

Lancaster Farming

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Spring's Here

The Weather Bureau said that Spring arrived at 4:20 p. m. Wednesday. But driving around the Garden Spot the last couple of weeks, we are inclined to think that the Bureau is a little late.

The week of warm weather we've had has allowed a lot of farmers to start their spring plowing. The winter wheat and barley is losing that winter yellow and early flowers have made their arrival in the flower beds.

As we look back, it has been a busy, but not bad, winter. But no matter how mild the winter, Spring and the beginning of a new growing season is always a new and exciting event.

Our Expanding Corn Belt

The Corn Belt is being let out a couple of notches. Next year, by designation of the Department of Agriculture, 53 more counties will be included in the area so called, bringing the total to 893 counties in 24 states. And most of these additions are outside the old, established commercial corn area which has long enjoyed the distinction of being the principal feed grain production area.

Primarily, the new additions are counties in the South, where grain and livestock are making rapid strides in replacing the old one-crop economy. For the first time, Georgia has a stake in the Corn Belt, with 14 counties to be included. Kentucky and Maryland are in with three counties each, Tennessee adds nine, North Carolina five, Alabama four, and Mississippi one. Other additions to the Corn Belt are two more counties in Indiana, three in Minnesota, one in Missouri, three in New Jersey, three in Ohio, two in Pennsylvania and one in Wisconsin.

The inclusion of more counties in the South is the most significant addition, of course. For a number of years the South has been working toward a more diversified agriculture. In fact, it was more than 25 years ago that folks in an Alabama city put up a monument to the cotton boll weevil in recognition of the role it had played in showing the South the folly of the one-crop philosophy of farming. But it is only in recent years that this change-over has been so marked as to attract nation-wide attention.

As a trade paper pointed out recently, "the South has good reason today to consider itself the second Corn Belt." Then it adds: "The first 10 states in corn are still, to be sure, those midwestern commonwealths whose tradition in the gold grain is almost century-old. Illinois, Iowa, Minnesota, Indiana, Ohio, Missouri, Wisconsin, Nebraska, South Dakota and Michigan rank one to 10 in that order, as of the Nov. 1 estimates.

"But following closely upon the heartland bloc of corn states is another contiguous area in the southeast. Kentucky is number 11 in corn, North Carolina is number 12. Pennsylvania, ranking 13, cuts into the South's solidity, but the next five states in order are Georgia, Tennessee, Alabama, Virginia and Mississippi. Note that all of them are ahead of Kansas (in 19th), a state whose eastern half has long been eminent in corn.

"The South cannot yet match the big Corn Belt in average yield per acre. It has greatly boosted its yields, however, through the extensive planting of hybrid seed and better farm-management practices as taught by the South's wide-awake agricultural experiment stations.

"Those of us who wonder, now and then, whether our mushrooming population will get ahead of our ability to produce grain and meat, may well look to the South for reassurance. Progress in corn, poultry and livestock below the Mason-Dixon line, is projected in the same ascending scale into the future, supports the belief that the good American diet will still be enjoyed by the 250 million or more who will constitute the United States population in the year 2,000."

— The Corn Belt Farm Dailies



This Week in Lancaster Farming

BY JACK REICHARD

50 YEARS AGO (1907)

Half a century ago the old Mennonite denomination adopted evangelism, with the movement in full swing in Lancaster County. Prior to 1907 this denomination not only declined to sanction evangelistic campaigns, but opposed it.

The Rev. Noah Mack, whose work in the Welsh mountain mission gained popularity, was one of the first to take the lead in the new move, and his meetings held at Elizabethtown made church history, where crowds gathered an hour and a half before the services began. Many came from the surrounding rural districts, who drove over long distances. The scenes presented that of an old-fashioned love-feast, many of the worshippers bringing their lunch.

Elsewhere in Elizabethtown Mrs. E. E. Coble, wife of the local jeweler, had trouble with a hen which had hatched a brood of chicks and took a dislike to three of them. But Mrs. Coble also was the owner of a pet pigeon which noted the forlorn and motherless conditions of the three chicks, and took the outcasts under her spreading wings just like the mother hen should have done.

WILD GEESSE PLAGUE FARMERS

Fifty years ago this week, farmers in Lehigh County were having trouble with wild geese which were feeding upon their sprouting wheat fields. The farmers reported tremendous flights of geese, far exceeding anything known in that section before. Charles J. Andrews, in Lower Milford, declared his entire field of wheat was laid in ruins by a flock numbering several hundred.

LITITZ FARMERS PROTEST PIPE LINE

Another oil pipe line parallel with two already planted was contemplated by the Standard Oil Co. The line passed just south of Lititz. Farmers in the area were anything but pleased, especially those who had not been remunerated for pipes laid two years before.

When the land owners released for the laying of the first pipes they were under the impression that they released for only one line but they learned the releases gave the oil company the privilege of laying as many lines as they needed.

In Manheim that week, Harvey B. Graybill had good luck while opening oysters at his home, when he found a foreign object embedded in one of the bivalves which he carefully dug out with a knife. The object was incased in a thin isinglass-like shell, which he peeled off and a pearl the size of a current rolled out.

Graybill carried the pearl in his pocket until his son took it to Weber, the Lancaster jeweler, who paid him \$15.

25 Years Ago

Many Lancaster countians joined with Moravians in the moss-covered "God's Acre", at Lititz, to greet the Easter Morn in a sunrise service, despite an overcast sky which prevented the sun from casting its rays over the worshippers as they shouted the glad tidings of the Resurrection.

It was the 172nd annual sunrise service in the little Moravian cemetery, the event being just as impressive as it was when held two centuries before by Moravian brethren in Herrnhut, Sax-

ony, across the sea.

