

WRITTEN FOR THE TRUE WITNESS | '98 CENTENARY.

To the Editor:—Sir,—The sentiments expressed in the following few lines were suggested to me by the coming Centenary of '98 and the fact I have stood over the graves of some of the most prominent Irishmen of that and a later period in Irish history:—

Soon ships will sail from every clime, And many a true heart with them, To visit scenes of an earlier time Cherished dearly by them; It is to the Irish land they'll go— Their own loved green a flying, That all who see may truly know The Irish yet are not dying.

Each hallowed place where great men trod Will be their first fond seeking, They'll view the grass that decks the sod Where heroes long are sleeping; With melting hearts some graves they'll see Wild rank weeds a covering; They'll wonder then if this could be Their country's last offering.

O, may some voice to that great throng Of exiles who'll stand round him, Call our race to redress this wrong Ere time will be upbraided them; Little they thought who gave their all, To redeem poor Ireland's glory That even a stone would not recall The place they had in its story.

E. HALLAY.

THE ROAD TO LONGEVITY.

An Opinion from One who Has Travelled It.

There Must be Moderation in Eating and Drinking. Peace of Mind, Exercise and Fresh Air Necessary Auxiliaries.

If men thought less of the ars vivendi and kindred accomplishments, and more of the ars vivendi, or, rather, of the art of growing old, it is probable the 'three-score-and-ten' limit of human life would be extended by common consent. While it is the wish of most, if not of all, to live long and, let it be hoped, to live well, comparatively few make a study of longevity, while they actually shorten their 'allotted span' in the effort to obtain ends of infinitely less importance. Like other arts, it requires the closest study and the strictest practical observance of its rules and principles, in return for which it promises, and even ensures, the priceless boon of good everyday health and its continuance to a ripe old age in spite of hereditary limits or allotted spans.

An enterprising journal has lately interested itself in this all-important matter and has elicited information which is valuable and suggestive. Circulars and printed lists of questions were sent to all known centenarians, nonagenarians and octogenarians, and replies were received from many. The general impression these produce is, that the art of longevity, of living to and enjoying length of days, is, after all, a simple one. One of the most interesting papers sent in was from Mr. George Hurst, born on the 10th February, 1800, and therefore verging on his 'century.' As however this old gentleman includes amongst his conditions an income of five thousand a year and a 'thorough beauty' for a wife, it will be seen that a very large majority of men are at once excluded from any chance of long life on the Hurst idea. The discouraging effect of this is, however, counteracted by other Hurst conditions which are within the reach of most people and are easy of accomplishment. According to this Methusalemite, whether he had a five thousand income, and a Venus-like wife or not, he has had an easy life, and cultivated the longevity art in a free-and-easy fashion. In answer to the questions submitted to him, he says:—

"As for hours for going to bed or getting up, he never had any particular rule. He was an early riser when he was young, but he seems to have pleased himself about it without any considerations of health, wealth, or wisdom, and this seems to have been pretty much the case in all other matters. No particular hours for sleep, or meals, or recreation; no particular diet; and nothing out of the common way in the taking of exercise or cold tubs. One little point he seems to have observed in middle age, and only one; but that is sufficient to indicate a certain degree of care which if the truth were known, would perhaps be found to have been exercised in a good many other directions. 'In middle age,' says Mr. Hurst, 'I always slept with open window.' Moreover, he has been accustomed to walking exercise, and in early and middle life with a good deal in the saddle, and often had a run with the hounds. Healthy exercise and fresh air by day and night seem to have been pretty much the sum and substance of Mr. Hurst's practical philosophy, and for all minor matters go-as-you please seems to have been the rule."

Asked if he has been a smoker, he replied, 'Yes, very moderately.' Has he been a teetotaler? 'No. Always temperate.' Speaking generally this venerable gentleman—who has been three times Mayor of Bedford and addressed what his friends refer to as a capital speech to 6,000 people in the Corn Exchange when he was ninety-four years old—scribes his long and healthy life to being 'regular' in his mode of living and to the avoidance of 'undue mental anxieties.'

