NEWS IN THE WORLD OF RELIGION
By W.W. Reid

The upheavals of war within Germany have made greater unity of the Protestant churches there and for greater cooperation with the Roman Catholic churches, according to the World Council of Churches. Protestant churches in Germany are bound together by a twelve-point program to resist Nazi anti-religious pressure. Leaders of the united churches have on many occasions protested directly and indirectly against government measures contrary to Christian conceptions. They have spoken against so-called "merey killings" and other violations of basic human rights. They have denounced the persecution of Jews, in sermons as well as in letters to the government, and they have often, at great risk, given active aid to Jews and non-Aryan Christians.

Madame Chiang Kai-shek, the Archbishop of York, Dr. Leslie Weatherhead of London, Dr. W. A. Visser't Hooft of Geneva, and other noted international Christian leaders are listed among those who are broadcasting during the summer and fall over the NBC network in a series entitled "The Church in Action." The series is sponsored by the Federal Council of the Churches of Christ in America, and presents the activities of the churches today and their social welfare plans for tomorrow. The broadcasts are heard each Sunday from 2 to 2:30 p. m. Eastern Wartime.

"In this war period, the rural clergy have the opportunity and the responsibility to stimulate, encourage and assist food-and-fiber-producing farmers to better, greater, and more constant production," said the Very Rev. George J. Hillner, V. F., vice-president of the National Catholic Rural Life Conference, meeting recently in Alexandria, La. "In the post-war planning they must be counsellors, guides, and leaders, besides ministering to the spiritual needs of their people. The Catholic rural pastor has been prepared by many years of study to lead his people through the maze of false, radical and dangerous isms and economic claptrap. He is not influenced by pressure groups, organizers, or opportunism, but by Christian principles of justice and charity and the social principles of the Catholic Church."

American churchmen of several denominations, serving through the American Friends Service Committee, have thus far in 1944 shipped 30,000 cases of milk (which on arrival is mixed with equal parts of water) to the famine area of Bengal, India, to help save the lives of little children and aged and ill adults. "Every ounce helps save human life," says Secretary James G. Vail, now in India. "A half pint of milk a day seems a trifling gift, but to these people, never well fed, and depleted by extreme privation, it may be the difference between disease and health or even between life and death." In addition to milk, there is being sent by the Friends, by boat and plane, vitamin tablets, and sulfa tablets for dysentery and pneumonia, all of which are prevalent in Bengal Province.

"It is shocking how many people think of God as an American—and probably as a Republican or a Democrat, depending on where they live," says Dr. Robert W. Searle of the Greater New York Federation of Churches. "Certainly God is white, and to some he apparently came over in the Mayflower . . . Do we not act as though we were convinced that God is a Roman Catholic, an Episcopalian, a Presbyterian a Lutheran, or what are you? Do we not even reduce him to the level of our parish church? How many of the black inmates of men's minds and souls are the results of the shadows which we cast?"

"Recently we attended a service of ecumenique interalia" at the Reformed Church in Mpraes, North Africa," writes Miss Martha Whiteley, Methodist missionary in that North African metropolis. "The church was decorated with plants and also with the flags of all the Allies. Pastor Casserer gave the message for the French church, the next was a chaplain representing the English churches, then one of our own Methodist missionaries, Mr. Hansen from Norway, and after all was a young Kabyle Christian, who has done preliminary medical studies and who is now helping in the Holland mission."

No new church can be erected until after the war, but, meanwhile, the young people of St. Stephen's Protestant Episcopal Church, Beckley, West Virginia, are buying war savings stamps and war bonds for the new building fund. They envision for their own needs and the needs of returning service men. Each has pledged to give at least two 25-cent stamps each week for the fund.

TIDBITS of Kentucky Folklore

By Dr. Gordon Wilson
Western Ky. State Teachers College

A CYCLE OF FENCES

Recently in walking over some rennces place on a vacation trip I encountered specimens of about all the fences that the American has devised in the course of so many types in fact, that I want to review with you what has happened in this branch of human ingenuity. When the timbered lands were first opened to the plow, it was fairly customary to cut down trees in a line to form a fence, filling up the gaps, if necessary, with smaller timber. I have seen quite a few such fences, especially around small clearings or deadenings. Obviously this sort of fence is short-lived, unless, as sometimes happened, the farmer left the fallen trees slightly attached to their stumps and thus had a live fence for a few years. I have seen a few of these that actually turn a comfort of infantry. A variation of this sort of fence I have often seen in the northern pine country: the stumps of gigantic pine trees pulled up and placed in a row, making an effective fence. Of course, this sort of thing requires more recent than the felling of trees that I have mentioned

