

to be with her always even to the consummation of ages, and to never abandon her, the church, thus possessing the promise of infallibility, never at any time has admitted or taught, nor ever will she teach or admit, as a revealed truth, any article that is not really and truly such.

She may, therefore, as she has always done, and as she will always do, proclaim with infallible authority and without fear of error, whatever truth is contained in the treasury of divine revelation confided to her care.

Thus, D. B. B., you understand that by the definition of the Immaculate Conception of Mary, no new doctrine has been broached, but that thereby has been confirmed and proclaimed, a truth revealed to the Apostles, and by them handed down to their successors, which was also ever believed by the church.

It is true that hitherto this truth was not presented to the faithful with the certainty of faith; the reason hereof is that every truth comprised in divine revelation is only an article of faith, inasmuch as it is infallibly acknowledged to be revealed, and it is not acknowledged, nor ever can be so acknowledged, save when expressly defined as such by the church. Up to the present time the church was pleased merely to insinuate and suggest her faith, and had not as yet definitely proclaimed the Immaculate Conception of Mary; but eternal thanks to God, now that she has spoken,—now that the decree of her august Head so ardently desired has been promulgated, all the shadows which had obscured the glory and sanctity of the Conception of the Blessed Virgin have been dispelled; all doubt has disappeared, the truth now shines in all its lustre: it is an article of faith that Mary has not sinned in Adam: it is an article of faith that her Conception was immaculate: it is an article of faith that, through the merits of Jesus-Christ her divine Son, she has been preserved from original sin, and that in her Conception itself, she was sanctified by God, replenished with all the gifts, graces and favours that could be conferred on a privileged creature, chosen from all eternity to be the mother of God.

What a glorious triumph for all the children of God to witness the promulgation of the dogma of the Immaculate Conception of Mary, whom they own and acknowledge for their mother! Who could undertake to narrate the manifold graces and advantages which this joyful event can not fail to diffuse throughout the church on earth? What feelings of piety, devotion and love towards the Blessed Virgin, what confidence in her powerful protection is it not calculated to inspire us with?

Who can refrain from admiring, in this instance, the marvellous dispensations of Divine Providence in our regard? It is after so many vows and ardent desires offered up to heaven during so many ages, at a time when the kings of the earth are conspiring against God and against his Christ, during these latter days, when faith is weakening and disappearing, and charity is waxing cold, that Our