

CLAIBORNE GUARDIAN.

VOL. 23

HOMER, LA., WEDNESDAY, SEPTEMBER 11, 1878.

NO. 4.

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Job-work executed in the neatest style, and at reasonable prices.
August 22, 1877.

Dr. J. L. AVERY, Dentist.
HOMER, LA.

PERFORMS ALL Dental Operations at reasonable prices. Makes Artificial Teeth a specialty. Persons wishing my services in the country will please leave orders at GILL'S store.

REFERENCES—Persons whom I have put up Teeth for all over the country during the past fifteen years.
May 22, 1877. 4066a

John Young, R. T. Vaughn.
YOUNG & VAUGHN,
ATTORNEYS AT LAW,
HOMER, LA.

WILL practice in the Courts of Claiborne, Jackson, Bienville, Lincoln and Union, and in the Supreme Court at Monroe.
March 13, 1878—30y

Judge J. S. Young, Jno. A. Richardson.
YOUNG & RICHARDSON,
ATTORNEYS AT LAW,
HOMER, LA.

PARTNERSHIP limited to the parish of Claiborne. Legal business attended to by either partner in Jackson, Union, Bienville and Lincoln parishes, and before the Supreme Court at Monroe.
Aug. 22, 1877. 1y

DRAYTON B. HAYES,
ATTORNEY AT LAW,
HOMER, LA.

WILL practice in the Courts of Claiborne, Bienville, Jackson, Union, and Webster, and the Supreme Court at Monroe.
Aug. 22, 1877. 1y

DR. S. R. RICHARDSON,
HAVING resumed the practice of Medicine offers his services to the citizens of Claiborne parish, in the various branches of his profession.
Office at the Drug Store of Joe Shelton.
Aug. 22, 1877. 1y

B. R. COLEMAN,
PARISH SURVEYOR,
WILL attend promptly and efficiently to all business in his line. Charges moderate. Residence 3 miles southeast of Homer, on Trenton road. P. O., Homer.
Aug. 22, 1877. 1y

LUMBER AND GRIST MILL.
THE undersigned will continue to run the MORELAND MILL and GIN, and ask a continuance of the liberal patronage heretofore given. They intend, by strict attention to business, to merit favor and to give satisfaction.
Lumber at mill rough, per 100 feet, \$1.00
" dressed, " " " 1.30
Delivered in Homer, " " " 25
When bills are not paid on presentation, 25 cents per hundred will be added.
T. H. MORELAND,
J. W. McFARLAND,
Dec. 22, 1877. 201y

Wm. S. Reed, D. G. Tutt.
D. G. TUTT & CO.,
FLOUR, Provision and Grain Dealers,
and Wholesale Grocers,
Manufacturers' Agents for Virginia Tobacco,
and Agents for the STANBURY COTTON
MILLS, of Carrollton, Miss.
504 North Main Street, ST. LOUIS.
July 10, 1878. 4766a

RAGLAND'S
Livery, Sale and Feed Stable,
South side Public Square,
HOMER, LA.
Single Feed, 25
Horse Hire, per day, 1.50
Horse and Buggy, 3.00
2 Horse Hack and Driver, 4.00
A FIRST CLASS white hostler of long experience in constant attendance day and night. The patronage of the public is respectfully solicited. Satisfaction guaranteed.
July 17, 4:30pm

Beef, Pork and Mutton.
I GIVE NOTICE NOW, THAT FROM this date until further notice, I will have meat at the market house in Homer, every Tuesday, Thursday and Saturday.
My meat will be of the best quality, nicely dressed and as cheap as can be sold in this market. Will open regularly three times a week with the beginning of the season.
THOMAS D. KINDER.
May 8, 1878. 357

DANIEL T. HEAD,
TRENTON, LA.,
RECEIVING, FORWARDING AND
COMMISSION MERCHANT.

