

The Gleaner

AND NORTHUMBERLAND SCHEDIASMA.

VOLUME V.

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

[No. 19.]

MIRAMICHI, TUESDAY MORNING, JANUARY 7, 14, 1834.

LIST OF LETTERS

Remaining in the Post Office, Miramichi, December, 1833.

Anderson Peggy Mrs. New-castle.	Murphy Timothy
Anderson Abraham do	M'Junkin Robert
Anderson Kenry	M'Askill Joseph
Appleton John	Murry Joseph
Black Andrew Forester Hill	M'Eachron Archibald
Barry David	M'Donald James
Betts Jared Barnaby Island	M'Coig Duncan
Blant Barbara Nelson	Mahon John
Bean Hannah do.	Mulinicks James
Curry Peter Newcastle	Moverly Nathan
Caldwell Tim South West	Mulroy Catherine
Carroll Patrick Bay du Vin	Murphy Marks
Campbell Peter	M'Intosh John & Robert
Clarke James	Mahony Daniel
Colton Martain 3	M'Quin Fergus
Cauruthers Mathew	Multon Terrence
Caruthers Mary	M'Call Donald
Courtes John Chatham-head.	M'Donald John
Campbell Charles	M'Connell Thoma
Carroll Michael Shoemaker.	Murphy Richar
Caruthers Sam	M'Nee Duncan
Curry John joiner	Mooney Thomas
Cane Jeremiah	Murkey Mary
Chappell Mr.	M'Evory Michael
CConnell Johannah	Neil Hannah
Chambers Anthony	Nugent Catherine
Daly Hugh	Nunan Michael
Douglas William	Orr William
Dunn William	Persons Elijah
Doyle Michael	Phelan M.
Dixon James	Power John
Dunn Patrick	Power Mrs.
Danly Catherine	Parker Robert
Eandy Joseph	Quinn William
Foster George	Rainsbothom Joseph
Fianagan John D.	Roberts Abraham
Ford Samuel Nelson	Rogers Edward
Farrell Patrick	Russet Alexander
Fleming Jackson	Sullivan Mrs.
Fritch John 2	Simpson Alexander
Flett Wm.	Stapleton William
Firth Wm.	Savage John
Gillis Murdock	Spence George
Gaiene James	Smith Stephen
Graham Michael 2	Smith James
Geddes Charles	Shehan Mrs. D.
Gillis Donald	Sinclair Lochlan
Grands Edmund	Smith Francis
Gerton James	Simpson Alexander
Godfrey Elijah	Simpson John
Hickey Michael Oak-point.	Sullivan Johannah
Kitson John	Shinnick Patrick
Keary Andrew	Stephens William
Kootish Samuel	Sterence Wm.
Kolly Wm. Douglastown	Smith Francis
Jerden Andrew Napan	Timmons Mr.
Innis James 3	Taylor James
Johnstone James Napan	Vanderwather Mr.
Johnston David	Walsh Jonathan
Keys John	Watson Delia Mrs.
Kuman Michael	Williams Frederick
Keer Ad.	Willis John
Kenny Isiah	Wallis Peter
King Francis	Waddleton Susannah
Keay Samuel	Wigmore Mrs.
Lobin Mary Mrs.	Walter James
Lee Catherine	Wishart Mr.
Leary Patrick	Wallis James
Lader Henry	Whitmore Thomas
	Walsh Peter

ALL LETTERS not called for within Three Months from this date, will be sent to the General Post Office, as Dead Letters. JAMES CAIE, POSTMASTER. Miramichi, December 5, 1833.

TO LET, FOR A TERM OF YEARS.

The whole of the MARSH and part of the UPLAND FARM, occupied by the Subscriber, with a good FARM HOUSE, BARN, and other Out Buildings. For Terms and other particulars apply to J. A. STREET

NOTICE—The Subscribers again request all persons indebted to the late firm of FROST & RAINNIE, to make payment without delay to Shepherd J. Frost, as all accounts standing open the 31st instant, will be put into suit for recovery. Persons having just demands against the said firm will please call on the said Shepherd J. Frost for settlement. S. J. FROST, for self and Gavin Rainnie. Chatham; 10th December, 1833.

