

# From Where We Stand . . . I Believe In The Future Of Farming

"I believe in the future of farming with a faith born not of words but of deeds — achievements won by the present and past generations of farmers; in the promise of better days through better ways, even as the better things we now enjoy have come up to us through the struggle of former years."

These words from the creed of the Future Farmers of America should inspire all of us — young and old alike — to be proud of our heritage on the farm.

Without a deep and abiding belief in the future of farming, all our modern conveniences on the farm can never bring satisfaction. Unless each one of us recognizes that we are engaged in a struggle to make life better for the generations of the future, we are engaged in a futile struggle. Unless we enjoy and appreciate the better things which have come up to us through the struggle of former years, we can not enjoy the challenge of creating better things for future farmers not yet born.

The creed continues:

"I believe that to live and work on a good farm is pleasant as well as challenging; for I know the joys and discomforts of farm life and hold an inborn fondness for those associations which, even in hours of discouragement, I cannot deny."

To live and work on a good farm can be pleasant as well as challenging. It is probably difficult for a city born and reared person to understand the inborn fondness of a rural person for those joys and discomforts of farm life.

It is expensive, and probably a little wasteful, for our son to keep a cow on our little half acre plot of ground on the edge of a suburban area, but when we see him help the newborn calf stand on shaky legs to get its first meal, we know he is getting a lesson no school book could ever teach. We know he is building those associations which he will never be able to deny. He will never feel quite the same toward dumb animals again.

The creed continues:

"I believe in leadership from ourselves and respect from others. I believe in my own ability to work efficiently and think clearly, with such knowledge and skill as I can secure, and in the ability of organized farmers to serve our own and the public interest in marketing the product of our toil. I believe we can safeguard those rights against practices and policies that are unfair."

Rural youngsters learn at an early age to be leaders. They learn they must be masters of a situation, or it will become master of them. How else can we explain the large number of national leaders with a rural beginning?

Future farmers learn the value of organization. They learn to organize and conduct meetings, and get practical lessons in the value of cooperation among people with similar problems. Only through group action can farmers hope to serve their own interests and the interests of the public. Only

through cooperation can they safeguard their rights against unfair practices.

The creed continues:

"I believe in less dependence on begging and more power in bargaining; in the life abundant and enough honest wealth to help make it so — for others as well as myself; in less need for charity and more of it when needed; in being happy myself and playing square with those whose happiness depends upon me."

Less dependence on begging — more charity when needed. Where else, except in rural areas, can you find a group of people willing to give up a work day to help a sick neighbor — even though he did not ask for help? Where else can you find the cooperation between neighbors who share machinery and labor? In what other industry can you find competitors for the same market helping each other in busy seasons? In this way farmers help to secure enough honest wealth for the life abundant even though it is sometimes a life not filled with material things.

In concluding, the creed says:

"I believe that rural America can and will hold true to the best traditions of our national life and that I can exert an influence in my home and community which will stand solid for my part in that inspiring task."

If boys can subscribe to a creed such as this, we need have no fear for the future of farming in America.

At least that's how it looks from where we stand.

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**Develop Fire Retarding Paint**—The USDA reports development of a durable fire-retarding paint for outdoor use. The new product, looks like ordinary paint and can be applied with brush or roller. When exposed to flame, however, the paint develops a thick, carbon — containing layer that acts as an insulating barrier.

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**Milk's Like That, Too** — The wheat in a 25-cent loaf of bread is worth about two and half cents wholesale and there is about a dollar's worth of cotton in a \$50 suit. Which points up the fact that it isn't the raw product but the delivered finished goods that up the price.

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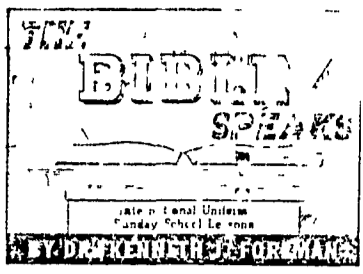
**How You Spend Your Life** — It has been estimated an average American of 70 years of age has spent six years eating, 11 working, eight amusing himself, 24 sleeping, five and a half washing and dressing, three talking and six months in church.

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**Production Climbs** — Production per man hour of farm labor doubled within the last decade, with the increase in output per man-hour for crops twice that for livestock — largely due to gains in crops per acre.

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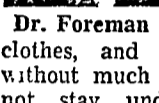
**The Voracious Woodchuck** — Besides poking holes all over otherwise perfectly good fields, the voracious woodchuck, a small one at that, will eat a ton of alfalfa in a summer.



