

THE HEPPNER HERALD
AN INDEPENDENT NEWSPAPER

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AN EXAMPLE OF COMMUNITY CO-OPERATION

A recent number of the Dearborn Independent contains an interesting article written by Albert Wood that tells of the result of an experiment in community co-operation in a crowded residential neighborhood in New York City. The neighborhood is known as Turtle Bay Gardens. It was formerly merely two rows of houses on Forty-eighth and Forty-ninth streets, built on lots 20 feet wide by 100 feet deep. Before recent changes were made each house had a small back yard decorated with the usual ash cans, family wash, neighborhood cats and other back yard decorations. It is now, according to Mr. Wood, "a quiet and contented little community, charming and quaint in its hide-away exclusiveness."

This desirable change came when the people who live in those houses decided to get together for their mutual benefit and enjoyment. But let us allow Mr. Wood to tell the story in his own words:

"Each home stands on a lot about 20 feet wide by 100 feet long and their 20 little back yards have been transformed into such a charming community garden that we wonder why they were not built that way in the first place.

Some say this is the age of organization (perhaps just the beginning of such an age would be a better guess). However, a collection of persons does not become society until it is organic. Only when we have that urge to get together with our neighbors and organize our unrelated activities, do we really begin to achieve great things.

A pile of bricks does not make a building; it takes a plan and organized effort to do that. And 20 uninteresting, useless little back yards can only become a beautiful garden spot by organized effort. Each contributed a part—of not much value by itself—and in return received a beautiful whole. In 1760 the property herein illustrated was part of the old Turtle Bay Farm and Turtle Bay Creek ran near by. Hence the name which has been given this development. The rear of the houses has been altered to accommodate the living and dining rooms, and the kitchen has been moved up front where the parlor used to be. Now the milkman delivers the milk on the front steps which seems to suit everyone much better.

Instead of being awakened by the honk of the auto horn, the call of the birds reminds us that the day has begun. While at breakfast we can commune with Nature before plunging into the business life of the city. At evening time we may enjoy the cool and shade and perhaps the fountain in our charming little garden—with not a reminder that the throbbing city is just a hundred feet away.

This large garden has been designed with such skill that we not only enjoy the view of the entire space inclosed but have the privacy of our own little garden also. The individual gardens are marked off by low balustrades, or low iron fences of good design, sometimes with gates. The low walls are vine-covered and serve as a background for flowers and shrubs. Here and there a fountain has been placed—always in just the proper place to enhance the charm and beauty of the whole scheme.

The general plan is simple, yet there is a wealth of individual planting and detail from the interesting pots of different design to the beautiful balustrades and detail of the loggias seen at the rear of some of the houses. The walks are mostly stones laid irregularly with grass growing up between. The few trees have been made the most of so that they may be enjoyed by all. The path where the alley is usually found is common property of all."

While Heppner does not suffer from the congestion of population and crowded conditions that New York City does, is it not a fact that Heppner people could do many things to improve and beautify the town and make it a more desirable place to live if we could only learn how to "put our heads together" and unite along town and community improvement lines?

Heppner is a good town and a fine town to live in but there are ways in which it could be made more desirable by a little community organization and co-operation.

ONE MAN COMMENTS ON KU KLUX KLAN LECTURE

Ione, Or., April 28.—(To the Editor).—Thursday I attended a meeting held by an organizer for the Ku Klux Klan at Ione. I feel it my duty to make some comment on the man, his speech and the Ku Klux Klan, for with his one-sided presentation, there is danger that some persons may be drawn into an inexcusable organization.

