

others should do to them; that they had learned from their own Rabbis from their youth up. The Pagan world was not converted by the statement that the merciful were blessed, or that love was better than hate. Every philosopher had said that a hundred times. What was new was not the message, but the Voice—a voice speaking to them with authority and not as the scribes. And it spoke to them with authority because it was the voice of their Author.—Cecil Chesterton in *The New Witness*

Catholic Church as an explanation of how she came into existence. She attributes the divine authority which she claims to the fact that she was founded by an incarnate God, and she offers you her records of His earthly life.

Now, even if these records had, and in fact these have not, any other guarantee than that derived from the traditions of the Catholic Church, it would still be historically reasonable to presume, until the contrary was proved, that Jesus Christ taught

Catholic doctrine, because as a fact the Catholic Church was the only known result of His teaching. Our Lord Himself confirmed this obvious truth, which is the foundation among other things of modern science. "And their fruits shall ye know them by," said He. "For every tree that doth not bear good fruit, shall be cut down and cast into the fire." The principle is as applicable to false religion as to a true one. I know nothing about the original teaching of Robert Brown, the founder of the Independents; but, may, for all I can say, have been an extreme High Churchman, but it is not likely that he was, because such a man would hardly have founded the Independents. I know nothing about the Countess of Ossington, whose "Conversion" I believe to be correct. She may have been a Victorian Rationalist, but it is not probable, for such has not been the tone of the religious society which owes its origin to her. Similarly Jesus Christ (if we reject authority) may have taught Protestantism, but the fact remains that, as Newman said, "the Christianity of history is not Protestantism." Neither is Pacifism or Shavianism or any other of its varieties. It is Catholicism.

And now comes the odd thing. You read the Gospels by themselves. I do not think (I speak subjectively) that you could get the Catholic religion or any other intelligible religion out of them. But you read them with the historical reasonable presumption that what they teach is the religion of the world, so far as we know, produced by men—that is, Catholicism—you suddenly find the key fitting the lock of a fashion which seems (what it doubtless is) miraculous.

I will take a single example, because it is the strongest I can find, but because it is suggested by Mr. Shaw. Mr. Shaw maintains that Our Lord was violently hostile to institution of marriage, and in support of his contention, he is undoubtedly able to quote certain sayings of Our Lord.

attributed to Him in the Gospel. Now, these were just the texts which were stumbling blocks to what I call the Romantic Christians of the Victorian age. Men like Kingsley were always denouncing the idea of virginity as an unworthy and human ideal. To them marital love seemed not only a holy thing but the one and supreme holy thing—the image of divinity. Mr. Shaw, as all know, is not of that opinion; he has trotted out these texts in order to show that Jesus Christ detested the family and approved

detested the family, and approved either of celibacy or free love—and it is not quite clear which. But Shaw is up against another set of texts which are as difficult for him as these were for the Romantics; he has to suppress "Therefore let man leave father and mother and cleave unto his wife." "The two shall be one flesh," the repeated denunciations of divorce and so on, just as Kingsley had to suppress "There be eunuchs who have no themselves eunuchs for the Kingdom of Heaven's sake."

Now, the curious thing is that, as everywhere, once you have the key it fits the lock. The Catholic Church insists, as Jesus Christ insisted, on the sanctity of marriage as a sacrament, on the essential indissolubility, its naturalness for man as man. Yet she says, as Jesus Christ said, that there are men who are called upon to forego that they may perform a special function for which that sacrifice is demanded. It is a small matter in comparison, but it is typical of the whole.

As for the moral teaching of the Christ, which seems to Mr. Shavrov the main title to admiration, by far the greater part of it consists in the moral teaching in which men have always believed, though they never found it easy to practice. It was not so we should know that it was not God, but an impostor who called himself one of our Modons and for conscience is the voice of God in the soul, and if a moral teaching taught that to which the conscience and unspoil conscience did not testify, that fact would go to show that his teaching was not of God.

It was not the mere teachings which were new. The Jews were not scandalized at hearing that they should do to others as they would be

A young Irishman who has recently enlisted in the Inns of Court (C. T. C., London, tells of an amusing coincidence which he experienced not long ago. A new pair of breeches having been served out to him, and finding it convenient at the moment to dispose of them he asked a fellow private in the corps, who was a professional tailor, to oblige him by putting the article of wearing apparel in his kit-bag and keep it for him until later in the afternoon, when they would meet at the law courts. The Irish so dier, in turning up to claim his breeches, got them back and returned the kit-bag. After thanking the unknown comrade, who had thus done him a good turn, the owner of the breeches observed that he had never before required a pair of Bute has joined our corps to-day.

"Yes," replied the other, and, after a short pause, added quietly, "I am the Marquis of Bute."

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve so diminished and the catastrophe arriving when we must close our doors, discharging my catechists and reducing my expenses to the dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping my curate, 80 catechists, 7 chaplains and free schools, 3 churches and 1000 children. I am also supporting two big catechumenates of men, women and children during their preparation for baptism building a church every year.

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