

The Gleaner:

AND NORTHUMBERLAND SCHEDIASMA.

VOLUME V.]

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

[No. 38.]

MIRAMICHI, TUESDAYMORNING, MAY 27, 1834.

BOARD OF HEALTH.

MIRAMICHI, 8th May, 1834.

NOTICE

To Pilots, Ship Masters, and all others whom it may concern.

Ordered, That all the rules, orders, and regulations, made by this Board on the 27th May, 1833, so far as the same relate to Pilots, Ship-Masters, and others; be, and the same are hereby annulled. And that all the orders made and in force, or hereafter to be made, shall be numbered in the margin of the minutes.

1st:—It is Ordered, That all vessels arriving at the Port of Miramichi, from any Healthy port or place whatsoever, without Steerage passengers, above the number of Ten, free from Disease, or the appearance thereof, and on board of which no Death or Deaths shall have occurred from sickness during the passage, shall and may proceed up the River to their respective places of destination, without inspection.

2nd:—It is further Ordered, That every Vessel coming into the River Miramichi from any Port or Place whatsoever, having Steerage Passengers on board, above the number of Ten, or having Disease, or the appearance thereof, (whether having passengers or not,) or on board of which any Death or Deaths shall have occurred from Sickness or Disease during the passage; and all Vessels from unhealthy Ports or Places with or without Passengers, shall come to between Terrill's Point and the lower end of Middle Island, being the Quarantine Ground, and shall not proceed further up the River until examined by the Health Officer, and permission be granted agreeable to Law to proceed, under the penalty of Fifty Pounds for each and every offence, to be recovered as the Law made and passed in the third Year of the Reign of his present Majesty, King William the Fourth—Establishing Boards of Health in the different Counties in this Province, directs and appoints.

3rd:—It is further ordered, That all Pilots, Ship-Masters, or other persons infringing any of the foregoing orders or of the Quarantine Laws now in force, and for which there is no distinct penalty prescribed by the foregoing Rules, or by any of the Laws now in force shall for each and every such offence forfeit the sum of Ten Pounds, to be recovered as aforesaid.

4th:—Ordered, That the Clerk forthwith furnish the respective Branch Pilots with printed copies of the foregoing Rules and Orders, and of such Rules as may hereafter be made (relative to them) for their guidance, prefixed to the abstract of the Quarantine Laws published last year by this Board, and to which shall be added the Notice hereunder written, which Notice with the foregoing Rules it shall be the duty of the said Pilots respectively, on the first boarding of every vessel coming into the said River Miramichi, to read to the Master or Commander of such Ship or Vessel, or to communicate to him the purport and effect thereof; and every Branch Pilot who shall neglect his duty in this respect, shall forfeit and pay for the first offence the sum of Ten Pounds, and for the second offence the like penalty of Ten Pounds, to be recovered as the Law directs and in addition be for ever after incapable of holding a Branch.

NOTICE.

That the Master or Commander of every Ship or Vessel liable under the rules and regulations of this Board or of the Quarantine Laws now in force to perform Quarantine, shall not, while so liable, or while under such Quarantine, put on shore or on board any other vessel any person or goods out of the said vessel, until such vessel shall have been inspected by the Physician or Physicians, or Health Officer, and his or their License for that purpose obtained, under the penalty of not less than £50, nor more than £200: and further, that the said Master or Commander shall cause the said Vessel's Ensign, or such other colors as shall be on board, to be hoisted half-mast, (if the ensign, with the union down) and shall continue the same so hoisted until leave be granted, agreeable to Law, to remove the same, under the Penalty of Twenty Pounds, to be recovered as the Law directs.

By the Board, J. A. STREET, Chairman.
EDWARD BAKER, Clerk.

FOR SALE OR TO LET.

and immediate possession given.

