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THOMAS J. WARREN.

### TERMS.

Two Dollars if paid in advance; Two Dollars and Fifty Cents if payment be delayed three months, and Three Dollars if not paid till the expiration of the year. ADVERTISEMENTS will be inserted at the following rates: For one square, (fourteen lines or less) seventy-five cents for the first, and thirty-seven and a half cents for each subsequent insertion. Single insertions, one dollar per square; semi-monthly, monthly and quarterly advertisements charged the same as for a single insertion.

### Miscellaneous.

#### Mrs. Wilson, the Indian Captive.

We have already announced the escape and return of Mrs. Jane Wilson of Texas, to Santa Fe, who had been taken captive by the Comanche Indians, and subjected to the most extraordinary cruelties. The affair has very justly excited the greatest indignation in New Mexico against the Indians.

From Mrs. Wilson's narrative, it appears she is but 17 years of age. About a year ago she was married to a young farmer in Texas, and in April they joined a party of fifty two emigrants, bound for California. They were attacked by Indians and the party was compelled to return to Texas; but Mr. and Mrs. Wilson remained at El Paso, where their horses being stolen, they were compelled to give up the plan of going to California, and set out on their return to Texas in July. In August Mr. Wilson and his father fell into the hands of Indians and were murdered. Mrs. W. returned to El Paso, and again in September started for Texas, with her three brothers in law and a small party. When within three days' journey of Phantom Hill, an American military post, they were attacked, by Comanches, while some of their men were off in pursuit of some of their horses that had been stolen. A Mexican who was with Mrs. Wilson, was brutally murdered and scalped before her eyes, and she and her two brothers-in-law, six of some ten or twelve years, were seized, bound, and carried off, with the entire property of the party.

The Indians, with their captives, proceeded in a northwest direction, each being appropriated as the property of one or other of the chiefs. They were stripped of nearly all their clothing, and otherwise brutally treated. Mrs. Wilson, although expecting soon to become a mother, was subjected to every conceivable cruelty and indignity; beaten and bruised, exposed to fatigues of all kinds, her flesh lacerated by lariats and whips, or by the loads of wood she was obliged to carry on her bare back; compelled to do the work of men, or punished for her inability, by being stoned, knocked down and trampled on; almost entirely deprived of food; and all this lasted for twenty five days. At this time she was sent in advance in the morning, as usual, when she determined to attempt an escape, which she succeeded in accomplishing by secreting herself in some bushes, till the Indians passed.

For twelve days she wandered through this Indian country, subsisting upon berries, when she fortunately fell in with some New Mexican traders, who furnished her with some men's clothing and a blanket. In consequence of their meeting with a Comanche, they had to leave her behind, and she narrowly escaped a second capture. But by the subsequent aid of one of the traders, a Pueblo Indian, she was enabled, after hiding herself for eight days, to escape. At the expiration of this time she was rescued by the traders, furnished with a horse, and brought to the town of Pecos, N. Mexico, where Major Carleton and others, of the army, took care of her, and enabled her to proceed to Santa Fe.

This is but an outline of a terrible story, the counterpart of which, in all except the escape, are said to be frequent. A letter from Santa Fe says that the white captives among the Comanches are as numerous as the Indians themselves. The same letter mentions the escape of a young Mexican woman, who returns, after a year's terrible captivity, expecting to become the mother of an infant whose father is a wild Indian. The Comanches practice cruelty in its utmost refinement towards their captives. Children are trained to be more savage than they are themselves, and women are subjected to outrages too horrible to be mentioned.

The Santa Fe Gazette says: the two brothers of Mrs. Wilson are yet in captivity, and unless soon reclaimed, will imbibe a taste for the wild life of the Indian and be forever lost. There are many hundreds, and we may venture to say, thousands of captives among the Indians of New Mexico, principally women and children; the former are forced to become slaves of the men, and the latter are trained for warriors.