DEALER IN
DRY GOODS, CLOTHING, BOOTS,
SHOES, HATS, HARDWARE, IRON,
CASTINGS, BAGGING, TIES,
WAGONS, CARTS, BUGGIES,
ROCKAWAYS, COOKING
STOVES, FURNI-
TURE AND

Plantation Supplies of all kinds.
Liberal advances made on Cotton, in cash and supplies.
Aug. 22, 1877. 1y

LOEB, GUMBEL & SIMON,
IMPORTERS OF
FANCY GOODS AND NOTIONS,
No. 7 Magazine Street,
NEW ORLEANS.
July 19, 1878. 67y

H. KERN, S. O. S. STORNE, S. Y.
H. KERN & CO.,
Wholesale and Retail Dealers in
Fancy & Staple Dry Goods,
104, 106 and 108 Baronne Street,
Between Poydras and Perdido Sts.,
NEW ORLEANS.
New York Office, 41 Hudson Street.
Feb. 27, 1878. 28y

S. W. RAWLINS,
(Successor to Rawlins & Murrell.)
Gotten Fact and
Commission Merchant,
No. 38 Union Street,
NEW ORLEANS.
Nov. 28, 1877. 151y

E. J. HART & CO.,
Importers and Wholesale
DRUGGISTS,
Grocers and Commission
Merchants.
Stores 73, 75, 77 and 79 Tchoupitoulas St.
Warehouses 493, 95, 97 and 99 Tchoupitoulas St.
New Orleans.
Aug. 22, 1877. 1y

L. C. Jurey, M. Gillis.
JUREY & GILLIS,
COTTON FACTORS AND GENERAL
COMMISSION MERCHANTS,
Office, 194 Gravier Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

John Chaffe, Wm. H. Chaffe,
Christopher Chaffe, Jr.
JOHN CHAFFE & SONS,
COTTON FACTORS AND GENERAL
COMMISSION MERCHANTS,
Office, No. 52 Union Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

E. Page, P. Moran.
PAGE & MORAN,
Wholesale Dealers
—IN—
BOOTS, SHOES AND BROGANS,
Hats, Caps and Trunks,
No. 19..... Magazine Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

JOHN HENRY & CO.,
Wholesale Dealers in
Boots, Shoes, Brogans and
HATS,
Nos. 121, 123 and 125..... Common Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

STAUFFER, McREADY & CO.,
Importers and Dealers in
Hardware and Agricultural
Implements,
No. 71..... Canal Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

A. BALDWIN & CO.,
(Successors to Slocumb, Baldwin & Co.)
Dealers in
Hardware, Steel, Iron and Railroad
Supplies,
CUTLERY, GUNS,
AGRICULTURAL
IMPLEMENTS,
No. 74 Canal, and 91, 93 and 95 Common Sts.,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

McSTEAD & VALLE,
Wholesale Dealers in
FOREIGN and DOMESTIC
DRY GOODS,
98 Canal Street, and 125 Common Street,
NEW ORLEANS, LA.
Aug. 22, 1877. 1y

SIMMONS HARDWARE CO.,
Importers and Jobbers, in
Hardware, Cutlery, Guns
and Pistols,
Nos. 601, 603 and 605..... North Main Street,
ST. LOUIS, MO.
Aug. 22, 1877. 1y

THE GRUMBLER.

He grumbles in the morning
On rising from his bed,
He grumbles at his breakfast
While spreading butter on his bread;
He grumbles at his napkin,
He grumbles at his knife,
He grumbles at the tablecloth,
He grumbles at his wife;
He grumbles at the paper
While reading o'er the news,
He grumbles at the collier
When he buys a pair of shoes;
He grumbles at the clock
When it strikes out the hour,
And he grumbles at the "deluge"
When there comes a little shower;
He grumbles at the children
When they're playing in the street,
He grumbles at the butcher
At the way he cuts his meat;
He grumbles at his little dog,
If it only wags its tail,
And when the wind gently blows
He grumbles at the "gales";
He grumbles when a bill comes in,
No matter how very small,
He grumbles at the servants,
He grumbles at the darkness
When he has to light the gas,
And he grumbles at the matches—
The unhappy grumbling ass—
He grumbles at the prices,
He grumbles at his stocks,
He grumbles at his feet
When he buys a pair of socks;
He grumbles at the summer
When the sun is rather warm,
And he grumbles at the "winter"
Every time we have a storm;
He grumbles at a question,
He grumbles at a smile—
At church, he grumbles at the people
Who are standing in the aisle;
He grumbles at his daughter
When she wants a little money,
And he grumbles when she laughs
At anything very funny;
He grumbles at the rich man,
He grumbles at the poor,
He grumbles at the beggars
When they knock upon his door;
He grumbles at the rent-day
When the landlord's to be paid,
He grumbles in the sunshine,
He grumbles in the shade;
He grumbles at his neighbor
When he's getting in his coal,
He grumbles at the cartman
Who dumps it down the hole;
He grumbles at a wagon
If it stands before the door,
And he grumbles at a crumb of bread
If it falls upon the floor;
He grumbles in his little room,
He grumbles on the stairs,
He grumbles all the way to church,
He grumbles after prayers;
He grumbles in his sleep
While he's lying in his bed,
And I often fancy to myself
He'll grumble when he's dead.

