

has paid nothing, or but a nominal price. The experience of the city and State of New York is duplicated on a smaller scale by that of other cities and States. In the metropolis, during the ten years closing with 1893, more than five and a-half millions of dollars (\$5,526,733.34) were appropriated from funds raised by taxation for the support of six Roman Catholic institutions in that city, while during the same period all Protestant institutions together received less than one-fifteenth of that amount. It is to be regretted that they should have sought for anything. In doing so, they but opened the door for Rome's demands.

It is time that the Constitution of the United States and that of every individual State should be so amended that it shall henceforth be impossible for any law to be enacted looking to grants for sectarian purposes of any kind whatever from moneys raised by taxation. We trust that the Protestant ministry throughout the land, while showing the largest charity possible for the Romish Church as a religious institution, will do their utmost to encourage all who come under their influence to secure the submission and adoption of such an amendment.

The Mote and the Beam.

MANY the hands that are held up in holy horror at the revelations recently made of the corruption that exists in the police department of New York City. It almost surpasses belief that there could be men so utterly without respect for themselves, regard for their fellows, or reverence for their God as to stoop to such practices as have been proved against police justices, commissioners, captains, wardmen, and patrolmen. It moves one to an irrepressible disgust to see these human vampires batten on the blood of their fellows; robbing rich and poor, honest and dishonest, virtuous and vicious, indiscriminately; countenancing, if not encouraging, the worst of vices and crimes in order to enrich themselves;

out-heroding Herod in their protection of the slaughterers of infant-life for profit; turning the weaknesses of fallen womanhood into gold for the lining of their own pockets.

It makes one almost ashamed of being known as their fellow beings, of the same race with men who have so forfeited their claim to manliness and even manhood.

And yet—and yet! What moral difference is there between their direct tax on vice for its permitted continuance and the indirect tax of our so-called license system? Why may they not claim, as do the advocates of the latter system, that their system is, or at least was, one of restriction, repression, limitation, rather than one of permission? What difference does it make in the moral quality of the act whether the money resulting from this so-called tax goes into the private pocket of the pantata or the public coffers of city or State? Are not these men against whom public indignation has been so fierce in its denunciation, and justly, simply the apt pupils of that school which has had the general support of both of the old political parties during past years? Had they not good reason to believe that if the State had right behind it in its demands and permissions with reference to the liquor traffic—that acknowledged parent of most of the vices and crimes with which we have grown familiar through their wanton publicity—they, too, were justifiable in their demands and permissions, made or given under what was virtually a kindred inspiration. And if it was a shame for them to reap a harvest for themselves from their sale of indulgences, is it not ten thousand fold more of a shame for the State to do the same thing on a larger scale? These are questions that call for thoughtful consideration.

Helpful Books.

It is impossible for us to devote much of our space to the criticism of