When Governor Merrithew came out, he was fortunate enough to rescue two Mexican girls from the Comanches—one sixteen and the other eighteen years of age. They had been captured from near Chihuahua, one three years, and the other ten months before. They were sent to the Governor of that State, who acknowledged the conduct of the Governor of New Mexico in very handsome terms. They said there were a large number of Mexican women in captivity, and they saw one American woman with a small child; that an Indian one day when they were travelling on horseback, took the child from its mother, threw it up into the air, and as it came down caught it on his spear, and that others rode at full gallop, took it on their spears; and so passed it around among the party.

Surely our government will not permit such outrages to go unpunished, even if it be necessary to exterminate the whole tribe of these brutal savages.

LIFE WITHOUT AN AIM.—Those of you who

notions, for it has nothing to do but grow and twirl its feelers, float in the tide, or fold itself up on its foot stalk when that tide has receded, for months and years together. Now, would it not be very dismal to be transformed into a zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but spin about your axis, or fold them up again and knowing no variety, except when the receding ocean left you in the day-light, or the returning waters plunged you into the green depth again, or the sweeping tide brought you the prize of a young periwinkle or an invisible star-fish? But what better life are you spontaneously leading? What greater variety marks your existence than chequers the life of the sea anemone? Does not one day float by you just as the tide floats over it, and find you much the same, and leave you vegetating still? Are you more useful? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the one hundred and sixty-eight hours of which last week consisted? And what higher end in living have you than that polysyllable? You go through certain mechanical routines of rising, and dressing, and visiting and going to sleep again; and are a little roused from your lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it curtsies in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?

### Constantinople.

The city occupies a triangular promontory of land between the Bosphorus and its inlet the Golden Horn. It is about three miles and a half in length, and from one to four miles in breadth, and is enclosed by a triple range of walls, twelve or thirteen miles in circumference, and entered by twenty eight gates. It is built on an undulating declivity rising towards the land side. Externally it has an imposing appearance, with its mosques, cupolas, minarets, and cypresses, and its ports crowded with shipping; but internally, it mostly consists of a labyrinth of ill paved, crooked, dirty lanes, and low built small houses of wood or rough hewn stone. There is a number of public fountains, which amply supply the city with water.

Its population is estimated at 400,000, including Gelata and Para, and it is composed of about 150,000 Greeks and Armenians, 20,000 Europeans, 90,000 Jews, and the remainder Turks and Armenians.

There are between 300 and 400 mosques in the city and suburbs, 40 Mahomedan colleges, 87 hospitals, 29 Christian churches, 180 public baths, and 180 kiosks or inns, besides numerous bazars, coffee houses, and caravanseries. The seraglio is to the east of the city, and comprises an area of about three miles, separately enclosed by walls, and extending down to the sea of Marmora. The Golden Horn is a fine harbor, deep enough to float ships of the largest size; it can receive 1200 sail of the line, and is always full of mercantile and other vessels. On the north shore of the Golden Horn are the imperial dockyards. There is always a strong garrison of troops in this city, and many new barracks have been built by the late and present Sultan. The commerce of the port is extensive, but not so great as might at first sight be anticipated.—The city is the See of the Greek, Armenian, and Catholic-Armenian Patriarchs.

