

ROADS AND ROADMAKING

TAMPING ROLLER.

It is a Most Efficient Machine for Compacting Stone Roads.

The tamping roller is a most efficient machine for compacting earth or stone roads or foundation for all kinds of pavements. The tamping roller is designed to consolidate a foundation to a greater depth, density and uniformity than is possible with a smooth or even a grooved roller. Smooth, grooved, or corrugated rollers compact only a very thin layer of the surface. Since the pressure exerted by a roller decreases as the cube of the depth, the pressure exerted by any roller extends but an insignificant distance down. The tamping roller overcomes this difficulty by solidifying the mass from the bottom up. To compact a sub grade, it is first plowed, then pulverized with a spike harrow, after which the tamper is set in motion and immediately and continuously followed by a cultivator in order that the tamper may sink to the bit and that the top surface may be prevented from solidifying while the bottom strata are being solidly tamped.

When a bottom stratum is solidified, the tamper may be allowed to ride higher. This is effected by setting the cultivator to a shallower depth. Finally the tamper may be allowed to ride upon the surface and the best of sufficient consolidation is that the blow struck by the falling of the tamper feet shall produce no quaking of the surface stratum. The tamper, unlike any other form of roller, produces its own test of effectiveness and produces a thickly compacted layer uniform in density, both laterally and vertically.

A Good Point.

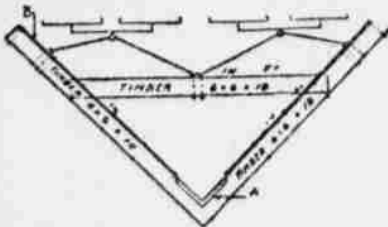
George W. Marshall, a civil engineer of Fond du Lac, Wis., in an address before the joint legislative committee on Public Roads, recently brought out the point that the drainage of roads should go hand in hand with the drainage of farms whenever conditions made it possible. He called attention to the fact that while road drains often furnished farms with outlets, farm outlets were often available for road drainage. By the road authorities and the farmers working together, Mr. Marshall considers that much money can be saved.

The Best Argument.

There is no question but that the best argument for good roads is—a good road. The practical experience of driving, or hauling a load, over a well-graded improved highway, in good condition at all seasons of the year, is worth a hundred reasons for road improvement. So, while the expert roadmakers cannot give us roads without money, it is fair to say that their work in showing us how roads should be properly constructed is one of the most effective methods of inducing the taxpayers to make increased appropriations for better roads.

Good Working Road Drag.

The accompanying cut illustrates a road drag or grader which was built by a South Dakota farmer four years ago, and after a fair trial has given entire satisfaction. It draws the dirt



Road Drag.

together, fills ruts and leaves the road in condition to shed water. Lower front edge A should be chambered so that dirt will crush and pass out. Strap iron 2x3 1/2 inches should be placed at B on front of lower edge to protect the timber.

The N. P. R. R. Favors Good Roads.

More evidence of the interest taken by railroads in the development of improved highway systems comes from the state of Washington. The Northern Pacific railroad has offered to assist in the construction of spur tracks to quarry sites, where material for macadam may be obtained, and has also agreed to turn over to the state all abandoned rights of way which can be utilized as parts of state road locations.

Two Basic Propositions.

The question of public highway improvement, which is rightfully occupying so large a share of public attention in all sections of the country, involves two basic propositions: first, securing the funds necessary for the construction and maintenance of improved roads; and, second, expending these funds so as to construct the greatest possible mileage of permanently improved roads at the lowest possible cost.

Good Roads Help Farmer.

Good roads help in every way; they promote sociability by making friends and relatives accessible, and by means of them it is easier to reach the schools and churches and to generally do and enjoy the things which make life really worth living.

Short Sermons FOR A Sunday Half-Hour

Theme:

THE SPIRIT LAND.

BY REV. P. A. HALPIN.

Text: Their angels always see the face of my Father who is in heaven.—Matt. xviii., 10.

