



FOR THE FAIR

Excitement in Topeka.

There is great excitement over the report that a bride who will come to Topeka soon has a maid, says the Topeka State Journal. This will raise the limit and establish a new record in Topeka. Occasionally a Topeka woman steals the housemaid or nurse, exchanges their caps and aprons for the lady's maid kind and takes her out of town with her in order to make a noise like an aristocrat, but it is believed the new bride will be the only woman in Topeka who has a really and truly lady's maid all her own who never helps out in the kitchen, nursery or laundry.

Gloves.

What variety? Kid is smartest. Fabric gloves are here. In most cases gloves match. Cleverly contrasted gloves are seen. Gauntlets appear in fetching novelties.

Showily-adorned gloves will not "take" here. Yellow chamomile gloves are exceedingly smart.

Elbow lengths in colored silk gloves are sold out. The elbow length craze was not expected to rage as severely.—Philadelphia Record.

Blames Wives for Divorce.

Neither careless husbands nor pretty typewriters, but pastors and wives are responsible for most modern divorces, according to Mrs. Maria C. Weed, who spoke before the W. C. T. U.

"The utter selfishness of wives drive many husbands from their homes," said Mrs. Weed. "When a minister," she continued, "accepts a fee in which he feels certain that honor has been bartered for a title, is it not the acme of inconsistency for him to persist that the blunder which he helped to consummate shall be a life sentence?"—New York Globe.

Weaving Silk Rags.

Tiny looms for the weaving of silk rags into strips which are afterwards joined to make rugs or couch covers, or even portieres, are among the interesting inventions brought about by the interest women are taking in all forms of handicraft.

On the loom can be woven strips of about nine inches wide, the warp threads stretched as firmly as in the big, full-edged affairs used for the heavier sort of work. "Hit-or-miss" pattern are popular in silk work as they are in the old-fashioned rag carpets, used now only for kitchen or nursery, but often strips composed of two colors are made, with one used for bordering the ends.

Cow Swallowed a Snake.

Mrs. Carrie Hagen, a widow of La Crosse, Wis., was until recently the proud owner of a beautiful cow, the sale of whose milk contributed largely to the woman's support. Five or six weeks ago the animal became ill, and Mrs. Hagen was forced to cease selling milk. Veterinary aid was summoned. The case was puzzling in the extreme. Then Mrs. Hagen decided that it was best to have the suffering bovine killed. In order to satisfy her curiosity as to what ailed the animal she had it cut open. In the cow's stomach was a large reptile. It looked like a water snake. In its lower jaw it had four small teeth. It is thought that the cow, while pastured near some creek or stream, had swallowed a young snake, which had grown and flourished ever since in the poor animal's stomach. Mrs. Hagen says the snake was an inch and a half thick and fifteen feet long. The assertion is borne out by neighbors.—Milwaukee Wisconsin.

Have Beautiful Hands.

Soft, white hands, with well-shaped rosy nails, are an attraction not to be lightly considered. The hands should be manicured at least once a week, and the time spent on the task will be found well worth the while. Always dry the hands carefully, and keep the flesh about the base of the nails free, so that the half-moons will show. If the hands are very thin, fatten it by means of massage with a good skin food. A good preparation for tender hands, which is both softening and whitening in effect, is made of powdered marshmallow root two ounces, carbonate of soda two ounces, with twelve ounces of barley stirred into it. While doing rough housework always wear gloves. It may seem a bother, but it repays the trouble. At night rub the hands with good cold cream, and slip on old loose gloves. These are little duties that take but a few minutes to do, yet if persisted in regularly and systematically will result in softness and whiteness of the hands.

How to Lift the Baby.

While the manner of lifting a young child is seemingly of minor importance, at the same time it is of enough concern to receive consideration. The bones of an infant are soft, not easily broken but very easily bent and shaped if pressure is constantly exerted on or near the same locality. Pressure should never be exerted on the chest

of a young infant; the ribs are very small and frail, and finger pressure such as would have to be exerted by placing the hands around the body and lifting the baby is not to be desired; sometimes a marked depression is likely to occur from this sort of handling, thus hampering the free action of the lungs and interfering with the breathing; cases of chronic coughs have been known to result from such aggression. Handle the young infant without pressure if possible; this may be accomplished by placing the hand under the back, letting the head rest on the wrist or arm. Or extend two or three fingers upward for this purpose, and with the other hand lift the child by the clothes at the feet.—Marianna Wheeler in Harper's Bazar.