THE GLEANER.

Useful and Entertaining Knowledge.

ANCIENT JEWS.

THOUGH there were nearly as great a variety of nations in ancient times as in the present, there were much fewer who practised the art of reading and writing: hence the very names of most of them are forgotten, and what we know of the rest is derived only from the records which three celebrated nations have left of their own neighbourhoods, or of the places visited by their armies or merchants. The countries occupied by these three nations, the Hebrews, Greeks, and Romans, (independent of the Egyptians, already noticed) lay at different points along the shores of an inland sea, and were neither large nor far removed from each other. When we look on the coast of the Mediterranean, at the places where they dwell, we wonder that our whole knowledge of the world for four thousand years should be derived only from the inhabitants of such inconsiderable spots. But it was in these spots only that means were in practice for transmitting the knowledge acquired in one age to the people of another. Over all the rest of the world, when a generation passed away, its labours and knowledge passed away with it: the knowledge of every man, however much he had done or learned, died when he died, and was lost to his successors; hence the bulk of the people of antiquity never rose above the situation of savages. Among some of them there were indeed certain imperfect modes of writing; but on account of their clumsiness, these took so much time to acquire even in their imperfections, that they could only be learned by a few, such as the priests, and were never diffused among the people. This was the case in Egypt, and, it is supposed, also in Persia and Chaldea, in all which countries, relics of some lame attempts at the use of letters are found on stones, and rocks, and in tombs, but they contain, as far as they can be unriddled, only names, and circumstances serving for dates, which would be utterly unintelligible without the light thrown on them by the writings of the three nations we have mentioned. The Egyptians had made considerable progress in some arts, such as painting, building, and statuary; but every thing was learned by direct instruction from one man to another, almost in the manner of apprenticeship; and their marks used for writing were quite insufficient for communicating specific instruction on any subject. Hence we know nothing of their history but what is learned from the Hebrews and Greeks, whose writings are sometimes dimly illustrated by monuments and dubious inscriptions found in Egypt itself. With regard to all the other nations of antiquity, it is the same: what ever is known concerning them is known only from the books of the three nations we have mentioned. Without these the whole world, for four thousand years, would have been to us as if it had never been; and concerning every people whom they have not mentioned, (with a few exceptions) it is so now. We know nothing of them, not even of their existence; while nations lived, flourished, and became extinct; tongues and languages were formed, changed, and lost during several thousand years, without one step of the process having reached our ears; solely because they were beyond that circle which was known to the only nations who were acquainted with the art of writing. In the continent of North America there are now and then found relics of a people more civilized than any who have lived there for many ages; fortifications, it is said, have been discovered, which could only have been planned by some degree of science; and tools of excellent quality have been found in certain gold mines recently opened in Virginia; all of which are traces of the existence of a race of men now forgotten, and of whom the very name has perished; it seems like believing in a mystery to credit even their very existence. Yet, had it not been for the solitary writing of the Hebrews, a like darkness would have overspread the memory of all the nations of our own continent for the first two thousand years of its existence: the Greeks rescued it from oblivion for the next thousand; and the Romans only were added for another thousand, to preserve the memory of its nations from perishing.

The Hebrews are the most ancient of these 'People of the Book,' and were descended from an Arabian shepherd of the name of Abraham, whose grandson, Jacob, and his children, emigrated into Egypt, where they settled, and became a numerous, though distinct, people. In their adopted country they received the name 'Hebrew,' or 'Foreigners,' and were at the beginning treated with much kindness, and had peculiar privileges, especially while under the protection of Joseph, who, as described in Scripture, was the original cause of their migration. Agreeable to ancient patriarchal usages, the sons of Jacob became the heads of separate tribes or clans, yet all adhering together in a general union of interests. From an early period, the descendants of Abraham, as we are told in the inspired writings, were selected by the Almighty for the purpose of establishing a religion much more pure than any prevalent in the

ancient world, and intended as a typical precursor of that still purer faith which all civilized nations now profess. This is a most extraordinary fact in the history of the Hebrews, who, be it well remembered, were, from whatever cause, the only people in the early ages who had any conception of the nature and attributes of the true and unseen God.

