

The Gleaner

AND NORTHUMBERLAND SCHEDIASMA.

VOLUME V.]

Nec araneorum sane texus ideo melior, quia ex se fila gignunt, nec noster vilior quia ex alienis libamus ut apes.

[No. 21.]

MIRAMICHI, TUESDAY MORNING, JANUARY 28, 1854.

AUCTION.

To be Sold by Public Auction, on *Wednesday*, the 29th of *January*, 1854, in front of the Store of Messrs. Joseph Cunard, & Co, by virtue of a Licence from His Excellency the Lieut Governor and the Honorable His Majesty's Council of the Province of New-Brunswick.

All the REAL ESTATE of DONALD McDONALD, late of Chatham, in the County of Northumberland, merchant, deceased, consisting of all that valuable FARM situate on the river Napan, lately in the occupation of the deceased, containing Three Hundred Acres, on which there is a good Dwelling House and an excellent Barn. From fifty to sixty acres of the Land are cleared (chiefly meadow ground), and from twenty to thirty tons of Hay may be annually cut on the premises without further improvement.

Also—A LOT of LAND adjoining the above, containing One Hundred and Ninety Acres, most of which is in a wilderness state.

Also—The Piece of Land, Building and Premises situate in the village of Nelson, at present in the occupation of James Gorman. The whole Property will be sold subject to the dower or thirds of the widow of the deceased.

TERMS—25 per cent down, and the balance on the 1st July next. Deeds will be delivered on the payment of the whole of the purchase money.

For further particulars apply to Messrs. Street & Kerr, or to the Subscriber. By order of the Administrators.

CHRISTOPHER CLARKE, Auctioneer.
Chatham, 23rd December, 1853.

At a General Sessions of the Peace of our Lord the King, held at Newcastle in and for the County of Northumberland, on Tuesday, the Twenty-Seventh day of August, in the year of our Lord 1853.

Ordered, that the following Rules be established for regulating the Bass Fishery in the several Rivers in the County of Northumberland, viz:

1. That no person or persons be allowed to spear Bass during the time or Season of spawning.

2. That no person or persons be allowed to spear, net, or take Bass between Sunset on Saturday night and Sunrise on Monday morning, at any time during the winter season, or while the rivers or streams are frozen.

3. That any person cutting a hole or holes in the ice for the purpose of fishing, shall set six evergreen bushes firmly in the ice round each hole, at equal distances, not less than ten feet high, with the branches and leaves on, so as to be plainly and readily seen, and secure the same so that they will remain standing, at all times while the said hole or holes continue open, or the ice thereon unsafe.

4. That any person or persons cutting a hole in the ice, for the purpose of fishing, shall not be interrupted by any other person cutting a hole for the like purpose within the distance of thirty fathoms of the hole first cut as aforesaid.

5. That no set nets shall be allowed, set, put down, for the purpose of taking Bass, during the winter season, or while the Rivers remain frozen.

6. That any person infringing or violating any of the foregoing rules, shall be liable to the penalty of three pounds for each and every offence, to be recovered and applied according to Law.

Extract from the Minutes.

(Signed) THOMAS H. PETERS, CLERK.

BREWERY

The Subscriber's BREWERY is now in full operation where good strong Ale, Porter, Table Beer, &c. may be had on reasonable terms, in quantities to suit purchasers.

The Subscriber intends carrying on the WHEELWRIGHT business, in its different branches, comprising, Carts, Waggon, Gigs, Sleighs, Ploughs, and all other articles of Husbandry; which will be of the first quality, always having on hand a supply of best American White Oak, and seasoned hard wood of other denominations; he will furnish on reasonable terms. He will take Barley, and other country produce in barter.

Miramichi, February 26

GAVINRAINNIE

NEW-BRUNSWICK ALMANACS FOR
1854

For Sale at the Post Office in Chatham and Newcastle, and at the Gleaner Office.

WANTED—A smart, active Woman, who is a good Cook and Washer, and capable of taking charge of a Boarding Establishment. For particulars enquire at the Gleaner Office.
December 24, 1853.

THE GLEANER.

Useful and Entertaining Knowledge.

THE MODERN JEWS.