Fashion Notes.

The woman who wears the gloves with the small pocket for change stitched to the palm is sure never to lay down her pocketbook.

Line your Irish lace coat with mouseline; the beauty of the lace will be very much enhanced.

Shoes of patent leather with white kid tops and black buttons are preferred by some to the all-white shoes to wear with light, thin gowns; it would be hard to say which is the better style for both are very modish.

Three box plaits front and back provide ample fullness for the small girl's low-necked, no-sleeved dress which is worn over a guimpe. The plaits are fastened to a two-and-one-half inch circular band which takes the place of a yoke.

Automobiles and automobile apparel now occupy the attention of a host of men and women—especially the apparel. Every woman seems to be trying to find a coat and a hat that will be practical and becoming too, and she is succeeding beautifully. There never were so many automobile hats shown and worn as this season.

The accordion-plated sheer blouses, which accompany some of the new princess skirts are very dainty accessories to this favorite skirt. The yoke is of fine embroidery and cloth bands like the skirt follow it and the bottom of the short sleeves to give the effect of an entire costume.

Wide tucks and flat ribbon bands seem to be the favored skirt trimmings for graduation and other sheer gowns while folds of the same are much used on wool materials.

Make one of your negligees with the short sleeves slashed clear to the shoulder and lace together the spreading bands with velvet ribbon.

Women's Ignorance of Business.

Thousands of girls are sent into the world with what is called finished education, who can not give a proper receipt for money, to say nothing of drawing a promissory note, a draft or a bill, or understanding the significance and importance of business contracts. Such a woman, says O. S. Marden in Success Magazine, presented a check for payment to the paying teller of her bank. He passed it back to her with the request that she be kind enough to indorse it. The lady wrote on the back of the check, "I have done business with this bank for many years, and I believe it to be all right. Mrs. James B. Brown."

Another society woman in New York City presented a check for payment at the bank, and the teller told her that it was not signed. "Oh, do they have to be signed?" she responded. "What an awful lot of red tape there is about the banking business."

I know of a lady whose husband made a deposit for her in a bank and gave her a check book so that she could pay her bills without annoying him. One day she received a notice from the bank that her account was overdrawn. She went to the bank and told the teller that there must be a mistake about it, because she still had a lot of checks left in her book. She knew so little about business that she thought that she could keep drawing any amount until the checks were all gone.

This sounds ridiculous and almost incredible, yet the very girl who laughs at it may make even more absurd blunders. Many an accomplished woman, when given a pen and asked to sign an important document drawn up by an attorney or a long-headed business man, will sign it without reading it or even asking to be informed of its contents, only to learn afterwards by disastrous results that she has signed away her property and turned herself out of home. Only a short time ago I read of a lady who had won a suit involving about \$20,000. New evidence, however, was brought forward, which caused the court immediately to reverse its decision. It was proved that the lady had sworn falsely. She was perfectly innocent of any such intention, but she had sworn that she had never signed her name to a certain document. The document was produced, and to her utter astonishment, she saw her signature affixed to it. She acknowledged at once that the signature was hers, although she had just sworn that she had never signed the paper in question. It appeared that, during her husband's lifetime, whenever papers were to be signed, he told her where to write her name, and she did as she was told, without having the slightest idea of the contents of the papers.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. R. H. CARSON.

Subject: The Story of Ruth.

Brooklyn, N. Y.—In Grace Presbyterian Church the pastor, the Rev. Robert Carson, preached Sunday evening from the book of Ruth. Among other things he said:

We miss a great deal of the beauty and power of the Bible because of the manner in which we are accustomed to read it. There are very few who have time to read a whole book through at a single sitting. We dip into Scripture as if it were a book of fate, reading a verse here and another there, so it is not surprising that we rise from the exercise having received but little help and spiritual refreshment. The remedy is to be found in knowledge. There is no way to garner the lessons which Holy Scripture teaches save through that steady and persistent searching of which our Saviour spoke when He said, "Search the Scriptures, for they are they which testify of Me."

