

# THE GLEANER.

And Northumberland, Kent, Gloucester, and Restigouche Schediasma.

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

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## THE GLEANER.

From the Halifax Guardian.

### THE BENEFICIAL EFFECTS OF CHRISTIANITY ON THE TEMPORAL INTERESTS OF MANKIND—A PROOF OF ITS HEAVENLY ORIGIN.

By THE REV. ROBERT ARCHIBALD, Minister of the Scottish Church, Chatham, Miramichi.

Concluded.

At the present day we may observe that much of the zeal for the establishment of literary institutions, and for the diffusion of knowledge among all classes of the people, is manifested by men, whose minds have been enlightened by the views of christianity, and whose hearts feel some portion of its spirit. Doubtless there are some professing christians in every christian country, who would, if they were able, obstruct the march of intellectual improvement, and keep the lights and pleasures of society at a distance from the lower orders of society. They would wish to hinder rational beings from contemplating the works of their Maker with intelligent minds, and from tracing out in them the marks of power and wisdom, and goodness, which characterize all the divine actings. And who are they that would thus keep the human mind a slave to ignorance, and would attempt to stifle every praise worthy effort to diffuse knowledge, and assign as their reason for so doing 'THE CHURCH IS IN DANGER?' Are they actuated by a sincere desire for the universal spread of pure and genuine religion; and are they those who would earnestly wish to see every fireside in the length and breadth of the land, devoted to the service of that God who teacheth man knowledge? Are they not rather to be numbered among the bigoted and narrow minded men, who mistake their attachment to a particular sect, and their predilections for certain antiquated prejudices for the purifying and enlightening religion of Christ? They who think that true christianity can suffer from applying to it the test of philosophy, are ignorant of the firm and immovable basis on which it rests—a basis firm as the universe and immovable as the throne of God itself. Truth does not shrink from inquiry; the more it is seen and examined, the more truly beautiful does it appear. Nor does God require from us the sacrifice of fools. He commands us to 'hold fast that which is good;' but first of all we must 'prove all things,' and how can we do so unless our minds are somewhat improved and enlightened. We are not required to yield our implicit faith to the truths of the Gospel without examining them; but a certain degree of knowledge is necessary to every christian, and without it he can be but little benefitted by his belief. Let reason then call in the aid of philosophy and the sciences, and let her cast their united light over the pages of inspiration. Their brightness and beauty may be rendered more palpable, but we need not fear that they will be sullied by the trial. Let us therefore hail the diffusion of knowledge as a harbinger to the increase of Religion! Let us do all in our power to smooth down every obstacle, and let us urge forward the mighty machine with all the strength we possess.

These hurried and imperfect remarks may perhaps tend in some degree to show that christianity does not discourage literary pursuits, or refuse the aid of genuine science. It exercises no unfavorable influence upon the cause of literature, but rather the contrary, as is abundantly shown by its history. For we find that wherever christianity has been embraced, civilization and refinement have invariably followed. It has tended to break down the trammels of ignorance, which paralyze every noble effort of the human mind. Nations, before rude and ignorant, have upon the adoption of christianity gradually advanced in knowledge and refinement. In proof of this remark, as well as of several previously made, I would only refer to a recent instance of the triumph of christianity over ignorance and superstition, viz: the wonderful revolution which took place in several populous islands of the Southern Pacific Ocean, in consequence of the unwearied exertions of Christiana Missionaries. The adult inhabitants of Otaheite and eight neighboring islands, together with their chieftains, besides some chiefs and a considerable number of the inhabitants of the Paumotu Islands, have embraced and made an open profession of the Christian faith, without the intervention of any Christian Potentate or State. The consequence of this has been the abolition of all those barbarous customs and cruel practices which are always intimately connected with idolatry, and which are so prejudicial to the temporal interests of men. A system of equitable laws,

founded on Christian principles, has been established with the consent of all classes. Education, civilization and industry are rapidly spreading; for wherever the precepts of christianity are diffused, idleness and ignorance never fail to become disreputable, and civilization inevitably follows. Those who were intemperate, profligate and cruel, have now become virtuous and useful members of Society; and many thousands formerly sensual and superstitious, have been turned from dumb idols to serve the living and true God. If it should be affirmed, that the improvements of the present day are to be attributed not to christianity but to the natural course of events, it is hoped that the previous remarks will form a complete answer to such a groundless assertion. Let any one look to the customs and practices even of modern states where christianity is not received, and say how it happens that they are so woefully inferior to Christiana nations in point of knowledge and morality! Look to the Chinese, who though greatly skilled in arts and manufactures, yet publicly commit crimes which would not be tolerated in the rudest Christian state. The Mahometans to be sure are next to Christians in regard to the notions which they entertain of God and their duty; but for everything good which they possess, they are indebted to the Christian Scriptures. Christianity is distinguished from all the religions that ever prevailed on the face of the earth, not merely by the purity of its precepts but by the beneficial influence which it has exerted on the temporal interests of men. It sheds over the human mind a divine and glorious light—a light which is totally inconsistent with the perpetration of the unhallowed works of darkness.

