

# FOR BETTER ROADS

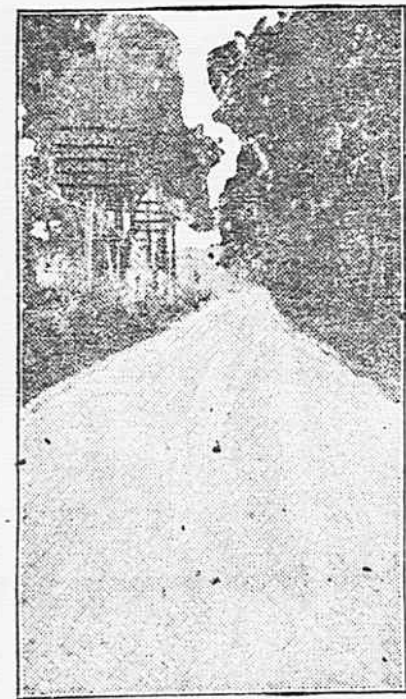
## HAULING CROPS TO MARKET

Average Farmer Must Haul His Products Six and One-Half Miles—Other Points.

How far must the average farmer in the United States haul his crop to market? Exactly six and a half miles, it can be answered, for the bureau of crop estimates of the department of agriculture has completed an inquiry into the whole matter of farm hauling throughout the country. Incidentally, the results of the inquiry show that if only one wagon were available to haul crops it would require about 15,747,000 days for it to complete the job for only the marketed portion of three most prominent farm products—wheat, corn and cotton.

The investigation shows that it requires about half a day for the average farmer to make a round trip to market, and about two-thirds of a day on the average for the farmers farthest from market to make a similar trip. That market distances are growing shorter is shown by the fact that in 1906 it required almost 50 per cent more time for the average round trip. One reason for the improved conditions, it is pointed out, is that since 1906 the steam railroad mileage in the United States has increased 15 per cent and that many new freight-carrying electric lines have been built.

Another point brought out by the inquiry is that there has been marked improvement in public roads since the



Concrete Road in Mississippi.

bureau's investigations in 1906, for the size of the average load hauled has nearly doubled since then. A day's haul of wheat in 1906 was 56 bushels; now it is 112 bushels. In 1906 1,700 pounds of cotton was hauled in a day; now the average daily haul is 3,000 pounds.

The inquiry developed the fact that the loads hauled in the cotton country are the smallest but the most valuable. Thus the average value of a load of cotton was found to be \$183, wheat \$43 and corn \$28. The longest hauls were found to be in the Rocky mountain states, where Nevada holds the record with an average haul for all farmers of 18 miles. The shortest hauls were shown to be in the middle West, Ohio at the bottom of the list with four miles.

## BIG GOOD ROADS DIVIDENDS

Motorists of Massachusetts Spent \$25,000,000 Last Season, as Result of Good Roads.

Motorists spent \$25,000,000 in Massachusetts last season, largely as a result of the good roads of that state. Rather a fine dividend!

Great progress has been made in improving the roads in Minnesota, but there are communities which as yet, apparently, see but one side to the good roads question, and that is, capital going out and no dividends coming back. While the returns from motor travel are indirect, nevertheless they are certain. It is obvious that any town is at least indirectly benefited by having such good roads that motorists delight in making it an objective on their week-end tours.

Any district that has bad roads becomes just as well known, but of course adversely. Unfortunately, too many specific cases might be given.—Minneapolis Journal.

### Greatly Improve Road.

By keeping a road dry and dragging the road along one's land after heavy rains the road may be greatly improved. It is an easy matter to have an agreement so each farmer will drag the road in front of his farm. This would maintain the road till the regular hands could be called out at stated intervals or till the commissioner could make the repairs.

### Sixteen-Foot Roadway.

Maintain at least a 16-foot road way.

## DEAL AND IDEAL

By RUDOLPH TRESSINGHAM.

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Clancy Wyeth had a deal in mind and process, Joseph Trull an ideal. The former was popularly designated as a keen, practical business man, the latter as a visionary and dreamer. Nature had formed both with strong individual intellectuality.

Clancy Wyeth was floor broker for a big firm on the grain exchange. Its offices were a rare glitter of gilt and plate glass. Joseph Trull had a desk and narrow office in an obsolete business block, where he did translation work for the foreign departments of local banks.

"I have a pretty idea in mind," he told a friend one day. "You know our old family homestead, fifteen miles from the city of Pendale, is mine. It has not been occupied for two years. They have built up some palatial homes near to it, and I have been waiting, expecting to get a good offer for it. Well, the house is old, but it can be made habitable. There are fifteen bearing cherry trees in the orchard. I'm going to have a crowd of these little ones out for a week, soon as the cherries are ripe."

