much, "it hangs by a hair and as long as you have it, you had better enjoy it". They look for happiness, joy, and nothing more.

"What would give you pleasure, Mademoiselle?"

"Since I now have the right to live again, I would like to get some lipstick and powder."

They want to enjoy life, to be like others, to forget everything. A physician in this country tells about a young person released from a concentration camp who came to see him and asked for a diet to lose weight. He examined her and found that her entire system was in need of rebuilding. When he very carefully tried to speak to her and to persuade her to improve her condition, she insisted that the only thing she wanted was to lose weight and she never returned to see him.

The youngsters of the second group won't do anything but live from the black market and even worse. There can be no doubt that many do this as revenge.

A visit in a prison: Joseph is imprisoned for stealing and for three escapes. He is eighteen. His parents were deported. "Why did you do it?" Answer: "Why did they kill my parents?"

A boy of 17: "You say that the black market is bad. Is it better to take away from a boy of 13 his mother and his sisters, to have them gassed hundreds of kilometers away? They have done a bad thing to me, a thing so bad that it will never be blotted out. All right I want to do something bad, too, something bad, bad. I will use my whole life to try to get even."

Fortunately, there is a third group, those who still feel the beauty of nature, the beauty of decent, human relationship, the beauty of life. Such is a sick girl to whom a social worker brought a bunch of roses.

"It is so long since I have seen flowers and these are so beautiful". Tears welled up in her eyes.

Such is this little girl of five who has lived in a concentration camp for four years and who when she was brought to Paris was astonished by everything—that one sits at a table for breakfast, that one has such a complicated bed with mattresses, sheets, blankets, cushions, bed covers; that there are streets with stores; that one meets people who are decently dressed. This little girl of five starts to laugh and to cry when we bring her a flower and repeats incessantly, "It is too beautiful, it is too beautiful, I want more".

These are children for whom we have made ourselves responsible. We must give them all the love which they deserve. We must help them to grow up as strong, balanced, proud, human beings who will be capable of carrying along the heritage of Jewish people and of building a new form of life for those to come.

THE AGRICULTURAL COUNSELLOR

By GABRIEL DAVIDSON

The Jewish Agricultural Society

EVERY war in which the United States has been engaged was followed by a trend to the farm. There are strong indications that World War II will be no exception. Since VE Day and VJ Day, and even before, veterans, former war workers, displaced white collar folk, including refugees, have been coming to The Jewish Agricultural Society to discuss the advisability of taking up farming as a means of livelihood. Only a few have had a farm background. Most know no more about farming than what they read in bulletins and real estate prospectuses, if that much. How should the latter be advised?

It cannot be gainsaid that the trained man has a decided advantage over the man without training or background. But it does not follow that the untrained man is doomed to failure. Were training and background so absolutely essential many Jewish farmers would have been turned aside and Jewish farm communities would be without some of their most progressive members. Nor would there now be rooted in the soil several thousand refugees who came to their farms untrained, soft-handed, some middle-aged and over.

Schooling is not to be disparaged. But how can the man who is no longer a youngster, the veteran, for instance, who emerges from the army at the age of thirty or more, who is either married or contemplates marriage, who cannot afford the time for the education generously offered by the GI Bill of Rights—how can this man gain access to the land? Or how can the displaced non-veteran afford the time and the money? Through sheer necessity, the Society was forced to find an answer in reversing the process of teaching and settlement, settling the man first and bringing the teaching to him afterwards—right on his own farm.

Forty or fifty years ago, governmental educational aids were still in their infancy and where available, were designed largely for the already established farmer, not for the raw recruit. Furthermore, there was the language barrier. The Jewish farmer needed something more than government bureaus could be expected to accord. To meet the need, the Society inaugurated a system of services which in time came to take in virtually every phase of farming and every aspect of farm life. The chief educational instrument is the individual visit, possible only in the more populous Jewish farm districts, whereby instruction is carried direct to the man on the farm by travelling teachers picked for their scientific training, their pedagogic ability, their temperamental fitness and their Jewish background. Incidentally, the Society's itinerant instruction antedated by several years the systematic agricultural county agent work made possible by congressional enactment in

1914. These teachers go from farm to farm, see the farmers' problems, point out mistakes, suggest improvements. But they do more than impart technical knowledge. They build up a relationship much closer than that which ordinarily exists between teacher and pupil. This is of special importance to new farmers but even the advanced farmer is not so proficient that he cannot benefit by an occasional suggestion from an expert agriculturist.

