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WHAT TO DO.

(Continued from Page 1.)

ations are rare and exceptional. As an ecclesiastical reformer would better remain in the church which he wishes to reform, provided his conscience and the coincidences of his contemporaries will allow him to do so, rather than become a “come-out-er”, so the political reformer would better identify himself with whatever political party is most nearly in accordance with his principles and his hopes, and work within that organization to purify and inspire it, than discard all existing political organizations and hope to reform the country by forming a new political organization to fight the old ones. Politics in the nature of the case, is a science of organization, and there is more hope of purifying politics by working within some existing organization than by attacking them all.

Finally, the young man who wishes to do something for civic reform must make up his mind beforehand that he cannot do anything without cost. He must care more for his principles than he cares for his party, and must regard the party as simply a useful instrument to promote those principles. He must prefer to lose his election than to sacrifice his convictions.

He must, with that, he must be willing that his party should lose the election than that his party should sacrifice its convictions. He must expect to be misinterpreted and malignaded. He must understand that his party is going into a battle without cost. He must care for his party, and must regard the party as simply a useful instrument to promote those principles. He must prefer to lose his election than to sacrifice his convictions.

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