Thus then we have seen that wherever christianity has been embraced, it has produced beneficial effects upon the characters of individuals, the laws and customs of nations, the relations of domestic life, and the cause of literature. And though it has not yet been extended so widely, or received so generally as a benevolent heart could wish, yet it were blind prejudice to deny that much good has been effected. And from what we do know and have seen of its efficacy in improving the temporal interests of men, we can easily infer what would be the state of the world if it were universally embraced. 'If,' says Rousseau, 'all were perfect christians, individuals would do their duty, the people would be obedient to the laws; the chiefs just, and the magistrates incorrupt.' In the pages of holy writ we are informed that a time shall arrive when the knowledge of the Lord shall cover the earth as the waters cover the sea; and when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. The Sun of Righteousness has arisen on our world with healing in his beams; and he has done much to dispel the mists of superstition and the clouds of ignorance. Though he has not yet reached the full blaze of meridian splendour, still we may see him increasing in brightness—we may behold him 'travelling forth in the greatness of his strength,' and rapidly advancing towards the zenith of the moral firmament.

### ANCIENT INHABITANTS OF AMERICA.

It might inspire some lessons of natural humility were the facts which our antiquarians have brought to light fully realized. While our nation is vaunting of its greatness, and pushing westward its growth, and boasting of the States and Cities that are to be reared in western forests, we forget, that we are doing this on the very graves of more populous nations, that have been swept with the besom of destruction.

Mr. Bradford in his American antiquities, collects from various sources the facts, and gives a sketch of the mounds, and remains of walls and other relics, of nations that once occupied a large portion of our territory, and he establishes these general conclusions:

1. That all these relics indicate an origin from the same nations, or from branches of the same people. There is some variety, yet certain leading features, that show that all proceeded from nations, having similar customs and institutions.
2. These ruins extend over a wide territory—commencing in the State of New York, and stretching along the western line of the Alleghenies; at the South they bend eastward through Georgia, to the Southernmost part of Florida. At the West we find them in great numbers, upon the margins of all the Western waters, reaching far up, towards the sources of the Mississippi, and scattered along the banks of the Missouri, and thence down to the Gulf of Mexico; and beyond the Red River, towards Mexico; and forming a junction with the simi-

lar fields of Mexican monuments. They touch the Atlantic ocean at no point except in Florida. At the North and West they find a limit and do not reach the colder regions, nor the shores of the Pacific. But at the South and West they extend down into Mexico. This makes it clear, that the occupants of the ground came in through Mexico, and not over the Atlantic shores. If Florida, the only point of contact, had been their place of landing, they would naturally have extended along the Atlantic shores,—following the shore, as all other settlements have done.

3. Their numbers.—The traces of these monuments are astonishingly numerous in the Western country. Of the earthen enclosures or fortifications, 5000 might be found, and some of them enclosing more than 100 acres each, and the mounds and tumuli are much more numerous. This remark applies only to a portion of the territory covered with these ruins, but it is no less true of the remainder. Then many have disappeared, in the cultivation of the soil, and are now lost to observation; others probably are covered with forests, and are yet to be discovered. From this it would seem difficult to form an exaggerated idea, of the immense population which covered this wide territory.

4. Their Antiquity.—They carry their own proofs of antiquity. They are not encroachments thrown up hastily, by migrating hordes, but the ruins of cities and temples, some of the most massive and durable dimensions, and all indicating the existence of a population permanently established. From marks which they contain, we give a superior antiquity to those of the West, and trace a gradual diffusion of population eastward. How long a period was occupied in this growth—how long the ground was occupied, and those nations flourished, we know not, and even the precise time of their desertion of the ground cannot be told, though appearances indicate a time very remote. Most of the monuments are covered with forests of trees of great age, and with marks that several generations of wood, have come and gone since the works of man were deserted. These works at least carry us back several centuries, before the discovery of America by Columbus.

5. Means of Subsistence.—The situation of the towns on the richest soil, and on the shores of streams indicate, that they had selected the choicest spots for agriculture, and got their subsistence mainly from that.

6. Their vast Public Works show them to have been under some controlling form of government, and to have regulated by laws, that is, to have been in a good degree of civilization.

7. The object of the Structures.—That the tumuli and many if not all the truncated mounds, have served as sepulchres may be inferred from the contents of a great number of them. But we are not to conclude that this is the sole purpose of these enormous artificial elevations. Some of them bear marks of having been used as fortifications, and some of having borne the cars of gods.

8. The Fortification.—The best military judges have observed the skill with which the sites of many of the fortifications have been selected, and the artful combination of natural and artificial means of defence. They must have been built for defence against a very powerful enemy. They probably looked to enemies both external and internal.

