

GOLD NUGGETS.

History of the Most Important Found in California.

The first nugget of any great importance, and which played a prominent part in the early history of California, was found by a young soldier of Stevenson's regiment, in the Mokelumme river, while drinking from that stream. He hastened to San Francisco and placed his prize in the hands of Col. Mason for safety, after which it found its way to New York, where it fanned the smouldering flame and caused the nations to realize the importance of California. This nugget weighed between twenty and twenty-five pounds.

In November, 1854, a mass of gold was found at Carson Hill, Calaveras county, which weighed 195 pounds Troy. This is the largest piece of gold ever found in the state. Several other nuggets, weighing from six to seven pounds, were found in the same locality.

On the 18th of August, 1860, a large piece of gold was taken from the Monumental quartz mine, Sierra county, which weighed 1,500 ounces Troy. The nugget was purchased of the owner by R. B. Woodward, of San Francisco, and exhibited at Woodward's gardens. Mr. Woodward paid \$21,632.50, and afterwards melted it, realizing \$17,654.94 from it.

A Mr. Strain found a large slab-shaped gold quartz nugget near Knapp ranch, half a mile east of Columbia, Tuolumne county, which weighed 50 pounds avoirdupois. After crushing and melting, the gold was valued at \$8,500.

In 1849 a nugget was found at Sullivan's creek, Tuolumne county, that weighed 28 pounds avoirdupois.

In 1856, at French Ravine, Sierra county, a nugget was found which contained considerable quartz, but yielded \$10,000, while another was found at an earlier date, in 1851, the gold from which was valued at \$,000.

In the year 1867, at Pilot Hill, El Dorado county, a boulder of gold quartz was found, which yielded in gold \$8,000.

Several other boulders of smaller size were found in the same claim. The boulders were found in what is known as the Boulder Gravel claim, immediately west of the Pilot Hill postoffice.

A Mr. Virgin and others found a nugget on Gold Hill, Tuolumne county, which weighed 380 ounces, and was valued at about \$6,500.

In 1854 a mass of gold weighing 360 ounces and valued \$6,625 was found at Columbus, Tuolumne county.

It has been reported that a nugget weighing 266 ounces and valued at \$5,000 was found at Minnesota, Sierra county.

In 1850 a piece of gold quartz was found in French Ravine, Sierra county, which contained 263 ounces of gold worth \$,893.

It has been reported that a Frenchman found a nugget of gold in Spring Gulch, Columbia, Tuolumne county, which was nearly pure gold, being worth more than \$5,000. The finder became insane the next day and was sent to Stockton. The French consul recovered the nugget, realized its value, and sent the money to the finder's family in France.

On the 4th day of August, 1858, Ira A. Willard found on the branch of Feather river a nugget weighing 54 pounds avoirdupois before and 49 1/2 pounds after melting.

A gold nugget was found, date not given, near Kelsey, El Dorado county, which sold for \$4,700.

In 1876 J. D. Colgrove, of Dutch Flat, Placer county, found a white quartz boulder in the Polar Star hydraulic mine which contained \$5,760 worth of gold.

It has been reported that a nugget of pure gold was found in the middle fork of the American river, two miles from Michigan bluff, in the year 1864, which weighed 226 ounces, and was sold for \$4,203. Another account of this nugget states that the weight was 187 ounces.

Alphonse Daudet's Eccentricities

M. Alphonse Daudet, the French novelist, is an eccentric of eccentricities, and deliberately assumes his eccentricity. His hair reaches below his shoulders and falls about his face, giving him the wild, unkempt appearance in which he rejoices. He is said to be the best talker in France, and no social gathering of the Parisian Upper Ten Thousand is complete without him. He is to be married to a charming woman, who has considerable pretensions to literature.

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A Convert to Buddhism.

Recent Ceylon papers contain accounts of a remarkable ceremony which took place recently in Colombo. This was the reception of a gentleman from America, who lately arrived in Ceylon, into the Buddhist creed. The proceedings took place under the direction of the Buddhist high priest, assisted by eleven yellow-robed monks. The convert knelt before the assembled priests and intimated his desire to be admitted a member of the Buddhist Church. The high priest then catechised him and the assembled monks satisfied themselves that he was fitted to be a follower of Buddha. The gentleman, whose name was Powell, then begged of the high priest "to give him the pansil," which the latter did, the candidate repeating it after him with the palms of the hands brought together uplifted. Having explained to the convert the responsible duties of a Buddhist high priest gave him his blessing. A meeting was afterward held, at which Mr. Powell explained his reasons for having embraced Buddhism, and described the mental process which he had gone through before he had arrived at the conviction of truth.

