

ORDINANCE NO. 181

AUTOMOBILE PARKING AND SPEED.

An Ordinance regulating the operation, speed and parking of motor vehicles within the Borough of Patton, Cambria County, Pennsylvania, and prescribing penalties for the violation of the same and repealing ordinances and parts of ordinances inconsistent herewith.

Be it ordained and enacted by the Council of the Borough of Patton, County of Cambria and State of Pennsylvania, and it is ordained and enacted by authority of the same:

SECTION 1. No person shall drive or operate any motor vehicle upon the streets and public highways in the Borough of Patton recklessly or at a speed greater than twenty-five (25) miles per hour.

SECTION 2. No motor vehicle shall be operated on the public streets or highways of the Borough of Patton with the horn or other type of warning system attached thereon being sounded continuously or otherwise so as to create a nuisance by making an unnecessary noise as a result of the prolonged blowing or sounding of said horn or other device used on automobile, trucks, and other motor vehicles, and no such automobile, truck or motor vehicle shall be operated over the streets or highways of the Borough of Patton with any horn or sound amplifier, musical or other device attached thereto for attracting the attention of the public while being op-

erated for advertising or other purposes without the owner or operator of such truck first applying to and obtaining from the Borough of Patton a license to operate the same in such manner, which said license fee shall be paid for at the rate not to exceed Five (\$5.00) Dollars per day for each and every day or part thereof for which the license is obtained.

SECTION 3. No automobile, truck or other motor vehicle shall be parked or permitted to stand on any public street or alley of the Borough of Patton for an unreasonable period of time or by parking in such a manner as may constitute a menace to such thoroughfares or to constitute a nuisance or inconvenience to the public.

No automobile, truck or other motor vehicle of any kind whatsoever shall be parked on the streets or alleys of the Borough of Patton where the curb signs placed by proper authorities of the Borough prohibit or restrict parking privileges.

SECTION 4. If any person shall violate any of the SECTIONS 1, 2 and 3 of this Ordinance, the person so violating the Ordinance shall upon conviction be sentenced to pay a fine of not more than Ten (\$10.00) Dollars and costs of prosecution of such violation.

SECTION 5. All Ordinances and parts of Ordinances inconsistent herewith be and the same are hereby repealed.

Ordained and enacted into an Ordinance this 13th day of January, A. D., 1939.

George E. Prindible, President of Council

Now, January 13, 1939, the foregoing Ordinance is approved.

Andrew Jacobs Burgess

ATTEST: John E. Thomas, Secretary.

When a huge old elephant was shot by an expedition in Africa recently, the skull revealed a wrought iron bullet of a kind that has not been used in the region for 70 years.

Rome and Tokyo are now linked by direct radio telephone circuit, so that it is no longer necessary to be connected via Berlin or London.



REUEL SOMERVILLE ATTORNEY-AT-LAW Office in Good Bldg., Patton

Masked Dancing Girl Recalled

Old Prospector Tells of Famed 'Silver Heels' of Mining Camps.

FAIRPLAY, COLO.—The vision of "Silver Heels," mysterious masked dancing girl, formed itself in the pipe smoke of Col. Henry Maher as the old prospector told the story of the beautiful girl whose strange name has been a legend in Rocky mountain mining camps for more than two generations.

Maher has spent most of his 85 years in the search for gold and silver. He crimped the tobacco into his pipe and set down before his fireplace, recounting the story of the mysterious woman who earned for herself the name of the "Florence Nightingale of the mining camps."

She was young. She was graceful. She was masked so well that she foiled all attempts to identify her.

The old miner's eyes gained a new brightness as he described her—the winsome woman who refused to reveal her face or her name.

Named by Miners.

So beautiful was she—and so capable a dancer—that the hard-bitten gold seekers christened her "Silver Heels," after the metallic slippers she wore as she danced.

"The girl was known only as Silver Heels. Without warning or advance billing she would appear mysteriously to dance in the cabarets in Park City, Alma, Montgomery and nearby mining camps. Always she was dressed beautifully—and masked."

"After her dance was finished she would disappear just as mysteriously. She never appeared in public without her face covered by a heavy veil or a mask."

"There were imaginative accounts that she was a southern girl whose family had lost its fortune in the Civil war. These reports she ignored."

"And she was as straight as a string," Colonel Maher emphasized. "Everybody loved and respected her because she wasn't like the 'garden variety' of dance-hall girls of that time."

"I remember once a drunken gambler attempted to embrace her during a dance. I was only one of a score or more of men who virtually made mincemeat of him."

Everyone Loved Her.

"The real reason everyone loved her," he added, "was because she was an angel—an angel of mercy to the miners and their families. Often she would nurse an injured miner back to health. She was known to have grubstaked several of the boys whose luck failed them. Once she risked her life day and night for a week when a minor smallpox epidemic struck one of the camps."

The dancer lived in the mining district for a number of years. One day she disappeared as mysteriously as she had arrived. It was supposed that she returned to her home in the southland.