Always, and not less now, men, consciously or unconsciously, have turned inquiring glances toward that other world where the Deity reigns and His cohorts deploy their activity in His service.

This curiosity has never been shaken off. It is an inheritance of our nature, and, be he religious or irreligious, every one is helpless against its resistless fascination. It is all no weak proof that this haunting desire springs from the fact that we have not been made for this world, but are destined, thanks to the gracious God thereof, for a goal higher and most lasting.

Men run in vain solicitings to science and to uncredentialed oracles for some utterance to satisfy this restless, chafing curiosity, when with Bible in hand every reverent Christian may in prayerful meditation learn all that it behooves to know and more than blatant charlatanism can ever reveal.

Innumerable passages in Holy Writ give the story of that supramundane sphere. The Son of Man in His eternity saw Satan and his minions fall like lightning from heaven. There is flashed upon us that region with its two kingdoms, the kingdom of light and the kingdom of darkness. In one, the powers are set against God and all that is Godly. The powers on the other are champions of the rights of the Divinity and protectors of all who rely upon their succor. God's commands are being executed with more than Ariel swiftness, and no mortal is unsafe save the one who refuses the blessed ministrations of those who were faithful from the dawn of time. If the child has his angel, how much more certainly has the man, for the man needs him more. There are angels for all—for the child, the man, the family, the State, the Church—and they all see always "my Father's face."

Much and everything needful does Scripture tell us. Its pages are vocal with the melody of the rustling of angel wings. In fact, the uplifting and helpful story is narrated in its entirety as those spirits energize in those vast stretches of duration from the angel of the flaming sword to the bright one who came to John and unveiled all the glories of the New Jerusalem. There is no story, save that of Him crucified, more satisfying, more consoling, more invigorating. Why search elsewhere than in Scripture? As early as Deuteronomy the world was warned against trifling with those realms so near and yet so far away. "Neither let there be found one among you that seeketh the truth from the dead. For the Lord abhorreth all such things." (Deut., xviii., 12).

A Prayer.

Eternal God, we thank thee that through thy grace we find life and light. Kindle thou our souls into holy desire that our common life may be possessed by a heavenly purpose. Help us as children of the Lord of Love to spend ourselves in loving service and show a depth of affection in our daily life that will witness to the power of the grace of Christ. Teach us the love which endureth all things, hopeth all things, and laboreth unto the coming of thy kingdom. Purge from our hearts all narrowness and self-seeking and make us quick to discern and respond to thy will concerning us. Uplift us from the clouds of discouragement and give us the higher vision of the eternal joys reserved for all who overcome through faith in a risen Saviour.

The Supreme Attainment.

To love God with all the heart and soul and mind and strength is to make God's welfare, that is, the progress and prosperity of his work in the world, one's supreme desire. As to love one's neighbor as one's self is the secret of social order, so to love God with all the heart and soul and mind and strength is the secret of all high, holy, and joyous living.

Unselfishness.

There is Divine harmony in the world. By unselfishness we all may get in touch with this harmony and find our lives growing sweeter and better.

Intellectual Pursuits.

There are few joys in life to be compared with a sustained interest in some intellectual pursuit. Yet young men of wealth often miss this gladness and fall short of their possibilities.

THE EASIEST WAY.

The Best of Us May Be Wrong, So Don't Believe Conclusive Evidence. Mr. Gilberry was strolling up and down the dusty road in the broiling sun, clad only in a short-kneed bathing suit. The native drew up before him curiously, looking him over carefully.

"Want a lift, mister?" "No, thank you." "It's quite a way to the shade, pardner—better jump in!" "No, thanks."

"This sun'll peel you, stranger, if you don't get out of it!" "I hope so," crossing his arms complacently over his breast.

The native studied Mr. Gilberry for a moment. "If it ain't pryin' into your affairs too much, I'd like to know what you are paradin' around in this killin' sun dressed like that for?"

"To save time," answered Mr. Gilberry, critically examining a red arm. The native regarded Mr. Gilberry profoundly, sadly shook his head, tapped his forehead significantly, and clucked to his horse. The sun had done it, of course.

