

25 SCHOOL BUSES TO BE OPERATED

Names of Drivers Given as School Transportation System is Mapped Out for Year

Mr. W. H. Walker, county superintendent, gives the newspaper the list of those who will operate the school buses in the county this year, and the routes which will be covered by the 25 vehicles. The information follows:

Bus No. 1—Joe Fox, driver; to begin at Grandfather school and run to Valle Crucis for first trip and from Valle Crucis school to Cove Creek school for second trip

Bus No. 2—Fred Rominger, driver; to begin at Matney and run to Valle Crucis for first trip; Valle Crucis to Cove Creek for second trip, and to J. B. Harton's home and back to Cove Creek for third trip

Bus No. 3—George Smitherman, driver; to begin at Peoria and run to Bethel school for first trip, and back to John Ward's home for second trip

Bus No. 4—Orville Jackson, driver; to begin near Miller school and run to Boone by Sands for first trip, and up Flannery Fork creek for second trip

Bus No. 5—Driver not selected; to begin near Green Valley school and run to Boone for first trip and to Poplar Grove for second trip

Bus No. 6—Paul Greene, driver; to begin at driver's home and run to Deep Gap school for first trip and to Gap Creek for second trip

Bus No. 7—Driver not selected; to begin near Bamboo and run to Boone by way of Keller farm and Blowing Rock road to Boone for first trip, and to Adams for second trip

Bus No. 8—Fred Greer, driver; to begin near Liberty Hill school and run to Cove Creek for first trip and to Grady Bradley's home by way of Vilas for second trip

Bus No. 9—Ed Ward, driver; to begin at driver's home and run to Windy Gap school and then to Cove Creek school for first trip and to George Harmon's home on Phillips Branch for second trip

Bus No. 10—Fred Norris, driver; to begin at driver's home and run to New River and to Rutherford school for first trip and to Deep Gap school by way of old No. 60 and Castle school road for second trip

Bus No. 11—Robert Mast, driver; to begin at driver's home and run to Cove Creek school by way of Laurel branch road for first trip and to Mabel school by way of Silverstone and Highway 421 for second trip

Bus No. 12—Tom Jones, driver; to begin at driver's home and run to Green Valley school for first trip and to Chestnut Grove for second trip

Bus No. 13—Henry Colvard, driver; to begin at driver's home and run to Middle Fork, returning to Blowing Rock school for first trip and to Green Park for second trip

Bus No. 14—Marshall Ward, driver; to run from above Reese schoolhouse to Bethel school for first trip and to Forest Grove schoolhouse by way of George's Gap road for second trip

Bus No. 15—Jack Henson, driver; to run from Sutherland schoolhouse to Mabel school for first trip and to Cove Creek school for second trip

Bus No. 16—O. J. Coffey, driver; to run from near Caldwell county line to Blowing Rock school by way of Highway 221 for first trip and to Yonahlossee Camp for second trip

Bus No. 17—George Wellborn, driver; to run from near Stony Fork school to Deep Gap school for first trip and on to Boone school for second trip

Bus No. 18—Ross Lentz, driver; to begin at driver's home and run to above Aho schoolhouse and return to Blowing Rock school by way of Highway 221 for first trip

Bus No. 19—Driver not selected; to begin near Shulls Mills schoolhouse and run to Valle Crucis school for first trip and to near Clark's Creek schoolhouse for second trip

Bus No. 20—Emory Mitchell, driver; to begin at Silverstone schoolhouse and run to Mabel school by way of Rich Mountain orchards for first trip, to Zionville by way of mountain road and Highway 421 for second trip and to near North Fork school for third trip

Bus No. 21—Stanley Harmon, to run from Beaver Dam church to Bethel school for first trip, to Rush Branch for second trip and to Herbert Farthing's home for third trip

Bus No. 22—To run from Baird's Creek to near St. John's church, returning to Highway 194 and to Valle Crucis school for first trip and to near Dutch Creek schoolhouse for second trip

Bus No. 23—Van Farthing, driver; to run from Herbert Farthing's home to Boone colored school, transporting colored children for first trip

Bus No. 24—Ward Carroll, driver; to begin at driver's home and run to Elk schoolhouse, then to Boone high school for first trip

Bus No. 25—Dewey Rominger, driver; to begin at driver's home and run to Victor Ward's store and meet bus No. 9 for first trip

TRAVELS THROUGH THE WEST

By S. C. EGGERS

Leaving Salt Lake City, we traveled southwest across Utah to the extreme southwest corner, St. George. This day's travel was on Sunday. We saw industry in full force that day—road crews were working, farmers were cultivating their crops (when there was farming), and desert by the thousands of acres before reaching St. George. We came to several national parks and forests, so named and used because the lands were unfit for anything else. Finally we came to Bryers Canyon National Park. This canyon is an area of 55 square miles. It has within its boundaries spectacular portions of the Pink Cliffs which are the uppermost of the vari-colored series of cliffs extending across the plateau region of southern Utah and northern Oregon. This canyon is actually not a canyon, but a long line of "beaks" where the paunsaugent plateau at an elevation of 8,000 to 9,000 feet altitude breaks off into a valley 1,000 to 3,000 feet below. These beaks, known as the Pink Cliffs, are eroded into bowl-shaped amphitheatres and this particular part about which I am writing was named after a man by the name of Ebenezer Bryce, a pioneer cattleman years ago. The Indians knew it by several names, the two most descriptive being "Anka - tompl - wowitz-pokitch," meaning red rocks in a hole, and "Anka-kw-was-a-wits," meaning red painted faces.