"But we did the best we could toward preserving her memory. In fact, we gave her the highest honor the West can pay a person," Maher declared. "One day a group of us were discussing the mineral possibilities of the surrounding mountains. One of the men pointed to one of the highest peaks in the area."

"That mountain is like Silver Heels," he said, "Beautiful to look on and with a heart of gold."

"Silver Heel mountain has had her name since that day. There's a mountain we can be proud of."

Oklahoma Farm Woman Finds Trap Door Spider

MANGUM, OKLA.—A "trap door" spider, long a curiosity to the layman, has been captured by Mrs. Carl Longmire, a farm woman living south of Mangum.

The spider's nest consists of a web-woven tube sometimes a foot long connected with a "trap door" top. The insect raises the side of the "hinged" door to leave the tube. Mrs. Longmire said at least 12 inches of tubular nest remained in the ground when she dug up the spider's home. All sides of the tube were encrusted with hard earth.

Brought here, the spider was lured from his tubular home with insect bait. The spider cautiously pushed aside the "trap door" before seeking the bait.

Jail Seeker Wins

PHILADELPHIA.—John O'Neill, 22, tossed a milk bottle through a police station window. "I want to be locked up," he told police. He was.

Honey 'Thefts' May Stop Bee Invasion

PERU, IND.—For years the Masonic lodge men at Gilead, north of Peru, have been bothered by several colonies of bees which have made a home in the walls of the Masonic building. The bees withstood several efforts to dislodge them.

Charles T. Akro, who recently removed the bees from the building, said that the bees were attracted to the honey in the walls of the building.

THE SOWER

A Weekly Department of Religious and Secular Thought Contributed by REV. JAMES A. TURNER, Pastor, M. E. Church, Patton, Pa.

WHERE DO WE GO FROM HERE?

Dr. C. Irving Benson, has the following to say in answer to the above question. The quiet daily reading of the Bible gradually forms within the mind a confidence in the good will of a Father God, a settled belief in right doing, a power of resistance to sorrow and wrong doing, and a steady faith in immortality which none of the events in life can destroy.

Somewhere in the house there is almost sure to be a bible. Find it and blow the dust off it and read it. Try it! Read it for yourself. The only way to possess it is to read it. No man is uneducated who knows the Bible and no man is educated who is ignorant of its teachings.

The sheer, dazzling wonder of the Bible has been dulled by familiarity. It has come down to us through the centuries as the most precious thing in the world. It is a living thing, full of vitality and regenerating power. In it we have not one man's experience of God, but a whole people's through a thousand years, written by different hands over periods as long as from the Norman conquest to the present time.

What is the Bible about? Throughout its parts and portions it is occupied with one dominant subject. That is God, and God's relation to men,—and men's relation to one another. The Bible is supremely concerned with questions which go down to the ground of our existence. Is there One living God? Is this Maker and Ruler of all things really just and holy and compassionate? Does he care for His creatures? Is there any life after death in store for each one of us and for our race? From first to last the Bible is dealing with these vital questions, and, for beings, such as we are, nothing can be more momentous than the answers.

The Bible looks on the world of reality and fact, the world where men live and love, suffer and die: It looks out on the world as God made it, and is making it. It reaches back into grey antiquity, and forward to the golden future, setting the story of man against the majestic background of eternity. It contains every variety of thought from biting scepticism to death-defying faith. On its pages are impenetrations of the beneficence of God more fervent than in any of the choruses of Swinburne and an agnosticism more ultimate than that of Omar. Yet here also are prayers with wings, songs of victory over death, confessions that lay bare the soul of man; pilgrim hymns, elegies portraying the majesty of God: Each writer has his own thought and style, but the whole is united in one passion, one hunger for eternity. Here is a book that knows man and what is in his heart. Righteousness is its great word—righteousness in God demanding righteousness in man.

Why should a man read the Bible? Well, why should a man read any book? Obviously he reads it for what it has to say to him; and there is no other reason. What, then, does the Bible say? For answer, let me quote from Richard Greene's "Short History of the English People." He is explaining the rapid diffusion of the Bible in Elizabethan times and in those of the early Stuarts—"The great problem of life and death whose obstinate questionings found no answer in the higher minds of Shakespeare's day pressed for an answer from the men who followed them." "The great problem of life and death" and "their obstinate questionings"—lay hold of that phrase, for there you have in a nutshell the subject matter of the Bible: the problems and questionings only, but solutions and answers as well.

A few years ago there was a familiar question on our lips—asked in a jest which was more earnest than it seemed: "Where do we go from here?" Well, WHERE DO WE GO FROM HERE? This strange enigmatic thing called life—what is it? What can it mean? We are descendants of countless generations that have come and gone: Where did they come from? Where did they go to? And now here am I, and you, for a little space; and our time is spent in a little trouble, a little happiness, a little pain, a little peace. Round about us our friends, one by one, disappear; and so in our time shall we. Over it all hangs a great mark of interrogation, the sign of the unanswered question. Life does not show its secret on its face: it is silent as the Sphinx. We know neither the port we sailed from nor the port to which we are bound. Here we are. Where do we go from here? This spectacle of good and evil, this long drama of desire and disillusion, this everlasting alternation of life and of death—what does it all mean?

