

THE BREVARD NEWS

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THURSDAY, FEBRUARY 7, 1929

GREAT WASTE OF TIME IN MEETINGS OF THE BOARD OF COMMISSIONERS.

Without any desire whatever to pose as an adviser to our splendid board of County Commissioners, The Brevard News makes the following suggestion for a two-fold purpose:

Have the board appoint one member to hear all cases of applications for present relief, on some one day immediately before the regular monthly meeting of the board, and make recommendations to the full board at the regular meeting of his findings.

As it is now, the whole board spends the entire first half day of the monthly meeting to hearing these applications for present relief. It wastes the time of the board of county commissioners, usually half the day's meeting being devoted to a hearing of these cases.

The other reason is that those who must apply, because of unusually hard circumstances, to the county for help are forced to stand before all those who happen to be in the commissioners' room and make known their distress in public.

Often these women are caused much suffering and humiliation, and it is only because they have little children whose hungry mouths and ill-clad forms force the mothers to undergo this trial that these women come at all to the county for help.

With one member of the board in the privacy of his office hearing these cases, it would be much better for all concerned and, in addition, save the time of the board for the real work of county commissioners.

Please let us adopt this plan, to the end that the commissioners may have time to transact the county business, and to the further end that the poor of our county will not have to appear in public making their pleas.

AIN'T HE PURTY? LORD BLESS HIM!

See him going yonder—that fellow with his head high in the air, in arrogant swagger, eyes ablaze, eye brows raised, lips drawn tight, nose in a sneer as if it smelt something, arms stiff, and with a back that looks as if he is wearing a corset? Just watch him! He is SO smart, SO intellectual, SO much better than anybody else in town!

Watch him right now—see how condescendingly he spoke to that ordinary citizen on the street corner there? Lordy, oughtn't that ordinary citizen feel highly honored that such a high-brow should speak to him on the street? Watch him now, he is bowing to a farmer over there! Isn't that nice, that this great and powerful man should speak to a farmer on the street! See him again—there he is, shaking hands with a groceryman! Gee, who'd have ever thought a great man like that would stop and speak to a small merchant?

What's he doing now? Praying, did you say? What's he praying about? How's that? You heard his prayer, eh? What DID he say in his prayer? Yes, was that it? Thanking the Lord that he was not like other men!

Well, we thank God that other men ARE NOT like him—so there! But ain't he purty, Lord bless him! Brush his hair and let him die while he's happy.

Another good thing about soup is that no enterprising restauranter has ever succeeded in selling it in sandwich form.

Approximately 750 trains enter and leave the Pennsylvania Station every day carrying an average of 150,000 passengers.

India has between 20 and 30 principal languages, of which the most widely used is Hindustani.

GOVERNOR GARDNER'S BOLD STAND FOR AUSTRALIAN BALLOT.

Governor U. Max Gardner displayed great courage when he went before the legislature and asked for the Australian Ballot as a state-wide measure. The arguments he offered for the measure in behalf of the secret ballot were forceful and to the point. It marked a new day in the political life of North Carolina.

But if Governor Gardner and his sympathizers really desire an absolute fair election law, it seems to us that his demands should have contained a reference to the absentee voters' law. If there is any law on the statute books of this state that ought to be repealed, or modified to such an extent that fraud would be eliminated, it is the absentee voters' law. There is much more room for fraud in the absentee voters' law than there is in the method of voting. In fact, practically all the fraud now practised in the state, both in primaries and in the general elections, is confined to the absentee voters' law.

This paper is in favor of every man and woman having a chance at the ballot box, with absolute privacy, to express their choice for whatever candidates they may desire to cast their ballots. If a voter is not able, because of ill health or absence to attend the polls in person and cast his or her ballot, then he or she should be required to appear before a justice of the peace, a notary public or a Superior court judge, and prepare the absentee voter's ballot, take oath to it, have it sealed by said official and see it sealed, to be opened only after all votes have been cast by those who attend the polls in person.

We hope that Governor Gardner and other outstanding exponents of fair election laws, will include the absentee voter's law in their program of cleansing, for it is in this iniquitous practice that most of the fraud in elections may be found as the law is operated today.

HAS THE STATE ANY RIGHT TO TAKE LIFE?

Last Friday a woman was hanged in Louisiana, and a few moments thereafter a physician followed her to the gallows. Officers of the law, obeying the mandates of the great state of Louisiana, fastened the black hoods about the two, strapped their hands to their backs, fastened the noose about their necks, sprung the trap and two lives were snuffed out.

Both the woman and the physician went into eternity, declaring their innocence of the crime in the last words spoken by them.