"Excellent! grand!" commented his friend.

"I shall pick out fifteen of the most deserving children," continued Trull, "and apportion to each a tree. It will be their tree to dream over, to long for, weeks before the visit. I will keep the fifteen for a week, hire a cook and a nurse. One week end the mother of each little one will come out and pick one tree, and I will see that the cherries are delivered by wagon at the city home."

Just this plan Jasper Trull put into operation. The mothers who came out with the little ones, were provided with ladders and baskets, and went home happy and content. There was one little tot, the youngest of the group, a girl not yet three years of age. She and the others were allowed to roam freely about the place.

"I cannot find little Dora," the nurse informed Trull one afternoon near dusk, and he started off in search of her. Nearing a high hedge that separated the grounds from those of a fine mansion occupied by a family named Crosby, he caught the echo of voices, and paused. He noticed a hole in the hedge, and peering over its top his eye took in a lovely picture.

Upon the grass was seated a beautiful young woman, whom he doubted not was Miss Eunice Colby. She had little Dora in her lap, and had woven a garland of flowers for her. The prattling tot was beaming with delight.

"Please excuse me," spoke Joseph, "but the nurse is anxious about this wandering little charge of hers, and I promised to find her."

"Oh, you are Mr. Trull," spoke the young lady, arising and kissing little Dora and then handing her through the hedge. "I have heard so much of your noble work. Will you not allow this sweet little mite to come over again tomorrow? The rest of the family are away, and she is rare company."

Joseph promised. The nurse herself the next morning took Dora to the hedge and consented that she should remain all day in Miss Colby's charge, as the latter wished.

Now, by a strange freak of fate, Clancy Wyeth visited the Colby home that day. He had only a casual acquaintance with Miss Colby, but he had her in view as a prospective heiress, and hoped to make an impression. For his "deal" looked fine.

"The little brat!" he fairly hissed, after devoting an hour to Miss Colby, he found her devotedly engrossed in entertaining her little visitor and acting rather bored at his presence. He went away disgruntled.

"She won't be so indifferent, when I make my pile on the deal," he muttered.

"Please keep a little back from the hedge, Miss Colby," Trull said one evening. "Little Dora is down with fever. The doctor says it is infectious, and that we must quarantine the house. Do not run any risk. I will have the nurse keep you informed as to how Dora gets along."

But there was no nurse the next day. They had taken the alarm, as well as the cook. Both had departed. Trull had cooked the breakfast himself, and was attending as best he might to the three who had come down with the fever, when a knock at the door sent him thither. He opened it to confront Miss Colby. She had a suitcase in her hand and started to come in.

"You must not," he told her. "It would be only to expose yourself to the contagion."

"But I have come to stay," persisted the determined little lady. "Please don't scold or deter me, Mr. Trull," she pleaded. "I have sent for two nurses in the village, and, if you will isolate and care for the well ones, we will attend to the sick little charges."

One month after that, Clancy Wyeth, the man of the deal, found that the information he had paid for as to the potato crop was a fraud. The market broke, his firm failed, and his dream of opulence ended.

About that same time there was a grand jubilation at the Trull homestead, for Eunice Colby and her aids had brought the invalids safely through their ordeal.

"You have wrought a blessing," Jasper told Eunice, and love as well as gratitude impelled the sentiment, and in the depths of those beautiful eyes he read a mystic response that thrilled his soul to hope and happiness.

## FOURFOLD KINGDOM

Life Summed Up in the Words "to Have," "to Do," "to Be" and "to See."

"But seek ye first the kingdom of God.—Matt. 6:33.

Each human life may be summed up in the words "to have," "to do," "to be" and "to see." These interrelate themselves and show human life as progressive. When these are duly fostered human life is reaching out toward its best.

The earliest to show itself is the desire "to have." The infant's active fingers are the visible expression of the latent instincts of the soul. God's provision for rapid development is the active, impelling instinct to have, to own. Experience shows how the conditions may best be met. Nature presents herself in her possible abundance of fruits and wealth, love and friendships, comfort and health, home and happiness, and says, "Obey and you may have. Fail to obey and you lose." God presents himself in Jesus and by the very possibilities of human excellence then awakened says, "Obey me and this excellence you may have." To seek to know and fully realize this consciousness of God is the most pressing need of the human heart and the greatest need of our present time. The peoples of the earth need again to become God-conscious. Then they will become sane, human, brotherly. But they must become God-conscious on a new level—the level of altruism rather than selfishness. Then "to have" will be inclusive rather than exclusive of others.

