was no other than a native of Bas-Limesesin, driven to the metropolis by the urgeney of an impending lawsuit. Fagged with numerous and unavailing visits, with comings and going in every direction, exhausted with buisness appointments, idle conferences, and wasted words, the poor man, whose fate the morrow was to declare, had just been ferreting out his solicitor and his counsellor, one at a family dinner party, and the other at a ball. The excitement of seeing his rightful property contested the fear of some unfortunate encounter, of which he had read so many examples in the newspapers, sufficiently explain the desperate rapidity with which he was

He had gained without accident the abscure : treet which had the good fortune to contain his modest habitation, and might with Secia exclaimed. "Mais'e vois ma maison it may fravers' evade" when O luckless incounter! the sound of footstens, light but hurried and in a parallel direction to his own, struck his ear, and ere he had time to take refuge in this lwelling—place some one brushed swiftly by him. Retreat was impossible. Heventures on a glance tis a woman-he breathes again. He gave a second glance but this time a hold one-which enabled him to remark a rechercked toilet, an elegant figure. and, but for the uncertain and oscillating light swaged by the wind he could have sworn to one of the

loveliest faces on earth. On reaching the end of the street the lovely stranger stopped, and looked anxiously round in apparent uncertainty. It was evident that she had lost her way. Our gentleman had stopped also. doubtless with no sinister intentions but merely from curiosity to see how the adventuse would ter-

After turning her eyes in every direction the lady at last directed them on her misterious fellow passenger. Probably this imprompted look, aided by the light of the lamp assumed a particularly actractive character for our litigant immediately advanced towards her, hat in hand his toes turned out, and his person inclined according to the most approved rules for a respectable bow. "Madam, if I am not strong. ly mistaken, it appears to me that you are seeking vour way" "your conjetures, sir, are unfortunately but too well founded" replyed a gentle and musical voice "I am a stranger to this quarter, and know not which way to go." "If you would do me the honor to inform me what street you inhabit, I may perhaps be fortunate enough."

"You are very kind sir" interrupted the fair wonderer. But that would be useless; I am in the most embarrassing situation. My porter has actually had the face to refuse opening the door to me." "Past 12-you know the rule, as the man says in the play." No doubt, but the case is a hard one. Two. friends, of whom I asked hospitality, were p sitively obliged to refuse it, my only resource now is to seek out a friend. But the distance is so great and I am worn out with fatigue-perhaps, too, they nav have gone to bed. "Dear! Dear! what shelil do" to the Board for \$150, to hear your expenses into the "madam" said the gallant provinsial, at the same interior and to buy land: which sum was part you in I time brushing up his gray hair, "I cannot see you thus. In a word, learn that I am the father of a for family, with a wife and children, and incapable of behaving unworthily; witness my gray hair, permit me then, to entreat that you will accept my America. Mr. Chase's next words were; you Lie, you devoted arms my residence is within a step and I shall consider it my duty to offer you half of my apartment. "Really sir, I cannot think."

The lady hisitated, the grey beard insisted, at last the fair one are yeilding timidly passed her arm in his, and after a short but eminently virtuous and moral conversation, both arrived at the promised assylum. More generous still than the hero of stairs in a hurry, and escaped without any farther injury. | sterore's sentimental journey the gentleman ceded his only hed to his guest, and more religiously observing the treaty than yorick, occupied a char, with heroic resignation, in an adjoining closet. At dawn of day he arose, and misteriously emerging from his hiding place, crept saftly across the room without venturing a glance towards the bed, and, satis. fied that he had not disturbed his visitant, decended the stairs, and went forth in search of his men of business, from whom he received assurance that his success was certain. Joyfully returning, he pre-

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