Glories of the Holy Ghost
Glories
OF THE
Holy Ghost
"Suddenly there came a sound from Heaven, and there appeared parted tongues of fire and sat upon every one of them. And they were filled with the Holy Ghost." Acts 2, 3.
Glories of the Holy Ghost

A Series of Studies, a Collection of Tributes, an Account of Certain Movements

BEARING ON
The Third Person of the Blessed Trinity

WITH 100 ILLUSTRATIONS

BY

Author of "Eucharistic Soul Elevations,"
"Sparks of Truth," Etc.

— 1919 —

To
My Beloved Parents
From Whose Pious Lips First
I Learned to Know and Love
The Holy Spirit; Him One
With the Father and the Son
I Sincerely Trust
They Now Behold Face to Face
In Eternity
As the Reward of
Their Christian Lives
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Glories of the Holy Ghost
CHAPTER I

Introduction

GLORY is that something that elevates man to the splendor-heights of humanity, from which as from a pedestal he dominates, shines, and attracts admiration. It is more than ordinary distinction, which may result from rank and station; it is more than fame, which at its best is but the applause of numbers; it is a combination of praise and distinction; it is honor in the superlative degree and imparts to its subjects a touch of the superhuman. St. Thomas, following the doctrine of the ancients, defines glory as fame accompanied by praise. (Suma I, II, q. 2, a. 3.)

So understood, glory supposes in its subject certain superior traits and qualities. These endowments are not of an essential but of an accidental character, and constitute what theologians term the objective intrinsic glory of their possessor.

Thus the marvelous talent of Shakespeare to fathom and explore human nature, and his peerless dramatic power to convert his studies into breathing, red-blooded characters, constituted his objective intrinsic glory.

A man may be celebrated not only for his qualities or inner excellence but also for the works which he produces. These works or achievements constitute his objective intrinsic glory. Thus—to keep the same example—Shakespeare’s fourteen comedies, twelve trag-
edies, and ten chronicle plays form his objective extrinsic glory.

Without becoming vainglorious, a man may entertain within his mind a certain admiration for his personal gifts and endowments. Of course this judgment must be founded on truth, justice, and order. This consciousness of superiority would constitute his formal intrinsic glory. We can imagine Shakespeare dwelling complacently on his dramatic genius, when in the evening of life, as fruits thereof, he enjoyed both fame and wealth.

When excellence is recognized and praised by others, we have formal extrinsic glory. It is not necessary that this tribute be lavished by many, it suffices that there be some admirers provided their judgment be sound and prudent. (St. Thomas, II, II, q. 132, a. 1.) Shakespeare's formal extrinsic glory consists in this, that as an exceptional favorite of the Muses his productions are the wonder of the stage, the delight of mankind, and the crowning glory of English literature.

Let us now apply these data to God. The objective intrinsic glory of God is in His infinite being and attributes. In Him glory is identical with essence. And His objective extrinsic glory is mirrored in His creatures. Each of them in some way reflects something of His divine perfections. "The heavens show forth the glory of God and the firmament declareth the work of His hands" (Psalm XVIII, 1).

His formal intrinsic glory reposes in the perfect knowledge He has of Himself. He comprehends the boundless ocean of His being and the infinity of His power, wisdom, and goodness. His formal extrinsic glory consists in the praise, love, and service which men
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and angels render Him on account of His infinite perfections. To glorify Him is the end of their creation. "The Lord hath made all things for Himself" (Prov. XVI, 4).

What has been said of the Godhead in general is applicable to the Divine Spirit in particular. Of the twenty-five chapters that follow, the first six deal with topics that bear on the objective glory of the Divine Spirit. This was deemed necessary to bring into relief His divine Personality. The remaining nineteen chapters embrace subjects that bear on His formal extrinsic glory, and show in concrete how in times past souls devoted to Him have expressed their devotion. This is why we entitled our work "Glories of the Holy Ghost." These chapters are pages, as it were, of the History of the Holy Ghost adown the ages, not primarily along theological and mystical lines, a viewpoint amply covered by eminent theologians and spiritual writers, but along the less known and less explored side of poetry, music, painting, architecture, and allied arts, as well as in other domains of religious, social, and civic endeavor.

The data collected in these vast and varied territories we have woven into a garland that we now deposit affectionately at the altar of the Most Holy Paraclete. By bringing these facts into bolder relief as evidence of the devotion cherished by our forebears of the faith, may they prove an incentive to our generation in its turn to study and worship the same Holy Spirit with increasing love and zeal and so promote His formal extrinsic glory.

