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Scripture and Life Insurance.

A CONTEMPORARY points out how inconsistent are those who use the text "take no thought for the morrow" as an excuse for not having their lives insured. Such persons take thought of the morrow in all business matters; indeed as society is now organized forethought not for the morrow but a length of time ahead has become an absolute necessity and duty. It points out that a corrected reading is, "Be not anxious for the morrow," the true meaning being, be not distrustful of God's Providence. This is manifest enough from other inspired sayings such as "Go to the ant, thou sluggard," "Lay up treasures in Heaven," which involve continuous thought of the exigencies of the future. But a text more directly bearing upon the duty of life assurance, which indeed reaches close upon a divine command in its favor, is this, "whoso careth not for his own, especially they of his own household, hath denied the faith and is more than an infidel." Now no man can claim to have shown reasonable care for his own family, for his wife and children, until he has taken care of their welfare in the event of his own removal by death. The only release from this obligation can be claimed on the ground of absolute incapacity to make provision for the event. Whoso then careth not for his own sufficiently to protect them from the distress, the poverty, and the want, which he knows may befall them any moment, falls, we submit, under the Divine censure of being worse than an infidel, for even those who are not Christians are often humane enough to care for the future protection of their "own" from the terrible calamities liable to afflict a bereaved family. As to the excuse of not being anxious for the morrow, it is a dishonorable plea. A man, who is indeed a man in brain and heart, is instinctively anxious for his family's morrow, every day, and if he has

insured his life to protect them, he has done much to remove a just cause of anxiety, having done his duty he can then, and then only, with honor and justice, leave the future in the hands of Providence. Life assurance has a strong ally in inspired teaching.

The Czar's Coronation.

THE daily papers have given us a series of descriptions of ceremonies and functions incident to the crowning of the Czar of Russia such as must have satisfied the most rapacious appetite for that class of literature. No one cognisant of the condition of the vast mass of the people in Russia, and of the moral or immoral ideas prevalent in official circles, can have read these descriptions without feeling some repulsion at such magnificent ceremonials being observed over the mere coronation of the ruler of a country so far in the rear of civilisation. The very gorgeousness indeed of the displays of barbaric splendour made in Moscow was only possible in a land which is not in line with modern civilisation. The show of jewels, and of other similar signs of wealth, was, to some extent, no doubt intended to strike the imagination of oriental visitors, who would be awed by the glitter and pomp. All this display reminds us of the shimmer of phosphorescent lights on stagnant and polluted water. The mass of the Russian people can neither read nor write, nor have any knowledge of what is passing outside their village communities. The practice of bribing officials of all ranks is a recognised institution in Russia. Public life is practically unknown, political meetings being banned by law, and private ones even of commercial bodies, being subject to police espionage, as are all newspapers, native and foreign, and newspaper editors are very especially looked after. The land is honeycombed with atheism and political conspiracy. The Russian throne is usually a step to a violent death. The lack of humanity in the present Czar was painfully shown by his direct opposition to the efforts of other European powers to stop the massacres in Armenia. Had he even stood neutral those wholesale murders would have been prevented, as the Sultan would have been compelled to protect his Christian subjects from outrage. It was not agreeable, however, for the Czar to have the power of England, France and Germany exhibited so near his own domains, hence he