This paper knows nothing about the guilt or innocence of the pair. The question we are asking is:

Has any state, in any civilized part of the world, any right to take human life? Of course, the states have laws, of their own making, that give the LEGAL right to take human life. But what about that greater law, the Divine Law? It is against all laws for an individual to take a life. Then how is it that a state can have a right to take life when that state forbids the sovereign citizens to do likewise.

Once upon a time the law chopped men's heads off. The neck was laid across a block, and the executioner took his sharpened axe and chopped off the heads of the condemned. We, as advanced Christians, adopted the more humane method of hanging by the neck until dead, dead, dead! Some of our more progressive and advanced Christian states have made another step forward, and now strap the victim in an electric chair and burn him to death with electricity.

But what matters the method? It is still taking human life. Has any state any right whatever to take that which it can not give back? Is there any power under God for taking human life?

We wonder if the time will ever come when civilization and Christianity shall have advanced to the point where the power to take a man's life will no longer be vested in the state. So long as this relic of barbarism remains in force and effect, we can boast but little of our advancement.

ARE WE BEGGARS, DO YOU THINK?

One of our good subscribers said the only objection he had to the Brevard News was the fact that we have, once in a while, made some appeal to our subscribers to support their subscription! This subscriber said:

"I think you beg the people much about paying their subscriptions. If you would stop that part of it, I think your paper is fine."

Well, now, what do you think of that? Is it "begging" when a fellow

some one to pay what he owes?

Does the city of Brevard "beg"? No! When water rent is due, and is not paid on a certain day, the water is cut off.

Does the Telephone company "beg"? No! If the telephone rent is not paid by the 20th, the phone is disconnected.

Does the tax collector "beg"? No! If your taxes are not paid on a certain day, your property is advertised for sale, and sold.

Yet this irate citizen says we are "begging," when we ask the people who owe subscriptions to please pay up.

We do not cut them off, like these other folks do. We give the people the benefit of the doubt as to their ability to pay. We say:

"When you can, please pay your subscription."

But because we are not hard-boiled and business-like in our dealings, it seems that some of our subscribers take advantage of our desire to be lenient, and let us be the very last one to receive money for money that is due.

We really need some money this coming Saturday.

We're respectfully asking you, if you owe us on subscription to PLEASE get it to the office by Saturday, not later than the coming Monday.

We're betting on the big-heartedness and the inherent honesty of our people to see us over the rough. In other words, we're depending upon you to pay your subscription NOW. We need it, honest-to-goodness we do!

THE BOYS OF INVENTION

(By C. M. SINIARD)

I used to make my living with my blocks and wheels. Now I make my living with pick and steel. Hurrah! Hurrah! Hurrah! For the boys at the wheel.

I used to make my living with my pick and steel. But now I make my living with my wheelbarrow, you see.

I used to make my living with my wheelbarrow. But now I make my living with my wagon and team.

I used to make my living with my wagon and team. But now I make my living with railroad and steam.

I used to make my living with my railroad and steam. But now I make my living with my flying machine.

BEE GEE'S CORNER

THE OLD CANDLER ROCK

For generations, the passers by have noticed an old moss grown rock beside the road, on the Old Asheville Road, about two miles north of Brevard (at present, almost opposite the residence of G. C. Case). On one side is cut the initials "Z. C." and on the other, "P. L. 1797." "Z. C." stands for Zachariah Candler, and "P. L." stands for "Pickens Line."

To understand this rock and its meaning, it is necessary to go back to the Treaty of Tellico (made at Tellico, Tenn., between the Cherokee Nation and the United States). By this treaty the boundary between the United States and the Cherokees was again changed. A surveyor named Pickens was designated to survey the line from the terminus of the Hawkins Line, on the top of the Great Iron Mountain (a point in what is now the Great Smokies, in the line between North Carolina and Tennessee), to the point where an extension of said line would intersect with the line of the Tugaloo boundary. Mr. Pickens had access to the government maps and reports that were on file, and made a rough calculation as to where the line would hit the Tugaloo Boundary, and estimated it to be at a point on Mud Creek, between what is now Hendersonville and Fletchers. Knowing to some extent the wild, rough and rugged character of the southeastern slopes of Great Iron Mountain, Mr. Pickens took a gambler's chance on starting his line at the point where he figured it would end, and ran the line on the reverse call. Starting his line on Mud Creek near Hendersonville, he ran the line on about a north seventy west; he surveyed and located the line to a point on Scots Creek in Jackson county. When he reached a point where, by telescope, he could make a fairly accurate estimate of where he would strike the crest of Great Iron Mountain, he found that he was several miles "off." The line was never correctly finished, as, while the discussion in the Department of Indian Affairs was going on (a period of several years) the line was again shifted by a new treaty.