BOYS OUT AFTER NIGHTFALL.—I have long been an observer, as I am a sympathizing lover of the boys. I like to see them happy, cheerful, gleesome. I am not willing that they be cheated out of the rightful heritage of youth—indeed, I can hardly understand how a high-toned and useful man can be the ripened fruit of a boy who has not enjoyed a fair share of the glad privileges due to youth. But while I watch with a very jealous eye all rights and customs which entrench upon the proper rights of boys, I am equally apprehensive lest parents, who are not far-reflecting, and who have not habituated themselves to close observation upon this subject, permit their sons indulgences which are almost certain to result in their demoralization, if not in their total ruin; and among the habits which I have observed as being most surely to ruin, I know of none more prominent than that of parents permitting their sons to be in the street after nightfall. It is ruinous to their morals in almost all instances—they acquire, under cover of the night, an unhealthy and excited state of mind; bad, vulgar, immoral, and profane language, obscene practices, criminal sentiment, a lawless and riotous bearing; indeed, it is in the street, after nightfall, that boys principally acquire the education of the bad capacity of becoming rowdy, dissolute, criminal men. Parents should, in this particular, have a most rigid and inflexible rule, that will never permit a son, under any circumstances, whatever, to go into the street after nightfall with a view of engaging in out of door sports, or of meeting other boys for social or chance occupation; a rigid rule of this kind, invariably adhered to, will soon lead to the desire for such dangerous practices.—Boys should be taught to have pleasures around the family centre table, in reading, in conversation, and in quiet amusements. Boys, gentlemen's sons, are seen in the street, after nightfall, behaving in a manner entirely destructive of all good morals. Fathers and mothers, keep your boys at home at night, and see that you take pains to make your homes pleasant, attractive, and profitable to them; and, above all, with a view to their security from future destruction, let them not become, while forming their characters for life, so accustomed to disregard the moral sense of shame, as to openly violate the Sabbath day, by indulging in the street pastimes during its day or evening hours.

A True Friend of the Boys.

CAPITAL FOR THE YOUNG.—It is a consolation to the young man who is asked to give an account of his life, to find that he has not spent it in a dissipated and unprofitable manner. It is a consolation to the young man who is asked to give an account of his life, to find that he has not spent it in a dissipated and unprofitable manner.

people whose opinion is worth having. And it does not take a great while to accumulate a respectable amount of the capital. It consists in truth, honesty and integrity; to which may be added decision, firmness, courage and perseverance. With these qualities there are few obstacles which cannot be overcome. Friends spring up and surround such a young man, almost as if by magic. Confidence flows out to him, and business accumulates on his hands faster than he can ask it. And in a few short years such a young man is far in advance of many, who started with him, having equal talents and larger pecuniary means; ere long our young friend stands foremost, the honored, trusted and loved. Would that we could induce every young reader to commence life on the principle that moral capital is the thing after all.

### The Coconut Tree.

This tree is found all over the tropical parts of the world, especially in the vicinity of the sea, growing in reach of salt water, and establishing itself upon reefs and sand banks, as soon as they emerge from the ocean. Its great importance to man has caused it to be cultivated wherever the climate is favorable to its growth. The whole Brazilian coast, from the river San Francisco to the bay of Mamanguape, a distance of 250 miles, is, with few breaks, thus occupied; and it is estimated that in the year 1813 no fewer than ten millions of trees were growing on the southwest coast of Ceylon.

The coconut palm rises like a slender column, to from 60 to 90 feet in height. In hot countries the uses to which the coconut trees are applied, are innumerable. The roots are chewed in place of the arecanut; gutters, drains and the posts of huts are formed from the trunk, and the young buds are a delicate vegetable; shade is furnished by the leaves, when growing, and after separation from the tree, their large size and hard texture render them invaluable as thatch for cottages; they are, moreover, manufactured into baskets, buckets, lanterns, articles of head-dress, and even books, upon which writing is traced with an iron stylus; their ashes yield potash in abundance; their midri form oars; and brushes are made by bruising the ends of the leaves, with a portion of the midri adhering.

From the juice of the stem a kind of palm wine, and subsequently an ardent spirit is prepared; the fibrous matter contained in the stem is a good substitute for sugar, and a coarse, dark colored sugar, called "jaggery," is obtained by inspissating the sap. This jaggery, mixed with lime, forms a powerful cement, which resists moisture, endures great solar heat, and will take a fine polish. The ripe fruit is a wholesome food, and the milk it contains a grateful, cooling beverage. Indeed these, together, constitute the principal sustenance of the poorer Indians in many countries.

The fibrous bark is used to polish furniture, as brushes, and to form a valuable elastic cordage, called "coir." The fibrous matter of the husk is employed to stuff mattresses, and a manufacture of it into cordage, mats, sackings, &c., has lately been introduced in Great Britain. The shell is manufactured into drinking vessels and vessels of measure, and the albumen, or white solid matter contained within the shell, yields by pressure of decoction an excellent oil, which is employed not only for burning but in the manufacture of torches and in the composition of pharmaceutical preparations.—Mixed with dammer (the resin of *Diorex robus*) it forms a substance used in India for covering the seams of ships and boats.

