

tivity. Upon this promise and the fulfilment of it rested the whole hope and expectation of the Old Testament. Secondly, Easter, in honor of the triumph of Christ over death and hell. This promise was fulfilled in the Resurrection. It had been prophesied in the prototype of Jonas dwelling in the whale's belly; and it had been renewed again and again, and so much importance was attached to it that the enemies of Christ had appointed guards to prevent its occurrence. "I will destroy this temple made with hands, and within three days I will build another not made with hands." (Mark xiv, 58; also Matth. xxvii, 63, &c.) Thence the great importance which the Scripture writers attach to the event [Rom. vii, 4: vii, 35].

The third great fundamental mystery, as predicted, is the descent of the Holy Ghost, by whom the Virgin Mary conceived, and by whom the Apostles were to conceive the words of wisdom unto the instruction of their brethren. In the Old Law, amongst many examples, we have the prophet Joel, "Upon my servants and handmaids in those days I will pour forth my spirit" [Joel ii, 29]. And in the New Law, "When the Paraclete cometh, whom I will send you from the Father, He shall give testimony of me" [St. John xv, 25]. "And the things that are to come, He shall show you" [St. John xvi, 13]. That Spirit, who was thus promised, did come with all wisdom, truth, &c. The Church commemorates that coming on the feast of Pentecost or Whitsuntide.

Here, now, we stand before three great facts, according to prophecies, and each one of these events is solemnized in the Church by a festival, followed by a whole octave, or eight day's rejoicing. Two are feasts which belong to the glorious mysteries, and one to earthly joys. In the two glories the Church bids her children rejoice. She leaves the octaves free from any other festival, because these glories are all heavenly. The Divine nature seems either to overpower completely the human nature, as in the Resurrection; or else the human nature does not appear at all, as in the descent of the Holy Ghost. Everything here becomes like unto the Divine Constitution, Three in One. The Divine Office, instead of three nocturns of three times three psalms and lessons, has, during those two octaves, only one nocturn with three psalms and three lessons, Three in One! It is not so with Christmas. In the Nativity the human nature stands by the Divine nature, and, therefore, the three threes remain everywhere. The threefold three les-