But there is one remaining answer the significance of which may possibly be greater than the aged ex-Mayor of Bedford appears to suppose. 'What, in your opinion, has heredity to do in the matter?' Mr. Hurst was asked. 'My

father,' he says, in reply, 'grandfather, and great-grandfather were clergymen. The latter lived to the age of seventy-four. Other members of my family have not been long-lived, with the exception of one sister who died in her eighty-ninth year.' With a grandfather dying at seventy-four, a sister living to her eighty-ninth year, and a brother living to write his own letters at the close of his ninety-eighth year, there is a clear indication of a family characteristic that these papers, so far as they have come in, point to as after all the great secret of longevity.

Dr. Alderman Coombs, J.P., who has been three times Mayor of Bedford, and has seen eighty-five summers, has obligingly sent us answers to our questions, and forwards also a very interesting pamphlet of his own writing, 'Recollections, Personal and Political.' Alderman Coombs has been in active practice as a medical man for sixty years, and his general habits seem to have closely corresponded with those of his friend. He, too, has been given to horse exercise, with a frequent cross country run with the hounds, and he, too, in summertime has slept with windows open. He has, he says, always been temperate, and for the last thirty years of his professional career was a teetotaler, though he now takes a very little stimulant, and smokes an occasional cigarette. He has paid no particular regard to diet, has been an early riser in his time, going to rest about eleven o'clock, as a rule, and has had no particular hobby beyond attention to the affairs of the Municipal Corporation, of which he has been a member nearly half a century. Speaking generally, Alderman Coombs says: 'I attribute my healthy and lengthened life to temperate habits and out-of-door exercise,' and he adds, 'I would put something to heredity, many of my ancestors having reached advanced ages. Grandmother ninety five.'

Reduced to nutshell proportions, the great secret, the surest road to longevity, next to a nonagenarian ancestry, is moderation in eating and drinking, exercise, and fresh air through the day of 24 hours, and, more than all, 'peace of mind'—the good man's highest reward. Thus armed one can calmly defy the enemy and enter on a full lease of life in this sublunary planet.

MGR. CORRIGAN.

Twenty-fifth Anniversary of His Election to the Episcopate.

Preparations will soon be begun by the clergy and laity of New York to fittingly celebrate the twenty-fifth anniversary of the elevation of the Most Rev. Michael A. Corrigan to the episcopate. It is intended to make the affair a memorable one, and the festivities will last five days. They will be begun on Wednesday, May 4, and concluded on the following Sunday night with a Pontifical High Mass in St. Patrick's Cathedral.

New York's Archdiocese includes, besides this city, the counties of Winchester, Putnam, Dutchess, Ulster, Sullivan, Orange, Rockland and Richmond, and the Bahama Islands, and from these parts of the archdiocese there will be a large influx of clergy and laity to the city during the period of the celebration. The Catholic population of the archdiocese is between 800,000 and 900,000.

The esteem in which New York's Metropolitan is held was shown in 1898, when he celebrated his silver jubilee as a priest. On that occasion bishops and priests came from all over the country to greet Mgr. Corrigan. The gentlemen who will have the episcopal jubilee in charge will make it a far more memorable event than the silver jubilee of his priesthood. They consider that the great work he has been doing for years deserves extraordinary recognition. The hospitals and seminaries he has founded will always be a monument to his memory, and they want the jubilee of 1898 also to go down in history.

An executive committee consisting of priests and laymen will be appointed to work out the details. Colonel John McArmerney, of the Seventh National Bank, will probably be chairman of the lay committee. The leading spirits in the undertaking are Judge Joseph F. Daly, Stephen Farley, John D. Crimmins and the Rev. M. A. Taylor, of the Church of the Blessed Sacrament.

TO ROME AND THE HOLY LAND.

Another pilgrimage of American Catholics to Rome and the Holy Land sailed on Saturday last. Many Brooklynites were in the party. The pilgrimage will be for a distance of more than 13,000 miles, and will be of two months' duration. Among the places to be visited are Gibraltar, Malaga, the Alhambra, in Spain; Algiers, the Island of Malta, Alexandria, Cairo, Jerusalem, the Syrian coast, Smyrna, Constantinople, Athens, Naples, Genoa and Rome. The Pope will grant the pilgrims an audience, and those who desire it may remain in Rome during Holy Week.

Mayor Prefontaine will be "inaugurated" at the first regular meeting of the new City Council, which will be held on Monday next, and will then begin his duties of our Chief Magistrate. The task which lies before him has been rendered difficult by the exceptionally distinguished career of his predecessor in that exalted office. It is to be hoped that the enviable record of ex-Mayor Wilson Smith will engender in Mayor Prefontaine a desire to emulate it, and to deserve, at the close of his term, a banquet of such a unique and brilliant character as that which marked the retirement of the former from civic life.