It is our hope this evening to point out some of the beautiful lessons contained in one little book of the Bible, in one of the most delightful stories ever presented for contemplation by the mind of man. I refer to the book of Ruth. It is very plain in the sacred and makes no great use of figures of literature. It is, as you know, preceded by the book of Judges, and followed by the book of Samuel. These books are concerned almost exclusively with the national history of Israel—with the wars, defeats, humiliations, manumissions, captivities, repentances and repentances of the people. They are not, in the main, pleasant reading. Their pages are red with blood, and violence, and rapine, and lawless deeds, the unchangeable consequences of a nation forgetting God and neglecting to do His will.

It is a great pleasure, therefore, to turn from these books that tell of the ups and downs of national life, and fix the attention upon the charming story of Ruth. That little book pictures domestic life; it gives us a glimpse into the quiet, everyday habits and customs of the men and women of that time, and we see them in their homes, in the harvest fields, at the festivals, and at religious services.

Biography is, I think, the favorite reading matter. We are deluged with a flood of fictitious biography in the shape of novels which come to thousands from the printing press every year. It is an easy, but not very profitable kind of reading, for in the majority of cases there is a great deal of unreality, too great an absence of the life-like, and too little of what we call the "ring" of truth.

It is not so, however, in the book of Ruth. There we have life truly depicted; there we meet with men and women as we find them to-day—not angels and not demons, but erring, enduring, faithful and not unblest.

It is not my intention to enter upon the story. I trust that you all know it, or that if you do not, that you will take a quiet half hour this very evening, and peruse that little book, which, in its simplicity, is as far removed from our modern stories as the east is from the west.

In coming into touch, then, with this piece of sacred literature, and considering for our edification some of the lessons which it teaches, we see first of all the superiority of character. The two chief figures in the story are Boaz and Ruth, and it is their characters that make the story so interesting. In the whole range of literature a better type of manly, healthy religion than is exemplified in the case of Boaz. You remember that scene in the harvest field. He went down to his reapers, and his salutation without any hint of insincerity, was, "Lord be with you, my friends," when such greeting as that can take place between master and men, it testifies to the presence of a religion that leaves its mark upon very act, and upon all the conduct of life. It is the man like Boaz who are the ornament and glory of religion, and yet amid such there are many who are not. It is "Blessed are the doers of the Word," and blessed they alone. Such in his day was Boaz—a man of kindly feelings, pure heart, strong conviction, true purpose, and the benediction of the Most High was upon him.

Such, too, was Ruth, with her loving, tender, considerate heart—one of the fairest characters in the whole range of Hebrew Scripture.

And the most noteworthy fact in this connection is that these characters were produced amid surroundings and an environment which were not only uncongenial to the average person, but were a law unto themselves. Such a condition of society is not favorable to the cultivation and development of the noble virtues, and yet amid such a state of things, we have the stirring example of these two who bravely maintained the testimony and did the right. It is not at all unusual to hear men blame their surroundings for their errors and mistakes; it is, indeed, the complaint of the weak. But we should do our failings, but the excuse is not valid. Some men, it is true, are more strongly tempted than others; some are in places that require a strong heart, a firm faith, an unshaken confidence in God, and in the power of Christ in order that they may be kept from the evil that prevails around them; but no man, if his purpose be true, can ever be wholly overcome. There is no temptation that hath befallen any man but what is common, and always with the temptation there is a way of escape, if, trusting in the grace divine and in the strength omnipotent, our heart and wills be set on deliverance.

Amid surroundings most unfavorable these two saints went on from strength to strength, growing in grace and in favor, both with God and men, because their hearts were right and their spirits true. By their example we should be taught; we should not weakly blame our place or condition for

our failures, but, looking up to God, we should ask Him to search and try us, to see if there is any wicked way in us, and lead us in the way everlasting.

Boaz and Ruth, by their religious life had consisted of faith alone. It is their deeds, the results, in daily life, of their faith, that is especially dwelt upon. In this respect the book of Ruth makes an admirable commentary upon the epistle of James. Indeed, one of the most cheering features of modern religious life lies in the fact that this divinely appointed connection between faith and works is daily receiving more attention. Far be it from me to lightly criticize our Puritan forbears, still as we read about these heroic men of whom the world was not worthy, does it not sometimes seem as if the necessity of faith was emphasized at the expense of the necessity of works to correspond? The two have been joined together; their union constitutes the perfect religious life, and what God hath joined together let not man put asunder. What I am trying to say has been summed up in a sentence by the late F. W. Robertson, a sentence which I cannot but never let die, and that sentence is, "Faith alone saves, but not the faith that is alone."