Let us take a close-up of an extension man's job. An extension man, as one of them puts it, differs from a specialist who is presumed to know more and more about less and less, in that the extension man knows less and less about more and more. He is a sort of super answer man. He is called upon to answer multitudes of questions, such as the latest in New Castle disease, the use of hormones for fattening roosters, sulfa drugs in the treatment of mastitis, DDT in farm buildings and insecticides, the latest in food, fruit and vegetable varieties, up to the minute market quotations on grains and other farm commodities, the most recent rulings of the OPA, the latest pronouncements on agricultural policy by the Secretary of Agriculture, the probable effect of atomic energy on farming, and how to prepare income tax reports. This is easy. All he has to do is to read the agricultural press—*The American Agriculturist*, the *Rural New Yorker*, the *New England Homestead*, *Country Gentleman*, *National Agriculture*, *Poultry Tribune*, *Poultry Science*, *Cackle and Crow*, *Hoard's Dairyman*, *Market Grower*, *The Pomologist* and last but not least *The Jewish Farmer*. Then, if he has time left to go through the stream of bulletins coming off the presses of the Department of Agriculture and the various State Agricultural Departments, the extension man has nothing to fear.

In the course of his daily rounds, you will find this answer man in feed rooms and in storage houses, in chicken coops and in barns, in field and in gardens, dispensing his wares. You will find him advising on how to feed wet mash to chickens, ensilage to cows. You will find him demonstrating how to cull out non-layers and when and how to vaccinate. You will find him recommending the varieties to be planted in the home garden, how and when to spray and to apply fertilizer. You will find him suggesting the insulating material to be used for the ceiling and walls of coop or barn, or methods to control heat and ventilation. You will find him giving instruction in the treatment of the common poultry and animal diseases. Again, this service is especially useful to new farmers and is the most satisfying because results are direct and discernible.

A case in point. Four years ago the Society helped a maker of precision instruments to locate on a Connecticut farm. On his first visit the Society's extension man found the newcomer ready to give up in despair. "Why did some of my chickens die? Why do they pick at one another? Why do they roost on the floor and in the nests instead of on the roosts provided? How can my water pipes be kept from freezing, my chimneys from smoking? How can I keep rats out of the feed room?" This case had to be treated with patience and understanding and demanded frequent visits and precise instructions. The distraught novice was taken on visits to other farms, to farmers' meetings, and introduced to members of the State College extension force. Today this very man tops the list of eighty-five farmers who participated in the Connecticut

Egg Laying Contest. His eggs are known for their perfect pack, freshness and cleanliness and sell at a premium. He is the only poultryman in the State who has complete and dependable figures on the cost of production of a dozen eggs from week to week during the past four years, and College economists point to the perfection of his record keeping. As might be expected, the farm is a model of cleanliness and efficiency.

Another instance. A former textile manufacturer from Austria, in his upper fifties, whose several attempts at adjustment had failed, settled on a farm in Massachusetts. The man had never done physical work. His wife was more at home with violin and bow than with rake and hoe. In their helplessness they shared their fears and anxieties with the Society's advisor, who marked the case for special attention. He guided them step by step, and encouraged them to buy hammer and saw to make minor repairs to the barn and farm buildings. How proud they were to behold the first fruits of their labor—eggs from their chickens and vegetables from their garden. Today the farm yields a comfortable livelihood and is a source of deep satisfaction to a couple who just four short years ago felt beaten to the earth.

Often the extension man encounters a "good neighbor policy" which, laudable in intent, is harmful in practice. A new farmer had been given the initial instructions and admonished to write or telephone in case of trouble. When the extension man, on a later visit, entered the chicken house, he was nearly choked by the odor of turpentine. The farmer explained that a neighbor had advised him to mix turpentine in the grain as a prophylactic against worms. Examination at the State College Laboratory failed to disclose any trace of worms. This farmer paid for his neighbor's advice in the loss of production. Good neighbors are a blessing, but indiscriminate, blind acceptance of a neighbor's say-so is discouraging to the extension man and often costly to the farmer.

Planning a production program is another service frequently called for. "What should I plant? What shouldn't I plant? Should I raise broilers this year? Should I replace the sluggish layers with young pullets? Should I buy a few fresh cows?" Here the wanderlehrer treads on dangerous ground. He cannot predict weather, disease, markets, with certainty. He sits down with the farmer to weigh the pros and cons. Last year a farmer was offered $3000 for the lease of his potato and tobacco farm for the crop year and was tempted to accept. The extension man reasoned that, if the other fellow expected a profit after paying $3000, the farmer would not take much risk in raising the crops himself. In the fall the farmer proudly opened his books to show that he had earned a net income of $7500 by taking this sensible advice.

Not all cases have happy endings and the man on the field must be prepared to face disappointments. The keenest analysts, the wisest prophets, the surest intuitionists are sometimes mistaken. Yet the work must go on. The operator of a large poultry plant was doing quite well when, lured by big profits in broilers, he decided to convert his entire plant for broiler raising. Admonition was in vain. He sold his layers, tore out roosts and nests, installed heat and took in 30,000 broiler chicks. By the time these birds were ready for sale, the broiler market fell and the chickens were sold at less than cost of production.

Fortunately the farmer was well established and could stand the loss.

