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A Call For County Warrants.

Notice is hereby given that I have
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endorsed "not paid for want of funds,"
up to, and including June 1, 1896.
Interest on said warrants ceases from
this date.
Dated at Toledo, Oregon, March 3, 1896.
J. L. HYDE,
Treasurer of Lincoln County, Oregon.

THE LEADER.

—W. L. DAVIS, Editor.—

FRIDAY, MARCH 24, 1896.

Why Not Join Hands?

The following, taken from the
Oregonian expresses exactly THE
LEADER'S belief of the only suc-
cessful means of dealing with the
temperance or the convivial im-
bibing question. Though some-
what lengthy, it is well worth your
peruse and study:

Bishop Potter, of the Episcopal
diocese of New York city, is a
social reformer who believes in
persuading the people that total
abstinence, or at least temperance,
is the best policy for earthly com-
fort, prosperity and happiness,
while the other extreme of social
reformers is represented by prohi-
bitionists, who expect to reform
mankind by prohibiting people
from doing ill. The prohibitionists
call Bishop Potter, as they used to
call the late Rev. Dr. Crosby, a
wine-bibber, while the bishop re-
torts by calling the prohibitionists
Pharisees and hypocrites. Both
are wrong. The bishop is a sincere
humanitarian, who perceives that
prohibition is not a cause at all
like temperance or total abstinence;
it is only a means to a desirable
end, and he honestly thinks it a
thoroughly discredited experiment,
and most of the clergy of Portland,
Me., agree with him. Bishop Pot-
ter is wrong in thinking that the
prohibitionists are Pharisees and
hypocrites; they are not; they are
sincere, but they are wedded to the
false philosophy which holds that a
statute which treats a social vice as
a crime is the shortest road to re-
form. This theory of moral reform
which confuses the function of a
sermon with that of a statute, has
always failed and always will fail,
because, while it is comparatively
easy to pass a statute, it is impos-
sible to enforce it unless public
opinion and self-interest are behind
it.

Now, prohibition is not a princi-
ple. It is only the application of a
means to the end of temperance
reform, concerning the practical
worth of which equally good friends
of temperance widely differ. It is
always worth while for men and
women to think strongly and ear-
nestly about the amelioration of
social political diseases. It is good
for those who think and may be
good for those who are thought
about. It is good for those who
think because unselfish thought
and effort for humanity is good for
the moral nature of us all, which
with the best of us is being con-
stantly tugged downward by the
grossly selfish, utilitarian spirit of
the average man. Whether it be
for the good of those thought about
depends very much on the judicial
quality and sincerity of those who
think. The same difficulty besets
the temperance cause that afflicted
the anti-slavery agitation fifty years
ago. The moral doctors could
never agree, saving on the point
that they had a very sick patient.
Some believed that the constitution
was "a covenant with hell," and
would not vote, while others be-
lieved that under the constitution
slavery could be successfully ex-
tinguished by delimitation and
death through incapacity to expand.
And so for years, although the
ablest, most eloquent, most upright
men of the time were a unit on the
simple point of hostility to slavery,
they accomplished little or nothing
because with wide difference of
opinion as to means to ends they
were always disastrously and ir-
reconcilably divided in action.
They never made a simple platform
of action on which the greatest
number for the greatest good could
stand and fight. They were not a
line of battle; not even a strong

column piercing the ranks of the
opposition with the weight and
momentum of its wedge. They
were only a lot of widely, scattered
sharp-shooters, occasionally bring-
ing down a man by the individual
accuracy of their fire. But sharp-
shooters, skirmishing in open order,
never win a battle, and so until the
republican party was formed upon
a platform that, while it was right
as far as it went, fell short of the
abstract right insisted upon by the
unconditional abolitionists, they
left the system of human slavery
essentially unhurt. Finally, when
a platform was made wide enough
and near enough to the ground to
tempt the average plain, practical
American, who yearned to do some-
thing to restrict the growth of the
cancer of slavery, even if not ready
to scale the scene heights with
Garrison and Phillips, the people
came to the front, and with this
line of battle Lincoln was elected
and the war precipitated which
struck off with its sword the
shackles that a knot of raging and
sobbing philanthropists had tried
in vain to cut with curses or melt
with tears for over seventy years.

This bit of political history has
its lesson for those engaged in the
moral warfare of temperance. Make
your platform broad enough and
near enough to the ground so that
the honest friends of temperance,
whether believers in prohibition or
regulation of the liquor traffic, can
all stand upon it. While the voice
of the pulpit may preach fairly
enough as a matter of persuasion,
exhortation, appeal to the ideal,
abstract right, the motto of every
successful pilot of public philan-
thropy, moral and social reform,
has not been the abstract right,
which to the mass is not attainable
at a single leap, but the largest
practicable right. In all matters of
public reform, progress can only be
reached by co-operation of a great
many kinds of people and through
compromise between the ideal best
and the best you can get. The
drinking habit has yielded visibly
to social and business pressure dur-
ing the last fifty years. It never
yielded to anything else. It never
will yield to anything else. Make
it disreputable and "bad form" in
business and society to be intem-
perate, and you can discourage
conviviality, but you cannot do it
by statute.

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