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Agriculture Lacks Research

Had an interesting visit with a Lancaster County farmer the other day, and came away a bit disillusioned about the business—researchwise.

It's this man's contention that agriculture needs research equal to industry. "We get second rate graduates," he explained.

Millions are spent by industry on scientific research which results in scientific advance. Chemical manufacturers, he contends, have found more promising markets in fields other than agriculture, and as a result more research dollars have been poured into lines other than agriculture.

On another theme that is hot as an August day, this friend feels the Soil Bank means no production — the surest way of running into trouble there is. Idle acres. A chance to lose use of land which in this County is valuable, productive.

How can you bring young men back to the farm he asks? By greater attention to research.

We agree with him in many ways. There are thousands who are devoted to agricultural research through a love for farming, and a sense of duty. Many of these are sadly underpaid. There are some first-rate graduate engineers who have gone into agricultural fields, not as many as in other lines. In other words, they are far from 100 per cent "second raters."

Agriculture needs to take a cue from industry. Could anyone answer how many years agricultural scientific research is lagging in comparison to other fields of industry? The figures might be interesting—and shocking.

No Guarantee of Big Profits

Producing for an expanding population which is eating more per capita does not necessarily guarantee greater returns for the farmer. Herschel D. Newsom, master of the National Grange, makes that point in a current study of the livestock farmer's experiences over the past five years.

He points out that in 1951 farmers produced 136 pounds of red meat per person. For that production they received \$11.3 billion dollars. The next year they produced 144 pounds per person but their return dropped to \$10.1 billion. By 1955 they were producing 161.2 pounds per person and their return had slid to \$8.1 billion.

"This is an increase of nearly 20 per cent in consumption—a jump which actually cut the farmers' gross return from the sale of meat animals by nearly 30 per cent," pointed out the Grange master. "Actually, since it cost a lot more to grow and feed out the added animals in 1955, the farmers' net profit in this latter year (1955) was cut by an ever wider margin."

The figures used by Mr. Newsom to show this phenomenon are as follows:

Year	Red Meat Consumed Per Capita (Pounds)	Farmers Cash Receipts From Red Meat Animals (Millions)	U. S. Population (April 1)
1951	135.8	\$11,365	153,691,000
1952	144.0	10,153	156,420,000
1953	153.6	8,806	159,017,000
1954	153.3	9,087	161,763,000
1955	161.2	8,110	164,595,000

This is a graphic reminder—if any were needed—of the fallacy that an expanding market and expanding production insure higher profits for the producer. The relationship of supply to demand still governs even in such a situation. Thus a producer can lose his shirt even in a booming demand market if that market happens to be overabundantly supplied when his product is offered.

Mr. Newsom's observation that food abundance, while a wise and necessary national policy, often means less total income to the farmers unless very carefully managed is timely for the future. The siren song of "growing population and expanding markets" is one to be heeded only with a great deal of caution.

—(Corn Belt Farm Dailies)

50 Years Ago

This Week on Lancaster Farms

50 YEARS AGO (1906)

By JACK REICHARD

Edward Frantz, 17, a farm boy of near Muncy, Pa., was killed instantly by a bolt of lightning while standing on the porch at his home during an electrical storm. His brother, Jacob, 19, who was also standing on the porch, was so badly burned that his flesh was blistered from head to foot. Doctors believed Jacob would live but thought he would be permanently paralyzed. The rural mail carrier, enroute to Muncy during the storm had been held up at the Frantz farm two hours by the heavy hail accompanying the storm and was present when the younger Frantz was struck by lightning.

Fifty years ago this week, P. H. Hertzog, a science teacher at the Millersville State Normal School, resigned to accept the position as assistant to Professor H. A. Surface, State Zoologist.

CHERRIES BY

THE BUSHEL

On the Lancaster farm of Joseph Harvey, at Fulton House, southern end of the county, was a cherry tree from which 20 bushels of red cherries had been picked in the 1906 season, "with enough cherries remaining to satisfy the wants of several people". The tree was reported being 49 years old.

Fifty years ago this week, a large barn on the Lancaster farm of Norris Ferguson near Andrews Bridge, was struck by lightning and burned to ashes. The season's hay crop, part of the wheat crop, three calves and some of the equipment were burned.

A writer of half a century ago wrote: "Some men are known by the company they keep and some by the condition of their back yard"

BREAD FLOATED

TO RECOVER BODY

Under the superstitious belief that bread cast upon the water would cause the body of a drowned person to rise to the surface, enough loaves of bread were thrown into Cooper Creek, Camden, N. J., to bring enough bodies to the surface to fill a small cemetery—if the idea worked. But it didn't. Just who had started the dumping of bread there was not known, but it spread with such rapidity among the residents of the foreign section of the city that the surface of the stream soon looked like the floating shelves of a bakery. Efforts had been made to locate the body of a boy named Pederosky, who drowned while bathing in the creek. A reward of \$100 had been offered by the boy's parents for the recovery of the body, which accounted for the lavish but fruitless use of bread.

George W. Householder, who started the first newspaper in Kansas City, the Kansas City Evening Bulletin, in 1868, died at his home at the age of 81. Householder was well known in Pennsylvania, having served in both branches of the State Legislature before moving to Kansas City.

SISTER SHOOTS BROTHER

George Mitchell, of Seattle, who shot and killed Franz Edmond Creffield, a "Holy Rol-

ler" prophet, and then had been acquitted of the charge of murder on the plea of insanity, was shot and killed by his sister, Esther, in the Seattle Union Station. Esther Mitchell had joined the "Holy Rollers" sect at Corvallis, Ore., and was one of Creffield's most ardent followers. She was arrested and held on the charge of murder after killing her brother.