"Our proud name has never been bumbled in the dust," said Miss Parr-Venoco. "Oh, yes, it has, Sally," said the inconvenient and objectionable old friend of the family. "I remember it happened forty years ago, when the wind blew down the sign of your grandfather's shoe shop."—Indianapolis Journal.

CATHOLICS IN AMATEUR ATHLETICS

MR. JAMES B. CONNOLLY contributes a highly interesting article to the current number of Donahoe's Magazine, under the title of "Some Catholic Champion Athletes." A perusal of the article goes to show that in the United States, as in Canada, the leaders in almost every department of athletics are the Catholic young men. We take the following extracts from the article, which will prove of much interest to our readers, and especially to those amongst them who follow the trend of events in athletic circles. The article opens in the following manner:—

The firm grip which the Catholic youth of America have upon the athletics of the country is not at once apparent to casual notice. The influence of the Catholic preparatory schools and colleges has ever been given to healthful sport, and the number of clean-living young men developed in these institutions can only be appreciated by inquiry into the personnel of the leading athletic teams of the country. Champion baseball, football, rowing, cycling and track athletes are so often found to be Catholic young men that at once we ask why it is so. It seems a good explanation that this comes from the wholesome atmosphere of our Catholic schools and colleges. A great athlete is the product of wholesome training from infancy to boyhood. Many of

THE GREAT AMATEUR ATHLETES

of America are Catholics; a resume of their doings would be almost a history of amateur athletics in this country for the last dozen years. No great meeting was ever held where they did not shine, and no great team victory was ever won that they did not help toward the score. Every national, intercollegiate and international championship meet has been the occasion of victories for Catholic athletes. Of the great international team that defeated the English at Manhattan Field, in September, 1895, five were Catholics; three of the seven American leaders in the Olympic games in 1896, and five of the dozen winners at the last national championships were Catholics. Of the

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at regular athletic events, Wefers, Burke and Connel are the runners; Sweeney the jumper, and Mitchell and Flanagan, the weight throwers, are Catholics. The writer then gives the record of Wefers and other well known athletes whose names are as popular in Canada as in the United States.

In closing, he says:—In Boston there is an association connected with St. Joseph's Church in the West End which is sure to form the model for similar organizations throughout the country. Under the guidance of Father Walsh two hundred boys, enrolled as Knights of the Sacred Heart, are being encouraged to go in for athletics of all kinds. It keeps them straight as nothing else would. Ninety five per cent. of them go to Communion every month, and yet there is nothing of girlishness about them. Their unimpaired athletic, football and baseball teams have so far won about everything they tried for. These are the world beaters of the future.

AMERICA IS FULL OF YOUNG CATHOLIC ATHLETES

who are known more than locally. The practice of athletics is becoming recognized in our Catholic universities and preparatory schools as a necessary part of a youthful education. So long as a young man is sound and clean physically he is not far from being sound morally and mentally. A great athlete is more than a mere bunch of muscle; if those opposed to athletic sports knew the amount of will power and self-restraint exercised by an emotional man to retain his leadership in athletics for any length of time, there would be little further objection to competitive sport. The development of muscle is but an incidental part of proper athletic training; the champion runner, jumper or vaulter of these days is never noticeable for a huge biceps or an enormous calf; but he is remarkable for the

QUALITY OF HIS NERVE AND THE QUANTITY OF HIS NERVOUS ENERGY

and those are the things that rule the people of this world. To the athlete the inevitable result of flagrant disregard of moral and hygienic laws is loss of that superior power that kept him on top, and continuous ill-treatment is sure to bring on general decay. It would be a fine thing, certainly, if we could get the same beneficial results without the danger of competitive sport, but we cannot hope for that, and it is a question, anyway, if familiarity with certain forms of danger does not develop some highly desirable qualities. It is better to have a broken leg, or even a death now and then, than to lose to the race that manly vigor which is our strongest anchor against the drag of degeneration. The Catholic youth of America have won in open athletic competition more than their percentage of honors. And their superiority will be clear just so long as they are encouraged to live the same clean lives that now mark them.