It appears that nearly forty years ago, when he was a child, he came across a book in his father's library, in which was a picture. It was the figure of Buddha seated in the conventional attitude of a lotus. Impressed by the expression of peace and love on the face, Mr. Powell got into the habit of going nearly every evening to a room to sit in a position as nearly like it as he possibly could. "On asking who or what picture it was," Mr. Powell said, "I was told that it was the picture of a heathen god, but his memory clung to me and when I heard its name I never forgot it, but learned later what the symbol was and its meaning."

Being, as he said, naturally of a religious turn of mind, and being intended by his father to be a clergyman, Mr. Powell was well educated in the Christian doctrine. "But I recognized and felt that there must be some law that I could work out myself, and that if I controlled my thoughts my life manifested an obedience to that power; but it was long before I recognized that this was the law of right thought." At one time he appears to have sought refuge in agnosticism, but soon after abandoned this mental attitude, and a perusal of "The Light of Asia" aroused in him the desire to take refuge in the law of Lord Buddha.—London Times.

A Once-Despised Vegetable.

Some paper, speaking of the tomato crop, says that 72,000,000 cans "were put up this year past" and refers to the old times when the tomato was called the "love apple," and held about as fair a match for "ground cherries" as food for man or beast. Mr. R. B. Sulgrove, the oldest newspaper man in the city, says he remembers seeing, when a boy, in 1835, or thereabouts, several stocks or bushes of "love apples" growing on the north side of Market street, near Delaware, in the garden of John Wilkins or "Archie" Lingenfelter. They were not called "tomatoes" and nobody thought of eating them more than "jimson burs." They were not commonly grown, even for garden ornament, and it was a half score of years later before they came into even occasional table use. But he remembers that some of the doctors of the day commended them as a healthful thing to eat, and the new name became familiar. Fifty years or more ago this was the fame and food value of the tomato, now more often and generally used, and in more forms than any other garden product whatever.—Indianapolis News.

Lighting a Pipe with Ice.

Last winter (there has not been enough ice this winter for any such experiment) quite a little excitement was caused among a party of skaters on the Serpentine river, England, by one of the party making a lens of ice and lighting the pipes of the others. This reminds the writer that this curious experiment was first brought before the public by Dr. Scoresby, who, when in the polar regions, to the great astonishment of his companions, who did not understand why the ice did not freeze the solar rays, performed the same remarkable feat.

It may also be worthy of remark that Prof. Tyndall, when a tutor in the Royal Institution, on several occasions set fire to little heaps of gunpowder with rays from an electric arc concentrated upon the powder by lenses of ice. His explanation was that although the ice absorbs rays of certain waves of light and is gradually melted thereby, other waves do not absorb, and these latter produce the heating effect at the focus of the lens. It is wholly a question of the relative motions of the molecules of frozen water and the motions of the waves of light.

THE HEATHEN AT HOME.

Barbarous Practices Still Prevail in China—The Torture.

The Rev. Father A. Goette, a member of the San Francisco Order, arrived in San Francisco on the last steamer from China, where he has been stationed for many years as a missionary. Father Goette has come over to spend a year here with the Franciscans to recover his health, which has been impaired by the climate of the province of Shen-si, about 100 miles southwest of Peking, where he has been living.

"My headquarters," said he "have been in the city of Singanfu, which has a population of 800,000 and was formerly the imperial city for about 800 years. We have there two churches and a college for Chinese boys. Our bishop lives at Koalan, thirty miles distant, where we have an orphan asylum, under the charge of Chinese Christians, and care for 1,500 children, most of whom would have been put out of the way by their parents had it not been for us.

"Our mission has been established a little over three hundred years, and there are now 30,000 Christianized Chinese in the province, which is about the size of France."

Speaking of the custom of infanticide which prevails to an alarming extent in that section of China he said: "It is a very common thing for the female infants to be placed under a tree in the family burying ground to die, particularly if they do not appear to be healthy children. Usually they are taken there as soon as they are born, and before the mother is about, by the father and left there to perish. If they are anywhere near one of our houses they will leave the child, knowing we will care for it, if we find it."

"During my stay in China I have found a great many children abandoned to perish, but among them only three boys. It is not always poverty which leads them to destroy their offspring, for it does appear that it matters not how many boys they have in the family. They know when they grow up they will contribute to the support of the parents.

"The mothers often show much feeling and grieve at the loss of their babies, though they soon get over it. Much of the poverty and misery is due to the extensive use of opium, which has increased during the last ten years to a fearful extent. I can safely say that six out of every ten persons use it in that province.

"It is causing a great many suicides, particularly among the women. In a village containing twenty-five families three women killed themselves in one day. The cultivation of poppy and the manufacture of opium, which began there ten years ago, is the cause of this state of affairs. Although the cultivation is prohibited by imperial edict, yet the mandarins wink at it for the sake of the enormous tax they levy on it. If its cultivation is extended it will be the ruin of China.

"You can see some of its effect even among your own people who have learned to use it through the Chinese.

