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SWAPPING SOULS.

A MARVELLOUS STORY.

THE IMMORTAL BODIES OF TWO MEN, DYING AT OPPOSITE PORTIONS OF THE GLOBE, SEEK DIFFERENT EARTHLY HABITATIONS.

Members of the Medico-Legal Society of New York are astounded at the present time by the following remarkable events, the intelligence of which has just reached them:

By the direction of the Emperor of Russia, a scientific investigation is now going on into the most astounding case of metempsychosis, or wandering of the human soul from one body into another, that has ever been known to the world. The instance referred to is vouched for by the Medical Weekly Journal of St. Petersburg, by a newspaper printed at New Westminster, British Columbia, by the imperial governor of Orenburg, by Professor Orlov, of St. Petersburg, and by several gentlemen of New York, to whom Orlov told the strange story about nine months ago, and who themselves had an opportunity to see and converse with the two men whose souls are alleged to have been so miraculously interchanged.

In September, 1874, in Orenburg, Russia, there lay sick with typhoid fever a wealthy Jew by the name of Abraham Charkoy, a native of the place, known to everybody, married, and father of several children. On the 22d day of that month he seemed to be dying. At midnight he suffered greatly, and the physician pronounced him in the agonies of death.

A number of Jews were called in, as is customary, prayers were said, wax candles lit, the wife and children were sorrowfully weeping over their bereavement, when suddenly the sick man gave a tremendous jerk, heaved a deep sigh, began to breathe freely, opened his eyes and looked with amazement at the doings of the people around him, and then fell asleep. The physician announced that now all danger was over. He slept through the night, but what happened in the morning was most wonderful. When he awoke he refused to recognize either his wife or children, and pushed them away in anger when they came near him. Besides, he spoke a language none could understand. Previously he had known only a corrupted mixture of German and Hebrew, and some little Russian, but now when addressed he seemed not to understand a word. In a week he was well enough to leave the bed, but utterly refused to wear his customary clothes. The physicians unanimously pronounced him insane. In appearance he had not changed. He was the same tall, lean man, with dark, curling locks of hair, long black beard, and a dark, furrowed line across his forehead. Yet he spoke an unintelligible language, refused to know his family, and even his father and mother appeared as perfect strangers to him. By chance one day he beheld himself in a mirror, and a fearful shriek escaped his lips. He touched and pulled at his long, Oriental nose, he felt his long, black curls, his flowing black beard, and with a scream he fell to the floor as in a swoon. The case caused great excitement, and a full report was made to the medical section of the Ministry of the Interior of St. Petersburg. The order went out to Orenburg to send the Jew and his family, his parents and the other witnesses at once to St. Petersburg, to be examined by the medical faculty. The examination was conducted by Professor Orlov, one of the most learned men of Russia. The astonishment of the professor may be imagined, when he found that his illiterate Jew from Orenburg spoke pure, idiomatic English with fluency and even with some elegance, that he wrote it grammatically and orthographically correct, while his family and parents insisted vehemently that Abraham never in his life spoke anything else but a German-Jewish jargon and some Russian, and could

never write otherwise than in Jewish characters. Still more cause for the professor's wonderment was the statement of the Jew himself in English that he was not Abraham Charkoy at all, that those who pretended to be his wife and children and his parents were total strangers to him, that he was not a native of Orenburg, never lived there, did not know how he got there, that he was not even a Russian, but an Englishman named Abraham Durham, born in the town of New Westminster, in British Columbia, where he resided as a fur dealer, and where he had a wife and one child living; that from some inexplicable cause he found himself changed in appearance, that he is naturally small in stature, stout in body, with fair complexion, and blonde hair and whiskers. The professor and his associated doctors did not know what to make of him, since he appeared to them a very intelligent and educated Englishman; while the woman, her children, and the other witnesses claimed him as the illiterate Russo-Jew, Abraham Charkoy. But while the matter was being further investigated, and the entire family kept in close confinement in St. Petersburg, Abraham was missing one morning, having escaped on board of an English ship bound for Hull. The case was quietly dropped after his flight, but subsequent events were still more wonderful. In 1875, Professor Orlov, was sent to America by the Russian Government, to make inquiries concerning the International Exhibition. While in this city he found in a New York paper, copied from the New Westminster Press of British Columbia, the following startling account:

"In New Westminster an occurrence recently took place, which caused great sensation throughout the whole territory of British Columbia. On the 22d day of September, 1874, a fur-dealer of said city was in a dying condition, suffering from typhoid fever, and no one, not even his physician, seemed to entertain any hopes as to the possibility of his recovery. Nevertheless the patient rallied and fully recovered. But wonderful to relate, the patient, who was an intelligent Englishman, had forgotten his mother tongue and speaks a language which is understood by no one around him, but which at last is recognized by an inhabitant of the city to be a jargon of bad Jewish-German. The patient before his sickness a short, stout fellow and a blonde, is now thin and lean like a stick, refuses to recognize his wife, and child, but insists that he has a wife and several children somewhere else; the man is believed to be insane. All at once a European traveller arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur-dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her and even his parents, who live in said city, but who, of course, do not recognize him as their son, the most detailed and minutest description of bygone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason. She incessantly asks: 'Who is this fellow? How does he come to claim to be my husband?' When she hears him speak and does not look at his figure, she is ready to think that he is her husband, but as soon as she looks at him, the spell is broken; for surely, this stranger with the Jewish face can not be her husband, whom she just nursed in his sickness. But the man continues to press his claim, and tells her the most delicate and secret facts, evidently known only to husband and wife."

Professor Orlov read and re-read this account, and the thought struck him that this seemingly impossible occurrence may have some connection with the strikingly similar case of the Orenburg Jew, Abraham Charkoy, the investigation of which had so puzzled him at St. Petersburg. He sent a brief extract of it to the home minister of Russia, and asked permission to go to British Columbia and

continue his examination there. Leave was granted him, and June last found him at New Westminster. There, to his utter surprise, he found the same man, lank, black-haired, black-whiskered Orenburg Jew, Abraham Charkoy, who had escaped from St. Petersburg, but now claiming to be Abraham Durham. And there he found also the very representative of the man described to him, by the Jew as he ought to look—a man small in stature, stout in body, with a fair complexion and blonde hair, whom all his neighbors and his wife and child said was Abraham Durham, "an intelligent," educated Englishman, but who, since his paroxysm of the 22d day of September, 1874, at high noon, had seemingly forgotten all his knowledge of the English language, and was since speaking in a tongue none could understand. Addressing him the professor at once ascertained him to speak the Jewish-German dialect prevalent at Orenburg, and asking him who he was the man promptly replied that his name was Abraham Charkoy, a Jewish trader of means, born and residing at Orenburg, in Russia, where his parents still lived, giving their correct names, stating also that he had a wife and three children there, describing them minutely by name and features. There was at that moment a nonplussed professor. There was evidently no fraud in the matter, because each of the two men was exceedingly earnest in his assertion that he was not himself, but the other man. A strange circumstance was also that the change in both occurred precisely on the same day, the 22d of September, 1874; both were sick with typhoid, and both presumed to be in the agonies of death.

The distance between Orenburg and New Westminster is about nine thousand miles, but the two places are directly opposite each other, direct antipodes. Hence Professor Orlov came to the conclusion that if such a thing as metempsychosis or the transmigration of souls from one human body to another be within the range of possibilities, the case of the two Abrahams in Russia and America seems to be an evidence of it, since the soul-life or inner consciousness of the one has been completely changed to that of the other without any outward change in the appearance of the men. He was still more inclined to this belief from the fact that not only the day, but the very moment of the change in the two men agreed. The Russian suffered his change on the 22d of September, 1874, at precisely midnight; the Englishman in British Columbia underwent a like transformation on the same day at noon, and the difference of time and longitude is such that when it is midnight at Orenburg it is noon at New Westminster. May not the cause for these occurrences be found in some as yet undiscovered influence of terrestrial magnetism, was one of the thoughts of the learned professor, and he concluded to make exhaustive inquiries into the affair. For this purpose he prevailed upon both men to accompany him to Russia, which they did, remaining for some days in this city, where the professor finished the work for which he was originally sent to this country by his government. While there Prof. Orlov told the account to several gentlemen whose acquaintance he had made, and they also spoke to the two mixed up Abrahams, coming to the same conclusion with the professor that here indeed was a case wholly inexplicable to any known law of nature. Since last November Prof. Orlov and the two wonders of the age have been at St. Petersburg, where the inquiry is progressing slowly.

