

**FOR BETTER ROADS AND BETTER SCHOOLS.**

The advocates of better highways won a gratifying victory in Guilford County last week in the election on the question of issuing \$300,000 in bonds for the improvement of the roads. Complete returns from all the precincts show that the total number of votes cast for the bond issue was 2,610, over 500 more than was necessary. The vote against the measure was light and scattering. Guilford is one of the most enterprising counties in the State, and the road bonds victory is in keeping with the progressive spirit for which she is noted.

Local taxation for schools is also forging steadily forward. Superintendent Joyner announced last week that there are now 110 local tax districts in the State—72 more than two years ago—and that 20 other districts vote on the question next month. Advice received by Professor Joyner indicate that 116 other districts are favorable to the tax, and the educational campaigners this summer will concentrate on these localities.

All this is encouraging. With good roads, good schools, agricultural teaching in the schools, rural mail delivery and the rural telephone—for it, too, is bound to come—a revolution in North Carolina farm life will be gradually brought about, which will do much for the upbuilding of every legitimate interest of the State.

**THIS WEEK'S PAPER—SOME RANDOM COMMENT.**

Very likely the majority of our farmer readers believe that they have no time to read stories, but there is one in this number which no truck grower can afford to skip. The story of Hank Peters on page 2 is as full of practical wisdom as an egg is of meat. Do not fail to read it.

The "Short Lesson on Feeding" this week and Dr. Burkett's paper on the same subject in our last issue will, we hope, cause some of our readers to give the more earnest heed to this highly important form of farm work. If you wish to get a thorough, paying knowledge of the subject, write at once for a copy of *Farmers' Bulletin No. 22, "The Feeding of Farm Animals"* (see note on page 2), and then get Dr. Burkett's little book, "Feeding Farm Animals," advertised on page 14. You cannot use your spare time to better advantage than by mastering the subject of economical stock feeding.

The improvement of the social life of the country is one of the greatest problems confronting the farmer—apropos of which Dr. Wallace's article on page 6 will be found suggestive. The most practicable and potent remedy for the social isolation of the country is the formation of farmer's clubs—call them by whatever name you will. There should be one at every schoolhouse, meeting at least twice a month. Nothing else would do so much for the uplifting of rural life.

We direct especial attention to the announcement on page 7 of a prize contest for articles on "Negro Life and Character During and After Slavery." We hope that a large number of men as well as women will compete, but in order to get the women to write, it was thought best to make the announcement through Social Chat. A great number of readers can write entertainingly on the topics suggested, and we are expecting an interesting and valuable series of letters.

A few weeks ago *The Progressive Farmer* published the act of the recent Legislature "for the protection of crops cultivated under a common fence." A Currituck County subscriber writes that there is considerable controversy over the matter in his community: some claim that no such law was passed; others say that it applies only to twelve western counties. An examination of the records in the office of the Secretary of State shows that there were no errors in our version of the matter. The bill was passed, and it is a general law, applying to all sections of the State alike.

**Knowledge and Service.**

"Let me dwell for a moment upon this correlation of knowledge and service, for it is full of instruction both for those who have to teach and for those who have to work. On the one hand the call to service democratizes the world of knowledge. A generation ago knowledge stood quite apart from service. Education, like beauty, seemed its own excuse for being. Educated people were a privileged, separated, patrician, Brahmin caste. They spoke the same dialect. They quoted from the same classics. They even held that educational value in study was decreased as one approached the bread and butter sciences. Then one day the modern world was touched and transformed by the spirit of democracy. A new test was applied for the worth of life, the test of service. A man must be not only good, but good for something. We speak of a rich man as worth a certain sum, but the spirit of democracy first asks, how much is he worth? Is he worth having? Does the rich man perform a public service? If he is not a serviceable instrument of public good, then he is a public nuisance and must be in some way abated. Are his riches, as Mr. Ruskin once said, his wealth because it is well with him, or should they be called his illth because it is ill with him? Or, as Mr. Ruskin remarked in another place, suppose a man in a wrecked vessel tied a bag of gold pieces round his waist with which later he was found at the bottom, should we say that as he was sinking he had his gold, or should we say that his gold had him? Precisely the same test is to be applied to education. How much is it worth? Is it creating a fit instrument for the service of the modern world? It is not a question of the higher or of the lower education. It is a question of a person, rich or poor, North or South, white or black, who is to be drawn out—as the word 'education' means, discovered, shaped, broadened and tempered for the service of the world, and the best education for each person is that which draws out the most of that person and applies him most effectively to the world's service. This is democracy in education and how searching is the test which it applies to one's own life as one considers his own education. Democracy, says Mr. Lowell, means not 'I am as good as you are' but 'you are as good as I am.'