Walter Lecky, in referring to the announcement of the death of Daudet, and comments thereon made by some Catholic journals, says:—

Why Catholics should claim a man whose life and work was hostile to them—I will not say indirectly, but directly, as naturalism always is to Catholicism—I cannot understand. Have the critics read "Sappho"? Have they read any of his renowned books, and if they have, what kind of Catholic philosophy must they hold if they can call Daudet a Catholic? It is a weakness on our part, and one long noticed by outsiders, this claiming of dead lions who in life showed

no disposition to make our acquaintance. Nor have these critics the slightest idea of Daudet's place in the literature of his country. He was a brilliant, but not a good writer. His fame lies not so much in the material as in its workmanship. His success came from being able to catch the fleeting life around him and delicately transfer it to the canvas. His pictures, if they lack in breadth, have minuteness in detail, a quality much prized these days by critics. One may read his whole library without receiving that jar of thought which is continually meeting us in the pages of Ruskin, Newman and Carlyle.

Educational Notes.

At a time when the question of University education occupies so large a space in the mind of the Catholic world, and is taking such practical shape, every favoring authority should be pressed into the service and marshalled before the public eye. Of the many pens that have worked well to educate Catholic thought and to promote active sympathy in this great question none has been more effective or done so much to mould public opinion as that of Cardinal John Henry Newman. In a recent English Catholic paper 'A Convert,' one of the Austin Adams' class of Newmanites, who have such a splendid appreciation of the great Cardinal's utterances, has contributed a review of his 'Idea of a University' which cannot fail to interest all who appreciate and are watching the progress of the 'Irish Catholic University' question.

Cardinal Newman's View.

Does not Newman's 'Idea of a University' present his individuality to the reader more amply than does any other of his works? The transparent honesty of the argument, the simplicity of the method and the style, the gentle warmth which never rises into heat, but which is always the more kindling and inspiring because it is so obviously the chastened temperament of a just mind; these characteristics—taken together with a perfect mastery of the English language, and perhaps with an instinctive horror of rhetorical tricks—make the 'Idea' supremely fascinating from beginning to end, and as great a luxury sentimentally as intellectually. There are bits here and there which no one but Newman could have written; as, for example, the three pages in which he describes what the See of Peter has effected for the education of half the nations of the world; or the close bit of reasoning where he shows how true theology must of necessity be a branch of true knowledge; or the perfect picture of the

RELIGION OF PHILOSOPHY.

as the natural reason regards it outside the Church—a picture which will be found in a discourse on 'Knowledge and Religious Duty,' and which might open the eyes of the most ardent victim of modern thought; or the happy parallel of the 'gentleman' and the 'Christian' (Discourse VIII), with the masterly touches which lead the reader to distinguish accurately between the instincts of natural refinement and Christian saintliness; these bits, like scores of others, are 'Dr. Newman's,' and are gems of pure English and pure sense. The 'Idea' begins with the assurance that the whole subject will be treated, not primarily from the Catholic standpoint of education, but rather philosophically and practically, 'with an appeal to common sense, not to ecclesiastical rules; so that we get the mind of Dr. Newman in its natural thinking-out mood, proceeding from step to step in the rational order, and only coming at last, and as it were by a sure process, in the discourse on the

DUTIES OF THE CHURCH TOWARDS KNOWLEDGE.

to apprehend that it is not sufficient security for the Catholicity of a university that the whole of Catholic theology should be professed in it, unless the Church breathes her own pure and un-



Stolen Kisses. Young men do not try to steal kisses from girls who are tall and slender. There is a book containing over a thousand pages and over three hundred illustrations, that every young woman and man and

every mother of young daughters should read. It tells in plain, every day language that anyone can understand, many truths that every maid, wife and mother should know. It tells the untold suffering and agony that women endure who enter upon the important duties of wifehood and motherhood without seeing to it that they are strong and well in a womanly way. It tells of a wonderful medicine for women. A medicine that fits for wifehood and motherhood. A marvelous medicine that gives strength, vigor, vitality and elasticity to the delicate and important feminine organs that bear the brunt of maternity. It contains the names, addresses and photographs of many hundreds of women who were weak, sickly, nervous, fretful, childless wives, but who are now healthy, happy, amiable wives and mothers, through the use of Dr. Pierce's Favorite Prescription. That book is Dr. Pierce's Common Sense Medical Adviser. It used to cost \$1.50, now it is free. Send in one-cent stamps, to cover customs and mailing only, for a paper-covered copy. Fine French cloth binding, 50 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