Reply to "Equal Rights."

[From the Minden Democrat.]
MR. EDITOR:—I saw an article in your paper of the 20th inst. which was copied, by request, from the CLAIBORNE GUARDIAN, and headed "Fair Play is a Jewel."
The writer, "Equal Rights," comes out in said article, in defense of modern spiritualism, and at the very outset, complains most bitterly because "several of our best citizens" should, in conversation together, express their opinions freely about this last and newest religion in the land.
Now, was it not their right to do so upon this or any other topic or system of belief? Do not our people everywhere express themselves freely upon politics, religion, science, art, literature, and miscellaneous matters, whether they are thorough posted on these things or not? Have they not always done so since the commencement of our National existence, and is it not our inherited right? And who dares say no? Yet here is brother "Equal Rights," who does say no; and most heartily too. He would have us swallow down the oyster, without a word, whether it be good or bad; whether it have pepper and salt or not.
Does he not know that gold is tried, and silver too, in a free country as well as anywhere else? And is it not just and right? When Judaism was introduced into the world it was tested in every way; and no doubt God designed it so. Likewise, when the Christian religion was announced, the great Greek, Roman and Jewish engines were set up to try it. So with Methodism and other systems. The Wesleys and their aids, and immediate successors were placed in the midst of the very hottest of the fight, and shall "modern spiritualism," whether it be true or false, be an exception to the rule? Why, sir, we are commanded to test, to prove all things—modern spiritualism among them—and to hold fast that which is good.
Brother "Equal Rights," however, gets through his "fuss and feathers" and goes to work in good earnest. He commences by trying to quote some Scripture, but he fails signally. Hear his Scripture quotations: "If this be of God it will prevail, but if of man it will come to naught." Now, that is homespun cloth and a very poor article. If he had turned only to Acts V: 38, 39, he would have found the thing as it is: "But if this counsel or this work, be of men it will come to naught; but if it be of God, ye cannot overthrow it."
This was simply Dr. Gamaliel's opinion; and probably not the words

of inspiration. Satan expresses his opinion more than once in the Bible, and though it is there doubtless by the direction of inspiration, yet it is not the counsel of the Divine Being. The devil's judgment was nearly always wrong, and Dr. G.'s may be too. Because a thing is of God, that is no positive evidence that it will prevail; and because a thing is of man, that is no reason that it will come to nothing. Christianity and righteousness are of God. Do they prevail? Have they ever prevailed? Paganism, Mohamadanism, infidelity, and sin generally, are of men. Have they come to naught? And yet, at least six thousand years have passed away since sin was let loose upon the earth. And things are so unfavorable for the prevalence of the truth, the Jesus says himself, with reference to the Second Advent: "When the Son of Man cometh shall he find faith on the Earth."
But Brother "Equal Rights" calls upon "Bro. Abiff"—not to pray—but to "stand up and answer;" not for his life; but some questions on the Bible. Hear him: "Do you believe the angels visited, ate and lodged with Abraham?" Of course he makes him say yes. But my dear brethren, you are both wrong, for the angels did not lodge with Abraham at all. There is no such fact in the Bible.
But he goes on: "Bro. Abiff, do you believe the story of Elisha and the ravens?" "Yes," he responds. But you are both wrong again. For there is no such story as that in the Bible.
But again: "Do you believe in the story of Elisha and the bears?" Of course he does. Both wrong again, we have no such Scripture. But go on Bro. "Equal Rights" with your class.
"Do you believe the story that Moses turned back the waters of the Red Sea?" "Yes," says Bro. A. Wrong one time more. Moses never did this work, but God. See Exodus xiv: 21, "And the Lord caused the sea to go back by a strong East wind, all that night." But once more.
"Bro. Abiff do you believe that the light so suddenly shone around Paul as to tear the scales from his eyes?" "Of course you do, and you do well." But again my brethren, you are wrong. There is no such fact recorded of St. Paul in the Book. Three days after the scales had been formed over his eyes by the intense light, they fell off at his baptism by Ananias, see 9th of Acts. Other blunders of this kind might be pointed out, but let them go, if there be more. Now, I fear, Bro. "Equal Rights" knows as little about modern spiritualism, as he does about the Bible. But before "Bro. Abiff" takes his seat, I'll just ask him one question: Were any of the spiritual manifestations of the Sacred Record brought about by "spirit rappings," "table tipplings," "spirit circles," "slate writings," "cabinets," "planchettes," "planchette outdone," and such like?