The philanthropist will be pleased to learn that whether the existence of coconut groves has led to a taste for agriculture, or a taste for agriculture has led to the formation of coconut groves, certain it is, as proved by long experience among races just emerging from utter barbarism, that this tree is the banner of hope to its possessor. Mr. Eagle says that whenever assisting to form remote settlements, (at which he has spent years of his life) several hundreds of coconuts, for planting, have always formed part of the first ship loads of seeds; and assuredly, if the natives preserve the groves that he has left them, they will have made the first step out of the darkness of barbarism.

When once this boundary is passed, progress becomes smooth and easy, although it may not be rapid. A fixed residence becomes necessary, to protect the newly acquired property, and the plantation now becomes extended to other plants and edible fruits and roots that may be found in the woods or procured from their neighbors.

Had, then, to the coconut tree, with its feather of leaves and delicious fruit—the commencement of agriculture—the harbinger of civilization—may it be propagated from shore to shore, wherever it will grow, until barbarism shall be unknown, except as history; the errors of Paganism giving way to the truths of the Christian religion, its blessings shall be diffused to the furthest parts of the earth.

Coconuts are imported as dunnage, and therefore are free of freight.

CURIOUS CALCULATIONS.—A writer in the Boston Journal makes the following curious calculations:

The enormous sum of \$204,000,000 in gold has been received at the Mint in Philadelphia from California, from the first discovery of the precious metal, to December 1, 1853.

Now in order to give some idea to the general reader of the immense amount of \$204,000,000, I will merely state that allowing each silver dollar to weigh one ounce avoirdupois, sixteen to the pound, the weight would be 12,750,000 lbs., or 6,375 tons, allowing 2,000 lbs. to the ton. To carry this weight, it would require 6,375 wagons, containing a ton each, or \$32,000. Now, suppose each vehicle, drawn by one horse, to occupy a space of 25 feet, they would extend in a continuous line a fraction short of 30 miles.

In order to count such a vast sum of money as this, very few persons have any idea of the time it would require, without making calculations of that kind. Having myself asked say

as plain as A B C, we will suppose a person to count 60 of these silver dollars a minute, 3,600 an hour, 43,200 a day of 12 hours each, or (Sundays included) 15,768,000 a year, I say, to count this stupendous amount of money in silver dollars, it would require a fraction short of 13 years.

### Agassiz on the Races of Man.

We give the following from the Boston Traveller's report of Agassiz's lectures, now in the course of delivery at Lowell, Mass.:

We next come to the geographical description of the races of man; and here we must leave out of consideration all question as to the unity of the races. Professor Agassiz is conscious that his views on some points are not generally received, and he fully respects the motives which make the views of others almost sacred to them. He hopes that his views will be received in the same spirit as he expresses them, viz: in the effort to arrive at truth.

We will first study the limits of the range of each race on the different continents, and must consequently eliminate from every element dependent upon migration, as the present American races. We are to consider the primitive location of the races, that is, the distribution of man as recognised by the earliest traditions. The question is, where the races were originally placed, rather than what are the modern changes in their distribution.

The first race to be considered, is one peculiar to the Arctic regions, a race different much from any inhabiting the temperate zone, and still more from those of the tropics. This race comprises the Esquimaux of this continent, the Laplanders of Europe, and the Samoyedes of Asia. They are all characterised by a broad face, short in its vertical diameter, a low forehead, and a great length of body, when compared with the shortness of the legs. For more minute descriptions the works of Pickering and Prichard must be consulted. The distribution of these races correspond very nearly to the zoological regions of the North.