Edward Dolan, a conductor on the Michigan Central railroad, has gone mad with joy on discovering that his wife had unexpectedly inherited a fortune of \$250,000.

A resident of Gloucester, Mass., is preparing to cross the Atlantic alone in a sloop-rigged boat fifteen long, five and a half feet wide and a half feet deep.

Thoughts for the Month.

During the last ten years there has been a decided disposition to lay by crops too early. Sambo wants to give them the least amount of labor possible, and landlords are anxious to curtail expenses as much as they can. Whatever the motive, the policy is a bad one. Crops should have undisputed possession of the land until they are fully matured, and whatever work is necessary to secure this, should be given them. So far as ploughing goes, a corn crop is all the better off for an early "laying by," if clean and well worked up to time of "bunching"—for a little hoe work will keep it clean after that, but cotton should be worked just as long as a plough can pass through it without breaking off the limbs.

All upland crops should be "laid by" with the surface of the ground as flat and free from ridges as practicable. Now, that manuring and enriching our lands is the order of the day, it is worse than folly to let them wash away. If corn was planted in water furrow, enough dirt will have been thrown to it in previous workings, and no necessity for hilling will exist. Cotton beds, if the crop has been cultivated, after the first or second ploughing, with sweep, will pretty well disappear by August, and, though the surface be clean and loose—conditions favorable to washing—very little will take place. Moreover, this clean, flat surface will be admirably adapted to receive a seedling down of oats in September. To this latter point we beg to call the reader's attention now, that he may think about and prepare for it. We have just harvested as fine a crop of oats as we ever grew, made by sowing the grain in a cotton field in September, and sowing the furrow of a three-foot harrow in each middle. Just think of the small amount of labor such a crop involves—a hand can sow and cover some five acres in a day! We will recur to this again, however, next month.

Peas should always be sown broadcast when laying by corn, if not previously planted in the corn. They may take a little food away from the corn, but nothing like what grass would, and for any loss thus produced they return a four-fold equivalent in the food they yield and enrichment of the land. No opportunity should ever be lost on a farm to get in one of these nitrogen gathering crops, like peas. Remember a good supply of available nitrogen is the foundation of a good grain crop.

Go carefully over the cotton fields now and kill all grass; the bunches are large enough now to be easily seen, and later, when the cotton is larger, it will be more difficult to hoe among it. Every year's experience and observation confirms the opinion heretofore expressed, that by proper care crab-grass can be banished from fields where its presence is not desired. If a cotton field is laid by perfectly clean and grass not allowed to seed in it, little or no grass will appear in it the next year, and in a short time any original stock of grass seed which may have been in the soil will become exhausted. Just think of the diminished labor of making a cotton crop, if crab-grass was out of the way! Is it not worth an effort to do this?—will not a little additional hoeing now save manifold in the matter of hoeing another year?

As cotton has now commenced to fruit freely, the working given it should be at longer intervals, as it is now desirable to check gently the growth of wood and turn the forces of the plant into fruit making. Rapid growth and fruiting seldom go together. Rapid growth from time of coming up to the time of blooming—then slowly decreasing growth, finally ceasing about the first of September, are the ideal conditions of a large cotton crop. Of course the seasons have much to do with it, but the farmer can control the matter somewhat by the manner of working the crop.

SWEET POTATOES.
Keep these clear of grass, and see

that the vines do not take roots in the middles. When this occurs numerous small tubers are formed at the expense of the main crop. If the ground is wet a fair crop may be made by throwing up a bed, opening a furrow on top of it and laying vines in it, say 3 or 4 side by side, and covering them at intervals, leaving spaces some 6 inches wide uncovered—18 inches apart. This may be done, with the early varieties, as late as the 20th of the month—with ordinary varieties, not later than the first week of July.