The split-rail fence, so long associated with our farms that were won from forests, is in many ways the most distinctive fence of them all. Splitting rails came to be part of a boy's education, and Abraham Lincoln was not the only boy who did his share of making rails. Thousands of us of less note did our share, too, and hailed the old rails from place to place as they were needed for new fences, and when materials for new ones became scarce. Elsewhere in this series I have paid my respects to the rail fence, old and new. I cannot help repeating here that nothing seems more poetic than a fence row, especially after the rails are getting old and have become part of the landscape, just as nobody showed more the dominance of man over nature than the new rail fence that enclosed the clearing in the woods.

For a brief time the post and rail fence had vogue, especially where a dress-up fence was required. Among other things, this sort of fence required much less material and also took up less room. Between the time of the worm fence and the split-rail fence, land got scarcer, timber declined in quality and quantity, and probably boys actually grew up without having much experience in making rails. Then the paling fence swept the country. Recently I have seen several pretty good paling fences, probably not very old. Though in most places the paling fence declined rapidly. The woven wire or barbed wire fence came in soon after the paling fence and is, of course, the common fence to us day. It, like its predecessor, the split-rail, takes up little room and is conducive to clean fence lines. But it lacks some of the predicted wastefulness and picturesqueness of the old worm fence. The height of simplicity is the electric wire fence that is now appearing on many farms. It certainly reduces the fence to its utmost simplicity. I can hardly imagine and further simplification, unless there is some sort of invisible beam that will turn back all cattle or horses or sheep that are not marked in a certain way. Probably a beam sensitive to a certain color or a device sensitive to odors would be made. The thing Anyway it is a long way from the log fence that many of us now living have seen or made.

BIBLE QUESTIONS ANSWERED BY THE VOICE of PROPHECY INTERNATIONAL BIBLE BROADCASTER

Qu—Ilon—I am interested in my salvation but am a little confused. Where can I find help?

Answer—Read the Scriptures reverently and you will find help. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

Q—I should think that such a great country as China would be mentioned in the Bible.

A—Many human greatness does not necessarily entitle a person or a nation to a place in the Bible, but it is believed by some scholars that "the land of Sinim" mentioned in Isiah 49:12 is China.

Q—Do you consider the Old Testament to be inspired as well as the New Testament?

A—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness." 2 Timothy 3:16.

Q.—There are some things in the Bible that I don't understand, so why should I read it.

A—There are some things that none of us know about digestion, so why should we eat?—things we do not understand about electricity, so why turn on the light?—and there are things we cannot explain about the brain, so why not stop thinking? God's two books, Nature and the Holy Bible, because of their divine origin, contain things hard for our limited minds to understand. And that is one proof that both are from God. There is enough that is clearly revealed in these two books to keep us busy for a long time, so let us keep on reading and eating and thinking and turning on the light. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever." Deuteronomy 29:29.

Q.—Since the writings of the Old Testament are just history, why are they in the Bible?

A.—True, they include history, but much more also. These ancient prophets actually wrote of the salvation and grace and sufferings of Christ. We read this in 1 Peter 1:9-11: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." This shows that all the prophecies of the Old Testament, as well as of the New, were dictated by the Spirit of Christ and are therefore designed to be studied by the Christian.

Ed. Note: Others write questions to the BIBLE QUESTION COLUMN, The Voice of Prophecy, Box 55, Los Angeles 53, Calif. Bible questions of general interest will be answered in this column as space permits.

HOME CANNED PEACHES DELICIOUS WHETHER CLING OR FREE-STONE

Photo Courtesy Ball Bros. Co.

Clingstone peaches are excellent, but a great many persons prefer the flavor of freestone fruit and also find it somewhat less troublesome to prepare for canning. Whether cling or freestone, good canned ones, provided they are carefully selected, do nothing for greenish, bitterish, poorly flavored fruit.

Gladys Kimbrough, Home Service Director for Ball Brothers Company, advises those who can peaches for the first time, and those whose canned peaches are below par, to select tree-ripened fruit, when possible, and sort it for size, color, and condition before washing and peeling it.