This canyon is also called locally "The Silent City," it has the general appearance of a city. The soil is eroded in such a way as to look like large buildings with high steeples on them and some of them look like balls laid one on top of the other, and you wonder how it is done. Others look like large domes and as we stood on the rim looking down on the silent city, some one whistled and the echo was perfect. A winding trail will lead you down among the domes and steeples and you are permitted to walk among them. A road runs around the rim in about a half circle. The distance around this road is about 40 miles. It surely is a most wonderful work of nature, and the city is painted red.

Spending the night near this canyon we got to St. George, Utah, the next morning. Blaine South and his family live at St. George. We spent the day and night with them. Blaine is a Watauga boy and a brother of Austin. He is doing well. He and his boys are making brick or "doubies." He does not have to kill them—he lays them in the sun. When they are dry they are ready to use. No burning is necessary. Again we were shown southern hospitality and again we saw the Mormons as they work for their church. They showed us through the temple or parts of it. They showed us where they baptize the people. It is a large boat-shaped structure and is mounted on the backs of twelve oxen (the kind they used in Brigham Young's days). These oxen, they tell us, represents the twelve tribes of Israel. They told us they believed in baptizing for the dead if any of their people had never been baptized, and they could trace his or her ancestry back far enough that some member of the family could be baptized for them and it will be o. k. One good sister said she had been baptized for 2,150 of her kin.

In traveling across Utah we found several places where roads had been tunneled through the hills and lined with cement on the sides, with windows cut in the walls and parking places so that you can stop, walk out on the porch, so to speak, and look at the country round about. In places you can see from these windows hundreds of feet down the mountainside to the canyons below. At some points we saw homes built from the red stone from these painted canyons. Imagine a stone house painted! On June 15 we left St. George and traveled east toward home.

(Continued)

SCOUT SKETCHES

By Scout Charles Rogers

Because of weather conditions, the scheduled overnight hike was called off. The regular Scout meeting was held at the Scout hut Monday evening.

The meeting came to order by singing songs, which was followed by a contest.

Scout Harris told of many interesting things at the National Jamboree, held in Washington City. The next meeting will be in charge of Rev. Paul Townsend.

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IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By REV. HAROLD L. LUNDQUIST, Dean of the Moody Bible Institute of Chicago. © Western Newspaper Union.

Lesson for August 15

GOD GIVES LAWS TO A NATION.

LESSON TEXT—Exodus 20:1-17. GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbor as thyself. Matt. 22:37, 39.

PRIMARY TOPIC—God's Good Laws. JUNIOR TOPIC—Before the Mount of God. INTERMEDIATE AND SENIOR TOPIC—Why a Nation Needs Laws. YOUNG PEOPLE AND ADULT TOPIC—Basic Laws for a Nation's Life.

Basic laws have been laid down by God for the orderly administration of his universe. Men see them clearly in the physical universe, although at times they do not recognize the One who created all things.

Physical laws are of great importance, but of even deeper significance are the moral and spiritual laws which control the human life. There is in the world a moral law—a distinction between right and wrong—which man may ignore only to his own sorrow, and which he cannot abrogate or destroy. All laws of men which are true and right are founded on this underlying moral law, and are in reality simply a development and interpretation of "God's Code of Morals"—the Ten Commandments.

These commandments given to Israel at Mt. Sinai are worthy of careful study on the part of every reader. They may be grouped under two divisions.

I. A True View of God (vv. 1-11).

The first and most important question to be asked regarding any law is, "By whom was it established?" Legislation by an unauthorized person or organization has no power over others. Who gave the ten commandments? Verse 1 tells us "God spake all these words."

Men sneer at theology as being out-moded, but the fact is that Christian doctrine is the only safe foundation for Christian character. Unless my view of God is right, my life will be wrong. Until I know him I will not appreciate the authority of his law.

1. Whom to worship (vv. 2-5). There can be but one true God, and he alone is to be worshiped. He is a personal being, ready to enter into communion with each one of us. No image can take his place.

2. How to worship (vv. 6, 7). We are to love him and keep his commandments. There is to be no sham about this, for no matter how sweet and pious may be the praise and prayer of a man, he has taken the Lord's name in vain unless he keeps the Lord's commandments by holy living.

3. When to worship (vv. 8-11). God has ordained that man should not incessantly bear the burden of toil. He is to have a day of rest and a time for worship, undisturbed by the duties and responsibilities of daily labor. America needs a mighty stirring up about the desecration of the Lord's day.

II. A Right Relationship to Man (vv. 12-17).

To be right with God means that we will also be right with our fellow man.

1. Family life (v. 12). The fifth commandment has to do with the relation between child and parent. There is a plain and direct command that father and mother should be honored. Only in respect and obedience to parents can the child possibly find true and proper development.

2. Physical life (vv. 13, 14). God is interested in our bodies. Already we have noted his provision for a day of rest each week. Now we are reminded of the sanctity of human life. "Thou shalt not kill," and remember there are many other ways to kill a man than by shooting him. Dr. Wilbur M. Smith makes a telling point by reminding us that we may kill others by selling them tainted food, intoxicating liquors, or "dope," by neglect of duty, by careless driving, by failing to provide employees with sanitary and healthful surroundings.

There is another way that the body may be destroyed—by its misuse in adulterous living.

3. Social life (vv. 15-17). "Thou shalt not steal"—and remember any dishonest appropriation of what does not belong to you is stealing—call it what you will. And "false witness"—how it has honeycombed our very civilization. Not a little of it is found within the church, more shame upon us! Lastly, we come to "covetousness"—which has been called one of "the respectable sins of nice people." It is subtle and often hidden. Let us root it out of our own lives by God's grace.

Enthusiasm in Work

Enthusiasm is the element of success in everything. It is the light that leads and the strength that lifts men on and up in the great struggles of scientific pursuits and of professional labor. It robs endurance of difficulty, and makes a pleasure of duty.—Bishop Doane.

A Translation

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