The races of temperate zones are three. The Mongolians in Asia, the whites in Europe, and the Aborigines in America; and it is remarkable also that these races occupy the same territories as the faunas previously described.—In Asia has been described the terrestrial Japanese fauna, the insular Japanese fauna, the Chinese fauna, and the fauna of the Caspian regions, intermediate to that of Europe and Asia. Inhabiting precisely the same countries are the Japanese, Chinese, and Turks.

The Indians of North America are a distinct race, (on this point Professor Agassiz disagrees with Dr. Pickering,) differing from the races of the Old World, as the inferior animals of North America have been considered not to be identical with those of Europe. The Aborigine Indian race is identical, from the Arctic regions to Terra del Fuego, the only difference being of degree of tribes not of races. These tribes are divided into an infinite number of small tribes, a fact perfectly in accordance with the distribution of the inferior animals upon this continent.

We have seen that a great mountain chain extending from the Canadas to Patagonia, connects North and South America, and produces a certain uniformity in their faunas; that their faunas are subdivided into those of the Pamper, the Andes, the Andes, the Southern States, the Middle States, the Canadas, the table lands west of the States, and those of Oregon and California. In the same manner the Aborigines are sub-divided into a large number of small tribes, which are circumscribed within narrow limits. They form no great nations, as do the Chinese, Tartars, and Japanese of the east.

The Caucasian race is widely distributed and divided into many nations. Those inhabiting the eastern part of Africa, the northern part of Arabia, Mesopotamia, Asia Minor, &c., all constitute different nations with different languages. The Teutonic branch, including the German, Dutch, English, Danish, &c.; the Slavonian branch, including the Russians, Poles, &c., each have a nationality and language peculiar to themselves—but they all have a feature in common, viz: a noble expression of the face, above all that of other races, a mirror of the innermost movements of the soul, and it is this branch also which is capable of the highest moral culture and the highest degree of civilization.

Africa has one characteristic race—the negro. But the interior of the great desert, Nubia and Abyssinia, have races different from the negro. The Hottentot lives at the South, and the western shores have their peculiar tribes. It was possible, even, during his recent visit to the Southern States, to recognise among the negroes those belonging to the several African tribes.

In the East Indies there are three distinct species: the Malay, Telingian, and Negrito, (like the negro, only dwarfish.) The Australian is a tribe peculiar to that country. The features are those of the negro, but the hair is straight and flowing. The inhabitants of Madagascar are a peculiar tribe. But our information concerning them is scanty. They are not negroes, but resemble more the inhabitants of the Sandwich Islands.

With these facts before us, we can assert that there is a law of distribution of the human race, as well as of the inferior races, and these laws are in accordance with each other.

In the next lecture the same subject will be treated more minutely.

THE FORCE OF COHESION.—The force with which the particles of matter cohere, is entirely dependent upon heat, the existing cohesive force decreasing proportionate to the increase of temperature. The arrangement of the particles, likewise, exerts its influence over the force of cohesion. Wood is known to be more cleavable lengthwise than across the fibers, and cast steel is more brittle than wrought steel.—The force of cohesion of various substances is pretty accurately known. 120 lbs. are required

POOR RELATIONS.—A poor relation is—the most irrelevant thing in nature—a piece of impertinent correspondency—an odious approximation—a haunting conscience—a preposterous shadow lengthening in the noontide of your prosperity—an unwelcome remembrance—a perpetual recurring mortification—a drain on your purse—a more intolerable duan upon your pride—a drawback upon success—a rebuke to your rising—a stain in your blood—a blot on your escutcheon—a rent in your garment—a death's head at your banquet—Aghathoeles' pot—a Mordecai in your gate—a Lazarus at your door—a lion in your path—a frog in your chamber—a fly in your ointment—a mote in your eye—a triumph to your enemy—an apology to your friend—the one thing not needful—the hail in harvest—the ounce of sour to a pound of sweet—the bore par excellence.