And the following conclusions respecting them seem to be well established:—The builders of these mounds were all of the same origin—branches of the same race, possessed of similar customs and institutions. They were populous, and occupied a great extent of territory. They had arrived at a considerable degree of civilization, were associated in large communities, and lived in extensive cities. They possessed the use of metals, such as lead, copper, gold and silver, and probably the art of working them.—They sculptured in stone, and used stone in building. They had the knowledge of the arch, of receding steps, of the art of pottery—producing utensils and urns formed with taste, and constructed upon the principles of chemical composition—and of the art of brick making. That they worked the salt springs and manufactured salt. That they were an agricultural people, living under government and laws. That they possessed a system of religion and a mythology connected with the astronomy, which, with its sister science of geometry was in the hands of the priesthood. They were skilled in the art of fortification. The epoch of their original settlement in the United States is of great antiquity. Their origin was evidently from Mexico.

The above we suppose to be the sum of all that can be known respecting that great nation, and these are only known by records, written upon the ground. This glimpse at an unknown nation, opens a fine field for speculation and

conjecture. These former inhabitants of the country, our author proves to be of the same stock with the present Indians, and to be identical with the red race in Asia. And from the lights which he affords, we should infer these to be the descendants of Shem. And perhaps here is a part of the fulfilment of Noah's prophecy, that 'God shall enlarge Japhet, and he shall dwell in the tents of Shem.' If the Europeans are the sons of Japhet, and if the India empire descended from Shem, and if they have thus given place to Europeans, here is a large realizing of Japhet's dwelling in the tents of Shem.

## PROVINCIAL LEGISLATURE. NEW BRUNSWICK.

### EXTRACTS FROM THE JOURNALS.

HOUSE OF ASSEMBLY, January 31.

Mr Street, by leave, presented a petition from Robert Doak, David Stevens, Robert Hilton, and 63 others, inhabitants on the South West Branch of the Miramichi River, praying that an Act may pass, altering the site for the proposed Bridge across that River, on the Great Road between Fredericton and Newcastle; which he read.

Ordered, that the said petition be received, and lie on the Table.

Mr L. A. Wilmot, by leave, presented a petition from the Reverend J. E. Bill, and 65 others, Ministers and Messengers of the Baptist Churches in New Brunswick, convened in Annual Association in Hillsborough, in the county of Westmoreland, in the year 1841, praying that an annual grant may be made to the committee of the Baptist Education Society, in support of the Seminary at Fredericton; which he read. Ordered, That the said petition be received, and referred to the committee of Supply.

Mr Street, by leave, presented a petition from Daniel Keith, on behalf of the Firemen of the Town of Chatham, in the county of Northumberland, praying an extension of their exemptions from County and Parochial duties, which he read.

Ordered, That the said petition be received, and lie on the Table.

On motion of Mr L. A. Wilmot, Resolved, That a committee be appointed, consisting of a Member from each county, to whom may be referred all matters before the house connected with the subject of Education throughout the Province.

Ordered, That Mr L. A. Wilmot, Mr Hanington, Mr Hayward, Mr Hill, Mr Street, Mr End, hon. Mr Weldon, Mr Barberie, Mr Beardsley, Mr Jordan, Mr McLeod, and the hon Mr Johnston, do compose the said committee.

Read a third time as engrossed, a bill to extend the provisions of an Act, intituled 'an Act to repeal all the Laws now in force for appointing Firewards, and for the better extinguishing of Fires in the Town of Saint Andrews, and to make regulations more suitable to the said Town, and for other purposes therein mentioned,' to the Towns of Dalhousie and Campbelltown, in the county of Restigouche. Resolved, That the Bill do pass.

Summary of the Reports on the County Gaols, in the Province of New Brunswick, transmitted by the Lieutenant Governor in his Despatch (46) dated the Eleventh August, 1841.

County Gaol, Gloucester, Building decayed—affords no security for safe keeping Prisoners—Debtors experience extreme suffering from heat in summer—want of space—no yard—no established Rules—no attendance of Chaplain—no Bibles nor Prayer Books—no labour or employment—no fixed Dietary—no exercise in the open air—no restriction on convicted Prisoners receiving communications from friends—Fee of ten Shillings for every Debtor.

County Gaol, Kent—no allowance of bedding or clothing—a money allowance instead of a fixed Dietary—no yard, no labour or employment—no attendance of a Chaplain—no Bibles nor Prayer Books—Dissenting Ministers not allowed access to the prisoner—convicted Prisoners not prohibited from receiving Visits or Letters—a Fee of ten shillings for each Debtor.

County Gaol, Northumberland—no female officer—no allowance of Clothing or Bedding—no attendance of Clergymen—no Religious Instruction—no Bibles nor Prayer Books—no separate apartment for the sick.

February 1.

Read a second time, a Bill for regulating the Salmon Fisheries in the county of Gloucester.

The Lieutenant Governor lays before the Assembly, the copy of a Communication he received from the Mayor and Common Council of Saint John, representing the severe distress