25 Years Ago

25 YEARS AGO (1931)

State Secretary of Highways, Samuel Lewis, announced that nearly 13,000 miles of State highway construction was in progress in Pennsylvania. Lewis pointed out in his summary of road work that the 13,000 miles of construction represented the first improvement from the mud stage to all-weather dependable roads in rural Pennsylvania. He estimated that more than 15,000 workers were employed on the new roads as of July 1, 1931, and additional workmen were to be added to the forces during the latter half of that year. Lewis also stated his department would spend

\$1,500,000 for new machinery for use in the construction of 20,000 miles of township roads taken over by the state in addition to the 13,000 miles of state highways.

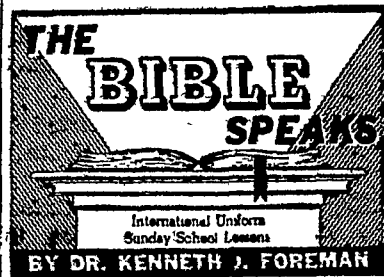
Twenty five years ago this week, two new buildings were under construction at Pennsylvania State College—a new dairy and creamery and a home economics quarters.

WOMEN WORSE

THAN MEN?

Miss Camilla Kelly, of Memphis, Tenn., officially known as "Judge Camilla" said in a July, 1931, speech "that in woman misbehavior is just a little worse than in men"—Judge Camilla believed that God held women to a higher degree of responsibility because they were the mothers of the human race. Men, she thought, have always been a little deceived by their superiority complex. One newspaper writer commenting on Judge Camilla's opinion stated "Misbehavior in women is as shocking as the sight of a rose in a sewer. If it were a turnip or potato it would not be so bad."

"Women are the roses, men the turnips, and women ought to remember that. But they don't when they drink cocktails, dress indecently, cultivate the use of profanity, and drag jewels around that foolish husbands give them."



International Uniform Sunday School Lessons  
BY DR. KENNETH J. FOREMAN

Background Scripture: Matthew 2:13-17, Hebrews 1:1-2:13  
Devotional Reading: John 14:1-11.

Son of God

Lesson for July 8, 1956

ONE thing the Christian church has believed from the beginning: Jesus is divine. Now the Bible never says that in those words. A more vivid and personal way of expressing it is the Bible way. There he is called Son of God. Theologians have written volumes on top of volumes to explain what it means to call Jesus the Son of God, and some of these volumes are pretty hard to understand. It is important to look into the Bible itself and see what is said there.



Dr. Foreman

The letter to the Hebrews (one of those nine letters at the end of the New Testament), in the very first sentence, gives Jesus the title of Son; but does not finish the sentence before beginning to explain a little what is meant by this.

God Speaks by a Son

The first thing we are told here is that God, who has been speaking to men for thousands of years in various ways, has at last spoken to us by a Son. Jesus Christ is God's answer to man's questions, he is the answer to man's call for help, he is God calling to us. Men have long wished the sky were not so silent. They wish they could read the inscrutable mind of the most high God. Well, God has spoken, he has given us his last and best Word. And this Word is not in the form of a textbook, not in the form of an answer-book for all the riddles of existence. God's message to man is not a creed, however good it may be. His message is in a Person, a Life. We want to know what God thinks. We wish he would say something. Well, God has said . . . and what he says is Jesus Christ.

Through Him, the World

The line that divides all things that exist into two different kinds of things, the first and most important line, is not the line divid-

ing spirit from matter. The real dividing-line is that which runs between Creator and Created, or to put it in another way, the line between God and everything else that is. When you take time to think about it, you can see that only God can be on the creator-side of creation. God alone, of all that exists, is because he is and not because something or somebody else made him be. Every man must say to himself, "If it were not for such and such a person, or such and such an event, I would not be here." But God could not truly say a thing like that. He does not depend on something or some one else for his very existence, as we do. It is by his good will that we are in the universe at all; it is by his will that the universe is here for us to be in. Now, the letter to the Hebrews declares that Christ is God's active agent in creation. In the simple words of the writer, we read that through the Son, God created the world. No wonder the early church soon saw that this puts Jesus on the God-side of that line dividing Creator from Created. This is part of what we mean when we say that Jesus Christ is divine.

Reflection and Stamp

Another part of what we mean is expressed in those two words "reflection" and "stamp." The old Greeks had a story about a creature called a Gorgon, with snakes for hair, so horrible that the very sight of her turned the beholder to stone. Only when a brave man thought of going up to her, not looking directly at her but into a mirror, was any one able to enter her presence and live. In quite the opposite way, God is not too horrible, but too holy, for mere men to gaze at. We too need a mirror to reflect the unbearable glory of God; Christ is that reflection. He is likewise the "stamp" of God's nature. He is as it were God's signature, his handwriting, his personal seal.

"Therefore . . . Closer Attention"

The divinity of Christ, of which these sentences in Hebrew are only a few of the New Testament testimonies, was never thought of, in those clear early days of the church, as a mere doctrine in a book. It meant and means something intensely practical. If Jesus is really divine, then, we cannot just take him or leave him. If he is God's Son he is no more optional than God is. Deciding for or against him is the most important decision in life. What he tells and teaches is not "one man's opinion," is not even the voice of genius; it is the Voice of God.

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