"During the fall and winter of 1894 I was engaged in teaching at Public School No. 37, in New York City. I was writing a book on the 'Sue of Omen, Texas.' During this time my wife was badly afflicted with female weakness. I tried three of the best physicians in the county without benefit to my wife's health, at great expense. My wife grew worse and we gave up in despair. She could not get in and out of doors without the greatest distress, and she stood on her feet long at a time, and complained of dragging down pains in the abdomen. Nothing but an untimely death seemed awaiting her. I wrote to Dr. Pierce for his advice. My wife took Dr. Pierce's Favorite Prescription and in six months was completely cured, at a cost of less than one month's treatment by the best physician we employed before consulting Dr. Pierce."

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earthly spirit into it, and fashions and moulds its organizations, and watches over its teaching, and knits together its pupils and superintends its action.

That is the ultimate step of an idea which is intellectual. And very wonderful is the last discourse on the attitude of Catholic teaching towards the two provinces of science and literature; a discourse which, starting with the bold postulate, "I say, from the nature of the case, if literature is to be made a study of human nature, you cannot have a Christian literature; it is a contradiction in terms to attempt a sinless literature of sinful man." \* \* \* If you would have, in fact, a literature of saints, first of all you must have a nation of them," and proceeds to show that, by shutting out the non-Catholic masters of human thought, and then turning young men loose on the wide world, we are really making the world their university, and exposing them to temptation without foreknowledge. Better is it, thinks the great idealist, to

FORGIVEN THE CHRISTIAN PUPIL.

with an intimacy with what is admirable in pagan literature, and with a contempt for what is irrational and debasing, than to leave him to his after life to poison him with corrupt teachings, of which he may then only see the charm, not the evil. It is because the evil without the remedy is put before non-Catholic students at their universities that it has been wisely ruled that young Catholics shall not be subjected to a temptation which Catholic teachers know how to hedge round with precautions. And thus, treating the subject as it were all round, beginning with the purely national and rational aspect, and gradually leading up to the obvious necessity of Catholic discipline, Dr. Newman gives all his experience, both as one who worked through a career at Oxford, and one who since learned the whole requirements of a university. As an intellectual treat the "Idea" is not more charming than as a luminous exposition of the Catholic attitude.

PUBLIC SCHOOLS.

His Lordship, Dr. Bagshawe, Bishop of Nottingham, speaking at a recent reunion of the Catholics of his diocese, in dealing with the question of public schools, said:—

So far as he could see from the speeches of the leaders and the opinions of the organs of the party, the Dissenters were contending that there would in a few years be no voluntary schools, and that all would be governed by Boards. But he ventured to point out that because the Catholics left the fighting for seats on the School Board very much in the hands of the others, it did not follow that they intended to give up their own schools (hear, hear). So far as they could see, it was the programme of the Liberal party to introduce a new penal law, to the effect that all Catholic and Christian children should be brought up in the Dissenting Board schools. That was what they must be on the look out for. They would not stand to be subjected to a new penal law of that character (loud applause). Consider the tyranny they were at present subjected to in regard to the Board schools. They were obliged to pay enormous rates to build them, enormous rates to govern them, and over £50,000,000 had been spent on building and governing alone, a penny of which they had not been allowed to touch. They had to pay enormous rates to maintain them, whatever expense they might choose to incur; they had to give them sites wherever they choose to take them; and they had all manner of privileges that no others had—all that they were burdened with, though they were nothing but a nuisance to them, and not the least profit. And they were not content with that, but they must wish to destroy the Catholic Schools altogether. Now, he said to them that they must resist that (applause). What were the advantages of board schools? They were told they

WERE UNDER POPULAR CONTROL.

and that they were unsectarian. Well if popular control was a half-a-dozen men knowing nothing whatever about education, then they were under popular control. But were those half dozen men so very much more excellent than any one else that all the teaching was to be confided to them? If popular control meant a good education then have popular control, but if it meant that people were to make everybody else of their own religion, then it was nothing but the worst kind of persecution (applause). Then it was said that they were unsectarian. That was simply a downright falsehood—they were the most sectarian of the sectarians. By Act of Parliament they got it made impossible for anything else to be taught in the schools but just

THEIR OWN PRINCIPLES OF DISSENT.