You remember Christ's words, "Do men gather grapes of thorns, or figs of thistles?" The man who rises from his knees with the glow of the divine communion upon his face, the man whose faith hath made him a partaker of the power of God, and who then goes forth to live the life which his faith hath revealed to him, is the man of whom Christ alone will not be ashamed when He cometh in the glory of His Father and of the holy angels to judge the world.

It is noteworthy, too, I think, that the virtue in which Boaz and Ruth excelled was the plain, everyday virtue of kindness. The greatest material blessings are the most common; air, light, water, these are within the reach of all. So also the greatest virtues are within the power of all to possess. Paul says, "Now abideth faith, hope, charity, these three, but the greatest of these is charity." It is possible for us to attain to the possession of that grace—the greatest of all. We all have divine gifts and powers, and many are given from another, so that some mount higher than others, but there is none of us, no matter what our limitations may be, who cannot speak the kind word, do the kind deed and pass the kindly judgment, and that is charity, the greatest of the virtues. What a chance would that place in this life and weary world if only our deeds corresponded with our faith and we fulfilled the royal law according to the Scriptures: "Thou shalt love thy neighbor as thyself."

But, again, the book of Ruth teaches us a lesson of decision. We read that Ruth and Orpah came to the parting of the ways, that one turned back to Moab and her people, and that the other took her way to the land of Israel. Is not that a true simile of life? Sooner or later each one of us will come to the parting of the ways, and we make the decision whose results are endless. "The kingdom of Heaven," saith our Lord, "suffereth violence, and the violent take it by force." That means that one cannot drift into it. It needs a strong exertion of the will, the aid of the almighty God, and forever is Ruth's decision. When she says to Naomi, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God," she takes her place among the first ranks of those to whom the high and gracious hearts of all ages pay reverence. Friends, it is a great thing, it is a needful thing in life to be capable of a clear resolve. The man is to be envied who can part between this and that of opposing claims, and in the moment of decision to say, "Here I see my path; along this and no other will I go." Indeed this ability to make decision is the foundation of all true and successful life. In religion there is no escape from it. You cannot drift into a state of salvation or a crowd. "Once to every man and nation comes the moment of decision; and nation comes the moment to decide in the strife 'twixt truth and falsehood, for the good or evil side." To each of us individually comes the choice what to do. Many a one, I think, is kept from the freedom and joy of Christianity not because these things are undesired, but because the call of Christ is unheeded, or His claims unacknowledged, but simply for the want of the power of decision, of strength to go forward upon a personal quest.

Young friends, you especially this evening, you have still with you the power of choice, and to you forever eternity comes the cry, "Choose ye, choose ye, this day whom ye will serve." Pray God that you make the good choice, and receive His grace to abide therein.

Delusion.

The common conception of life is false. The vast majority of people are laboring under a delusion. You stand where the tides of humanity roll swift and strong—you see men accumulating colossal fortunes at a bound and living in a dazzling splendor; you notice the sleek, fat and pleasure-loving epicureans at the clubhouses; the coarse, amorous Falstaffs at the social functions; the Ceopatras, the Saiones and society queens whose studied grace and beauty are checked entrance but to de-stroy and to destroy is the life, life at high noon and high midnight of the twentieth century.—Rev. C. G. Greenwood.

His Perfect Naturalness.

Nothing is more wonderful about our Lord than His perfect naturalness. His absolute balance, His reality, reasonableness, artlessness, completeness. Nothing excessive, nothing wanting; nothing artificial, nothing unsymmetrical; no underdoing, no overdoing. The goodness of Christ was like the sunshine, the breeze, the dawn, like the sweet summer rain braided with the rainbow.—William L. Watkinson.

A Glorious Gift.

What a glorious gift conscious existence is in itself! Heaven itself essentially consist in the absence of whatever disturbs the quiet enjoyment of that consciousness—in the intimate communion of the presence of God.—Blanco White.

DANGERS OF GASOLINE.

It is Far More of a Menace to Life Than is Gunpowder.

Gunpowder is safe when compared with gasoline. Gunpowder stays where it is put while gasoline will expand and burst a can if warmed and it has a ghost which will hunt for a light to ignite it if the can is open or leaking. And, too, gunpowder exerts less heat and force in expanding than gasoline.