"Had it not been brought here in large quantities there are many confirmed opium smokers who would never have heard of the fatal habit.

"The bulb of the poppy is slit and the juice extracted four or five times before the plant dies. The seed is sown in December and the blossom dies in April. Then a second crop is put in, generally corn. "The opium raised in the province of Shen-si is not exported. What you get comes from India largely."

Father Goette says the mountains north of Singanfu are infested with outlaws belonging to a secret society, and they kill and rob whomever they can, and then fly back to their mountain homes.

"I have never known one of those men when captured to reveal the secrets of his society, although I have seen some of them tortured by the mandarins to force information from them. The last man I saw so treated was whipped on the soles of his feet with sticks until the bones were broken, but he did not utter a word only cries of pain. He was then thrown into a prison with the mandarins and left to starve.

"The punishment of the women for gross insubordination to the parental rule is death. It is inflicted for even the offense of slapping a parent.

"Before they are put to death each cheek is slashed with a knife, then the arms in two places, the lower limbs, the breasts, and finally they are disembowelled."

The late Mr. Talbot, father of the English house of commons, had been a member sixty years. He was very wealthy and extremely eccentric. He would sometimes go to the wildest parts of Wales and live in seclusion for a while. He was fond of yachting and his penchant is known in all parts of the world.

Negroes Follow a Black Moses.

Great excitement has prevailed lately because of the wholesale exodus of negroes from Cedartown, Ga. Hundreds have already left their work in the fields to go to Arkansas, lured by the extravagant promises made by emigration agents. For some time there have been rumors of a general exodus. Little attention was paid to these reports until a few weeks ago when one day the citizens of Cedartown found their depot crowded with colored people waiting to be transported to their new homes in the Southwest. It was learned that the 150 or more farm laborers who were collected at the depot were only the pioneers in the great exodus which will soon depopulate Barrow and Polk counties of their farmhands.

The emigration scheme has been worked with great skill, and had been kept a profound secret until matters had gone too far for white influence to have any effect. Three months ago a section of country from above Cedartown to Statesborough, in Barrow county, was flooded with circulars and pamphlets which set forth in glowing terms the advantages offered to colored emigrants to Arkansas. The good wages paid, fine homes which were given away and the ease with which a living could be made were all luminously depicted.

After this sort of literature had been given time to circulate and have its effect a new element in the organized plan to obtain workingmen for Arkansas was introduced. Two negroes named Spradling, who had once lived in Polk county, suddenly reappeared. They stated that they had just returned from Arkansas and knew all about the promised land. There were drawbacks to perfect happiness there these two men admitted, but they claimed that wages were high and work plentiful; that neither man, woman or child could possibly suffer want as long as they had two arms and were willing to use them moderately.

A month or more was given the two Spradlings to do their share of the work and then one of the master schemers commenced playing his part. This time the actor was a white man named Henry Jerrell. He described himself as a large plantation owner in Arkansas, with immense crops that he was unable to garner for want of hands. He made most extravagant promises, and the result was that many people living near Cedartown were awakened one night by the sound of wagons passing their houses. From every direction travelers commenced making their way to the depot, and when the sun rose between 150 and 200 of them were waiting on the platform of the depot. Every effort to make them change their minds failed, and now many plantations are without a single laborer and planters can do nothing. This is said to be the beginning.

A Sad Case.

The saddest case of the Enoch Arden kind is that recorded of a Missouri man, which took place lately. One day in the year 1861 his wife sent him out to get an armful of wood, but he walked to town, where he enlisted and went away to the war. When the war closed he drifted away to California and New Mexico. His wife waited for five or six years, then, concluding that he was dead, she married again.

The second husband died in 1879, and in 1882 she led another blushing groom to the altar. About a month ago the original husband came back, but there was no glad smile for him. The wife looked over her shoulder at him from where she sat by the stove, and asked him if he had got that wood yet. Then the third husband came in and told him to "make tracks" and "make 'em lively." "Frailty," exclaimed the first husband, "thy name is woman!" Then he went out, and the third husband's dog chased him to the forks of the road.

The late Sig. Pietry Marcolini, who begged at the portico of St. Peter's, Rome, was a celebrity in his way. He was the only person authorized to beg at the west entrance of the Basilica. He received this permission from Pius IX., who had taken a fancy to him. Pio Nono also gave Marcolini an old cloak, for which the begger often received tempting offers which he would never accept. Marcolini had begged for years and found the occupation profitable. On his death he left \$10,000 to his nephew.

It is said in Washington that Representative Randall's alliance with the Presbyterian church was brought about through the influence of Postmaster-General Wanamaker. Wanamaker and Randall have long been friends, and the former has been a constant caller at Mr. Randall's house of late. There was a rumor at one time that Mr. Randall would become a Catholic.

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