What does the Bible say? The Bible declares that this world means God: that behind everything, working through everything is God. And what is God? God is a holy power who through nature, through human history, through the secret business of one's private life, is offering Himself. The Bible declares that the very meaning of all that is most characteristic in human nature, our inability to live on the mere natural plane, the waves of moral fear that pass over us, and our capacity for tears—the explanation of all those things is, that we are not merely natural, that we are related to One whom we call God the Father; and that all our swayings and agitations are caused by our indefeasible relation to this Other, even as the agitations and swayings of the sea are caused by the pull of the moon and of the sun and of the stars.

The Bible declares further that through the eternity God has been trying to tell us, I say, For, according to the Bible, God made man free to resist. But all through history, and all through the ups and downs of a man's own career, God, says the bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ; affirms that the heart which beat in the breast of Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of Him who made us; that we are here in this world to respond to the appeal of Christ's goodness to listen to what He says concerning things that lie beyond our knowledge. On the basis of all that, the Bible appeals to us to pass our days usefully, sharing with others our knowledge and love, ever looking towards another state of being in which we shall become in all perfection what in our best moments we strive to be.

Peasant Boy 'Strikes' King Boris



As King Boris and Queen Joanna of Bulgaria stood on the steps of a Sofia cathedral, young boys paraded past and "struck" the king with thin staffs as a symbol of their wishes for the king's health and prosperity. Here the king is presenting silver coins to a young peasant boy.

man free to resist. But all through history, and all through the ups and downs of a man's own career, God, says the bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ; affirms that the heart which beat in the breast of Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of Him who made us; that we are here in this world to respond to the appeal of Christ's goodness to listen to what He says concerning things that lie beyond our knowledge. On the basis of all that, the Bible appeals to us to pass our days usefully, sharing with others our knowledge and love, ever looking towards another state of being in which we shall become in all perfection what in our best moments we strive to be.

PATTON METHODIST EPISCOPAL CHURCH

James A. Turner, pastor. Church school at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Prayer meeting, Wednesday at 7:30.

We are calling for one hundred men, women and young people to help us make the mid-week Bible class an instrument of power in the Church for righteousness and spiritual uplift. Will you enlist? Here we spend a half an hour in the study of the life and teachings of Jesus Christ in order to know more fully that we, as professed followers of the Great Leader, should do, and how we should live, in order to come to that degree of spiritual perfection and character development which we refer to as salvation. "For the Sons of God are those who are guided by the Spirit of God."

"So by all the stimulus of Christ, by every incentive of love, by all your participation in the spirit, by all your affectionate tenderness, I pray you to give me the utter joy of" coming to Prayermeeting and helping us to accomplish our high goal.

"I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite."

Will you be one of the one hundred?

WILL YOU BE AMONG THOSE WHO PRESENT THE NEW TELEPHONE DIRECTORY GOES TO PRESS SOON!

- ON FEB. 15! You may be missing a lot if your name and number are not in the telephone directory. For when people have good news for you... a new job, a business opportunity, a party for you to attend... that's where they expect to find you.

Now is the time to order your new telephone, to get that extra listing, and to advise us if you are going to move. Call the Bell Telephone Business Office today!

THE BELL TELEPHONE COMPANY OF PENNSYLVANIA

Helpful Hints In the Safe Use of Electricity In the Home. NEVER RUN CORDS UNDER RUGS... DO NOT PLACE CORDS IN DOOR JAMBS... CORDS SHOULD NEVER BE RUN OVER RADIATORS OR STEAM PIPES... NEVER LEAVE HEATING APPLIANCES CONNECTED WHEN NOT IN USE... PENNSYLVANIA EDISON COMPANY

USED CARS. All Reconditioned, Officially Inspected, and Guaranteed! YOU CAN BUY GOOD USED CARS FOR LESS MONEY NOW THAN YOU POSSIBLY CAN IN THE SPRING. FOLLOWING ARE SOME FROM OUR FINE SELECTION: 1937 STUDEBAKER Dictator 4 Door Touring Sedan, 1937 CHEVROLET 4 Door Touring Sedan, 1937 PLYMOUTH Two Door Trunk Sedan, 1937 PONTIAC Coupe, 1936 CHEVROLET Four Door Touring Sedan, 1935 CHEVROLET Two Door Sedan, 1935 PONTIAC Four Door Touring Sedan, 1936 PONTIAC Two Door Touring Sedan, 1936 LAFAYETTE Coupe, 1934 PONTIAC Four Door Sedan, 1933 FORD Coupe, 1931 PONTIAC Four Door Sedan, 1936 FORD Coupe, 1930 PONTIAC Four Door Sedan, 1931 MARMON Four Door Sedan, 1930 PONTIAC Two Door Sedan. Every Car Is Guaranteed by Our Cooperative Parts and Service Agreement. COME IN PLEASE - GO OUT PLEASED! Westrick Motor Co. Phone 2101 Carrolltown, Penna. You May Any Car on the GMAC Time Payment Plan.