First: Can we trust the stuff that is being presented to us? I believe not. In spite of all the man's assurances of his being honest and fair minded, it is in the nature of the case impossible for him to be so, for he is a member of the Klan working for its success. Almost certainly, therefore, he will present the points he considers good and omit those which are questionable. Almost certainly he will color all matter to make the Klan look good to prospective members. I believe one illustration from his speech will be sufficient to show the truth of the above. In the process of justifying the secrecy and masks of the Klan, he used two arguments and a sneering attitude. The first argument was that other orders, namely, the Masons and the Knights of Columbus, were secret. Therefore it was very proper for the Klan to be so. The second was that secrecy meant greater power. Let us examine the nature of these arguments. First, does the fact that other orders have adopted secrecy justify the Klan in doing the same? Here we must note that in spite of the fact that the Klan claims to be a mere fraternal order, as a matter of fact it is very definitely a political and class organization which has as its objects the securing of legislation in furtherance of its platform and the creation of public opinion in support of what it calls Americanism. Thus to compare it with them is not justifiable. Moreover, even if such comparison were justifiable, to adopt something merely because they were doing it, could not be defended. Suppose, for instance, that some of them should take to bootlegging; would that excuse the Klan for doing likewise? Thus this argument falls.

Second: In a democracy, each person should have the amount of influence that attaches to his vote and his personality, his experience, etc. He is not justified in increasing his influence and thereby decreasing that of the rest of us, by adopting any plan which will deceive other persons into believing that he has more merit, power, experience, or whatnot, than he has. Yet this is precisely what the speaker said the secrecy was meant to do. If we are to have a democracy we must have more publicity, not less. If we are to know how to vote and how to act each of us must have just as much information as possible about everything connected with his voting and action. One of the great difficulties of today is that there is too much secrecy—secret diplomacy among nations, secret organizations among politicians, secret agreements among business men, secret business accounts, secret bodies working to influence our choices. No, we do not need secrecy, but men who do not want more than their just share of influence; men who are not afraid to come out and stand in the open. Just one more point concerning secrecy, that is, about the Ku Klux Klan masks. If these masks are not to cover up membership and conceal actions, they are useless. If they are useless to the members and at the same time encourage lawlessness in others, they are inexcusable. The Klan pamphlet admits that similar regalia are used by others to commit outrages. Is not the Klan, therefore, responsible?

Third: We are having no other material presented to us except through the Klan. We must be careful about accepting this, for some opponent of the Klan may come along who can make just as reasonable a presentation of the other side.

Third: The central idea and purpose of the Klan is based on a false interpretation of society. The Klan can not help but be futile in its efforts as a whole. Society is as it is because of a long historical development, during which it has gone through many minute changes. We are patriotic or non-patriotic, religious or non-religious, have capitalism, feudalism, or possibly in the future some type of socialism, because of a slow development. The whites are supreme for the same reason. The negro will be supreme, if he can change fast enough in the future. If he cannot, then he will not be supreme. The Klan might have a little influence temporarily, but in the end such an artificial organization counts little in the life of society. If one negro develops the qualities which make him superior, he will

Continued on page 5)

To know how good a cigarette really can be made you must try a



FEDERATED CHURCH
J. R. L. Haslam, Pastor.
Sunday School 9:45 a. m.
Sermon 11 a. m., 7:30 p. m.
Christian Endeavor 6:30 p. m.
Prayer meeting Thursdays 7:30 p. m.

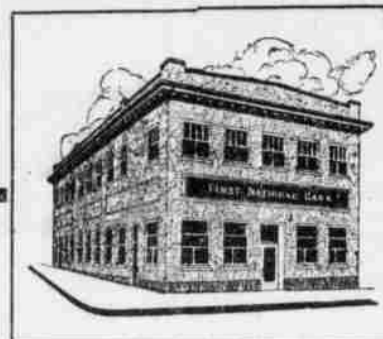
The average attendance in our Sunday school for April was 162. This has been the largest average attendance since the coming of the pastor last October. Our Sunday school orchestra is doing much to help towards better attendance.

Fourteen have been received into the membership of the church since the closing of the meeting two weeks ago. Thirteen of these were received into the Methodist denomination and one into the Baptist denomination. There are still more to be received.

We expect conversions every Sunday that we may have a revival not just for a few weeks but during the whole year. We will welcome anybody and everybody.

R. J. Carsner of Spray, who sold out his sheep some time ago, passed through Portland yesterday on his way home from a visit to Montana. Mr. Carsner has served three sessions of the legislature, and one of his bills created a stir last February, when he proposed a horizontal cut in the salaries of all state officers. Someone in Welter, Idaho, liked the bill so well that he wrote to Mr. Carsner, suggesting that he become a candidate for governor.—Oregonian.

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