That well known and eligible ESTABLISHMENT at Newcastle, owned and heretofore occupied by G. & R. HENDERSON, consisting of a Wharf, extending to the channel of the River; with 2 Stores and Stable thereon; a convenient Landing Slip, together with the residue of Lot 29, adjoining the Store of Thomas C. Allan, Esq. affording an excellent Boom Privilege and Building Lot. These premises have been recently built of the very best materials, are at present in excellent repair, and fitted up with every attention to convenience and comfort. The Wharf from the Store fronting Castle-street to the slip is 180 feet long by 40 feet wide; from thence outwards 272 feet long by 30 feet wide, making the total length of the wharf 452 feet, being one of the most eligible situations for carrying on the trade of the country in the town of Newcastle.

Also—a well-finished HOUSE and GARDEN, in Water-street Apply to
Newcastle, April 21, 1834. GILBERT HENDERSON

THE GLEANER.

INFLUENCE OF THE USEFUL ARTS ON CIVILIZATION.

You will not regard it as ill-timed, nor irrelevant to the present occasion, my friends, should I invite your attention for a moment to the important bearing which the useful arts have upon the welfare of society. In order to estimate their importance correctly, it is necessary to contemplate the condition of man as we find him in a state of nature, where the arts are unknown, and where the lights of civilization have never dawned upon his path. Wherever man is thus situated, we find him a creature of blind impulse, of passion, and of instinct—of grovelling hopes, and of low desires; and his wants, like those of the brute, supplied only by the spontaneous productions of nature—his only covering, a scanty supply of hair—his food, the acorn and the loathsome insect, the cavern his dwelling, and earth his couch, and the rock his pillow. The superiority of man's condition, therefore, over that of other animals, is attributable solely to the influence of the mechanic arts. Without their aid, the native powers of his mind, however great, could never have been developed; and the physical sciences, which he has been enabled to master, in a state of civilization, would have still been numbered among the secrets of nature. What progress, for example, could have been made in the science of astronomy, without the aid of the telescope? In chemistry, without the retort and receiver? In anatomy and surgery, without the knife and the tourniquet? In agriculture, without the hoe and the mattock, the spade and the plough, the scythe and the pruninghook? Contrast civilized with savage man. Compare, for example, the Boschmen of Southern Africa, whose chief supply of food consists of locust and the ant; or the Esquimaux, who feast and fatten upon train oil and seals' blubber, with the inhabitants of those countries where the useful arts are known and cultivated, and you will be enabled to estimate more correctly their influence upon the welfare of man. The condition of the Esquimaux, although wretched and degraded, is far preferable to that of the Boschman. Physiologists tell us, that their physical structures and capacities are about the same. The comparative elevation, therefore, of the one, is ascribable, directly to the fact of the arts having been particularly introduced among them. The Esquimaux has been taught to construct the boat, to string the bow, and to fashion the spear. But the Boschmen are utterly ignorant of the arts, and, consequently, strangers to civilization and improvement; their moral and intellectual features, therefore, have been the same, through the succession of ages, and the lapse of centuries!—No improvement—no melioration in their condition has taken place—but, through the transition of generations, sires and sons have lived and died alike degraded! Various philosophers have attributed the difference which exists between nations to various causes. Hippocrates, for example, with regard to the Scythians, and Strabo, as respecting the Medes and Armenians, took it for granted, that climate alone causes the distinctions or similitudes, whether physical or moral, which characterize various people. This ancient hypothesis has been adopted, to the full extent, by thousands, notwithstanding its manifest absurdity. La Mothe adopted the peurile and chimerical theory of natural sympathies and antipathies, and contended, that to their influence was ascribable the difference which distinguishes one nation from another. While Bayle, with much more propriety than truth, attributed those differences to political interests and institutions of state. That climate and government exert great influence over the character and conduct of man, and create striking national distinctions, is admitted. It is a combination of those two causes which makes the Frenchman loquacious, gay, volatile; the Spaniard taciturn, staid, and solemn; the Ottoman, dull, languid, and listless; the German hardy, diligent and contemplative. But, however opposite and distinctive the habits and principles which the influence of climate and government may generate, and however those causes operate upon the character and condition of man, yet they affect his happiness and welfare but remotely and partially indeed, when compared with the influence exercised by the mechanic arts. For, although men of different nati-

