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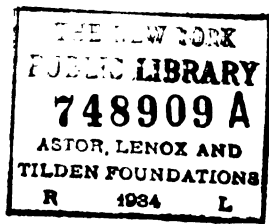
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and was for a time a justice of the common pleas; was also eminent as a practitioner. D. Jan. 2, 1816.

**Hölt'y** (LUDWIG HEINRICH CHRISTOPH), b. at Mariensee, near Hanover, Dec. 21, 1748; studied theology at Göttingen, but was of a very delicate constitution, and d. at Hanover Sept. 1, 1776. After his death his lyrical poems were published by Voss and Stolberg in 1783, and attracted much attention on account of the sweet, elegiac feeling which pervades them and the delicate harmony of their form.

**Holtz'endorf, von** (FRANZ), b. at Vietmannsdorf, Prussia, Oct. 14, 1829; studied at Berlin, Heidelberg, and Bonn, and became in 1861 professor of jurisprudence at the University of Berlin. He wrote *Französische Rechtszustände* (1859), *Die Deportation als Strafmittel* (1859), *Das irische Gefängnis-system* (1859), *Principien der Politik* (1869), *Encyclopädie der Rechtswissenschaft* (1870), *Handbuch des Deutschen Strafrechts* (1874).

**Holtzendorf** (KARL FRIEDERICH), b. at Berlin Aug. 17, 1764; entered the military service in 1778 under his father, who was an eminent general of artillery; became lieutenant in 1781; distinguished himself in Poland in 1794; was wounded at Halle in 1806; took part in the defence of Dantzic in 1807; and commanded the artillery of the army of Bülow in 1814, and of that of Blücher in 1815. D. at Berlin Sept. 29, 1828.

**Holtz'mann** (ADOLF), b. at Carlsruhe May 2, 1810; studied theology at Berlin, Old German at Munich, Sanscrit at Paris, and was in 1852 appointed professor of German language and literature at the University of Heidelberg. His most prominent writings are—*Ueber den Umlaut* (1843), *Ueber den Ablaut* (1844), *Indische Sagen* (1843-45), *Celten und Germanen* (1855), *Nibelungenlied* (1855), *Klage* (1859).

**Holy Alliance**, a compact entered into at Paris Sept. 26, 1815, by the sovereigns of Russia, Austria, and Prussia, joined by most of the other European powers, and published Feb. 2, 1816. It for ever excluded all members of the Bonaparte family from any throne in Europe, expressed the intention of the contracting powers to live together in Christian harmony, and exhorted the people to faithful daily fulfilment of Christian duties. Thus they concealed the chain they had welded with which to restrain the progress of liberal ideas in Europe.

**Holy Coat of Treves**, a garment preserved in the cathedral of Treves, in Germany, which was declared by Pope Leo X. in 1514 to be the veritable seamless garment worn by Jesus Christ at his crucifixion, and for which the soldiers cast lots. This coat, it is alleged, was left at Treves by the empress Helena in the fourth century. No less than nine other holy coats have been exhibited, and in 1843, Pope Gregory XVI. pronounced that of Argenteuil in France to be the true one. The one at Treves was lost for a season, and rediscovered in 1196. It has been from time to time exhibited, when hundreds of thousands of pilgrims flock to see it, as in 1844. Among the consequences of this last exhibition was the secession of Johann Ronge and his numerous followers from the Church.

**Holy Communion**. See EUCHARIST, by F. A. P. BARNARD.

**Holy Communion, Sisters of the**, a society of ladies of the Protestant Episcopal Church, founded in New York in 1845 by the Rev. Dr. W. A. Muhlenberg. They are not bound by vows, and do not wear a strictly uniform habit. They are devoted to the care of the sick in hospitals and to other charitable labors.

**Holy Cross, Congregation of the**, an association of regular clerks, founded by the Abbé Moreau in 1834. Their present rule was approved in 1856, in which year the Brotherhood of St. Joseph was merged into this congregation. They were introduced into the U. S. in 1842, and have now numerous establishments here. There is a congregation of Canons Regular of the Holy Cross (anciently called Crutched Friars in England), founded by Theodore de Celles 1211. They have a college at Watertown, Wis., and are numerous in continental Europe; called also Croisiers and Cross-bearers.

