Legal News Serbice

Under this heading the Daily News will publish answers to such legal questions as may be of interest to readers of this paper. All inquiries must be accompanied by the name and address of the person asking the question, but these will not be published unless the person so desires. All questions must be sent in by Wednesday night in order for them to be answered in the Sunday issue. Those sent in after Wednesday will be answered in the issue of the following Sunday. Address questions to the Legal Department, Greensboro Daily News. Box 259.

Q. Is there any distinction between accident and liability insurance? A. Liability insurance is a species of accident insurance, distinguished from it in that accident policies strictly speaking, cover accidents happening to the person of the assured, while liability policies cover accidents to other than the assured, but the assured must stand in such relation to the person accidentally injured or killed as to be legally liable for the result of the accident.

Q. Are not employers' liability policies void, as against public policy in that they insure an employer from loss for injury caused by his negligence or the negligence of his servants? A. No, they are valid. Such a policy does not lessen the assured's liability, it only increases his means of meeting it.

Q.—What is the difference between a felony and a misdemeanor? A. Although Blackstone is a very poor authority in this, when one is searching for the law of the present time, it is interesting as a matter of legal history, to know what the great writer has to say upon legal questions. Blackstone says: "A crime or misdemeanor is an act committed or omitted in violation of a public law either forbidding or commanding it. This general definition comprehends both crimes and misdemeanors, which properly speaking, are mere synonymous terms, though in common usage the word crime is made to denote such offenses as are of a deeper and more atrocious dye, while smaller faults and omissions of less consequence are comprised under the gentler name of misdemeanors only." A Bill now is provided among our own state statutes that a felony is a crime which is or may be punishable by either death or imprisonment in the state prison. The same statute says that any other crime is a misdemeanor.

Q.—Is there any law against a man not supporting his wife? A. Our state laws provide: "If any husband, while living with his wife, shall wilfully neglect to provide adequate support for such wife or the children which he has begotten upon her, he shall be guilty of a misdemeanor."

Q.—My husband has lots of money and supports me in his stingy way, but he is drunk all of the time and I just cannot continue to live with him. Can I get a divorce? If so, can I get away from him a storehouse of mine which he has rented out for several years and which he always pretended to look after? Can I get any alimony? Can I keep our two little children, who are 2 and 5 years of age? A. If your husband is an habitual drunkard you can secure decision a divorce a mensa et thoro from him. This is known as a divorce from bed and board. It is practically a judicial separation and while suspending the marriage relation and modifying its duties and obligations, it leaves the bond in full force. You must make affidavit that the ground for the divorce has existed for six months prior to the complaint and also that you have been a resident of this state for two years next preceding the filing of the complaint. There are other requisites, but they are merely of form. You can get the property from your husband. Any rights which he may have in this property are suspended during the "judicial separation." The judge passing upon the case can decree to you such alimony as the circumstances may render necessary. The matter of the custody of the children is left to the discretion of the judge who grants the decree of divorce. If you can get this decree upon the grounds mentioned in all probability you will also be given the custody of the children. This depends in great part upon whether or not you are a proper and fit person to rear the children.

Q. What are the teachings of the Bible as to the bringing of lawsuits? According to its teachings is it right for a man to sue his neighbor or any one else? A. This question is not exactly in line with our work and with the department but as we happen to be somewhat of an authority upon the Good Book the question will be answered. According to the teachings of the Master and of the inspired writers it is wrong for a man to sue his neighbor and no real Christian will do so. The sermon on the greatest sermon said: "Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." Matt. v. 25, 26. And again we read: "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself and discover not a secret to another." Prov. xxv. 8, 9. Again we read from the writings of the great teacher Paul: "Dare any of you having a matter against another go to law before the unjust and not before the saints? If ye then be to have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law before brother and that before the unbelievers. Now there therefore is utterly a fault among you because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud and that your brethren." I Cor. vi. 1-8. The above quotations from Christ and the Apostle Paul decrying lawsuits and advising arbitration should be sufficient authority for the true Christian. However, if the questioner is a church member let him read Matthew xviii. 15-17 advising a settlement personally, then if the other party will not agree to that, to settle by arbitration; if not this, then resort to the church for a out reserve. Your choice.