"It means mutual respect and reverence in the practice of the diverse ways of service in the modern world. I was talking two years ago with a Hampton student, who was mending a wagon wheel, and said to him, 'I should not like that task to be set before me,' to which the boy with perfect simplicity answered, 'Yes, sir, but there are many things which you can do which I cannot.' Was not that a fair statement of the principle of service democratizing the world of knowledge? Many a man to-day thinks himself educated when in reality he is a mere survivor of a prehistoric type among the needs of the modern world.

"The high ideal of Christly service is set forth in the words of the Master: 'For their sakes I sanctify myself.' What is the aim of the Christian life but to guide knowledge to the feet of service and to lift service to the height of knowledge? What is the picture of an effective modern life which the Conference cherishes and desires to reproduce? It is a picture of a fertilizing river flowing through a thirsty plain. Up in the hills, where the stream first rises is the task of education, the quiet fidelity of the teacher's work, but all the while the stream hears the call to service that summons it to the plains below, and to give the spring to the river, the water to the world, the school to the State—that is the task which summons us here. Shut off the fountain from the world and the dammed up spring becomes a source of pestilence rather than power. Detach the water of service from the springs of education and the stream runs dry. The two are made for each other—the hills for the plain, the fountain for the stream, knowledge for service—and as the edu-

ated life flows forth to the service of the world, sanctifying itself for others' sakes, ministered unto only that it may minister, it takes up the great words of the Master and sings as it flows: 'I am coming that these others may have my life and may have it abundantly.'—From Dr. Francis G. Peabody's address before the Southern Educational Conference, Richmond, Va., April 23, 1903.

**Our Greatest Temptations.**

Sometimes I \* \* \* believe that our greatest temptations lie along the line of our greatest strength, and not along the line of our greatest frailty. It all depends upon our point of view whether we regard temptations as sent by malignant powers to assail us, or ourselves as sent out by a righteous power to meet them. There is a thought of valor included in the last idea, and of hopefulness in the possibility it suggests of our developing in stature and girth, like the soldiers whom we train to meet a danger. But perhaps there is too little of comfort in it for most people. Growing pains are an affliction when they once begin.—From Lillie Hamilton French's "My Old Maid's Corner" in the *May Century*.

**The Real "Man With the Hoe."**

The incessant hubbub that is making over Markham's "Man With the Hoe" suggests a gorgeous opportunity to write—"The Man With the Sulky Plow." Markham's poem disparages the earthworker. The poet has an undisguised contempt for the close contact with the soil and he makes this mistake of seeing in the peasant of Millet a man degraded by primitive labor. Whereas the man is degraded by tyranny, oppression, human wrongs and social helplessness. America has answered all that problem. The man with the hoe in this country has done more than any other to make it. Every State has given us a Cincinnatus who had blisters on his hands, but died with garlands on his brow. Winslow Homer, some years ago, painted a picture which he called, "The American Farmer." It was a superb New England man standing erect, looking into Heaven, with his hand on the plow. In him were all possibilities. His feet were in the furrow, but his eyes were on manifest destiny. I wish you could see that picture.—J. P. Mowbray.

**Country Life More Attractive.**

From the days of Horace, the great Latin poet, to the present, it has been customary to praise the country life. There have always been many attractive features about such a life. The quiet, freedom and the independence appeal to a person. In North Carolina the greatest drawbacks to country life were the loneliness and lack of school and postal facilities. These things are being rapidly removed. The telephone is now connecting distant neighbors in the country, and the country with the town. A great deal has already been done, and the immediate future will show much greater activity along the same lines.

Trolley lines will permeate every section of our State, making long trips to the cities and towns quick and cheap. This has already been done in many of the Northern and Central States; it is only a question of time when it will be done in North Carolina.

The rural free delivery routes will give, when fully installed, adequate postal facilities and do much for the education and development of the people. Many more country people will subscribe for papers and read them than ever before in the history of our State; and the newspaper is one of the greatest educational forces in the country.

The establishment of rural graded schools is another happy omen for the country people. All during the past history of the State our educational facilities have been inadequate; and especially has this been true of the country. The Twentieth Century is ushering in a new state of affairs. All hail the dawning of the brighter day.—Greensboro Christian Advocate.