PLEASURE OF CONTENTMENT.—I have a rich neighbor that is always so busy that he has no leisure to laugh. The whole business of his life is to get money, and more money. He is still drudging on, saying what Solomon says, "the diligent hand maketh rich." And it is true indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation "that there are as many miseries here rich as on this side of them." And yet Heaven deliver us from pinching poverty, and grant that, having a competency, we may be thankful. Let us not repine, or so much think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are keys that keep those riches, hang so heavily at the rich man's girdle, that they clog him with weary days and restless nights even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk worm, that when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do, loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence, and above all for a quiet conscience.

HOW FALLEN.—It is customary to charge every man with fanaticism who advocates the total abolition of the rum traffic; and he who ventures to speak one word in the defence of an injured woman is charged with a sickly sentimentalism. At the imminent risk of incurring the censure of such people, we shall relate an incident which recently occurred on Orange street. A young husband had been enticed to a liquor den and made drunk. When he had partially recovered his senses he was conveyed home. His wife, an amiable and beautiful woman, gently laid him on a sofa, and bathed his fevered brow, and twined her fingers in his raven locks, and spoke kind words to him, and tried to smile when he turned up his heavy eyes and stared at her with that cold stare which only a drunken man can give. Sleep at last relieved her of her charge, and then, covering the face of him she loved, as if to hide his shame, she knelt down by his side and wept,—wept bitter tears,—for she was but an artless woman who had not yet learned the heartless usages of society. And there lay the unconscious husband—alas, how fallen—dreaming, perhaps, of boisterous merriment, of vulgar songs, of coarse jests; but he dreamed not of the aching heart of her who bent over him, and prayed for him, and wept for him, but would not give him up.

The morning came, and he was received with smiles and with soft caresses. He heard no harsh word, he saw no unkind look; yet he was sullen, and his whole aspect was cold and repulsive. After breakfast he rose up and departed—departed without speaking. That night he was carried home drunk! One year ago, this man was an industrious, kind-hearted, loving husband; now, he is an outcast, a degraded wretch, his own shame, his wife's sorrow, his neighbor's scoff, the world's by-word, the picture of a beast, the monster of a man.

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FORGOT HOW TO MIX IT.—An old fellow in Missouri, who was in the habit of "not belonging to the temperance society," was in the act taking a nip one day before a young Virginian. "What do you drink?" asked the latter. "Brandy and water was the reply. "Why don't you drink mint juleps?" "Mint Juleps?" queried the old man, why, what in the name of drink is that?" "A most delicious beverage," as the young man showed him how to make it, as I see you have mint growing about at your door." The young fellow soon procured the julep, and the old man was delighted with it. About a month after, on his return home the Virginian thought he would stop at his old friend's to "indulge," but judge of surprise, when his inquiry at the door for his friend was answered by an aged female darkey with: "Oh, Massa's dead and gone dis two weeks!" "Dead!" exclaimed the young man, "why how strange! what did he die of?" "Oh I d'no," returned the woman, "only a fellow cum along about a month ago and larn him to drink grass in he run, and it killed him in two weeks."

A passenger on board a ship bound to California, states that they had on board a thin and feeble member of their company, who had been sea sick all the way out to the line. One day this man went to the doctor, and in a sad, supplicating tone accosted him with—  
"Doctor, can you tell me what I shall be good for when I get to San Francisco if I keep on this way?"  
"Tell you? to be sure I can. You're just the man we want to begin a graveyard with!"

THE REGISTRATION ACT.—The act passed at the last session of the Legislature for the registry of births, deaths, and marriages, is one of much importance to our citizens. Not only as a matter of statistical interest, exhibiting the improvement or decline of the population of the State, does it possess interest, but in relation to questions of property, the record of births, deaths and marriages, is of permanent value to the commonwealth. The origin and connection of families, intermarriages, births and deaths, preserved and recorded by the State, will furnish the most conclusive evidence in our courts of law and equity, and the ends of justice will be subserved, and imposition and fraud prevented. By the terms of the act, the tax collector of each district is required to collect from every citizen information as follows:

As to births: The date, sex, names of parents and their residence. As to deaths: Date, age, sex, name, parents, residence, cause of death. As to marriages: The name of husband, age, residence, name of wife, age, residence, names of parents, date of marriage, and by whom married.