JOHN A. YOUNG.

A ROPE FOUNDED OSTEOPATHY.

A Boy Ten Years Old Discovered the Principle by Mere Chance.

There is living today, in a little mud-smothered town in the middle west, a man 81 years old who thought a thought, says Grace MacGowan Cooke in the Delineator. Andrew Taylor Still, the founder of osteopathy, was born in Virginia, but in his early childhood was taken by way of Tennessee (where the family sojourned for a short time) to Missouri. Here he grew up amid the primitive surroundings of a western pioneer. Children, more often than is supposed, think thoughts of their own; but this boy held to the habit. He began at 10 years old to find out things in his own way. Swinging, once, till he gave himself a sick headache, he lay down on the ground under the swing, put his head across the rope, which was slightly cushioned with a bit of blanket, and went to sleep to awaken and find his malady cured. Unlike most people, who would have set the recovery down to chance or to the few minutes' sleep, the child recognized the source of his relief, and followed that treatment for 20 years, without guessing that the pressure of his rope pillow on the back of his neck had suspended the action of the great occipital nerve and given harmony to the flow of the arterial blood in the temporarily congested head.

The Civil war flung in upon the days of his young manhood, pushing away personal plans and sending him into the army, and when he faced the world anew things went hard with the young soldier doctor and his wife and little children.

In the early days in wind swept Kansas he had absorbed himself in the study of anatomy. Indian graves were then the ones from which he secured bodies for dissection. He examined many skeletons, fitting rib to rib, fitting bone against bone, till he gained a perfect knowledge of anatomy.

Summer Skirts to be Short.

Skirts for early summer will be short, except for formal occasions. It seems rather paradoxical, but it is true, that they will be both full and narrow, writes Mrs. Simeon in the Delineator for May. They are made for the most part with gathered flounces or overskirts held in by bands of sashes so that they are just wide enough to walk in without actual discomfort.

The yard wide band in which a woman can only waddle, which was proffered last February in Paris has been definitely rejected by New York. But the six and a quarter yard band is another matter. It preserves the quaintness of the styles and eliminates its ridiculous features.

For instance one of my favorite dresses that I have had to copy over and over again is made with a full tunic overskirt gathered in just at the knee by a broad sash of black velvet ribbon. The underskirt is of satin in a light shade of Beauvaise blue, not quite plain and with a short train. The waist and tunic are of fine black net printed with pink garden flowers that look like stemless hollyhocks. The dress is very simple, just a square-neck waist with a draped sleeve and a black velvet sash which is repeated at the lower edge of the overskirt, the second sash ending at the right knee with an enormous, orchid like bow of velvet ribbon.

REGISTERED JERSEYS

At auction, May 5, 2 o'clock p. m. Greensboro Auditorium. We will sell the finest herd in the south, with no reserve. Your chance.

LOWER STANDARD OF LIVING.

That is the Best Way to Defeat the Present System of High Prices.

There is very little improvement in sight toward lowering the high prices, declares Prof. Frank J. Goodnow, of Columbia University, in the Delineator. When eastern farms were cultivated at a profit, prices of agricultural commodities were much higher (allowances being made for the then purchasing power of a dollar) than now. And prices will have to go considerably higher than now before those farms can again be profitably cultivated.

It would appear that in the meantime the people will be obliged to adjust themselves to the changed conditions. This will probably involve a lowering of the standard of living, the increase of the rural as compared with the urban population, the development of eastern agricultural lands and of local markets everywhere throughout the country, and the abandonment of our present expensive system of distribution.

It will inevitably be accompanied by considerable distress, particularly in the cities. The suffering due to this process of adjustment may undoubtedly be somewhat alleviated by energetic action on the part of the government with reference to the violation of laws prohibiting monopoly and restraint of trade, and by the removable at once of all duties on food products.

But, until the adjustment has been made, prices will probably continue to increase, and, after it has been made, will remain higher than they used to be. For it is hardly conceivable that agricultural commodities can permanently be sold at the prices to which the present generation has been accustomed unless some almost revolutionary changes in agricultural methods are made.

Pack of Cards, Prayerbook and Bible.

(Exchange.)

