

Lancaster Farming

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Next, the Grand Champion Carcass

A livestock authority recently told an audience that the day may come when the meat animal carcass competition at livestock shows will be more important than the judging of live animals, which for so long has occupied the spotlight.

And he could be right. Recent years have seen great emphasis placed on what is — or is not — under the hide of a beast. More and more, science is focusing its attention on the differences which can exist in the carcass structure and meat yields of animals which, when alive, look very much alike, but when slaughtered, yield carcasses that differ greatly in value.

Comparisons of animals judged on foot and then in the carcass have revealed inadequacies in the old standards for appraising meat animals on the hoof. These have shown that inherited characteristics and methods of handling and feeding can mean great differences in the real market value of meat from two animals even from the same herd and feedlot. Now the need is for some means of recognizing these differences and setting up standards which will enable us to relate them to live animals. The carcass shows are helpful in this respect, and that is why their importance and the interest in them seems to be growing steadily.

An official of the Iowa Beef Producers Assn., who is a booster of the carcass shows and a student of their results, pointed out recently that the meat-fat ratio in a carcass can vary amazingly. In a study of the carcasses in last year's International Livestock Exposition, he pointed out, the ratio of meat to fat on 14 prime beef carcasses varied from 1.9 to 4.59 (or 1.0 bites of red meat per bite of fat to 4.59 bites of red meat to one of fat.)

Ask consumers from which steer they would rather have their beef and the preference is likely to be heavily in favor of the 4.59 red meat steer.

The inescapable conclusion from all this is that if red meat producers are to continue to improve their product and compete successfully in the future with other foods, they must learn how to produce this kind consistently — not just when Nature's odds happen to fall that way.

What the consumer wants is a higher proportion of red meat in relation to fat. How to get it consistently is the producers big problem. But he is learning little answers which will lead to the big one. And some day, with the help of the carcass shows, new standards for measuring carcass yields and new ways of relating carcass yield to on-foot characteristics, he will have the big answer

— The Corn Belt Farm Dailies

The Fat Food Bill

You'd never guess it from the level of farm prices, but the American food bill is really something to behold. It is estimated that Americans this year will have spent a whopping \$70 billion for things to eat by year's end. That is considerably more than a 200 per cent increase just since 1939, when the nation's food bill was about \$16 billion. And the trend is upward, say industry spokesmen, who foresee Americans spending \$100 billion or more annually for groceries by 1965.

We echo the sentiments of some others we could name in hoping that, when that time comes, a little more of the \$100 billion finds its way down to the fellow who produced the food. But, we are given to understand, that probably isn't in the cards, since more and more services are being included in the sale of food. Farmers may very well be doing better financially by then, but most of this betterment it is felt, will come from cutting costs of production and increasing the efficiency of the production unit.

In any case, it is a huge and ever-growing market that farmers have opening up before them, and there is a lot of comfort to be found in that fact, especially over the long haul ahead.

—Corn Belt Farm Dailies



BY JACK REICHARD

50 YEARS AGO (1907)

Saturday, Jan. 19, 1907, the Octoraro Farmers' Club met at Rural Glade, the home of Margaret Brosius. Most members arrived late that morning due to bad roads, resulting in a short forenoon session.

A feature on the afternoon program was a question and answer period. Josiah McElwain wanted to know what right, if any, supervisors had to throw stones out of public roads into farmer's fence rows. After a lengthy discussion it was the general opinion that the stones should be taken to depressions in the roads where they were needed.

Walter Townsend questioned the right of traction engine operators, who not only left the public roads in almost impassable condition, but took rails from farmer's fences, which they used for fire wood and to place under the traction wheels so they could get out of the mud. After a thorough airing of the subject it was decided that while there were no restrictions on traction engine travel, the owners could be compelled to make good all damages done to fences.

"Is the introduction of souvenir post cards causing letter writing to be a lost art?" This question was referred to Hannah Walton, who did not think post cards effected letter writing and thought it was "a nice way to remember friends".

Another question was: "Is the modern Woman's Club an advantage to social conditions in the country?" This was answered by Sue Chambers, who thought the clubs were a great advantage, but not numerous enough and "were not held as often as they might be".

SALT SHOWERS IN UTAH, WYOMING

A curious phenomena in Utah and Wyoming, 50 years ago, were occasional showers of salt water, extending throughout the belt of country from Ogden, Utah, to Evanston, Wyoming. One shower of rain was so impregnated with salt that the clothes of persons upon whom it fell were, when dried, covered with a thin crust of white powder. Umbrellas were white with salt, and panes of window glass were rendered opaque.

According to a Weather Bureau report, the entire town of Evanston and vicinity looked as if it had been white-washed. When the sky cleared the roofs of residential homes and farm buildings glistened in the sun as if they were covered with frozen snow. The weather authorities estimated 28 tons of salt had fallen in the area.

MERCHANT MARINE ANNUAL LOSS HIGH

Back in 1907 it was estimated that 2,000 sea-going vessels of all sorts were lost each year, taking 12,000 human lives and involving a property loss of more than \$100,000,000.

25 Years Ago

Dr. Willis A. Lewis, D.D., pastor of the Christiana Methodist Church, narrowly escaped death in an automobile accident while returning home from an annual meeting held at Harrisburg in connection with the Pennsylvania Farm Show, 25 years ago.

The accident occurred at the railroad underpass near Mt. Joy, when the pastor was forced off the highway by a speeding motorist with excessive bright lights, resulting in the minister's car

crashing into a telegraph pole and upsetting.