An important duty of the travelling teacher involves the matter of purchases. He must advise, and often arrange through the Society's central purchasing division, the purchase of incubators, brooder stoves, dairy equipment, farm machinery, seeds, fruit trees, fertilizer, spraying material, baby chicks and dairy cows. The cows may develop disease, the chicks may become poor layers. Of course, the fault is seldom the farmer's. It is that of the advisor. But that is the responsibility which he must assume. New farmers have a tendency to buy materials they do not really need and it is the business of the man in the field to veto many items. It goes without saying that he must keep himself posted on prices, quality, and sources of supply. The farmer's bible—the Sears Roebuck catalogue—is on his list of required reading.

Allied to the field of purchase is work with farmers' cooperatives, many of which were formed to reap the benefit of pooled purchases. Not so long ago a man from the Society accompanied a committee of "cooperators" to Canada to help select high grade registered cows, and when feed was short the Society's representative in Chicago travelled to Iowa to ferret out sources of essential feed ingredients. The extension agent also acts as organizer, educational advisor, cooperative consultant and moderator. In emergencies he must be prepared to assume managerial duties. He must be resourceful, understand group psychology, be willing to give freely of his time to attend board meetings, executive meetings, membership meetings—incidentally also to make himself available for individual consultation after adjournment. He is often the busiest man at such meetings.

There are also some extra-curricular items on the wanderlehrer's agenda. Living as he does in a farm community, he is invited to social functions, weddings, bar mitzvahs, and asked to address Chanukah and Purim parties. He is called upon to act as arbitrator in family disputes and now and then to find a young man or girl to marry the farmer's charming daughter or worthy son. From this one can gain some picture of how this peripatetic teacher spends his time. To keep abreast of the procession, he must attend conventions, county and state fairs, farm and home weeks, nutrition schools, breeder schools, and similar events.

This visitation scheme is by no means the sum total of the Society's extension service. It was selected for detailed consideration because it is the instrument which is the most direct and effective in getting results. The Society conducts night agricultural classes in New York and Chicago, maintains a purchasing division, publishes a monthly farm magazine and timely leaflets, maintains a bureau for consultation in person or by correspondence. It holds regional conferences, local meetings, displays exhibits, shows movies and arranges a variety of educational demonstrations. Then, too, there are activities designed to raise rural public health and sanitation levels in which the Society has brought into play every form of public health education. Likewise an employment division which was originally conceived, not as a placement bureau per se, but as a medium to train Jewish youth for future farm ownership or the more advanced agricultural positions.

Let it be remembered that an answer man—this one a settlement specialist—had worked with our farmer in his pre-farm days. This phase was discussed in an article "Guidance in Jewish Farm Settlement," Jewish Social Service Quarterly March 1944. There is traced the intricate process whereby a city man is turned into a farmer. In this process the farm loan played an indispensable part where a man could not have gotten started without it. But even this financial transaction has an educational strain running through it. The borrower receives a lesson in credit and in its proper use. Not all the Society's farm loans are "settlement" loans. They are available to already established farmers on securities not acceptable to the general run of lending agencies. This service has no geographical limitation. The Society has made loans in forty states.

Finally, the Society is sometimes called upon for types of help which really do not come within its realm and which do not lend themselves to categorical listing—obtainment of medical and hospital care, Americanization and naturalization, arbitration, interfaith cooperation, adjustment of family quarrels, composition of partnership disputes, juvenile delinquency, etc., etc.—in short, problems as many and as diverse as human relationships.

Who are our Jewish farmers? They are essentially middle class men and, save for the new generation that is growing up, drawn from cities, attracted to the farm not to accumulate wealth but because the farm way of life appeals to them. Their farms range in size from less than an acre devoted to green house crops, to ten or twenty acre poultry farms, to one hundred or one hundred fifty acre dairy farms, to large fruit farms, to grain ranches and stock ranches, some (not many) running into thousands of acres. The big majority of Jewish farmsteads can be classified as of the family type, that is, farms which can be operated by the farm families with a minimum of hired help, and where products are raised both for home consumption and for the market. Farm tenancy is almost non-existent, probably because the Jew values ownership so strongly that he is willing to assume a debt burden, if that be necessary, to acquire a piece of earth, small though it may be, which he can call his very own. By and large, Jewish farmers are no better and no worse than other farmers. There are shining successes and there are dismal failures. On the whole they are just average. But it is only fair to say that there is hardly a branch of farming in which some Jews have not attained top rank.

The Society's basic philosophy holds that the family farm constitutes the backbone of American agriculture. If farming is a way of life, it is only under the family system that this way of life has the possibility of bringing maximum satisfaction to its practitioners. Despite the growth of corporation farming, the bulk of our foodstuffs is still raised on the six million privately operated farms. Farmers working their own farms, in the midst of their own family circles, have a pride, a dignity and a feeling of personal freedom which farm laborers for absentee landlords lack. For nearly a half a century The Jewish Agricultural Society has labored to establish families on farms where they could work with the comforting consciousness that they are the molders of their own destinies. By no stretch of the imagination can a mass movement of Jews to the soil be envisaged, but the stronger the agricultural base of American Jewry, the stronger will be the house resting upon it.