Skins may be stripped from some well-ripened peaches after they have been scalded in boiling water about a minute and then dipped in cold water, but the general run of them require other methods of peeling. The hot method, while practical when a large quantity is to be canned, requires skill. To lye peel, put four tablespoons concentrated lye in an enamel or granite kettle. Add two gallons water and heat to boiling. Put peaches in a basket and hold in the boiling lye from thirty to sixty seconds; then wash immediately in cold water. Rinse through several waters to remove all skins and all traces of lye. The fruit will darken if left in lye too long or if not well rinsed.

Usually, paring with a knife is the most practical way of peeling. The peaches should be washed clean and drained before peeling. After peeling, the fruit should be cut in half, and the stones discarded. Freestone fruit has better flavor and nicer, cleaner appearance if the red fibers are cut or scraped from the cavities.

Dropping the peeled peaches into weak salt-vinegar water (one tablespoon each to one gallon of water) helps prevent discoloring. They should not be left in the water longer than thirty or forty minutes and must be well rinsed before canning.

Clingstone peaches are prepared for canning by removing the skins by one of the methods described above. Clings may be halved (before peeling) by cutting around the peach with a sharp knife, beginning at the stem end and following the crease. After cutting, hold the peach with both hands and twist in opposite directions. This pulls one side away from the stone. Use a regular peach pitting spoon, a teaspoon, or a knife to remove the stone from the other half of the peach. Peel the halves by scalding, by the lye method, or by paring with knife. If preferred, the peach may be peeled and then halved by cutting around the stone with knife. The easiest way to remove the flesh from the stone is to cut it in wedges, using it.

Miss Kimbrough recommends hot packing and processing in a hot-water bath for canning. Here are her two favorite recipes: (Use the longer cooking and processing time for clings and after very fine peaches.)

Method I. Make a syrup of 1 or 2 parts sugar to 4 of water, depending upon the amount liked and the amount available. Add peaches, a few at a time, and simmer until hot through (4 to 10 minutes). Pack into hot jars, layers overlapping, cavity side down. Cover with syrup in which peaches were cooked. Process (cook in jars) 15 to 20 minutes in hot-water bath. Can left-over syrup for pudding or ice cream sauce.

Method II. Add from 1 to 1½ cup sugar and one cup boiling water to one gallon prepared peaches. Cook gently until peaches are hot through and sugar dissolved (10 to 20 minutes). Pack and process as instructed above. If there isn't enough liquid to cover peaches in jar, add boiling water after they are packed.

If one is short of sugar, a syrup may be made by boiling two cups white corn syrup, two cups sugar, one cup water, and one-eighth teaspoon salt together five minutes. Honey may be used instead of sugar but it changes the flavor, and sometimes the color, of the fruit. From three-quarters to one cup syrup is usually needed for one quart of peaches. The fruit should be well covered with liquid. (If one runs out of sugar, peaches may be canned with plain boiling water. They keep just as well that way but do not have as good flavor.)

Once fine fruit is selected, carefully prepared and processed right, canning suchus is assured if jars and caps are used according to the manufacturers' instructions. These instructions will be found on printed leaflets packed in every carton.

BONDS OVER AMERICA

Missouri's Columns

Symbolic of Missouri's earliest strides in education are the vaseraft columns of the state university's first administration building.

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Back the Attack! Buy More Than Before

Improved Uniform International | SUNDAY SCHOOL LESSON

By HAROLD L. LUNDQUIST, D. D.
Of The Moody Bible Institute of Chicago
Released by Western Newspaper Union.

Lesson for July 30

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GIDEON'S FAITHFUL FEW

LESSON TEXT—Judges 7:4-7, 19-21.
GOLDEN TEXT—The battle is not against the Lord's power by many or by few.—I Samuel 14:6.

Little power is said to be the secret of success. Our nation is concerned about the advantage of man power in critical manufacturing centers. The armed forces are calling for more and more men and women.

That will all make it a little strange to study and teach the lesson for today for here is the story of a crucial military campaign in which the leader, Gideon, was told by God to cut down his forces. This happened again and again, until he had less than one per cent of his original force, which was none too large, humanly speaking.

What singular thing was going on? God was at work and He does not want Israel to look to the arm of flesh, but to Him.

Three questions are raised and answered in this interesting story:

1. Quality or Quantity?

The Lord is looking for men to do His work, but He cannot use men who are afraid or careless. This was the lesson Gideon learned, and it applies to our day as well.

When Gideon started out he had 32,000 men (Judg. 7:3). Not satisfied that they should glory in their own strength and knowing that some of them were cowards at heart, the Lord told Gideon to let those who were afraid, go home. When the mob had left there were only 10,000 left.