and if the Church people captured the Boards to-morrow, they could do nothing, because by the Act of Parliament they could not alter the education, or take the teaching out of the hands of Unitarians, infidels, agnostics, or anybody else who chose to take it. The Church taught that everybody should read the Scriptures for themselves, and that was just what they were doing in the Board schools, and what they wanted to have done. The Dissenters claimed that the religious instruction given in Board schools was adequate in amount. Yes, for those who did not believe in Christianity (applause). They also claimed that it was far superior to the religious teaching in the voluntary schools. "Perhaps so, in the opinion of Dissenters." He maintained that it was a falsehood

to say that the religious instruction given in Board Schools was unsectarian. It was precisely

THE RELIGION OF DISSENTERS.

the religion of the 'Free Churches,' as they called themselves—which was taught in the Board schools, and which they wished to force upon a vast number of the children of England. What was the kind of teaching they were to get from these Board schools? In the first place, they threw contempt upon all doctrine, their organs spoke of the 'paltry dogmas,' 'petty creeds.' They said it was a pity that energy should be frittered away on a matter of so little real importance—that they should quarrel and dispute learnedly about that shadowy thing called 'Orders.' They chose to think it a shadowy thing because they were unbelievers, but why should they blaspheme the Church's sacred doctrines? Were they, he asked, going to send their children to schools to be taught such blasphemies? He had said those things in order that he might show the hypocrisy of the Board schools, and he hoped they would remember this when elections of any kind came on, and would do their best to fight against it (applause.)

The Liquor and Drug Habits.

We guarantee to every victim of the liquor or drug habit, no matter how bad the case, that when Mr. A. Hinton Dixon's new vegetable medicine is taken as directed, all desire for liquor or drugs is removed within three days, and a permanent cure effected in three weeks. The medicine is taken privately and without interfering with business duties. Immediate results—normal appetite, sleep and clear brain, and health improved in every way. Indisputable testimony sent sealed. We invite strict investigation. Address THE DIXON CURS CO., No. 40, Park Avenue, near Milton street, Montreal. Phone 3085.

TRAPS FOR BURGLARS.

Applications have been made to the Patent Office in Washington for the protection of three inventions to discourage burglary and more especially train robbery.

The devices are electrical. Those who make use of them may choose between scalding a burglar to death, filling him full of lead, or merely shocking him into unconsciousness, if it is not desired to execute him by machinery. The best device is quite original. It provides for a kind of trap-door directly in front of a safe, placed in such a position that it will be impossible for the burglar to reach the safe unless the steps upon it. Directly he touches this trap the robber will be enveloped in hissing, blistering steam.

The purely electrical protector is more interesting. It can be adjusted so that it will paralyze, maim or kill, as is desired. A powerful electrical battery is connected with a safe. In front of the safe is a steel mat. When the thief stands on the mat and touches the knob or any part of the safe he will receive a shock that will put an end to his energy.

Nowadays when women are trying to do everything it is not strange that many things are over-done. It is not strange that there are all kinds of physical and mental disturbances. If the woman who is a doctor, or a lawyer, or a journalist, or in business, would not try to be a society woman too, it might be different; but the woman who knows when she has done a day's work has yet to be born. Usually a woman's way is to keep doing until she drops. Working in this way has manifold evils. The most common trouble resulting from over-exertion, either mentally or physically, is constipation of the bowels, with all its attendant horrors.

Dr. Pierce's Pleasant Pellets are the most effective remedy in the market. They work upon the system easily, naturally. There is no unpleasant nausea after taking them. No gripping—no pain—no discomfort. They are composed of materials that go through the system gradually, collecting all impurities, and, like the good little servants that they are, disposing of them effectually.

The words, 'He fell by an assassin's hand,' appear on the tombstone over the grave of Brooks Larue Shobe, who is buried near Smith's Grove, at Bowling Green, Ky., and they are the basis of a suit for \$20,000 damages.

The plaintiff is John Harvey, a young man of the county, and the defendants are Dr. T. B. Larue and E. A. Shobe, two of the most prominent and wealthy men in the Smith's Grove section.

Ten or twelve years ago, while school-boys, Harvey and Shobe, now deceased, engaged in a fight at school, and Shobe was fatally stabbed. A bitter prosecution resulted. The jury disagreed on the first trial, and on the second trial Harvey was acquitted. About a year ago the objectionable tombstone was erected.