But, the line as already surveyed, although inaccurate, was a recognized line among those dealing in land in large quantities.

At the close of the Revolution, the Continental currency (usually spoken of as the "Continental Shimplasters") was practically without value, except that it was good in paying for grants for wild and unoccupied lands. A large amount of this money had been used in paying for an immense grant containing a little over a million acres, taken out in the name of David Allison, in the year 1796. This was one of a number of huge grants taken out about the same time (actually if not nominally) for a group of land speculators includ-

ing Cathcart, Latimer, Blount, and others. The Allison Grant, as well as a number of others, were purposefully allowed to be sold for taxes about 1796 (at that time entries were taxable as well as grants), and were bid in by John Strothers of Tennessee. Strothers, by his will left these lands, so bid in by him, to his friend John Gray Blount of Washington, N. C. Blount died. His executors first appointed James and Robert Love of Haywood county as their agents, and afterwards sold the lands to them. The Loves conveyed a large part of these lands to Zachariah Candler, by a number of different deeds, bearing various dates from 1825 to 1840.

The southern boundary of the David Allison Grant was "The Western Turnpike Road" from a point on Mills River to Cherryfield Creek, which was approximately with the Old Asheville Road from Mills River to Brevard, and with the Cashiers Valley Road from Brevard to Cherryfield Creek.

One of the deeds from Love to Candler began at the point where "The Pickens Line as surveyed" crossed the Western Turnpike Road and ran about north seventy degrees west to the top of the watershed between the waters of Davidson River and the waters passing by various creeks to the French Broad, and then with the crest of the watershed to the line of the David Allison Grant, and with said line to the Beginning.

Zachariah Candler has this stone erected on his line and corner at the Western Turnpike Road, about the year 1830. He paid a local settler 100 acres of land to dress, inscribe and erect the stone.

This same boundary was conveyed by Zachariah Candler and thence by mesne conveyance to Joseph E. Patton, Benjamin King and William Deaver. King conveyed his interest to Patton and Deaver about 1840. Patton and Deaver owned the land in common until about 1846, when, after Patton's death, the land was divided by the Equity Courts of Henderson county (in which county the land was then located.) Deaver receiving the lands extending from Cathys Creek northeasterly to the "Candler Rock."

Deaver, and his heirs at law continued to own the land (selling off parcels from time to time) until 1903, when the main boundary was sold to Geo. L. Adams, and it has passed from him, through Brevard Tannin Company, Cagle Mountain Improvement company et al, to the Federal Government, and now forms a part of Pisgah National Forest.

The Old Stone still stands by the roadside, and is an old, traditional, and mossgrown landmark, that is the governing point in the land titles of some 15,000 to 20,000 acres of land in Transylvania county, notwithstanding the fact that it is a "marker" erected on an inaccurate survey, and supposed to be in a line that was never surveyed. The actual location is merely the actual crossing of a preliminary line with the road, that was made in an effort to find where a line—existing only on paper—was supposed to be, or where the surveyor thought it ought to be.

While this old stone is grossly inaccurate as to being in the Pickens Line, and in every other way, except the one way, and that is that it is the governing point in the location of the title to many thousand acres of land extending from the stone in a general western and southwestern direction for about ten or twelve miles. There have been various "write

THE PRAYER CORNER

WHEN SORROW COMES

Written by Edgar Guest of the title has helped me. I am sure it will help others, and so I make it the subject for "The Prayer Corner." May God bless it to my readers as it has been blessed to me.

When sorrow comes, as come it must In God a man must put his trust. There is no power in mortal speech The anguish of his soul to reach; No voice, however sweet or low, Can comfort him, or ease the blow. He cannot from his fellow men, Take strength that will sustain him then

With all that kindly hands will do, And all that love may offer, too, He must believe throughout the test That God has willed it for the best. We who would be his friends are dumb; Words from our lips but faintly come;

We feel, and we extend our hands, That one Power only understands. That truly knows the reason why So beautiful a soul must die.

We realize how helpless then Are all the gifts of mortal men, No words which we have power to say Can take the sting of grief away— That Power which marks the sparrows fall

Must comfort and sustain us all. When sorrow comes, as come it must, In God a man must put his trust. With all the wealth which he may own He cannot meet the test alone; And only he may stand serene Who has a faith on which to lean.

"Oh! There is nothing in the world so sad as to see men and women suffering without God, nothing so noble as have been the sights which the world has seen of men and women suffering where Christ suffered—in obedience to the will and in the comfort of the Love of God's."

If God calls upon you to suffer, go where your Saviour went for His sufferings, into the Holy City where God is more manifest and so, and there, your sufferings shall be to you what His suffering was to Him—the Crowning Completion, the Success of His Life.