ons may be opposed in fundamental opinions, and the elements of their thoughts and actions be at variance, yet, where the arts are practised man is civilized, and, therefore, comparatively blessed; but where the arts are unknown—no matter what be the climate, the form of government, or the circumstances that surround him—man is a savage, and degraded to the level of the brute that resembles him in form and in habits. Civilized man, therefore, is what he is by means of the mechanic arts.—*Moore's Address to the New-York Trades' Union.*

GENTLE HINTS TO MASTERS.

If thou wouldst have a good servant, (says an old moralist), let thy servant find a wise master: let his labour, recreations, and attendance depend upon thy pleasure; be not angry with him too long, lest he think thee malicious—nor too soon, lest he conceive thee rash—nor too often, lest he count thee humourous. Be not too fierce, lest he love thee not; nor to remiss, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whilst thou givest him the liberty of a servant, beware thou loosest not the majesty of a master.

VELOCITY OF THE WIND.

The velocity of the wind varies from nothing up to 100 miles in an hour; but the maximum is variously stated by different authors. According to Smeaton a gentle breeze moves between four and five miles an hour, and has a force of about two ounces on the foot; a brisk pleasant gale moves from ten to fifteen miles, with a force of twelve ounces; a high wind, thirty to thirty-five miles, with a force of five or six pounds; a hurricane, bearing along trees, houses, &c. has a velocity of 100 miles, and a force of forty-nine pounds on the square foot. *Murray's Encyclopedia of Geography.*

HUTS OF THE RUSSIAN PEASANTRY.

On entering the cottage, a large oven, built of brick, from six to eight feet square, five feet high, and level on the top, is always seen occupying a prominent part in the dwelling. Part of the family always sleep upon the top of it in the winter season; for regular bedsteads are not yet in general use among them. They spread down their mats and sheep-skin coats in any place that best suits them, in summer very frequently in an out house or in the open air. A common fir table, near to the small glazed or unglazed window; benches placed along the sides of the apartment; a few earthen pots, in which the food is cooked in the oven (for they have no other fire-place for cooking;) some wooden trenchers; a salt-box, and spoons made of the same material; a wooden vessel or two, for holding water; a trough cut out of the trunk of a tree, in which to wash their linen; with a chest to hold their clothes—these simple articles compose the whole amount of the furniture of a Russian *izba* or cottage. The poorest hut, however, is always supplied with one or more small pictures of their tutelary saints: sometimes, also, among the more wealthy, one observes the pictures of the Saviour and the Virgin; and not a few possess a representation of the Holy Trinity—the Father appearing seated on a throne as the Ancient of Days, the Son on the one side, and the Holy Spirit, in the form of a dove, on the other. These small pictures are hung up in the corner of the hut, facing the door; so that they catch the eye of every one who enters, and remind him of his duty. The stranger having passed the threshold, and shut the door behind him, stands mute, bows before them, crosses himself several times, repeats a few words of ejaculation, and then, and not till then, turns to the inhabitants of the hut, with the salutation of 'Peace be with you!' 'Jesus Christ be with you!' and after this he states the errand on which he comes. To supply the peasantry with sacred pictures, that are generally painted upon wooden boards, and crosses, old men travel about the country bareheaded, and barter or exchange them; for, according to their ideas of their sanctity, no price can be put upon them, and therefore they are never sold. Nor are they ever burnt or destroyed; when too old for use, the sacred picture is given in charge to a running stream, which carries it away from the view of its former possessor; and who-soever finds it, returns it again to the waters, until it is seen no more. In the huts of the common people, the sacred corner, which is considered the family altar,