

concerns, and then nationally the concerns of a community, because a community is composed of human beings. This nationally means the concerns of the institutions with the organization of a community, a rural community, its schools, its churches, its business establishments, its service institutions, such as medical institutions and its other less formal organizations, particularly voluntary organizations, those little clubs and associations that do so much to maintain the social economic pattern of our land.

Ours is a country of people, not actually of beggars, and so we must be concerned about human values and human concerns, and we must, therefore, take a key interest in preserving human values, human concerns, and this means preserving the welfare of families. And so I should like to offer briefly testimony in the form of some observations and projections regarding the geographic mobility of farm families from rural areas to urban areas, particularly such mobility as might be occasioned by the rural family selling out its holdings to large corporate ownership.

These observations will be colored with value judgments regarding the badness of such a mobility, not from the standpoint of primarily religion or religious denomination, but from the framework of whether it is beneficial or detrimental for the continued existence of a farm family or of a farm community that its acreage be bought up by some larger conglomerate corporation.

We have heard previous testimony and figures are available about the decreasing number of farmsteads and increasing examples of big business farms which an urban age create that very briefly out of the previously 6 to 8 million farm sites in the United States we will be maintaining only a million of these farmsteads. Surely this mobility of people cannot all be attributed to corporate interests purchasing their acreage, yet quite a bit of it is so, and at least if something might be done to retard this corporate farming, this geographic mobility of rural people to urban areas would also be retarded.

I should like to make some comments on the philosophy of the family that has so located from a rural area to an urban area. That family usually was rural oriented. It believed in the rural way of life, believed in it almost like one believes in a religion, like one believes in a political party. The rural family contributes this type of philosophy to our Nation that rural life is a good life, not simply because it is not urban, but because in a rural area a family can enjoy an ease and productivity of freedom and an opportunity to expand its powers and its talents that perhaps might not be achieved in an urban area.

And, further, even though many rural families may not deserve to be preserved because they do not operate at an optimum efficiency, still they contribute something to the philosophy of sound family living, sound communal living, and this is considered by most authorities as a wholesome philosophy for our land.

It is the contention of various social economic theorists as well as religious authorities that the smaller communities, their organizations and their institutions play an important part in the solution of the plight of larger urban areas. Why? Because many authorities believe that unless the civil, the religious, the educational, the economic and