Using gasoline for cleaning anything in a room in which there is a blaze of any sort is very dangerous, for its gaseous ghost will hunt the flame.

A popular way of burning oneself to death is to use a pan of gasoline, for cleaning some article, in a room in which there is a fire or light.

Among the serious accidents in Ohio last year were five from gasoline being poured into the wash-boiler. The gasoline floating over the clothes was converted rapidly into vapor which made the air above the stove an explosive compound.

Every day of the year brought an account of a woman burned to death, while cleaning some article with gasoline, by the gas from it reaching a light or a stove.

The Wrong Can.—Seventeen serious accidents were from gasoline being mistaken for kerosene, either by the user taking the wrong can or by a dealer filling a can from the wrong tank, and in seven accidents gasoline was mistaken for water. A mother brought gasoline from the store in a tin bucket and her daughter filled the coffee pot with it and was burned to death by its explosion.

A barber washed some wigs in gasoline and put them in a drawer. Soon a streak of fire was seen from the stove to the drawer and the wigs were consumed without firing the building.

To dispose of gasoline after use by pouring it into a sink or house sewer is to invite calamity, for it floats on water and continually gives off its vapor. Cleansing with it should be done in the open only. When dirty it should be thrown upon the ground which will absorb it while the four winds dissipate its gas.

Clothing can be chemically cleansed by ammonia or benzine soaps without danger. A safe substitute is galatinized in which 25 percent benzine is added to a mass of soap, water and ammonia. It can be handled without spilling; the amount of vapor given off is slight and the amount of inflammable material in it is small.

Perhaps the revenue tax on alcohol for use in the arts will be removed and then potato alcohol may be produced as cheaply as it now is in Germany, and, as a result, will displace gasoline for domestic use.

To Put Out the Fire.—Gasoline fires may be extinguished with wet rags, woolen cloth, sand, earth or ashes, if the amount of the fluid involved is small. If the amount be large, a little water spreads it, a deluge of water smothers it. It is particularly important that any can or tank from which burning gasoline is boiling or flowing should be cooled with water to lessen the amount of vapor given off.—H. D. Davis, Ohio State Fire Marshall.

A Catskill Scene.

In a dreamy mood you finally make your way back to the road and idly wander on until you reach the village postoffice and general store. You gaze curiously at its barn-like appearance and at the queer characters congregated there. It is the noon-hour, and they are waiting for the one great event of the day, the arrival of the rural mail-man—whose white horse can be seen coming leisurely up the road at a snail's pace. A smile curves your lips as you mark the contrast between this raw-boned farmer, in his blue-jean overalls, and the city postman, in his spruce gray uniform. Nevertheless, in sunshine or storm, the rural mail-man is as faithful as his city cousin. You ask this unique "Uncle Sam" how he likes travelling the mountain roads in stormy weather and a mild look of surprise breaks over his honest features as he strokes his chin and draws: "O-h, I don't like it so very good."—Four-Track News.

Do Your Duty.

Don't object that your duties are so insignificant; they are to be reckoned of infinite significance and alone important to you. Were it but the mere perfect regulation of your apartments, the sorting away of our clothes and trinkets, the arranging of your papers—"Whatever thy hand findeth to do, do it with all thy might," with all thy word and constancy. Much more if your duties are of evidently higher order scopes; if you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you on behalf of each, and consider it as the one thing needful to pay them more and more honestly and nobly what you owe. What matter how miserable one is, if one can do that? That is the sure and steady disconnection and extinction of whatever miseries one has in the world.—Carlyle.

In Wooden Shoes.

Anne, the duchess in wooden shoes, who brought Brittany in the pocket of her wedding gown to her husband, the King of France, kept the government for herself, and when the Bishop of Saint-Malo protested against the stronghold which she built to cow the too independent Maloans, she carved on her tower the irreverent inscription which may still be read there—"Grun't who will, so shall it be—'tis my good pleasure"—and the tower "Grun't-who-will" (Quicquid grogne) it remains to this day.

KEYSTONE STATE CULLINGS

FOUR KILLED

Excursion Train on Philadelphia & Reading Railroad Runs Down Carriage.