A private soldier named Richard Lee was taken before a magistrate for playing cards during service. It appears a sergeant commanded the soldiers at church, and when the person had read the prayers he took the text. Those who had a Bible took it out, but this soldier had neither Bible nor common prayer book, but pulling out a pack of cards he spread them before him. He just looked at one card, and then a another. The sergeant of the company saw him, and said:

"Richard, put up the cards this is no place for them."

"Never mind that," said Richard.

When the services were over the constable took Richard before the mayor.

"Well," says the mayor, "what have you brought the soldier here for?"

"For playing cards in church."

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope."

"Very good. If you do I will punish you more than any man was ever punished."

"I have been, and the soldier about six weeks on the march. I have neither Bible nor common prayer-book. I have nothing but a pack of cards, and I'll satisfy your worship of the purity of my intentions."

Am spreading the cards before the mayor, he began with the ace.

"When I see the ace it reminds me there is but one God. When I see the deuce it reminds me of Father and Son. When I see the tray it reminds me of Father, Son and Holy Ghost. When I see the four spot it reminds me of the four evangelists that preached, Matthew, Mark, Luke and John. When I see the five it reminds me of the five wise virgins that trimmed their lamps. There were ten, but five were wise and five were foolish, and were locked out. When I see the six it reminds me that in six days God made heaven and earth. When I see the seven it reminds me of the seventh day he rested from his great work he had created and hallowed it. The eight reminds me of the eight righteous persons that were saved when God destroyed the world, viz. Noah and his wife, his three sons and their wives. When I see the nine it reminds me of the nine lepers that were cleansed by our Saviour. There were nine out of ten who never returned thanks. When I see the ten it reminds me of the ten commandments which were handed down to Moses on tables of stone. When I see the king, I am reminded of the King of Heaven which is God Almighty. When I see the queen I am reminded of the Queen of Sheba, for she was a wise woman as Solomon was a man. She brought with her fifty boys and fifty girls all dressed in boy apparel, so King Solomon told which were boys and which were girls. King Solomon sent for water to let them wash, the girls washed to their elbows and the boys to the wrist, so King Solomon told by that.

"Well," said the mayor, "you have given a good description of all the cards except one."

"What is that?"

"The knave," said the mayor.

"I will give your honor a description of that, too, if you will not be angry."

"I will not," said the mayor, "if you do not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know is the constable that brought me here."

"I do not know," said the mayor, "that he is the greatest knave, but I know he is the greatest fool."

"When I count how many spots there are in a pack of cards, I find 365, as many days as there are in a year.

"On counting the number of cards in a pack, I find 52, the number of weeks in a year, and I find four suits, the number of weeks in a month. I find there are 13 picture cards, representing the number of months in a year, and counting the number of tricks I find 13, the number of weeks in a quarter."

"So you see, sir, a pack of cards serves as a Bible, an almanac and a common prayerbook."

The Farmers' New Friend.

(New York Sun.)

The spirit of conservation that flits lightly from forests and water courses to beavers and bluebirds now hovers gently over the coyote. This once most despised of beasts that everyone sought to drive off the prairies as a terror to the stockman's lambs, a menace to the settler's chickens and an invader of faithful house dogs to a wife, has earned a right to live and to be protected.

Many counties of states where he most numerous have found that they cannot get along without him and have rescinded the law offering bounties on his scalp. The explanation may be found in a report of the meeting of the commissioners of Reno county, Kansas, in the Hutchinson News.

"Commissioner M. E. Bain says the coyotes destroy five acres of wheat for one each winter. Five acres at 30 bushels an acre, 150 bushels of wheat at $1.05 a bushel, makes $154.50, which the rabbits owe to Mr. Bain for thinning out the wolves. Commissioner Jim Bush says: 'The rabbits are destroying five acres of grain in each section of cultivated in Reno county each year.' Reno has 1,200 square miles of territory, eight half of it as cultivated and you figure 3,000 acres of grain sacrificed to the capacious appetite of B. Cottontail and J. Rabbit. Counting the 3,000 acres half wheat and half corn, at this year's yield and valuation and you have about $53,000 worth of grain sacrificed in order that 4700 could be collected for the scalps of the coyotes."

