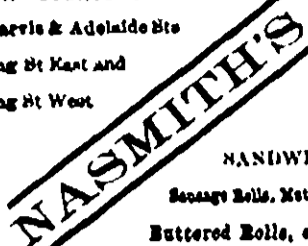


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"We must levy a tax!" the statesman said, As he gazed with a conscious air On scenes where many a pure heart bled— On pictures of deep despair.

"We must levy a tax!" said the candidate, "This evil is growing worse; We must levy a tax, and regulate The fast increasing curse."

"We must levy a tax!" said the demagogue, "Tis the urgent need of the hour!" For he sees through the grog-shop's odorous fog The pathway to place and power.

"We must levy a tax—'tis what we need!" The doggerel-keeper said, As, hardened by his unrighteous greed, He swallowed his stolen bread.

"You must levy a tax!" said the Evil One, "For this is a favorite plan Through which my tireless work is done, And I capture the soul of man."

Yes, levy a tax! 'Tis the price of souls— The price of your fellow-man; Then, through the sorrow that onward rolls, Enjoy your work—if you can.

—National American.

A Plea for Help.

EVERY one who knows anything at all about the subject tells you, and has been telling you for fifty years; all judges, with one voice, all your police, all your jailors, all who have really mixed among and seen for themselves the condition of the poor, are telling you that the chief cause, both of vice and pauperism, is drink. For more than a hundred years good men, stung to the heart by pity, have been telling you to stay the plague and heal the cause of drink—as yet in vain.

We plead with you for the sake of our country. Two masses of our poor countrymen have long been pleading with you to save them from their miseries, and to save them even from themselves. Will you once more lift no finger to help them? Which do you really think will make the people better, and which do you seriously believe will add to their happiness and reduce their degradation? The possession of some forty millionth fraction of political power, or some of those strong and simple measures, the work of a people which fears God, which might rescue them from the intolerable and interminable malignity of corroding vices. Other nations and other empires have fallen each in turn, undermined by their own sins or blasted by their own ambition. They have been choked in blood, or unmanned by lasciviousness, or clogged with greed.

Where is the cedar of Assyria and the lion of Greece and the eagle of Rome? Did the gold of Spain save her, or the fleet of Venice? What has happened to the trampled golden lilies of France? Is our country safe except by her faithfulness to the eternal moral law? "Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? Shall I not as I have done to Samaria and her idols so do to Jerusalem and to her idols?" yes, and to our country and her idols?

Two of these idols are to be destroyed. One is the idol of vested interest in national wrongs; the other, the idol of spurious liberty, which thinks that freedom consists in unlimited license to do wrong, and that we ought to be allowed to do what we will, though the result may be the injury of our neighbors. The liberty to do wrong is the mother of bondage. No man is free and no nation is free which is free from righteousness and a slave to vice. The impulse of appetite is slavery, and the obedience to salutary restraint is the only liberty.

"Who are free? They who have scorned the tyrant and his rod, And bowed in worship unto none but God; They who have made the conqueror's glory dim, In chain, in cell, though manacled in limb, Unwarped by prejudice, unswayed by wrong, Friends to the weak, and fearless of the strong: They who will change not with the changing hour. The self-made man in peril as in power; True to the law of right, in spite of frown, To grant another's as maintain their own; Free to oppression, where'er it be— These are the proudly free."

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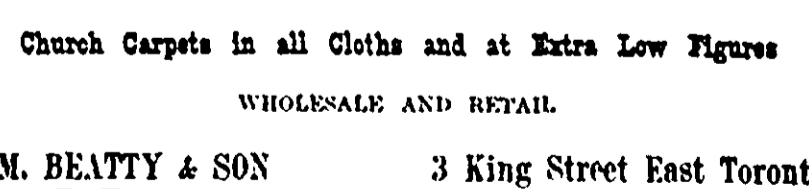
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