As to colored persons and free negroes, the births and deaths are to be recorded; and as to slaves, the number, sex, dates, name, of owner, time of birth or death, &c. As to non-taxpaying citizens, schedules will be furnished by the tax collectors to ministers of the gospel, magistrates and physicians, to enable them to record cases among the poor.

The work will be a heavy one on the tax collectors, who should be compensated for the same and no doubt will be. After they collect the facts, the books are to be returned to the Comptroller's office, and are there to be delivered to the registrars, whose duty it is to digest and report to the Legislature. The present bill is by no means a perfect one, but as a beginning of a most valuable work, we trust it will meet with the cordial efforts of our citizens to carry out its object.

The Medical Association of the State has been anxious and earnest in originating and urging the matter, and are entitled to the thanks of the community for their zeal in adding to the history of South Carolina such important records.—*South Carolinian.*

INDIA RUBBER COMBS.—One of the most remarkable uses to which India rubber has been lately applied is in the manufacture of combs, the article possessing, it is said, all the lightness, tenacity and elasticity of shell or bone, and afforded at one third of the price of shell combs. The following is the process of manufacture, as described by the Philadelphia Ledger: The rubber is first prepared by being deodorized, hardened and colored. Then it is spread into sheets of the necessary thickness, by machinery. A circular saw set against the edges of the sheets cuts it into strips, resembling in shape two combs, locked together by the teeth. One blow of the cutter divides the teeth. A grinder sharpens them, and a grailer with a file gives them the requisite bevel. The entire surface is smoothed by a revolving wheel, covered with cloth, and the comb is then bent on a metal cylinder, heated with steam. The polisher, upon a wheel prepared with a fine polishing material, imparts a beautiful finish. All kinds of combs, dressing, puff, children's combs, are manufactured by nearly the same process, and the finish and beauty of these articles must recommend them to general use.—They neither warp nor split in the teeth and may be washed in warm water.

John Neal's son has been found guilty of shooting Mark E. Jose, of Portland, Maine.—Our readers will recollect how bitterly and unjustly John Neal some time since assailed Neal Dow and misrepresented the Maine Law in *The State of Maine* newspaper. Subsequently, when his son James became the victim of a rum-selling outlaw, he endeavored to take advantage of the provisions of the prohibitory statute, by prosecuting the temper of his son. But it seems he was too late in his conviction of the necessity of total prohibition. This unfortunate son had formed the appetite which as since placed him in a felon's cell, and the father has the melancholy reflection that his son's fate is but the practical application of the other's finely spun theories. Had he not so lately denounced the Law which seeks to remove the temptation, his son might not have been an early victim to its fatal evasion.  
[*Lancaster Express.*]

FORGOT HOW TO MIX IT.—An old fellow in Missouri, who was in the habit of "not belonging to the temperance society," was in the act taking a nip one day before a young Virginian. "What do you drink?" asked the latter. "Brandy and water was the reply. "Why don't you drink mint juleps?" "Mint Juleps?" queried the old man, why, what in the name of drink is that?" "A most delicious beverage," as the young man showed him how to make it, as I see you have mint growing about at your door." The young fellow soon procured the julep, and the old man was delighted with it. About a month after, on his return home the Virginian thought he would stop at his old friend's to "indulge," but judge of surprise, when his inquiry at the door for his friend was answered by an aged female darkey with: "Oh, Massa's dead and gone dis two weeks!" "Dead!" exclaimed the young man, "why how strange! what did he die of?" "Oh I d'no," returned the woman, "only a fellow cum along about a month ago and larn him to drink grass in he run, and it killed him in two weeks."

A passenger on board a ship bound to California, states that they had on board a thin and feeble member of their company, who had been sea sick all the way out to the line. One day this man went to the doctor, and in a sad, supplicating tone accosted him with—  
"Doctor, can you tell me what I shall be good for when I get to San Francisco if I keep on this way?"  
"Tell you? to be sure I can. You're just the man we want to begin a graveyard with!"