This calculation of the outrageous waste of grain resource involves but one county. What might not be the loss to the whole state, to the entire west, where rabbits are not thinned out by the coyotes? It was evident that something must be done and quickly. It was, for after the presentation of these figures, says the News, "it did not take 27 minutes to put an end to that old bounty order."

Thus the coyote, instead of being a hunted enemy of mankind, is to become a conservator of the farmer. He is in future to be the farmer's happy mate, that, with nothing to do the livelong day but to chase cottontails and jack rabbits over the sunny prairies. Who shall in turn chase him after he has broken them of their habit of eating five acres of grain to every cultivated section of land is apparently a matter for future conservators.

The Big Brother Movement.

(Editorial in Century.)

One interesting line of development and one which promises to aid in restoring the balance of men in the church is the Big Brother movement, which has the object of helping the boy in the formation of character, by winning his friendship and comradeship and guiding him through the perilous days of adolescence. Such service is of incalculable value to the boys, to the churches and to the nation. It does not matter much where the man finds his boy; if he finds him in his own house it will be a good thing for the boy and the man for, as Mrs. Stowe said, "There are times when the open expression of a father's love would be worth more to a boy than church or sermon." But men who have no boys of their own can find others with whom they can establish such relations. A boy gets so many hard knocks and so much neglect that it is not hard for a man with wit and good will to win his loyal friendship. A little interest in him quickly awakens his self-respect, while the loan of a good book may stimulate his ambition and change the whole current of his life. It is well to respect the unknown possibilities of the young, and to treat them as though each might rise to some surprising height.

Plain Words about the Greatest Social Enemy

Seventy-five per cent. of young men are infected with one of two diseases, beside which tuberculosis or typhoid are merely incidental in consequence to innocent women and babies. The diseases are spread solely because it is thought more decent to have them than to speak of them. In response to women's requests (prompted by its miscegenation articles) PEARSON'S MAGAZINE asked William Lee Howard, M.D., to describe the diseases in simple words, how they are acquired, and how they may be avoided. His story is in PEARSON'S MAGAZINE, now on sale. It is the most important and informative article that has been printed. It is the first public explanation of the greatest social evil. It is told so that all may understand.

The difference in the play of the two big leagues—why the National League wins the world's championship—is told by Sam Crane in the same issue. Why Mr. Taft changed his mind about the tariff is explained by Alfred Henry Lewis—an illuminating story. How food prices are made is shown by Allan Benson—how a few men for their own profit are pushing up the cost of living. George F. Spinney writes of newspaper methods yesterday and to-day, and a woman writes of two Indian women who with rifles are defying the United States Supreme Court. For fiction there are seven short stories of mystery, romance and adventure.

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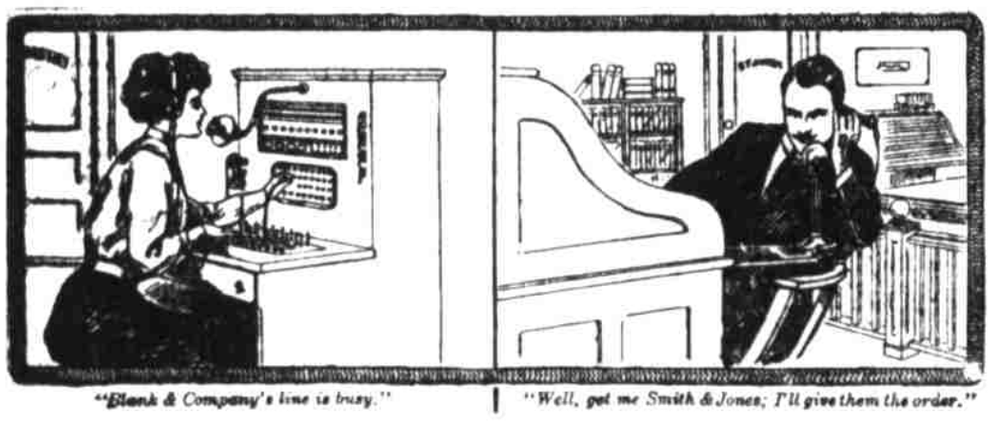

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