How sad it is that so many are "fearful and afraid" (v. 3) when it comes to going into battle for the Lord. They sing cheerily, "Stand up, stand up for Jesus, ye soldiers of the cross, let every nerve be on a danger," etc., but when the bombs begin to fall, or the bugle calls for an advance into the enemy's territory, they have disappeared to places of comfort and safety. What good are such soldiers? The Lord told Gideon to send them home; perhaps the church should do the same.

Then came the second test which appears in our lesson. Those who took the consolation and drank water to drink (v. 6), were not alert and ready. Down went the number to 300; but these were men who were ready to obey, who were alert and courageous.

The church needs to learn that large numbers are not the answer to her problems. What is interested in numbers, be sure of that, but be more concerned about quality than quantity. Let us get more people who are truly regenerated into the church, and not just more people.

II. Man's Power or God's Power? (vv. 15-18).

Strange as was the plan for recruiting, the plan of battle was even more unusual. Lights, broken pitchers and trumpet blasts are hardly the accepted weapons of warfare, but God chose the method for military strategy.

There was no time for questions, for logical arguments, for the usual organization of war, for now God was about to work. He was required to show His power quite apart from the ability of man, and He had a right to work as He would.

Wise and blessed is the church which knows that there comes a time when the thing to do is to put plans aside and let the Lord work.

No one will question the value of organization and proper church "machinery," but we need to ask ourselves whether we have not become so organized that we impede the work of God.

Observe on the other hand that it was "the sword of the Lord and of Gideon"—not just the sword of the Lord, God is all-powerful. We must not hinder His glorious working. But He worked through men, do not forget that! He used Gideon, and He used Gideon's little band.

God's power must accomplish God's work, but that power flows out to those willing and obedient and consecrated.

III. Running or Standing? (vv. 19-21).

The enemy "ran and cried and fled." The sword of the Lord and of Gideon had put them to rout. Well may the enemies of God be terror-stricken when He begins to work through His servants.

All this was done "by faith," for we find Gideon's act of turning "to fight the armies of the aliens" but not among the exploits of faith (Heb. 11:34).

Now, see what Gideon's host was doing while the enemy ran (v. 21). "They stood every man in his place." No need for frantic hurry with them, no fear, no excitement. God was their way. Remember the children of Israel at the Red Sea? The water ahead, and Pharaoh's host to the rear. What to do? "Fear ye not, stand still and see the salvation of the Lord." (Exod. 14:13).

Perhaps the word is coming to us just now—Trust God rather than the power of man! Stand still and see what He will do, for His own glory!

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The American Way
THE RIGHT TO WORK
By George Peck

Today we are out to defeat the Axis and all that it stands for, because it is a malignant wickedness and denial of liberty. We seem to be making good progress on the many battlefronts. Nazism must perish from this earth if democracy is to live, and democracy is going to live. But while we are saving democracy abroad we must take care not to lose it at home. Free enterprise and the right of man to work are in great jeopardy.

Of course, we realize that in the fight for free enterprise perhaps we will not go very far until the guns cease firing, because of the necessary emphasis upon the foreign situation, but we all of us—labor, management and the public — have a responsibility to keep alive now and for the future, the principles which are so necessary to free government.

There used to be a custom among the American Indians, according to James Russell Lowell, that when the Indian tribe decided to go on a spree they always appointed one Indian to stay sober. That was his job. I am a member of an organization which we call the Committee for Constitutional Government. Our purpose is to help keep us sober regarding the constitutional liberties of the American people, and one of the most vital of these is THE RIGHT TO WORK.

Employers who refuse to recognize the rights of workers to band themselves into free collective bargaining are a menace to THE RIGHT TO WORK. Workers should be free to join a union if they so desire. On the other hand they should be equally free not to join, and therefore the closed shop which forces them to do so, is also a menace to THE RIGHT TO WORK. Liberty is a mockery if there stands at the door of every factory, mine or office a power that opens it only on its own terms. Then, "we the people" are no longer in control of our destinies, and others have usurped our right to livelihood and to opportunities. A few men have the power to say whether or not we can work.

The nation that Americans have built over a century and a half cannot stand if we permit any power to block the pathway of our men and women to employment. THE RIGHT TO WORK is an issue that, with the right to worship God according to our own conscience, forms the foundation stone of liberty. We have got to fight in the great world tragedy to the victorious end, but we also have a duty to the men at the front to see to it that when they return to their families, they come back to greater opportunity than they enjoyed when they left us.