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CHAPTER II

The Person of the Holy Ghost

According to estimates based on information collected by the Census Bureau, barely forty percent of our continental population professed some form of religion in 1906. Over sixty per cent (60.9, to be exact) did not belong to any church. Of the 39.1 per cent that did, 24.1 registered as Protestants; 14.3 as Roman Catholics; and .7 as other persuasions. The Protestant contingency represented 186 different denominations, families, and independent organizations. Some of their quota, such as the Unitarians, the Swedenborgians, the Theosophical Society, and others, are not orthodox on the mystery of the Most Blessed Trinity. In fact, some of them are not Christians at all. Add to this number (which easily represented more than six per cent of all the Protestants) the Hebrews and the fraction termed "other persuasions," and beyond a doubt not more than

1 "Of the total estimated population (84,246,252) of continental United States in 1906, 39.1 per cent, or not quite two fifths, were reported as church members. The rest were not church members. This term "not church members" represents the difference between the number reported as communicants or members, and the total population: it embraces, therefore, children too young to become church members as well as that portion of the population which is eligible to church membership, although not affiliated with any religious denominations." (Special Reports Religious Bodies: 1906, published in 1910 by the Bureau of the Census, Part 1, pp. 58-59.)

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Fig. 1. — THE ADORATION OF THE BLESSED TRINITY. Albrecht Dürer.

Original in the Royal Gallery of Munich.
one third of all our churchgoers in 1906 believed in the Father, the Son, and the Holy Ghost.  

Since religious conditions have not changed substantially during the past decade, it is safe to assert that even now two thirds of the people of the United States proper do not believe in the Person of the Holy Ghost. This appalling fact should stir up every Christian mightily to do all in his power to make "the unknown God" more known and loved.  

The Catholic doctrine on the Divine Spirit is summarized in the following article of the Nicene-Constantinopolitan Creed: "And we believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified; who spoke by the prophets." (Church Councils, Hefele, Vol. II, p. 350.)  

"The explanation of this article," says the Catechism of the Council of Trent, "should begin with the meaning here attached to the words 'Holy Ghost': for as the appellation is equally true when applied to the Father and the Son (both are spirit, both holy) and also includes angels, and the souls of the just, care must be taken that  

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*This holds even if we contend—as contend we do—that the Catholic quota should be higher, because our children, though not listed as communicants, are in fact members of the Church.

*Speaking to a convict one day on religion, I asked him: "What is your idea of God the Father?" "He is a spirit," the man replied. "And of the Son?"—I continued. "He—He's the Saviour King." (He seemed very proud and sure of this.) "And of the Holy Ghost?"—I concluded. "The H-o-l-y G-h-o-s-t," he drawled out,—"The Holy Ghost"—I give it up, sir, He's too much of a parable for me." Just then another convict, who had been following our conversation, broke in: "The Holy Ghost—why, He's the Saint Catholics pray to when they lose something."
the faithful be not led into error by the ambiguity of the words. The pastor then will teach in this article that by the words 'Holy Ghost' is understood the Third Person of the Blessed Trinity: a sense in which they are used, sometimes in the Old and frequently in the New Testament. Nor should it be deemed a matter of surprise that a proper name is not given to the Third as to the First and Second Persons; the Second Person is designated by a proper name called Son, because His eternal birth from the Father is properly called generation. As, therefore, that birth is expressed by the word generation, so the Person emanating from that generation is properly called Son, and the Person from whom He emanates, Father. But as the production of the Third Person is characterized by no proper name, but is called Spiration and Procession, the Person produced is consequently characterized by no proper name. As, however, we are obliged to borrow from created objects the names given to God, and know no other created means of communicating nature and essence, we cannot discover a proper name to express the manner in which God communicates Himself entire, by the force of His love. Unable, therefore, to express the emanation of the Third Person by a proper name, we have recourse to the common name of Holy Ghost; a name, however, peculiarly appropriate to Him who infuses into us spiritual life; and without whose holy inspiration, we can do nothing meritorious of eternal life." (Catechism of the Council of Trent, Art. VIII.)

So much for the name of the Divine Spirit; let us now consider His Personality. God is a Spirit. He is a supremely pure act, devoid of all imperfections, of all