

in view of honouring the particular mysteries of the Incarnate Word, the Incarnate Word is not honoured by any special festival solely in view of Its divine nature ; and the very feast of Pentecost was not originally instituted to honour the Holy Ghost alone, or in Himself, but in remembrance of His coming down, that is of His external mission. All which was duly ordained so that no one, with a view of accentuating the distinction between the divine persons, should be led on to attribute to them a plurality of divine natures. Furthermore, the Church, to maintain her children in the integrity of faith, instituted the feast of the Most Holy Trinity, which John XXII., later on, ordered to be celebrated throughout the Church. She allowed altars and temples to be dedicated to the Trinity ; nor was it without a certain heavenly impulse that she duly approved a religious Order, founded for the redemption of captives, and wholly devoted to the Blessed Trinity whose name it bore."

It is only after having thus, and by other more lengthy considerations, rehearsed and laid much stress upon the teaching of the Church with regard to the Mystery of the Trinity, that the Holy Father proceeds to set forth the various motives which should induce us to love the Holy Spirit, Who is all love ; to shun what might grieve Him whose seal we bear unto the day of redemption, abiding in us as in His temple ; and to invoke Him in our dire need as the eternal source of light, of strength, of consolation and of sanctity.

Here a question might very naturally force itself to the front ; Has not our Lord and Saviour Jesus Christ amply provided for all this by the shedding of His blood for the ransom of men and for their rehabilitation in their privileges as children of God ?

There is nothing more certain than that Christ came for the regeneration and salvation of all ; but it is not less certain that His preaching was confined to a very restricted space of time and place. Judea and Galilee were in extent