Four persons, two of them a bride and bridegroom of a day, were killed on the Philadelphia & Reading railroad at Gwynedd, 48 miles from Philadelphia, by an excursion train which ran down their carriage at the station. Two of the victims were Thomas Jaquet and his wife, of North Wales, Pa., and Mr. and Mrs. Squires, of Chester, Pa., who were visiting them. Mr. and Mrs. Jaquet had been married the previous night, and were spending a portion of their honeymoon at North Wales, and went driving in the evening. As they approached the railroad crossing at the Gwynedd station an excursion train from Menlo Park came rushing down the tracks at the rate of 40 miles an hour. There are no gates at the crossing and the occupants evidently expecting the train to stop at the station, attempted to cross the tracks in front of it. The locomotive struck the carriage with terrific force, shattering the vehicle and throwing Mr. and Mrs. Jaquet and their guests and children some distance. All were killed instantly.

A full county ticket was nominated by the Prohibitionists of Lawrence county at their convention. The candidates are: Congress, the Rev. R. G. Ferguson, New Wilmington; assembly, the Rev. John Gealy, New Bedford, and James Peebles, Scott township; sheriff, Charles S. McCullough, Edenburg; jury commissioner, Joseph F. Cunningham, Mahoningtown. No nomination was made for the district attorneyship. A two-cent railroad fare was indorsed and so-called social clubs with bar attachments were denounced.

A tree prevented a trolley car of the Butler Passenger Railway Company from plunging over an embankment into a lake at Almeda park. The front truck left the track while rounding a curve. Four persons were injured. They are: Attorney Frank H. Murphy, bruised; George Coleman, Pittsburg, abdomen injured; Henry Dodds, head bruised and shoulder hurt; John Rohonovsky, ankle sprained and body bruises.

One of the most extensive coal deals ever closed was put through when Taylor, Taylor & Company of Washington disposed of 20,000 acres of land in Gallia and Lawrence counties, Ohio, and Cabell and Mason counties, Virginia, for \$500,000 to eastern capitalists. The land was optioned in January at \$7 to 10 an acre and held at \$25 an acre in addition to the coal. The oil and gas rights are included in the deal.

A strike was declared by the Amalgamated Association of Street Railway Employees affecting 122 of the 183 motormen and conductors of the Lehigh Valley Transit Company, at Allentown. Their demands are for recognition of the union, reinstatement of the 15 discharged men and that no other employees be discharged for union allegiance.

A Pennsylvania railroad passenger train ran into an open switch at Green Ridge and was wrecked. William Burns, the engineer, of Sunbury, was killed and C. H. Leach, the fireman, also of Sunbury, had an arm torn off and received other injuries. The passengers were badly shaken up and a few slightly injured, but none seriously.

Earl Gwynn of Salem township, Westmoreland county was run down in the Youngwood yards and crushed almost beyond recognition by the wreck train. Young Gwynn had attended a party in Hempfield township and while on his way home with several friends became confused on the network of tracks.

The Bennington Coal Company attempted to start its mines near Galtitzin non-union and a demonstration by the strikers ensued. Sheriff Blackburn was asked to go to the mine with deputies to protect the company's property and employees. He complied with the request.

The Philadelphia Bureau of Health directed the owners of 37 slaughter houses to abandon their establishments. There are 171 such places in the city and an inspection showed 37 of them, by reason of their unsanitary condition, to be prejudicial to the public health.

The Republican county convention met in the Clearfield opera house and nominated the following ticket: Congress, A. L. Cole of Dubois; senate, Joseph Alexander of Madera; assembly, Dr. J. Currier, Grampian; S. S. Moulthrop, Burdick; James Minis, Ramsey.

The South Penn Oil Company has drilled in a well on the Fehel farm, Connoquessing borough, Butler County, which was reported to be flowing at the rate of 600 barrels a day.

John Bodmer, 20 years old, was hanged at the Chester county prison for the murder of Michael Sics, on November 12, 1904.

A formal bill of complaint against the Pennsylvania Water company, which supplies the borough of Wilkesburg, setting forth that "the water is impure, unwholesome, unfit for drinking and for domestic and culinary purposes," was filed in common pleas court, at the instance of the Wilkesburg board of health and borough council.

The council of Butler took favorable action on petitions from citizens of suburbs lying northwest and southeast of town for a mission to the borough. The additions will make an increase of 400 in the borough's population.