## A Man Made Who's Lesson for February 16, 1964

Background Scripture: Luke 8:26-35  
Devotional Reading: Colossians 3:15-17

**LUKE'S STORY** of the "demoniac," the many-deviled man, who did not know his own name, being so many different persons at once — and all bad, — this story raises more questions than can well be answered here. What we want to do is to look at the symptoms of the man, who would today be considered by any psychiatrist as a very sick man. The man had no name. He was so wild he hardly needed one. He



**Dr. Foreman** lived without clothes, and (we may guess) without much to eat. He would not stay under a roof, but stayed in the open — not in the good green wood but among the tombs of a burying-ground. It was a suitable place for him, for the man was dead. He had lost contact with living men and living affairs. What the devils were — whether spawned by his own brain, or demons moving in from a dark other world — we do not know. Whatever they were, they had charge of the man. His life was eaten out by these sinister infiltrators. When Jesus asked the man for his name, the reply was "Call me Legion" — using the word for a regiment of soldiers. Actually what was in the man was more like a mob than a well-drilled regiment.

**20th Century demons**  
Today we say we don't believe in devils any more. This is strange, considering how many bedeviled victims there are all around us. You do not have to go far or search long, before you find men who are not men. They do not know rightly who they are. They have many conflicting desires, yet no real purpose. They are the slaves of habit, slaves of their most beast-like desires. Some of these modern demon-

acs are obviously afflicted. Alcoholics, dope addicts, drivers who are never safe behind a wheel, victims of hot temper, fear, gnawing envy, or a thousand other devils, walk our streets, imperil our highways, inhabit our jails, reformatories and hospitals. A person who has lost all control of himself, who cannot resist some particular temptation, who perhaps knows very well what his next drink is going to do to him but must have it regardless of consequences, such a man may have a name; but it is not he himself who bears the name. He is no longer himself, he is a walking habit, a walking bundle of fighting impulses, he does over and over what he swore to himself he would not do again.

**The cure**  
No one knew just how Jesus did it; but one thing was certain: the demon-ridden man was cured. Whatever was wrong with him was made right. No longer a naked howling savage lunatic, he was seen dressed, sitting and listening to Jesus, once more a member of society, a human being. For the first time in years, perhaps, he could honestly say "I" and not "we." But it was not his own self-control that had won the struggle. He had been brought so low there was no struggle left in him. It was Jesus who took hold of him, it was Jesus who mastered the devils, not he.

In the treatment of alcoholics today, cures need not be expected so long as the victim insists he can "take it or leave it alone." For an alcoholic to be cured the first necessity is to admit he is an alcoholic, that he can't get out of himself by himself. And the Alcoholics Anonymous has found that the best and surest helper there is, is God. The Christian church knows that this is true of others, too. When a man is helpless in the grip of evil inner forces, it is not a case where self-cure is advisable — because what really ails us is beyond our own power to cure. To admit we are defeated, to admit we need help, is the first step on the road to freedom, but there always has to be some understanding heart. Suppose Jesus had been afraid of the man, or despised him, or thought of him only as a disgusting interruption?

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## Now Is The Time . . .

BY MAX SMITH



MAX SMITH

**To Select Proper Forage**  
Farmers producing feed for their livestock want to produce the best and the most feed at the lowest cost. This requires high quality crops, maximum yields, and proper feeding. The certain crop to produce the maximum amount of quality roughage will vary according to fertility, topography, and harvesting methods. On the great majority of farms corn for silage leads all other crops in the feed nutrients per acre. In the grass mixtures, the alfalfa-grass combinations have the highest potential.

**To Check Vacuum Regulators**  
The vacuum regulator is a very important part of the milking machine system. It admits air into the milking system and prevents the vacuum level from going too high. Regulators that are worn, sticky, or dusty may be the cause of inefficient milking and udder irritation. Frequent cleaning with a dry cloth and checking for proper vacuum level is advised.

To Recognize

**Pennscott Red Clover**  
Lancaster County farmers want to grow the best variety of red clover seed because it is native, and has outyielded all other varieties. The few dollars saved per bushel by buying common red clover at seeding time, is not a saving, but actually costs money in reduced yields later. Pennscott has averaged over 1/2-ton per acre more than any other common red clover. Don't overlook the variety that originated in southern Lancaster County.

**To Stretch Your Lime And Fertilizer Dollar**

The proper use of lime and fertilizer is one of the best investments farmers make. Most fertilizers are a better buy today than they were 25 years ago, when compared to the cost of other farm materials. As higher rates of plant nutrients are used, it becomes more important to use them properly for better utilization. Use the complete soil test to determine your needs.

### Bleach for Wool

A sodium perborate bleach is safe to use on woolen fabrics, explains Bernice Tharp, Penn State extension clothing specialist. A chlorine bleach damages the wool fiber and if too strong it may dissolve the fiber. Sodium perborate bleaches are most effective when used with water at a temperature that would shrink wool. However, several successive treatments with warm water may give the results you want. Follow directions on container for use of bleach.

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