**Holy Cross, Sisterhood of the**, founded 1834 by the Abbé Moreau, at Mans, Belgium. Their rule was approved in 1857. There are two orders of "Daughters of the Cross" and one of "Sisters of the Cross," independent of the above.

**Holy Ghost, or Holy Spirit** [Heb. *Ruah Elohim* and *Ruah Jehovah*; Gr. *πνεῦμα ἅγιον*], the Spirit of God, of Christ, of the Lord, etc., is the third Person of the Trinity, whose existence, character, and offices are revealed in the Bible. Sax. *ghost*, Ger. *geist*, Dan. *ånd*, Heb. *ruah*, Greek *πνεῦμα*, Lat. *spiritus*, Eng. *spirit*, all originally mean

"wind," then "breath," then "life," then the self-conscious, intelligent, self-determined, thinking substance of God, angels, and man. The term *πνεῦμα ἅγιον*, "Holy Ghost," in Scripture and Christian theology, does not designate the spiritual substance common to the three Persons of the Godhead, but the third Person or Hypostasis existing in the unity of that substance. We propose here a condensed statement (I.) of the scriptural and Church doctrine as to his personality, divinity, procession, and offices; (II.) of the history of opinion on the subject; (III.) its literature.

I. SCRIPTURAL AND CHURCH DOCTRINE OF THE HOLY GHOST. 1. *His Personality*.—The attributes of personality are intelligence, will, individual subsistence; and in Scripture all of these are predicated of the Spirit. (1) He uses the pronoun "I," and the Father and Son use the pronouns "he" and "him," when speaking of him (Acts xiii. 2; John xv. 26 and xvi. 13, 14); "When he (*καίτος*) shall come . . . he shall glorify me." (2) His functions all imply distinct personal subsistence: he "speaks," "searches," "selects," "reveals," "reproves," "testifies," "leads," "comforts," "distributes to every man as he wills," "knows the deep things of God," "is grieved," etc. (Acts xiii. 2; 1 Cor. ii. 10, 11 and xii. 11; 1 Tim. iv. 1). (3) All Christians profess personal allegiance to the Holy Spirit precisely as to Father and Son. They are baptized *εἰς τὸ ὄνομα*—into the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 19). If the two former are Persons, the latter must be. Hence he is our Sanctifier and Comforter. (4) Blasphemy against the Holy Ghost, and the possibility of "resisting," "grieving," and "doing despite to" him, imply his personality (Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10; Acts vii. 51; Heb. x. 29; Eph. iv. 30). (5) This has been from the beginning the common faith of all historical churches. (See *Nicene and Athanasian Creeds*; *Thirty-nine Articles of Church of England*; *Articles of Methodist Episcopal Church*; *Westminster Conf. of Faith*, ch. 2, § 3; *Augsburg Confession*, art. 1.)

2. *His Divinity*.—(1) He is called by the exclusive names of God. What Jehovah says in the Old Testament the New Testament writers ascribe to the Holy Ghost. (Cf. Isa. vi. 9 with Acts xviii. 25, and Jer. xxxi. 31-34 with Heb. x. 16; see Acts v. 3, 4.) (2) Divine attributes are predicated of him: (a) omnipresence (Ps. cxxxix. 7; 1 Cor. xii. 13); (b) omniscience (1 Cor. ii. 10, 11); (c) omnipotence (Luke i. 35; Rom. viii. 11). (3) Divine works are ascribed to him: (a) creation (Gen. i. 2; Job xxvi. 13; Ps. civ. 30); (b) inspiration (Heb. iii. 7; 2 Pet. i. 21); (c) miracles (1 Cor. xii. 9-11); (d) spiritual regeneration (John iii. 6; Tit. iii. 5). (4) Divine worship is to be paid to him (Matt. xxviii. 19; 2 Cor. xiii. 14; Matt. xii. 31, 32).

