

E. G. HARLAN  
EDITOR  
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TUESDAYS and FRIDAYS

# EDITORIAL SECTION

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MANAGER  
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## HEPPNER HERALD

### THE REAL THANKSGIVING SPIRIT

Nationally our Thanksgiving was a little more modest this year. It would have been more or less unbecoming for those who had plenty to sit down at groaning tables and gorge themselves with the fatness of the land—while so many in the world have nothing at all, not only in Europe but many in our own country. We may well feed ourselves a little less abundantly, or a little less richly, in order that we may share what we have with those who are unfortunate.

One cannot with good grace and with a clear conscience gorge himself while he knows that so many others do not have enough. Our own luxuries under such conditions ought to pall upon us. Any one with the finer feelings and deeper considerations felt better and more thankful yesterday if he ate moderately himself and devoted the balance of his abundance to the feeding of someone else.

We in Oregon have a plenty so far, and we are rich in a world where untold millions are so very poor. But our riches should not create in us selfishness. And it is not doing that, we believe. Oregon has been giving liberally to Europe, car loads of flour, etc., being now on the way to the Belgians. In our own country also, we shall be able to find many places where our aid is needed, later on in the winter, if not now.

As an ideal for our own living conduct, it might be suggested that all of us who have enough should economize somewhat and that we should give the difference to the great charities that are crying out in the world. A little self-denial will make us much more happy than self-indulgence. In the best sense the things we have in abundance do not belong wholly to us, but we are bound to recognize that those who have not, or who have not enough have some claims on our prosperity.

### Some Thoughts on Revivals of Religion

The revival of religion in this county is again with us. Protestant churches being deficient in education of a religious nature, must from time to time use such efforts to recruit their strength. The Catholic Church takes better care of its charges. It sees to it that they are taught, from earliest childhood, to believe the things that they consider essential. Which method is the better is still an open question, but Protestant Churches it may be noted, are devoting more time and closer study in the Sunday Schools.

It is a queer world and humanity is a strange problem. Most of us still believe that the really important thing is not this life, but the future life. That is what we must live for and to attain it is the end of religious teachings. Most of us still believe that we must do certain things to win from God the favor of happiness in the future life. The interpreters of God's will in such matters are legion and hardly two of them are agreed. Some say we must bow so many times and others that we must believe certain things, and if we cannot reason ourselves into that belief then we must excite ourselves into it—struggling until we break down our own wills.

The work must be kept up constantly, incessantly, or men will slip from their spiritual moorings so far that when they come to die God will not know them. It is one of the most pathetic phases of our common humanity. Still there is a constantly increasing number of men and women who believe that if they do what is about right in this world it will be all right with them in the world to come—and there is even an increasing number, headed by such men as Thomas A. Edison, the genius of the inventive world who do not believe there is any world to come at all and so there is no use mortifying the flesh in this to gain the next. They say that the rewards in this world for good living are sufficient to warrant a man in doing his best and living his best.

And between these forces and beliefs the world continues to be swayed. Whatever conclusions men have come to in themselves, they may be swept away by the presentation of the other side. The tenderness that is in men's hearts, the desire to live better and the credulity about the future, all these are easily aroused still, as much so as in the days of Christ, and so the gospel campaigns are still going on and souls are still saved, taken as brands from the burning. God probably has no hell fires burning anywhere in the universe into which to put the souls of men. That part of the ancient creeds has been pretty well burned out. We have come to regard rather lightly the man who would live a good life here merely to win happiness in a life to come.

The evangelist who is about to hold forth in Hardman, it will be found, is not sensation maker. He is on the contrary a very reasonable man whose series of meetings in this city some few months ago stamped him as a sane and efficient worker who will reason with men, not merely excite them. The most conservative religious thinker need not stand in fear of him, nor of his influence.

What is the use of grown up and sensible men standing up in line and shooting each other—and over what? And yet when war comes, the whole population, regardless of previous resolutions, is apt to be swept into the maelstrom. That is what has happened in Germany and later in England. Labor leaders and even socialists among them vie with the war lords in fanning the blaze. Every one wants to fight when the time for fighting arrives. It acts as an epidemic, a contagion, more persistent and insidious than the foot and mouth disease itself. At the time of the Spanish-American war, after the Maine had been blown up all the common sense and calmness left in the country could not stop the contagion of the war bug. President McKinley almost wept when he signed the war bill, for he believed that if the country had given him a little time he could have settled with Spain without the arbitrament of war.

### LABOR AND WAR.

The American Federation of Labor with its 2,000,000 members has gone on record in favor of arbitration, between nations as well as individuals, as opposed to war. They figure out that the brunt of the battles fall on the laboring classes. That is true, since most of us belong to the laboring classes, in one way or another. The idle rich are too few and too worthless to do much of the fighting no matter what it might be about. But there are still other reasons for avoiding war. The best reason for avoiding war is the unreason of war itself.

It is stated that Secretary Gale of the Oregon Woolgrowers Association strongly advises all growers to refuse to sell or contract their next spring wool unless they are given 25 cents a pound or more.

Conditions certainly point to high prices for wool. The English embargo on Australian wool will force a great shortage in this country. With wool and wheat, both of which are Morrow County's greatest wealth producers, at a sky-high figure next year, as well as this year, there is going to be a scramble to pick up some of the cheap lands in this country.

While Europe's hand is being held out it must not be forgotten that there are many in this country who also are in need of aid and more will be in such need during the months of winter ahead of us. And talking about the orphans of Europe we should not forget that there are thousands of children in our cities who do not have quite as much as they need to nurture them properly, hardly so much, some of them, as is necessary to sustain life.

There is no use arguing as to whether we shall help those at home or abroad. The best thing is to help all who need help, so long as our strength holds out. This is the wisest and safest practice. The work has to be done by some one and it seems to devolve mostly on Americans. We are the succoring nation, no matter whether it is an earthquake, a tidal wave or war that afflicts the world.

Toward the close of the civil war the operations cost us a million dollars a day and that seemed an awful expenditure. But how times have changed, now half a dozen countries are each spending several millions a day in carrying on wars that have no issue such as we had in the civil war, but which seems to be very much in the nature of a mere contest to see who can lick the other fellow.

Some great man has said that the difference between a large University and a small college was that in the large university the student goes through more college, while in the small college more college goes through the student.

If you're a big man you won't stay down; Jonah didn't.

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