The rapid increase of the Hebrews in Egypt, soon excited the jealousy of the masters of the country; and, from being in high favour, their tribes gradually fell under the lash of power, and came to be treated as public slaves. From the description of their situation, which is given in Genesis, and the affecting allusions to it afterwards in different passages of the Psalms, it appears that their tyrannical masters viewed them with the same kind of hatred, contempt, and fear which are now inspired by the negroes in the Southern States of America, and by slaves, indeed, in every country. Their sufferings were at last avenged by a direct interposition of Providence, which visited their oppressors with successive plagues, storm, vermin, and pestilence, till every living and growing thing in the land of Egypt was threatened with destruction; and the selfish rulers of the country were at last constrained by terror to release their injured bondsmen. The God of their fathers brought the Hebrews out of Egypt with a high hand and an outstretched arm; a branch of the Red Sea was dried up in order to aid their departure; and the Egyptians, who attempted to pursue them, were overwhelmed in the returning waters. Even during their sojourn in the 'house of bondage,' the Hebrews seem to have cultivated a national learning, which rendered them superior to their taskmasters; for though Moses, their leader, had been trained in all the wisdom of the Egyptians, he was obliged to have recourse to the eloquence of his brother Aaron, the Levite (who had been educated after the manner of the Hebrews,) on any occasion where it became necessary to speak in public. The acquaintance with writing, besides, which is shown in the transactions of the Hebrew leaders, immediately on their taking command of their countrymen; is a feature not to be traced in any relics we have of Egyptian knowledge; the latter people seem to have paid more attention to the arts of life, which their wealth gave them the means and inducement to cultivate; while the Hebrews, who were poor and oppressed, sought relief in the recollection of an ancestry of whom they had just reason to be proud, and cultivated the use of letters, that they might be enabled to cherish their fame. One of the tribes was early set apart for sacred duties, and for preserving the records of their nation; and their history is therefore complete and authentic, shedding a steady light on all the first ages of the world.

After crossing the Red Sea (before Christ 1490), the Hebrews passed into a desert country, parched, rocky, and barren, with the purpose of journeying through it, to take possession of the fertile land which lay onwards to the north-west. In this sandy and trackless wilderness, their multitudes could neither have traced their way nor procured subsistence, without a continual miracle—the hand of God brought for them rivers of water out of the flinty rock; rained manna, or bread, from heaven; and gave a pillar of cloud to direct their journeys through the day, and a pillar of fire by night. He delivered the tables of a moral law to Moses, their leader; and gave out a set of regulations for the ceremonies of worship, the establishment of a separate order devoted to religion and learning, and for the civil government of the nation. They had thus a regular polity and written laws, when most other countries of the world knew only the law of the sword, or of savage animal superiority.

The country which was allotted as a settlement to this people was at that time occupied by many numerous and warlike tribes, who had grown strong in its fertile plains and valleys; and the generation of the Hebrews, whose spirits had been tamed by the bondage of Egypt, was too timid to be willing to encounter such enemies. Their want of confidence in the arm which had hitherto protected them was punished by a sojourn in the wilderness of forty years, till the whole of that generation had died, and left their bones in the deserts.

The contest of their successors with the Canaanites, the inhabitants of the country which they were to occupy, was not of long duration. They defeated them one after another in rapid succession; and the alarm which had deterred their fathers from making the attack was now transferred to their enemies, who feared it. The old Israelites had said in the desert, 'we are in our own sight as grasshoppers, before these sons of Anak; hath the Lord brought us out of the land of Egypt to fall by the sword of this people?' But the new generation had a firmer confidence in the help which was promised them; and it was now the turn of their foes to shrink, insomuch that 'their hearts melted, neither was their spirit in them any more, because of the children of Israel.' (Before Christ 1450.)

The Book of Judges exhibits the Hebrews in possession of the Promised Land, but often forgetful in their prosperity of the God who had guided them through their sufferings. To punish their ingratitude, and remind them of their dependence on Heaven, they were obliged to maintain a continual struggle with the nations who surrounded them, for the fertile country which they occupied. They were at this time divided into two