The closed shop makes that impossible. They will have no choice of work except by leave of the closed shop autocrats. Don't minimize what it will mean to thousands of young men now risking their lives abroad for liberty, to find that in their home land they own liberty during their absence—their own RIGHT TO WORK — has been taken away from them.

It is the duty of us stay-at-homes to protect that right. Their cause is our cause for the single reason that they cannot fight for it themselves. The spread of the closed shop is a stab-in-the-back for every soldier, sailor and aviator in the fighting services. We must fight against this un-Christian, un-American infringement on the rights of the working man. We must try to protect for our workers in America, and for the boys who some day will come home again, the American principal of THE RIGHT TO WORK.

Next Vice-president is likely to come from west of the Mississippi.

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MONTGOMERY'S CO. ATTORNEY

By S. D. Kerns, a former Mercury news reporter now Attorney for Union.)

The recent appointment of Henry Brambiette, III, to the office of County Attorney of Montgomery county awakens a train of memories. Having spent the first 34 years of life on a farm adjoining the vast acreage and near the home of his grandfather and great-grandfather, we speak with our own knowledge and are as familiar with the Brambiette history as any living man.

The village of Old East Union with it; church, school house, doctor's office, general store, black smith shop and once large tobacco warehouse is still a land-mark in Nicholas county, and had we time and space, we could tell many happenings of those seeming distant days.

Suffice it is to say that the village being only a short distance from our respective homes, we often came in contact with the Brambiette family. Henry's maternal grandfather was Dr. Wm. Howe, an eminent physician of Moorefield and Carlisle, and his maternal great-grandfather was Harvie Howe, a pioneer merchant who for over half a century owned and operated a general store where the Moorefield Deposit Bank now stands. He also bought the tobacco, wheat, and other products, and a courteous gentleman of the old school, his customers were many. In one of his ledgers, which still stands, we have seen those kinds of bushels of the golden grain poured out on the floors to dry and be resacked, which was an old custom.

Now back to the Brambiettes, Henry's great-great - grandfather, Henry Brambiette, I, lived in an old farm house opposite the East Union grave yard, and we have childish memories of this kind old man. That old house with the tall cedars around it gave way to the march of time and has been replaced by a handsome bungalow now owned by Hance Stephenson, of the Stephenson house-ball nine. Especially do we remember the sunny afternoon of June 13, 1892 when Uncle Henry was laid to rest. With an older brother, V. P. Kerns of Walton and Florence, we his our fishing poles along the banks of Somerset and walked barefooted up to the house of death. The funeral services were held in the yard of his son, Col. G. W. Brambiette, and "Billy" Dinsmore the old undertaker, was in charge. A large crowd was present and we knew many of them, but with the exception of our brother, we can recall none who are living today.

Henry's grandfather, W. L. (Bill) Brambiette, who after his father's death, moved into and home died in a Louisville hospital, April 9, 1918, at the age of 52 years. We attended that funeral at his Carlisle home and spent the night there. Bill" had been a member of the Democratic State Convention and active in political affairs. With his sister, Mamie, now Mrs. Hector Morrison, they played a prominent part in East Union affairs and the social activities of life of those who came after him, and who, in their turn have lived at the Old East Union home. Col. George died November 29, 1911, at the age of 71, and sleeps with the others in Carlisle's beautiful cemetery. Henry's father, Henry, Sr., now lives at the old home and operates a large farm. Quiet and unassuming, he is a typical country gentleman with many friends.

Knowing something about the political history of Nicholas county, we wish to say that the Brambiette Democrats were the Jeffersonian type and that they took no part in petty and precinct politics.

Yes, many old memories return to us. On Saturday night before the Presidential election of 1896, we were one of the first to reach the great fire that destroyed the old church and the big tobacco warehouse. A few hours previous we had ignored the protests of a Republican school trustee and opened the school house to Col. Alf. Bascom and Rev. J. H. Herron of Owingsville, who spoke, as only old timers could speak, in behalf of William Jennings Bryan. At midnight we were awakened by the late W. C. Hall (writer's uncle) of near Sharpsburg, who said that "East Union was on fire." Racing down the straight valley we saw the old church burst into flames, and with the warehouse the smouldering ruins continued for several days. Though it was visible for miles, less than 15 people knew about it until day break, and again, with the exception of two older folks, we can recall no one who is living now.

In conclusion we must acknowledge that young Henry moved into the old home after we left Nicholas county and grew to manhood before we recently met him, as a young lawyer and county attorney. We find him to possess the same friendly way that was typical of them all. In all fairness to him, he does not know or have the slightest inkling that we are writing this article. In this crisis of the world's history no man can judge the future, but whatever it may be, we wish Henry every success and that the goal of his wishes will be that which he so richly deserves.