Bro. A. looks at his master and hesitates to reply. Then I will call upon that young lady who has been raised up to read her Bible every day; who promptly responds, no; and she answers correctly.
Bro. "Equal Rights" progresses, however, with his pen, and gives us the creed of spiritualism and mentions about twelve or fifteen articles. And yet, Mr. Eldridge, in your paper of last April, 27th, says that "Spiritualism has no Creed."
Now we fear our "Equal Rights" brother has taken but the first and second degree of this modern error, which commences with a professed belief in the Word of God, and then gradually drifts away from from this divine citadel of strength and safety, out upon the darker currents, hungry waves, and frightful breakers of the most gross infidelity. And yet, whether they have taken only the first, middle or highest degrees, they all claim to be spiritualists and one vast body in the land.

The spiritualists some time ago, held a convention at Chicago. They claimed that the whole United States were represented there in that gathering of delegate spiritualists. The notorious Mrs. Woodhull was elected President. In her address she freely ventilated her licentious principles, which the papers of that city, it is said, refused to publish.
There was quite a number of speeches made in this convention, and by your permission, I will make a few brief extracts, and show to what extremes "modern spiritualism" has already gone, as exhibited by their general council.
Miss Anna M. Middlebrook, of Connecticut, said: "I stand here to-night, as far as the Christian religion is concerned, determined on its destruction. If we live up to

our philosophy we will see the time when the mummy creeds of christianity will be overturned." I have more of this speech, but this is enough to show her base infidelity.
The next speaker was Mr. A. Higgins, of Jersey City. He said: "He was glad to meet the representatives of nine or ten millions of American people. We are called spiritualists. I have another name for our sect—'Anti-Christians.' Victoria C. Woodhull, (President of the convention,) claims, 'that every one has a right to his own body and soul.' This is contrary to the doctrines of Christianity; and yet anti-christians, who would undermine the Christian tree, long to feed on the fruits of the tree; for the institution of marriage is one of its fruits. There is an inconsistency here. We would advance the spiritualistic doctrine, but still we cling to Christian institutions. Mrs. Woodhull condemns the institution of marriage, because it has not worked the greatest good to society, etc." There is much more of his speech after the same sort, but we forbear. Good Heavens! What will they do if they overturn Christianity and marriage? Don't you see the horrid front and fangs of this serpentine monster?

The Banner of Light, published in Boston, Mass., is said to be the oldest, and perhaps the ablest and most influential paper published by modern spiritualists. It says in its issue of September 19, 1868: "I have no God besides doing right." In the same paper you find this: "I do not believe in the possibility of loving our enemies." Same paper, January 30, 1869, you have this: "There are greater uses in sin than in holiness."
I could give many other quotations, but enough, enough!

In conclusion, I would say that Southern spiritualists don't believe in these extremes; but this error is comparatively new in the South, and hence the believers are only, as it were, "entered apprentices," and know nothing as yet. In the North—its native soil—they have cultivated it from year to year since its origin, and the result is an abundant harvest of the most rank and alarming infidelity.
I am not contending with believers of this error; but with the error itself. I love them and pray for more light for the good of all and each.

Will the CLAIBORNE GUARDIAN copy this into its columns and oblige,
JAS. E. BRADLEY,
Minden, La. July 27, 1878.

Duration of Life.

Some Facts Worth Knowing.

The average duration of life in civilized society is about 33½ years. This is called a generation, making three in a century. But there are certain localities and certain communities of people where this average is considerably extended. The mountaineer lives longer than the lowlander; the farmer than the artisan; the traveler than the sedentary; the temperate than the self-indulgent; the just than the dishonest. "The wicked shall not live out half his days," is the announcement of Divinity. The philosophy of this is found in the fact that the moral character has a strong power over the physical; a power much more controlling than is generally imagined. The true man conducts himself in the light of Bible precepts, is "temperate in all things," is "slow to anger," and on his grave is written: "He went about doing good." In these three things are the great elements of human health; the restraint of the appetites; the control of the passions; and that highest type of physical exercise, "going about doing good." It is said of the eminent Quaker philanthropist, Joseph J. Gurney, that the labor and pains he took to go and see personally the objects of his contemplated charities, so that none of them should be unworthily bestowed, was of itself almost the labor of one man, and he attended to immense banking business besides; in fact he did too much, and died at 60.

