

The Farm Problem.

The politicians continually prat of the farm problem. There is no farm problem. There is a farmer problem.

The congress of the United States and the legislatures of the various states have sought to legislate morals into the people in other ways. And failed. The prohibition legislation is an example. It was sought to substitute legislation for education, and it failed. What is needed in that problem is a new concept toward the problem of the people. You can educate the young mind to avoid the excesses of liquor, but if you attempt to legislate that question you simply stir the interest of the youth in something that his attention should be diverted away from. The same thing is true of the farm problem. There is no farm problem; it is a problem of the **FARMER**.

What is needed in this country of ours is twenty million religious fanatics. That statement may seem strange as no one has any respect for a "religious fanatic", but nevertheless an excess of religious faith furnishes a consolation, a theme, that withdraws the attention of the people from the excitement and longing for the things the industrial world affords. The cars, and the gas, the radios and the ice machines; the tractors and combines, and the hundred and one other things that **PROTECT** the farmer and the average citizen from **WORK**. The religionist believes in work. He teaches and trains his children to work. He is more concerned with his religion than he is with the mechanical attractions of the day. You may say what you will, but from the day of Cromwell's "Ironsides" down to right now, the religionist has produced a hardy and self reliant people. Where you find the Morman or the Advent or the other sects, isolated from the world and its confusion, you find a people who are not concerned with a "farm problem". Their farm problem is solved because they are satisfied to make their living from the farm and **ENJOY** their religion, Their religion supplies the present demand for cars and gas, radios and pictures and ice boxes and electric washing machines. They are satisfied and contented with their religion.

Now statistics show that one half the farms of the land can and do raise and produce eighty eight per cent of the demanded products for the public. The old idyllic farm life where all the provisions of the table were produced for the farmer and his family, is not sufficient today. In addition he has to have money for picture shows and gas buggies, for farm equipment that demands the expenditure of money, which in reality, the farm does not produce. Therefore the farmer is dissatisfied and voices his dissatisfaction in a loud voice. This comprises the "farm problem" of the politicians.

The young couple today who gets married (especially the girl) is not satisfied to start their married career with nothing and deny themselves until their have achieved a place where they can furnish themselves with these luxuries. They want to and demand that they start just where mother and father are now; just where the mother and father have ~~after~~ after many years of struggle, reached themselves. The result is debt and anxiety. A resentment against everything and everybody. Whereas, if they had been taught self denial; been taught thrift and the art of labor, they would be satisfied and contented.

What the farm problem demands is a people trained to self denial; with a new view of life; not of folly but of substance. Not the immediate pleasure but the future contentment. The religionist of the past has always been capable of inculcating this state of mind in its children. By the politicians panaceas dissatisfaction and resentment is cultured and brought forth. There never was a time and there never will be one when "politicians" who seek their own advantage can solve problems belonging to the people or any class of the people.

If the hordes of unemployed are to be again called to useful labor there must be born into world such men as those who lived at the beginning of the last century and effectively changed every ideal of past civilization. Such men as Stephenson, Watt, Fulton and Morse. If the numbers of unemployed be as great as currently reported, then such men as these must come forth to provide new industries that demand much human labor. The canals did it, the railroads did it, the steam ship lines did it. But with progress these are passing into the ancient. The automobile industry has furnished much opportunity for useful labor; the picture shows; the radios; the ice making boxes and others have contributed their part to useful occupation. But in the end it remained a fact that such as all of these could and were, to a very great extent, capable of being made by machinery. This reduced the demand for human activities. That was not true of the canals and the railroads and steam ships; the maximum of human effort was needed there. Fulton and Morse, by their discoveries and inventions made opportunities for countless thousands. Will such men and such innovations come forth again? We answer, it is doubtful.

Then we ask: what demand is there, in fact, for the countless unemployed? Industry, according to a recent statement, has reached the maximum of 1929. It cannot be expected that men will employ others where they cannot be used in some profitable and useful occupation. It is unjust to demand it. To cut the hours of employed men in order to make room for others is a penalty upon those who must employ. Justice would dictate that such men's wage must be cut in order to contribute to the employment of their fellow men. This is a tax upon employers that liberty and freedom does not countenance.

Of course, there are some twelve millions of women now working in the business world that formerly were engaged in domestic work. A little rise of the number now declared out of employment. But that is a fixed status, it will not be soon, if ever changed.

Now, there is one employment, and only one, at which each of us may make a living and not overdo it. If we all made shoes or hats or clothing or cars, the market would soon be saturated and men laid off. But we can all till the soil, make a living according to our abilities, and free ourselves from the slavery of the sweat shop and labor. This, naturally, will require small farms; a higher knowledge of the greatest science; knowledge and activity in protecting the soil. Such is the penalty that a vast population must pay to society. The billions squandered in idleness producing dole should have been expended upon a protection and rebuilding of the soil, in flood control, in highways for rapid transit in times of war or invasion; then the future generations would receive satisfaction and benefit for the debts they must pay. The nation would be strengthened.

But by a shortsighted vision of the past our government, to which the subject is entrusted, allowed the immigration to this country of those who are not producers. For the purpose of cheaper labor those millions were admitted to our shores. We are today paying the penalty. From the Nordics came producers, they went upon the farm they made but slight demand upon government; they paid their way. But those from the Mediterranean shores settled in the cities and towns and were taught to depend upon employment by those who were engaged in pursuits demanding employment. At the time that evil policy was evoked, there was then a present need but no thought of the future. They sacrificed a lasting prosperity to an immediate and speculative need. Such a policy should be avoided in government. Governments are old and we should profit by their experience and much more good will come from that than may ever come from well thought out theories and experiments.

The Children of Israel, when they left Egypt, were not looking for jobs; they were looking for land to till. When they ceased to do so they scattered over the earth.