THE religious polity of the modern Jews was established during the Babylonian captivity, which followed the destruction of the first temple by Nabuchadnezzar, B. C. 587. The sacrificial service constituting the principal feature of the public worship of the Jews, ceasing with the destruction of the temple, left them without any religious system, or scheme for the regulation of public or private prayer. To remedy this evil, so dangerous to their existence as a distinct people, and to their pre-eminence as worshippers of Almighty God, Creator of Heaven and Earth, Ezra the Prophet, conjointly with his conclave, known by the name of the "Men of the Great Assembly," collected all the prayers that had heretofore been used, composed others, and arranged the whole into specific portions. They instituted the morning, afternoon, and evening service, in reference to the daily sacrifices in the temple at those stated periods; appointed additional services for the festivals, conformable with the additional sacrifices in the temple on those days, besides numerous other prayers to be said on all those special occasions in which it had been customary to offer special sacrifices. These prayers are universal among all the Jews of the known world, and are still repeated by them in the language in which they were composed, viz. the Hebrew. Their original arrangement for private and public worship continues till the present day, which makes the liturgy of their synagogues in all countries nearly the same. This uniformity of language and discipline in worship has this advantage, that the Jew, in whatever country his destiny carries him to, finds no difficulty in uniting with his brethren in that country in the performance of those several duties which his religion requires of him.

Although the daily liturgy was ordained as above stated, in reference to the sacrificial service of the temple, yet there can be no doubt that the practice which existed long previous to the formula of Ezra, of praying three times a-day, also influenced this arrangement—Psalm iv. v. 17, "Evening, and morning, and noon, will I pray;" and the Book of Daniel, vi. 10, "Daniel, with his face towards Jerusalem, kneeled upon his knees three times a-day, and prayed, and gave thanks before his God as he did aforetime," confirms this practice of daily prayer; but as it does not appear that these prayers were specially enjoined, or were other than the extemporary ejaculations of praise and thanksgiving to Almighty God which piety prompted, the merit of the institution of these daily prayers must still rest with Ezra and his conclave, who, if they did not originate the practice of daily worship, rescued it from the corrupt Hebrew of the captivity, and gave it its present regular and established form.

The private devotions of the Jews commence with the morning prayers, which fill nearly fifty pages octavo, and occupy about an hour in their recital. These prayers are replete with the most devout piety, pure morality, and heavenly philosophy; the beauty of their composition stands unrivalled, and taken altogether, are well calculated to perpetuate that enthusiastic veneration for their religion which centuries of persecution have never been able to subdue or overcome. The morning prayers open with a hymn by Mamonides, in which the existence of God, his eternity and immortality, are proclaimed; and reliance on his providence, rewards, punishments, and the resurrection, is expressed. It is, in fact, a poem expressive of their articles of faith, and is held in much esteem. Our limits will not permit us to go through the whole of these prayers, but we shall give a few short specimens, which will repay the reader's perusal.

The Immortality of the Soul Proclaimed.

"My God! the soul which thou hast given unto me is pure: thou hast created, formed, and breathed it unto me: thou hast also carefully preserved it within me, and thou wilt hereafter take it from me, to restore it unto me in futurity. During the time that my soul continues within me, will I be making acknowledgments to thee, O Lord my God! and the God of my ancestors, Sovereign of all creation, Lord of all soul! Blessed art thou, O Lord! who restorest the souls unto the dead."

Prayer, remarkable for its Similitude to the Lord's Prayer.

"May it be thy will, O Lord our God! and the God of our fathers, to cause us to become habituated to thy law, and attached to thy precepts: O lead us not into the power of sin, transgression or iniquity, temptation or contempt: suffer not evil imagination to have dominion over us, but place us at a distance from evil men and wicked associates; cause us to become attached to good intentions and good works, and coerce our passions to be subservient unto thee. O grant us this day, and every day, grace, favour, and mercy, in thy sight, and in the sight of all who behold us; and dispense kind favours upon us. Blessed art thou, O Lord! who bestowest gracious favours on thy people Israel."

DUTY.

"Man should ever feel an inward fear of God, declare the truth, and commune with truth in his heart; let him rise early and pray."