The average length of human life in all countries, at this age of the world, is about 28 years. One-quarter of all who die do not reach the age of 7; one-half die before reaching 17; and yet the average of life of "Friends," in Great Britain and Ireland, in 1860, was nearly 58 years. Surely that is a strong inducement for all to practice for themselves, and to inculcate it upon their children day by day, that simplicity of habit, that quietness of demeanor, that restraint of temper, that control of appetites and propensities, and that orderly, systematic mode of life which "Friends" discipline inculcates.

Reasoning from the analogy of animal creation, mankind should live nearly 100 years; that law seeming to be that life should be five times the length of the period of growth; at least the general observation is that the longer persons are growing the longer they live, other things being equal. Naturalists say a dog grows for 2 years, and lives 8; an ox grows for 4 years, and lives 16; a horse grows for 5 years, and lives 25; a camel grows for 8 years, and lives 40; man grows for 20 years, and should live for 100.

But the sad fact is that only one man for every thousand reaches 100 years. Still it is encouraging to know that the science of life, as revealed by the investigations of the physiologist and the teachings of educated medical men, is steadily extending the period of human existence.

The distinguished historian, Macaulay, states that, in 1685, 1 person in 20 died each year; in 1850, out of 40 only 1 died. Dupin says that from 1776 to 1843 the duration of life in France increased 52 days annually, for in 1731 the mortality was 1 in 29; in 1843, 1 in 40. The rich men in France live 42 years on an average; the poor only 30. Those who are "well to do" in the world live about 11 years longer than those who have to work from day to day for a living. Remunerative labor and the diffusion of the knowledge of the laws of life among the masses, with temperance and thrift, are the great means of adding to human health and life.—Chicago Ledger.

Tattlers.

Every community is cursed by the presence of a class of people who make it their business to attend to everybody's business but their own. Such people are the meanest specimens of depraved humanity which an all-wise Providence permits to exist on this earth. It is well known that almost every person is disposed to speak evil of others, and tattling is a sin from which very few can claim to be entirely exempt.

But the object of our present article is to speak of that distinct class of tattlers who make tale-bearing the constant business of their lives. They pry into the private affairs of every family in the neighborhood; they know the exact state of ones neighbor's feelings toward another; they understand everybody's faults, and no little blunder or misdemeanor ever escapes their vigilant watchfulness. They are particularly well posted upon everything connected with courtship and matrimony, know who are going to marry whom, and can guess the exact time when it will take place. They watch every movement of parties suspected of matrimonial intentions, and if there is the slightest chance to create a disturbance, excite jealousy or "break up" a match, they take immediate advantage of it; and do all in their power to keep people in a constant state vexation. They glide quietly from gentleman to lady, from mother to daughter, from father to son; and in the ears of all they pour their dark, bitter whispers of slander and abuse, and at the same time pretend to be the most sincere friend of those they talk to. Their black and nauseous pills of malicious slander are sugar-coated with smiles and honeyed words of friendship.

Tattlers are confined to no particular class of society. They belong to all classes and operate in all. We find them among the rich and the poor—"upper ten" and "lower million"—in the church and out of it. They are people who have no higher ambition than to be well-informed in regard to other people's private business, to retail scandal to their neighbor, and to exult in fiendish triumph over the wounded feelings and bruised hearts of their innocent victims. Beardless old maids and childless matrons make the accomplished scandalmongers in the world. They seem to take to tattling from the prompting of a natural instinct, and they prosecute it with an energy that would do infernal honor to their great leader—the prince of darkness himself. Our contempt for such graceless creatures knows no bounds, and we can find no words in which to express its infamy.

Epitaph on a tombstone in South Carolina: "Here lies the body of Robert Gordin, mouth almighty and teeth accordin'; stranger, tread lightly over this wonder; if he opens his mouth you are gone by thunder."

We know a woman so cry-eyed that when she weeps tears from her left eye they fall on her right cheek.
One swallow may not make a summer, but an inverted tack on a chair will make one spring.