"EARLY RECOLLECTIONS"
From Old Files

A town was once laid out at Blue Lick Springs, and at a sale of town lots many were bought at boom prices.

The first show of any kind ever in Carlisle was on December 4, 1819, when license was granted one Isaac Quick to exhibit a collection of wax figures, for which privilege he paid the town $3. On October 24, 1832, Carter & Ealy paid $1.25 a day for four days to exhibit their wax figures.

On October 7, 1829, the Trustees of the town of Carlisle conveyed to the Trustees of the Christian church, lot No. 108, to build a house of worship. Names of the trustees at that time were F. Edwards, Joel Howard, and Richard Henry.

Samuel Kincart, whose remains are buried in the Court House yard, was the father of John Kincart, who gave the Public Square. He was buried in his peach orchard.

While there is no record as to why this city was named "Carlisle," there is a tradition that the old German resident who had formerly lived in Carlisle, Pa., suggested the name.

The first sales of town lots in Carlisle was June 15th, 1816. Lot No. 1 (where the First National Bank now stands) was the first one sold and was bought by John Kincart, the price paid was $2,000 the lot ran back to the alley and had a good house on it where the Peeback Hotel now stands. Lot No. 131, now occupied by Ratliff Bros. Co., was bought by Thomas Newman for $15

—It Pays To Advertise.—

PARIS SOLDIER BUILDS "PUB CRAWLER" CYCLE

An Eighth Air Force Service Command Station, England (Special) — Sgt. Allen 17 Berry, son of Mr. and Mrs. C. H. Berry, Route 4, Paris, Ky., is an airplane engine mechanic at this sub-depot bomber repair base, repairing B-17 Flying Fortresses of the Eighth Air Force.

Sergeant Berry and three other enlisted men recently designed, engineered and constructed a "quadricycle" which they have named the "Pub Crawler." The gear ratio and steering device have been synchronized perfectly and the frame is sturdy. Although it is doubtful if the cycle will be adopted by the general cycling public, it is enjoyed greatly by the owners and has attracted much comment.

Sergeant Berry was graduated from the Bourbon County High school in 1938. He entered the service June 3, 1942, and has been overseas 13 months. He has two brothers in the service, T-Sgt. John Berry, stationed in England, and Cpl. Ollie Berry, stationed at Camp Howze, Texas.

WAVES HOSPITAL CORPS

It is not necessary that women who enter the WAVES Hospital Corps have experience or training in hospital work. People who have had work in hospitals or sick rooms will find that experience useful but a complete course of training in this work is given by the Navy in one of the largest and most complete hospitals in the entire world.

Women who enter the Hospital Corps are usually at their posts of duty in about three months. Here they learn one of the most important parts in the entire war. They help bring the sick and injured back to normal health. The reason why women can be at their duty posts so quickly can be easily understood when it is known that each woman is a specialist. Some women are trained in X-ray work, others are trained in operating room work, while others are trained in one of the thirty different jobs needed in hospitals. As soon as each has completed her course she is ready to serve the sick and injured.

The number of men back from the fighting fronts who are physically is mounting steadily. Women are greatly needed to take over the jobs of helping them back to good health. Two hundred other jobs are still open to women between the ages of 20 and 36 who have been years of high school or more. Mrs. Bertha Westfall, who lives in Carlisle, has complete information and will be glad to give full details without any obligation on your part.

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Even If Prices Have Advanced
Even If Merchandise Is Hard To Get

They keep right on doing things day after day, week after week, month after month, just as they did last year and the year before — They're working playing, buying, and wearing out and replacing all kinds of merchandise this year the same as before — — and with surprisingly little variation from month to month.

They get their earnings regularly.
Food Purchases go on.
They replace clothing.
They must have drugs.
Home equipment buying goes on.
Things used daily finally have to be replaced

The business is there, TWELVE MONTHS OF THE YEAR. People are buying and will continue to buy. The only question is, where? If the particular store cannot get the merchandise to sell, nor make substitutions for the things that are not available and will not advertise what they do have, other stores will do the business, not only now, but in a large measure when Victory is won and business goes back to normal.

TO ADVERTISE NOW IS GOOD BUSINESS NOW
IT'S BETTER BUSINESS FOR THE
FUTURE IN AN ENLARGED FOLLOWING

The Carlisle Mercury