Which shows that the best of us may be mistaken, and that conclusive evidence is only an empty phrase, for Mr. Gilberry could spare only two days to go to the seashore.

Tourist Bromidioms.

A statistician who recently returned from a trip to British Columbia is willing to arm that he heard people ask:

"How cold does it get here in the winter?" 2,133 times.

"What is the height of that mountain?" 796 times.

"How far away do you suppose that glacier is?" 921 times.

"Is this the Medicine Hat where the weather comes from?" 1,142 times.

"How far do you suppose it is over to where that man is ploughing?" 1,231 times.

"Are there any trout in that stream?" 4,521 times.

"Do the bears ever come down to the railroad?" 944 times.

"Where do we change time again?" 6,989 times.

"Why is it that it doesn't get dark here until nearly ten o'clock?" 3,108 times.

"Has anybody ever climbed to the top of that mountain?" 2,246 times.

"Are these the Rockies or the Selkicks?" 9,712 times.

"Wouldn't it be great if we could have one of these mountains set down on the prairie back of Chicago?" 552 times.—Chicago Record-Herald.

Where Ignorance is Bliss.

When the United States fleet entered Asiatic waters during the famous round-the-world voyage, a cruiser was sent ahead to a Chinese port upon official business connected with the cruise. Upon arrival the ship's officers were invited to dine by a Chinese mandarin, and during the meal one of the officers wished a second helping of a certain savory dish which he supposed was duck. Not knowing a word of Chinese, he therefore extended his empty plate, remarking with smiling approval: "Quack! quack! quack!"

But the officer's appetite failed him suddenly, as his host, with a twinkle of slant Celestial eyes, shook his head with the simple but horrifying response: "Bow! wow! wow!"

A FELLOW FEELING.



Elizabeth—Bob is so kind to dumb brutes. Brother Jack—Hub, he's married and appreciates them.

Something New in Arithmetic. A member of the school board was visiting a public school not long ago when he encountered a small boy in the hall.

"What are you studying, my boy?" the visitor asked. "Arithmetic and geography," answered the boy.

"And what are you learning in arithmetic?"

The boy thought for a minute, then he replied, "Guzinta."

"Guzinta?" said the surprised official. "What's that?"

"Why, don't you know?" said the boy. "Two guzinta four, three guzinta six, four guzinta eight, five guzinta ten."

Poor Things!

"What's that big building over there?"

"That's the home for aged and indigent persons who have been mentioned for the vice-presidency."

What's in a Name?

Hostess (to visitor).—"Do try this chair. It's really quite comfortable for—er—an antique."

Saturday Night Talks

By Rev. F. E. DAVISON, Retland, Va.

THE GOLDEN RULE OF THE KINGDOM.

International Bible Lesson for Feb. 20, '10.—(Matt. 7:1-12).

That there is a vast amount of evil in the world needs no argument. Our eyes, and ears and hearts are assailed by its omnipresence. The question is: What shall be the attitude of the children of the kingdom toward the evil which they cannot but see in the people of the world among whom they live.

In the wonderful Sermon on the Mount which we are still considering, the Christ meets the question and answers it fully, frankly, satisfactorily. He utters two warnings, each against dangers lying in opposite directions, the one, the danger of making too much of the evil we see, or think we see, in others; the other, that of making too little of it.

Censoriousness Rebuked.

The first danger to guard against is censoriousness. His golden rule is "Judge not, that ye be not judged." As if He had said, As you judge, you shall be judged, on the general principle that as you give to others they will give to you, charity for charity, severity for severity, generosity for generosity, uncharitableness for uncharitableness.

Men are socially interdependent, and must have dealings with each other; must meet, know, counsel, help, and bargain with their fellows. It is well then to keep in mind the laws of social intercourse, and always—"Put yourself in his place." The law is not, do to others what we would have them do to us, (this might become mere barter) but do to them what we think they would wish to have done to them. Do to them what we would wish to have done to us if we were in their situation. This is the highest and most revolutionary rule in the world.