The Rev. Edward S. Crosland, the pastor, was in charge of the services, assisted by the Rev. Henry J. Heydt, pastor of the Lancaster Moravian Church.

At Bowmansville, that Easter Sunday, fire broke out and damaged St. Paul Lutheran and Reformed Church to considerable extent. No estimate of the loss was given.

40 JERSEYS PERISH IN FIRE

The entire herd of 40 registered Jersey cattle perished when the large barn on the farm of Deakin & Coleman, breeders of prize Jerseys, about four miles south of Rising Sun, Md., burned to the ground.

The blaze of undetermined origin, was discovered about 12:30 a.m., but had made such headway that nothing could be done to save the herd or much of the farm machinery.

10,000 HOMELESS IN SOUTH

Death claimed a total of 343 persons as a result of tornadoes that swept through five Southern States, 25 years ago this week.

Three thousand were injured, of which 1,300 were in hospitals and emergency relief stations.

The number of homeless was estimated at 10,000. They were being cared for in Army tents and other temporary quarters.

The number of dead in Alabama reached 281; Georgia's toll was placed at 38; 19 in Tennessee; three in South Carolina, and two in Kentucky.

JUVENILE DELINQUENCY, 1932

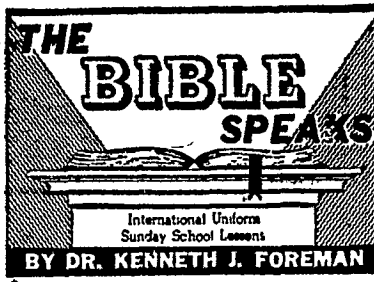
Sociologists in general were puzzled as to the best way to handle juvenile delinquency back in 1932. But a New Jersey judge did not burn any mid-night oil while trying to determine what he should do. He sentenced two boys to ten licks apiece with a strap, arose from his seat of justice, and carried out the sentence himself. The legal profession was of the opinion that the dignity of the court may have suffered, but that the community should restore it by a vote of thanks.

QUEEN OF HOARDERS

In a nation wide drive to bring money out of hiding, 25 years ago, a woman in Chicago was unofficially named "The Queen of the Hoarders".

She went into a store in that city, took a fat roll of money from the deepest corner of her handbag, counted off 99 one-dollar bills and ordered a washing machine delivered to her home. All of the 99 bills were the old-time large ones.

Out in Los Angeles, Joseph Rioridan had Frank Curran arrested for assault, then sent him a Bible to read in jail.



Background Scripture: Matthew 23.
Devotional Reading: Isaiah 29:11-16.

Hypocrites

Lesson for March 24, 1957

THE word "hypocrite" can be thrown around recklessly. Some one asked Dr. W. L. Lingle once why there are so many hypocrites in the church. His reply was that there are really not so many as some people think. The church, he says, is full of half-way Christians, stupid Christians, ignorant and weak Christians, even 2½% Christians. But a genuine hypocrite is a person who is bad and knows it, and pretends to be good in order to conceal his badness.



Such persons, Dr. Foreman says, are few. However, we should not sit back and suppose that all the hypocrites were Bible characters. Still less should any one imagine that today all the hypocrites are in the church. People who are at least temporary hypocrites can be found all around us. Perhaps in us!

Family Hypocrites

We don't have to go to church to be hypocrites. We can practice right at home, and some of us do all too well at it. The word originally meant simply "actor." We are all hypocrites when we act better than we know we are; or when our preachments fly at a higher level than our practice. When Father gives the children a lecture on honesty, the very day when he sells a piece of real estate for more than he knows it is worth; when he spansks the children for losing their tempers—but doesn't spank them till he has lost his own; when Mother tells the children at table to be patient, though she wouldn't wait in line at the post office but squeezed in out of turn; or when she greets the visiting Mrs. Jones like a long-lost sister, only to say before the visitor gets into her car, that she hopes that bore never comes again;—Father and Mother are being play-actors

Even the children may be playing when they take their parents' lectures or discipline as if they heard every word and meant to do better next time, when all the while they are thinking about something else; and they may terrible little hypocrites about school—how mean the teacher is, and how all the children pick on me, and so on.

Business Hypocrites

Dwight L. Moody admitted the church harbors a good many hypocrites, but—he said—there are a lot more outside the church. There are indeed. Take business for instance. Listening to the high priests of big business in America, reading the advertisements, the man from Mars might take it seriously and believe that the main object of business is service. The jolly fellowship at luncheon clubs might be taken in the same way; how can these people be deadly rivals? The answer is, they aren't. The club rules allow admittance of only one person from each "classification." But in each classification the man may be a ruthless rival of other men in the same line not in this club. And as for service, it is quite true this is an aim of business, but the aim is making money. Even men in "professions" which have a long and honorable record of service, may be there for the simple reason that there is more money in it than in anything else they would find congenial. When a town finds itself year after year without a resident doctor or minister simply because it is a town of poor people, the citizens are a little dubious about the "Service" professions.

Hypocrites in Church

Which brings up the kind of hypocrites who drew Jesus' fire—the hypocrites in church. Aren't we all hypocrites when we tip our heads back and sing, "Jesus, I my cross have taken, all to leave and follow thee"—when we decline even the small opportunities for service the church offers us? Isn't a minister a hypocrite when he exhorts his people to virtues which in his position are very easy but which he would find pretty hard if he were in their place? (Temperance, for instance.) Isn't the church member a hypocrite who hastens to dust off the Bible when she sees the minister coming up the front walk? Isn't the churchman a hypocrite who is extra careful of his language around the preacher? And aren't we all hypocrites when we pray, "Thy Kingdom come,"—and back the prayer up with our own quarter?

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