

France are merely imitations of those formerly produced at the Grande Chartreuse. The liquidator claimed the right of seizing the trade mark and label used by the monks, and they are now adopted by the firm with whom he negotiated. Steps have, however, been taken to expose the deception. In this country the use of the label would be treated as fraudulent, for it was registered here (England) as a trade-mark in 1876.'

Jubilee of the Immaculate Conception.

Our issue of this week coincides auspiciously with the golden jubilee of the proclamation of the dogma of the Immaculate Conception. Fifty years ago to-day—on December 8, 1854—Pius IX., in the midst of a picturesque assembly of over two hundred bishops from all parts of the world, issued the following solemn definition:—

'To the honor of the Holy and Undivided Trinity, for the grace and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own, We declare, pronounce, and define that the teaching which holds that the Blessed Virgin Mary was, by a singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, preserved free from every taint of original sin, at the first moment of her conception, has been revealed by God, and is therefore strongly and constantly to be believed by all the faithful.'

Though defined only fifty years ago as an article of faith, the doctrine of the Immaculate Conception was part of the original deposit of sacred truth left by Christ to His Church. 'It has always,' says a learned Jesuit theologian, 'been implicitly believed in the Church. Though several theologians wrote against it, it is doubtful whether they understood the doctrine as now defined; if so, they were against the ancient tradition and the "sensus fidelium".' In Mary's case, God's mercy interposed and saved her from the stain of original sin which, as the daughter of a fallen race, she would otherwise have contracted. This singular privilege was bestowed upon her for the sake of Him Who was to be born of her and through 'His merits foreseen.' Long before, God held back the rushing waters of the Jordan so that they should not touch the Ark of the Covenant. In like manner He stayed the flood of evil, so that it should not contaminate, even for an instant, the soul of His Virgin Mother, of whom the Ark was a type and image. 'Christian children,' says a Catholic theologian, 'are sanctified at the font; St. John the Baptist was sanctified while still unborn; Mary was sanctified earlier still—viz, in the first moment of her conception.' The same Christ Who redeemed us redeemed her. Her high privilege came through His grace. Apostrophising the Divine Saviour, Bossuet says: 'Thou art innocent by nature, Mary only by grace, Thou by excellence, she only by privilege; Thou as Redeemer; she as the first fruit of those whom Thy Precious Blood has purified.' As far back as February 2, 1849, Pope Pius IX. had, through the encyclical 'Ubi Primum', requested all the Catholic episcopate throughout the world to give frank and full expression to their views and wishes on the subject of the sinlessness of the Virgin Mother of God and to entreat the prayers of the faithful for divine guidance. 'The definition,' says a historian of the period, 'was accepted by Gallicans as well as by Ultramontanes, for it was notorious that the whole episcopate gave full assent to the doctrines of the papal Bull.'

•

A Protestant 'Manual of Instruction' before us (by Rev. Vernon Staley) does not accept the doctrine of the Immaculate Conception. But it admits a belief 'that, with a view to her future destiny as the Mother of the

Lord, she was, like the Prophet Jeremiah and the Baptist, specially sanctified from the womb, and lived a life of spotless innocence. How,' exclaims the writer, 'could she otherwise have been fitted for her high and mysterious office as Mother of the Incarnate God?' The complete reasonableness of the doctrine of the sinlessness of Mary from the first moment of her existence finds, however, easy acceptance on the part of the many Protestant clergymen and divines who come into the unity of the one true Fold of Christ. One of the most brilliant and scholarly of recent converts is, undoubtedly, the Rev. Dr. de Costa. In his interesting work, 'From Canterbury to Rome,' this cultured divine writes in part as follows regarding his acceptance of this ancient doctrine of the Catholic faith:—

'The Protestant reader will possibly feel some surprise on being told that, in approaching the subject of the Immaculate Conception, little difficulty was experienced, and that the great truth was at last joyfully received. Indeed, there came to be a feeling of wonder that what was perfectly reasonable should so long have been hidden from my eyes, which was all the more noticeable from the fact, that, like all the teachings of the Catholic Church, this is in accordance with the whole tenor of Holy Scripture and is moreover plainly indicated in the New Testament. For example, it was argued, if John the Baptist needed sanctification from his birth to become a herald of the Saviour, how much more necessary was immaculate purity on the part of one appointed to be the Mother of the World's Redeemer, and whose flesh and blood was to be His own very Flesh and Blood. Again, our Blessed Lord declared that His Flesh and Blood were the true Manna, while St. Paul said that all these things were figures of things to come. Turning therefore to the Old Testament, it was found that the Manna appointed to be reserved was placed in an ark of incorruptible wood, being specially contained in a vase of pure gold previously refined. The conclusion seemed irresistible. This pointed to the Immaculate Conception.

'Still further, in the Revelation of St. John, was seen the woman clothed with the sun, about to give birth to a child who was to rule the nations and whom the dragon was vainly waiting to devour. Here again, seemed to be an illustration of that immaculate virginal purity taught by God's Angel when he saluted the Blessed Virgin as "Full of Grace" (gratia plena), Jerome's translation of the perfect participle (kecharitomena). It was evident that the King James translator in attempting to pervert the authority of Jerome, by rendering the Greek as "highly favored," followed the example set in a thousand other renderings that form deliberate mutilations of God's Word in the interest of Protestantism.

'It was at last seen that the truth of the Immaculate Conception was one of the most ancient known in the world's religious thought; and it was impossible to suppose that the Church, founded and endowed with all teaching and disciplinary power, had made a tremendous mistake on a point so deep and vital.

'The rejection of the Immaculate Conception, therefore, forms a complete rejection of the Church of Christ.'

A veteran in the person of ex Superintendent Toohey has joined the majority. Mr. Toohey, before his arrival in Melbourne in the early fifties, had been a member of the Royal Irish Constabulary. For over 20 years he was in charge of Geelong station as sergeant, and subsequently had control of Emerald Hill as sub-inspector. As Superintendent he supervised the Burke police district, and retired in 1894. In the wild days of the diggings Mr. Toohey, as sergeant, was involved in many exciting adventures with the lawless characters who were attracted by the gold, and who too frequently obtained more than their fair share of the colony's latent wealth without the trouble of digging for it.

Do not be stuck for Binder Twine like last season, order early. Donaghy's Gold Medal Flax delivered at nearest station 5d per lb cash. MORROW BASSETT AND CO....

Hancock's "BISMARCK LAGER" BEER.

NEW ZEALAND'S
NEW INDUSTRY