A car following Dr. Lewis barely escaped a similar fate. The operator of the speeding vehicle recovered control of his car and got away before his license number could be taken.

Immediately following the crash area residents rushed to the scene of the accident to offer assistance. Investigation found the car badly damaged. The pastor suffered severe shock, but came out of the wreck with only minor bruises about the arms and legs.

Dr. Lewis was traveling alone and was taken to Lancaster by a motorist, where he took a trolley car and completed his return trip to Christiana.

F.P.A. TURNS DOWN D.S. TIME

Declaring that Daylight Saving time was a "presumptuous interference with the laws of Nature", the Farmers' Protective Association in regular session at Lancaster unanimously voted against its adoption in 1932.

On the farm of Jacob Rohrer, near Cochranville, 25 years ago this week 40 chickens were reported stolen. County Detective Grubb and his deputy, Charles

Cook, of West Chester, investigated the theft.

New developments in dairy feeding and the future outlook for dairy farmers, were the chief topics up for discussion at the Pennsylvania Dairymen's Assn. convention, held in connection with the Farm Show in Harrisburg, January, 1932.

COW DAMAGES AUTO

While Athletic Director Charles L. Krumrine, Coach Matthew Minch and several members of the Parkersburg High School basketball team were returning home from a game that night, the car operated by Minch, was considerably damaged when a cow, which the driver had been trying to avoid, suddenly veered and charged into the side of the vehicle. The fenders, hood and one door were smashed in. None of the occupants were hurt. The cow, belonging to Albert Freeman, was knocked unconscious, but later ran back to the farm with only a cut on one leg. The accident occurred in Chester County.

Mrs. Laura V. Stokum, who died Jan. 12, 1932, at the home of her niece, Mrs. Helen V. Deen, Chester, Pa., in her will bequeathed to her grandson, Samuel Stokum III, of Coatesville, the sum of \$5,000 and a Lancaster farm west of Christiana; to her great grandson, Samuel Stokum IV, \$1,500, and to her niece, Helen V. Deen, \$500. The remainder of her \$25,000 estate was divided between her sons, Samuel and Charles S. Stokum.

THE BIBLE SPEAKS

International Uniform Sunday School Lessons

BY DR. KENNETH J. FOREMAN

Background Scripture: Matthew 5-7
Devotional Reading: Matthew 6 25-33

Righteousness

Lesson for January 20, 1957

RIGHTEOUSNESS is an old-fashioned word. You almost never see it outside the Bible. But the thing itself is not old-fashioned, you can see it outside the Bible, nearly everybody wants it himself and everybody wants it for his neighbors. Even criminals count on it—in other people! The word originally came (in the Bible) from the Hebrew word meaning "straight." To this day everybody knows what the difference is between a straight man and a crooked one. We mean the same thing sometimes when we use only the first part of the word, "right." We like to be right, we like to have the right people around us. "He's just not right" is one of the worst things that can be said about a man. A righteous person is one that is all that he should be. He comes up to standard, there is nothing shoddy or make believe about him. To be sure, some people don't care about this; but then some people don't care whether they are healthy or clean.



Better Than the Best
One of the things Jesus said that must have sounded surprising at the time he said it, was that the righteousness of those who followed him must "exceed that of the Pharisees." Now the Pharisees made a specialty of righteousness. They were super-good, or aimed to be. They had money, and leisure, and they spent their time thinking up ways to be better than anybody. They were, so to speak, the athletes of morality. They held all the records for high-jumps and pole vaults to the top levels of righteousness. Nobody else even tried to be as good as they were. So it must have astonished everybody, not to mention shocking the Pharisees, when Jesus as good as said they were not up to the stand-

ards of the kingdom of heaven. If we look into what Jesus said by way of explaining this astonishing remark, however, we can see three ways in which the Pharisees' idea of what it is to be right—right in the sight of God, that is—comes short of the true ideal. First of all, the Pharisees were interested in action only. Now acts are very important. But as Jesus explained it, actions come from inner attitudes, and where the attitude is wrong, acts are likely to be wrong too. True righteousness, or rightness, begins and has its roots in "the heart," the inner life, where thoughts begin. The truly right person will not be content with making a good showing, he wants to be right even if it never shows.

No Fences for Love
So the rightness Jesus demands goes deeper than what satisfied the Pharisees, ancient or modern. But he pointed out another difference. Jesus' ideal (which is God's ideal) of rightness is also broader than the Pharisees' brand. They loved their friends, they would do a great deal for those who did a lot for them. Jesus pointed out that anybody not a complete fool will do as much "You scratch my back and I'll scratch yours" is a philosophy almost anybody can understand. Loving people who love you — and no others — is like exchanging presents at Christmas time. Some people "give" a great many presents, at least they wrap them up and distribute them; but they don't give a thing unless they expect to get a present in return. The Pharisees, ancient and modern, know what love is; but they put a fence around it. They do not "waste" love on those who do not in some way pay them for it. Jesus went all the way—so far that to this day few of us dare to follow him. Love your enemies, he said. Love is good; the Pharisees were on the right track. But love must have no horizons.

Why Be Good?
The kind of rightness God wants has another sure mark: it has the right motive. The Pharisees wanted to be right so as to be admired by other men. But true rightness has just one motive: to be like our Father in heaven. To wish to be God,—to "play God,"—is wicked; but it is not wicked, it is the very heart of the truly good life, to love God so much, and know him so well (and never so well as in Christ) that one can think of nothing better than to be like him. All other motives fail, some time; but this one motive carries the secret of the power of God's true saints.

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