3. *The Procession of the Holy Ghost* is a technical phrase, originating in John xv. 26 ("the Spirit of truth which proceedeth from the Father"), and used by theologians to express the essential relations of the Holy Ghost to the other Persons of the Trinity. The teachings of Scripture and of the whole Church, Roman and Protestant, involve the following points: (1) There is but one God, and he is indivisible. Therefore there is but one indivisible substance which is God. (2) This one whole substance subsists eternally as three equal Persons, the entire substance subsisting as each Person concurrently. (3) The Scriptures reveal (so far forth) the nature and relations of each Person by their names and relative actions. The Father is always first, the Son second, and the Spirit third. The terms Father and Son express an eternal reciprocal relation. The Father eternally begets the Son. The Spirit is the infinite personal "Breath" of God, as the Son is his infinite personal "Word." He is the "Spirit of God" and "from God" (*ἐκ τοῦ Θεοῦ*, 1 Cor. ii. 12), and the "Spirit of the Father," "who proceedeth from the Father" (*ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται*, John xv. 26). He is also the Spirit "of the Son" and "of Christ" (Rom. viii. 9; Gal. iv. 6). He is sent by and acts for the Father; so he is sent by and acts for the Son (John xvi. 7-14). (4) Hence, the Athanasian Creed concludes (§§ 20-22), the "Father was made from none, nor created, nor begotten. The Son is from the Father alone, neither made nor created, but begotten. The Holy Ghost is from the Father and the Son, neither made nor created nor begotten, but proceeding." This the Church proposes not as an explanation, but simply as a statement of scriptural data. (See PROCESSION.)

The GENERATION of the Son is an eternal constitutional (non-volitional) act of the Father, whereby he communicates his whole divine essence to the Hypostasis of the Son, whereby the Son is the "express image of the Father's Person" and "the brightness of his glory." THE PROCESSION or SPIRATION of the Holy Ghost is a like eternal act of the Father and of the Son, whereby they communicate their whole common substance to the Hypostasis of the Holy Ghost, whereby he becomes their consubstantial per-

sonal Breath. As these acts are eternal, they are neither past nor future, but present, without beginning or ending.

4. *His Offices in Nature.*—The "Spirit" or personal "Breath" is the Executive of the Godhead, as the "Son" or "Word" is the Revealer. The Spirit of God moved upon the face of Chaos and developed Cosmos (Gen. i. 2). Henceforth he is always represented as the author of order and beauty in the natural as of holiness in the moral world. He garnished the astronomical heavens (Job xxvi. 13). He is the organizer and source of life to all provinces of vegetable and animal nature (Job xxxiii. 4; Ps. civ. 29, 30; Isa. xxxiii. 14, 15), and of enlightenment to human intelligence in all arts and sciences (Job xxxii. 8 and xxxv. 11; Ex. xxxi. 2-4).

5. *His Offices in Redemption.*—Christ promised his disciples on the eve of his crucifixion that he would send them the Spirit of truth as another Comforter, παράκλητος, Paraclete, Advocatus (Patron, Counsel, Champion, Helper, etc.; also applied to Christ himself, 1 John ii. 1). Although he had been the divine agent effecting the salvation of men ever since Adam, it is said this Paraclete was not given until after the ascension and glorification of Christ (John vii. 39 and Acts ii. 32, 33); that is, he is now given with a universality, fulness, power, and clearness of manifestation infinitely surpassing that of the past. The present is the dispensation of the Spirit in contrast with the preceding preparatory dispensation of the Law. (1) The Spirit fashioned the body of Christ in the womb of the Virgin, enriched and supported his human soul, and co-operated with him in all the offices he performed in his estate of humiliation (Luke i. 35; Isa. xi. 1, 2; John i. 32 and iii. 34. (2) He inspired the writers of both the Old and the New Testaments as to thoughts and words (Mic. iii. 8; 1 Cor. ii. 10-13). (3) He teaches those who are spiritually minded the meaning of Scripture (1 Cor. ii. 14, 15), and applies to all the redemption purchased by Christ (John xvi. 13, 14). Hence he is called the "Spirit of grace" (Heb. x. 29), "of wisdom and understanding" (Isa. xi. 2), "of truth" (John xvi. 13), "of adoption" (Rom. viii. 15), "of prophecy" (Rev. xix. 10), "of promise" (Eph. i. 13), and "of glory" (Pet. iv. 14). He regenerates, sanctifies, and preserves the souls and raises the dead bodies of the saints (John iii. 6; Rom. xv. 16 and viii. 11). He is to the Church and to the individual Christian the immanent source of life—τὸ ζῶον, the *Life-Giver*. (4) He is the bond of life and the organizing principle of the historic Church on earth (1 Cor. xii. 13), and Church teachers and rulers are properly only the organs of the Holy Ghost (2 Tim. i. 13, 14).