Now one of the most important reasons for being careful in our judgment of others He points out is that there is so much evil in ourselves. The difficulty with most men is, they pose as occultists and optometrists, discovering notes in the eyes of others, oblivious graters in their own. Christ says, in effect, if you would be a skillful occultist in spiritual affairs put yourself in the hands of a divine practitioner and allow him to extract the beam from your own eye, then you will see clearly. The trouble with most of us is we are afflicted with such personal strabismus that we think the beam is in the eyes of the other fellow. The consciousness of our own imperfections should moderate our personal judgments.

Here is the fault of many a reformer—so-called. He is zealous to reform his neighbor, but indifferent respecting himself. So that men who are strong on one particular line of improvement of others may be as far off from personal righteousness themselves, in some other direction. The golden rule of the kingdom will save us from using a spy-glass on other people and refusing to gaze into the looking glass ourselves. We shall not carry the sins of our neighbors in front of us and those of ourselves behind us. There are very few people who are as merciless in judgment of their own sins as of those of their fellow men. What we call errors of judgment in ourselves are criminal actions when committed by others. Hence we have soft words for our own sins, and blistering condemnation for the sins of others. It is against this spirit of harsh, and unrelenting criticism that this lesson utters its loudest warning.

Discrimination Urged.

But there is another side to the subject, as there is to all subjects and it is this: in our attitude toward the evil in the world we should not make too little of it. Though we may not judge, we should discriminate. We must not go so far to the other extreme as to insist that there are no such things as notes and beams, in other words that sin is all in your eye. There are holy things, and there are dogs and swine, and Christ says, You are to be careful not to cast your pearls before swine, nor give that which is holy into the dogs. Swine are swine and no amount of washing and attention will convert them into sheep. We are under no obligation to insist that black is white and that there is no difference between the holy and the unholy.

Not Judgment but Caution.

Some things there are which are too holy and sacred to be thrown out carelessly among those who would surely reject them with contempt and savage hatred. If you do not want your pearls to be trodden under foot of men keep them under lock and key. When sinners turn swine, and we are in danger of being rent by them, Christ gives us a permission to cease our attentions. We may not judge, but we must be cautious. We may not condemn arbitrarily, but we must distinguish between the false and the true, and in our desire to be gentle and kind we must not go to the other extreme and treat all men alike. Adaptation requires judgment. Censoriousness on the one hand and indiscriminateness on the other are equally to be avoided. Between these two extremes is the golden rule of the Kingdom. Happy are they who find and practice it.

Plants and Fishes.
The aquatic plants of a pond have an important influence upon the fishes in the water. The investigations of R. H. Pearl, the American botanist, prove that most rooted water plants extract mineral food from the ground, and such vegetation as the pondweed (Potamogeton) aids fishes by adding mineral substances to the water. On the other hand, the hornwort (Ceratophyllum) unites a lake for fish life, as it takes its own food from the salts in the water. Cadmium gives protective coatings for iron much superior to zinc. The coat has the same aspect as zinc but is much more adhesive and harder.

A Battleship's Capacity.

It is said that that wonderful fighting machine, the British battleship Dreadnought, will carry fuel, both coal and oil, sufficient to take her from England to Quebec and back without filling bunkers or tanks. Inasmuch as there will be no watertight doors below the armored deck there will be an arrangement of "lifts" by which officers and men may be conveyed over the impassable bulkheads. The ship is roughly described as consisting of five circular forts set in the hull, or, rather, with the hull built around them, each fort being heavily armored to its base and surmounted by a revolving turret mounting two 12-inch guns.

Irreparable Fire Loss.

Insignificant enough in the enormous property loss at San Francisco was the destruction of the instruments of the Metropolitan Opera House Orchestra, yet musicians know what the loss of a favorite instrument means. Moreover, many of the violins were old and impossible to replace. There were lost fourteen violins, five violas, three cellos and four basses, representing, with the bows, a value of about \$11,000.

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Honesdale, Pa., May 29, 1905.

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