HUMILITY.

"Sovereign of all worlds! It is not on account of our righteousness that we presume to lay our supplications before thee, but on thy abundant mercies. What are we?—What our righteousness?—What is our help?—What our power?—What shall we say in thy presence, O Lord our God! and the God of our fathers? Verily, the mightiest heroes are as nought before thee; men of renown as though they had not existed; wise men as without knowledge; and the intelligent as if void of understanding: for the majority of their actions is emptiness, the days of their life but vanity in thy presence: even the pre-eminence of man over the brute is nought; for all is vanity."

The mind being thus prepared by prayer, and brought to a consideration of the awful presence, the ceremony of putting on the phylacteries follows.

They are worn by all male adults during the morning service. For all the purposes of ceremonious worship, a youth of thirteen years is deemed of age. The wearing the phylacteries may be termed his initiation. The phylacteries consist of the articles of Hebrew faith, written on vellum, and inclosed in a leathern case, and are bound round the left arm, so that the case containing the sacred writing lies next the heart, in obedience to the injunction in Deut. vi. 6, "And these words which I command thee this day shall be near thy heart." There is a second phylactery, in every respect the same as the one just described. The case containing the articles of faith is placed on the forehead, so as to be "as frontless between the eyes" (Deut. vi. 8). The strap of the phylactery of the arm is then wound thrice round the middle finger, in reference to the command, "And thou shalt bind them for a sign upon thine hand" (see the same verse), in doing which the following is said in a solemn low voice:—

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercy; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

"Blessed is he who but spake, and the world was called into existence: blessed is he. Blessed is the primeval creator. Blessed is he who saith and performeth. Blessed is he who ordaineth and establisheth. Blessed is he who hath compassion on the earth. Blessed is he who hath compassion over all creatures. Blessed is he who graciously rewardeth those who revere him. Blessed is he who liveth for ever, and existeth eternally. Blessed is he who redeemeth and delivereth. Blessed is his name."

Portions of the psalms then follow in order, next the declaration of the unity (Deut. vi. 4) and the sacred prayer of the eighteen verses, during the recital of which it is not permitted to speak; it must be said standing, and with the face towards the east. In the 1st verse of this prayer, God is blessed; the 2d, Immortality of the soul again avowed in the most touching language; 3d, Knowledge, 4th, Piety, and 5th, Pardon, are prayed for; 6th, Temporal, and 7th, Heavenly assistance, are prayed for; 8th, Blessings on the year, 9th, Freedom, 10th, the restoration of judges, and 11th, Destruction of Tyrants, are entreated; in the 12th, the Pious of all nations prayed for, in the following words:—"May thy tender mercies, O Lord our God, be expanded over the just, the pious, and the elders of thy people, the house of Israel, the remnant of their scribes, and the virtuous strangers, as over us. O bestow good rewards unto all who faithfully put their trust in thy name; and grant that our portion be with them, that we never be put to shame, for we do trust in thee. Blessed art thou, O Lord, the supporter and the confidence of the just."

The 13th verse prays for God's presence in the holy city, its rebuilding, &c., 14th, 15th, and 16th, seek the exaltation of Israel, and pray for salvation; 17th contains acknowledgment of humility, petition of peace, and a blessing upon Israel. The touching sublimity of the 18th is beyond the power of description: we give it in full.

"18th, Oh, my God! guard my tongue from evil, and my lips from uttering deceit. Towards those who curse me be my soul as dumb; and towards all be it as humble as the dust. Open my heart to the reception of thy law, that my soul pursue thy commandments. O frustrate speedily, I beseech thee, the devices, and destroy the machinations of all those who imagine evil against me. O grant it, for the sake of thy name; grant it, for the puissance of thy right hand; grant it, on account of thy holiness; grant it, for the honour of thy law, that thy beloved may be relieved. Let thy right hand save, and then answer me. May the words of my mouth and the meditations of my heart be acceptable in thy presence, O Lord my Rock and my Redeemer. May he who establisheth peace in his high heavens grant peace unto us, and all Israel. Amen."

An eccentric wag used to say that it was not wicked to lie, swear, cheat, or steal, and that he could prove it by scripture.