TURNIPS.
Have land ready to sow rutabagas towards the latter part of this month. Remember that very fine till is essential to a turnip crop. The rutabaga is greatly preferable to all other turnips as stock feed—being hardier and more nutritious than other varieties. In this connection we would suggest a trial of the old fashioned long collards as a crop for stock feed—especially milk cows. Plants may be set out as late as first of August, and, on good land, will make an immense amount of nutritious food. A similar plant, called cow cabbage, is largely raised as cattle food in the Jersey Islands and in Portugal.

Buttoned shoes without heels are seen on the most stylish children.

Dress suits for girls just in their teens are shown in colored grenadines, summer silks, and in white lawn embroidered.

Instead of sailor waists, the long waisted blouse is now laid in side plaits, and finished with a belt or else worn with a sash.

Many mothers are returning to white stockings, and cream colored or unbleached Balbriggans are chosen in preference to all others.

Dark solid colored stockings are preferred to striped ones. Dark blue, clocked or embroidered with white or with red up each side, are shown in lisle thread and in raw silk.

Among newly imported garments are sack aprons, such as French children have always worn. They are cut in sack shape, half high and square in the neck, and are without sleeves.

Girls polonaises are all buttoned behind. These are made in very straight and plain designs, and show a return to the simplicity that used to belong to the clothing of young girls and children.

Boys still in short clothes wear long waisted plaited blouse and kilt shirts. Soft light summer clothes of gray, brown, or blue, also shepherd's check of black and white twill, are the woolen materials used for these suits.

The boy's hat is a sailor shape, and the hair is worn in page style, with the front drooping over the forehead. Swiss straw hats for boys come in the sailor shape, also in Derby shapes, with round high crown and stiff curled brim.

Infants' long robes are from a yard to a yard and a quarter long, and the preference is given to those trimmed around the bottom in rows of tucks, insertion, and lace rather than those with "robed" fronts trimmed from top to bottom.

Beautiful and fine yoke slips of white muslin, needle-worked, are imported for children just putting on short clothes. The small sized have clusters of fine tucks and embroidery above the hem, while the yoke is made of lengthwise tucks and rows of needlework.

The Centennial sash of red, white, and blue ribbon six or seven inches wide is one of the patriotic fancies of the year. It costs \$1.72 a yard, and is worn tied low down around the hips, with two deep loops and ends hanging behind instead of a stiff bow.

'Now, waiter, what's to pay?' 'What have you had, sir?' 'Three fish.' 'Only brought up two, sir.' 'I had three—two trout, and one smelt.'

In what key would a lover write a proposal of marriage—Be mine, all!

A Buffalo lawyer sued the Express for \$3,000 for calling him a 'shyster,' and a jury awarded him \$15.

New York city directory, for 1876, contains 250,000 names, against 850 in the directory ninety years ago.

'Will the coming man steal?' asks the Chicago Times. Probably not. There won't be anything for the poor fellow to take.

Girls over twelve years wear their dresses below to reach to their ankles. Those below twelve years wear shorter skirts, falling well over the knee, and showing two or three inches of the stocking above the boots. The drawers are not seen below the skirts, no matter what's the child's age.

Grain Cradles.

Western Corn.

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However obscure the cause may be which contribute to render nervous debility a disease so prevalent, affecting, as it does, nearly one-half of our adult population, it is a melancholy fact that day by day, and year by year, we witness a most frightful increase of nervous affections from the slightest neuralgia to the more grave and extreme forms of

NERVOUS PROSTRATION,

Is characterized by a general languor or weakness of the whole organism, especially of the nervous system, obstructing and preventing the ordinary functions of nature; hence there is a disordered state of the secretions; constipation, scanty and high-colored urine, with an excess of earthy or lime sediment, indicative of waste of brain and nerve substance, frequent palpitations of the heart, loss of memory and marked irresolution of purpose, and inability to carry into action any well-defined business enterprise, or to fix the mind upon any one thing at a time. There is great sensitiveness to impress, though retained but a short time, with a flickering and fluttering condition of the mental faculties, rendering an individual what is commonly called a "whiffle-minded" or "fickle-minded" man. This condition of the individual, distressing as it is, may with a certainty be cured by THE CORDIAL BALM OF SYRIUM AND LOTHROP'S TONIC PILLS.

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