### The Desire to Do.

But "to have" is not the highest instinct and therefore does not develop our highest nature. Merely "to possess" is a quality we have in common with every other creature. "To do" is higher than "to have." "To have" gives entrance into the kingdom of property, "to do" gives entrance into the kingdom of service. And for a human being service is more enriching than possession. A man does not know God until he knows himself and something about his fellow men. No man will use God until he knows man. No man can rebuild his own or another human life until he weeps over the ruin or failure he has seen or experienced. Right is the first condition of service and love is the second. "To do" is thus a method of growth in the kingdom of God—it is also one of the essential points.

But even service must have its source of inspiration. "To be" is therefore higher than "to do." This gives entrance into the kingdom of character. In the last analysis a man does what he is. True character is not a building, it is a presence, the presence of God in the soul. Character may not be salvation, but it certainly is the assuring proof that God is coming to his own in us. A man is not a Christian whose religion is something added onto the other things he says are his. If his religion is not pervading and so breathing through each one of these as to make them distinctive, then his life is not Christian.

### The Desire to See.

The highest of all is "to see." Without vision nations perish, for without vision souls perish. Many men have committed soul suicide who are still active in the pursuits of life. But their activities lack supreme purpose. Many a man makes high claims for himself who knows not that God has departed from him. On the spirit there must be light. In the heart there must be expectancy. To the eye of the soul there must be more seen than the hand can ever realize or words express. To every climbing soul there must be a temple vision like Israhel's or an open vision like Paul's. Beatrice was not merely a woman to Dante—she was the vision of a beautiful character. Hawthorne had in his own soul much of the mystic when he wrote about "The Stone Face" and made Ernest become like the face he had so devoutly studied and loved. This is the kingdom of vision in which is found the light which gives all the other kingdoms their possibility of enjoyment and realization. Blessed is the man who is thus daily living this fourfold life!—Rev. John R. Mackay, D. D., North Presbyterian Church, New York.

### Everlasting Love.

Love is the greatest thing that God can give us; for himself is love, and it is the greatest thing we can give God, for it will give ourselves, and carry with it all that is ours.


He that can say, "Nothing shall separate me from the love of God in Christ," will be able to triumph in the midst of the greatest tribulations. A soul that lives under the assurance of divine favor cannot but bear up patiently and quietly under the greatest sufferings that possibly can befall in the world. Love should be the supreme thing because it is going to last, because in the nature of things it is eternal life.—Selected.

### Simplicity.

I value more and more every day the signs of simplicity, the people who say what they mean and as they mean it; who don't think what they think is expected of them, but what they really feel; who don't pretend to enjoy what they don't enjoy, or to understand what they don't understand.—A. C. Benson.

### Prayer.


A prayer in its simplest definition is merely a wish turned Godward.—Selected.



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### Sunday School Patriotic Service.

The National Banner should have a place in the auditorium of every church and Sunday school, and especially is this true during the period of the war.

The flag will be a constant reminder of patriotic duty and responsibility. Encourage every member of the Sunday school to wear the colors—red, white and blue. Tiny flags, tri-colored ribbon or flag buttons may be furnished by the school or by the teachers of classes. This badge will have peculiar significance and exert a silent influence for patriotism.

Salute the flag as a part of the opening exercises of the Sunday school. Let it be done in each department simultaneously. A bugle call may precede the salutation to designate when the salutation shall be given. The following form of salutation may be used:

- I Give My Head, (fingers touching the forehead)
- My Heart, (hand resting over the heart)
- And This Right Hand, (hand extended, palm upward)
- For God, (looking upward, pointing upward)
- And Home, (hands clasped in front)
- And Native Land, (arms extended)
- One Country! One Language! (the hands resting at sides)
- One Flag! (suddenly point to the flag)
- One God! To Whom Be Praise Forever More! (looking upward—hand pointing upward)

A Standard Bearer may step to the front and hold the flag aloft while the salutation is given.

Appoint a committee on patriotic service. This committee should have a representative for each department. The temperance superintendent should be a member and, if a "live wire," could be made the chairman. The committee on Patriotic Service should plan and supervise all patriotic activities of the school and be the channel of communication and co-operation with other organizations. The Red Cross Society, The Council of Defense, The Woman's Christian Temperance Union, The Y. M. C. A., and Y. W. C. A. are sources of helpful suggestions.

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