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A PRAYER FOR WHEN SORROW COMES

Our Father God, in whom we live and move and have our being, we thank Thee that when sorrow comes, as come it will to us all soon or late, we can put our trust in Thee, and in Thee alone, for there is no power in mortal speech that can reach the anguish of our soul. No voice however low or weak that can comfort us or ease the blow.

We cannot take strength from our fellows that will sustain us then, with all that kindly hands can do, and all that love may offer. We must believe throughout the trial that Thou our Father, hath willed it for the best. We are dumb in the presence of the sorrow of our beloved friends. Words but feebly come from our lips. We feel, and we extend our hands, but one Power only understands, that truly knows the reason on why the beloved and the dearest friends must die.

We realize then how helpless all the gifts of mortal men are. No words, which we have power to say, can take away the sting of grief. The power which marks the fall of the sparrow alone can comfort and sustain us all. In Thee, and in Thee alone, O God, we must put our trust when sorrow comes as come it will. Had we all the world's wealth we could not meet the test alone, and only they can stand serene, who have a faith on which to lean, the faith which is in Christ Jesus.

Grant us grace to see that there is nothing in this world so sad as the men and women suffering without God, and nothing so noble as the men and women suffering where Christ suffered in obedience to the love of God.

O God, our Father, if Thou dost call us to suffer, give us strength to go where our beloved Saviour went for His sufferings—into the Holy City, where Thou, O God, art most manifest.

And so, and there, our suffering shall be to us, what His suffering was to Him—the crown, the completion, the success of our lives. And unto Thee, Father, Son and Spirit, shall be all the praise and glory, now and ever, Amen.

—C. D. C.

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"UNCLE CHARLIE" OSBORNE

Editor The News: May I say something of my knowledge of the life and character of C. L. Osborne, or "Uncle Charlie," as he was familiarly called.

I knew him for nearly fifty years and the longer I knew him the more I loved and admired him. I regarded him as the greatest spiritual power of his church for more than half a century. His obedience and fidelity to God was as nearly perfect as I have ever known in any man and his life as nearly blameless.

He loved his church above everything else and no man who knew him ever questioned his faith in God and his love for his fellowman. His religion was so manifest in his daily walk that it was seen and read of all men. No one who knew him ever questioned his sincerity on any proposition that arose for his consideration. When "Uncle Charlie" said a thing, it was right; when he did a thing, it was right. I do not believe he would have committed an act which he positively knew to be wrong, to have saved his own life.

He was a man of conviction and walked daily in spirit, with the Lowly Nazarene, his Saviour. I have often thought how good it would be to live in a country with a citizen-spirit like Uncle Charlie but I see now that I must go where he has gone—Heaven—to find it.

His influence is still in the world and will be until that archangel shall stand with one foot on the sea and one on the land and declare that time shall be no more.

He believed that things eternal were of far more importance than things temporal and he had to his credit fifty years of constant service in the Master's cause. It was never a question with Uncle Charlie how long he should live, but how well he should live. He never grew tired and irksome like many of us and felt he could go no further, but his admonition to his fellows was: "Go forward. The Master's yoke is easy, His burden's light, His grace is sufficient for you. Scatter seeds of kindness; make others happy and relieve your weary bones."

He was truly a servant of the living God and walked with Him daily. W. P. WHITMIRE, Hendersonville, Feb. 1, 1929.

"They tell me you kiss with your eyes open." "Yes—I always look before I lip." —Everybody's Weekly.

Small Boy—Daddy, what do you call a man who drives a car? Father—It depends on how close he comes to me.—Answers.

The Minister—So you've decided to marry again, Mr. McPhairson? McPhairson—Aye, an' Ah would verra much like to know how much ye'll allow me on the old weddin'!—Bulletin, Sydney.

THE AMETHYST

"The February born shall find Sincerity and peace of mind, Freedom from passion and from care, If they the Amethyst wear."

We have the Amethyst for your inspection set in rings in white, green or yellow gold.

Also neck chains for the Kids or Misses.

The prices are most reasonable

Frank D. Clement, The Hallmark Jeweler CLEMSON THEATRE BUILDING

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MADE BY SPECIAL ORDERS Phone your order now for GOOD BREAD, CAKES, PIES AND PASTRIES Phone 24

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Don't Be Afraid!

TO GIVE THE BABY OUR MILK TO DRINK!

Our cows are Tubercular-tested, and pronounced Good. Our bottles are steam-sterilized, hence no danger of getting contagious diseases from bottles picked up where there is sickness.

We keep our barn and dairy just like we were expecting the inspector to arrive any minute.

Eastview Farm Dairy

C. K. Osborne & Son Telephone 173