6. *Blasphemy against the Holy Ghost* (Matt. xii. 31, 32; Mark iii. 29, 30; Heb. vi. 4-6 and x. 26, 27; 1 John v. 16).—This appears to be an intelligent, deliberate, and malignant "speaking against," and rejection of, the Spirit of grace by one who has been under his special influence. It is never pardoned, because of its peculiar guilt, and because it is a definite and final rejection of Christ's salvation. (See SCHAFF, *Sin against the Holy Ghost* (1841).)

II. HISTORY OF OPINION.—1. *The State of Opinion in the Early Church, and the Definition of the Universal Church Doctrine by the Council of Constantinople, A. D. 381.*—The Christian Church from the beginning expressed its faith in the terms of the (so-called) Apostles' Creed, which acknowledges a Trinity of divine Persons. Nevertheless, the prevalent conceptions were very vague and variable (see testimony of GREGORY NAZIANZEN, *Orat. 31, De Spiritu sancto*, cap. 5), the majority regarding the Spirit as more decidedly subordinate to the Son than the Son to the Father. The complete statement of the final faith of the Church was introduced into the Nicene Creed by the Council of Constantinople (A. D. 381) in these words: "And I believe in the Holy Ghost, the Lord, the Giver of Life, who proceedeth from the Father and the Son (this phrase, "*filioque*," was added by the Council of Toledo (A. D. 589), and was accepted by the Latins and all Protestants, and rejected by the Greeks), who with the Father and Son is to be worshipped and glorified, who spake by the prophets." For the most detailed of the universally received definitions see the Athanasian Creed (cir. A. D. 450). These Creeds, either in form or substance, have been adopted by all historical churches.

2. *Heretical Views.*—Some of the Gnostics considered the Holy Ghost and Christ two celestial *Eons*, generated to restore the disturbed harmony of the Pleromá. The Alogians and other ancient deniers of the divinity of Christ regarded the phrase Holy Ghost as another name for the single person of God. The Sabellians held that it designates one mode of divine operation and the phase of divine revelation peculiar to the present dispensation. The Arians and Semi-Arians regarded the Holy Ghost as the first and greatest creature of Christ, of superangelic but not divine perfection. After the Council of Nice these parties were

called *Macedonians*, *Pneumatomachi*, and *Tropici*. All modern Arians and Socinians interpret the phrase Holy Ghost as a designation of the energy of God manifested in action. De Wette says the Spirit is God operative in nature; Schleiermacher says he is God operative in the Church.

III. LITERATURE.—*Nicene and Athanasian Creeds*; HASE's *Collection of Lutheran* and NIEMEYER's *Collection of Calvinistic Confessions*; HAGENBACH's *Hist. of Doctrines*; SHEDD's *Hist. of Christ. Doctrines*; NEANDER's and SCHAFF's *Histories of the Christian Church*; WATSON's *Theo. Institutes*; HEFELE's *History of Councils*; OWEN's *Discourse concerning the Holy Spirit*; JULIUS CH. HARE's *Mission of the Comforter*; HARVEY's *Hist. of the Three Creeds*; *The Paraclete*, anon.; PEARSON *On the Creed*; *American Quarterly Church Review*, Apr., 1868, Art. 5. A. A. HODGE.

**Holy Ghost, Orders of the** (the Roman Catholic). (1) An order, at first consisting of hospital knights of St. Augustine, was founded in 1178 by Guido of Montpellier, and in part removed to Rome in 1204, receiving the hospital of Sasia. Here they became in part canons regular, and after many vicissitudes the knightly branch of the order ceased in 1700 to exist, but the canons regular are not yet extinct. In 1254 the Hospitallers of the Holy Ghost, a secular branch of the above, were organized, containing both brethren and sisters. The latter, called White Sisters, are still numerous and active in benevolent works. With them became connected another sisterhood of the Holy Ghost, established in 1212. (2) Another congregation of canons of the Holy Ghost was confirmed in 1588. (3) A society of missionary priests of the Holy Ghost was founded in 1700, and is still active.

**Holyhead**, seaport town of North Wales, on an island of the same name as the town, forming the western part of Anglesea co., and connected with the main portion of Anglesea by a huge causeway and a bridge. The island is mainly a barren rock, but the town contains numerous fine buildings. It is a parliamentary borough. Pop. 18. Holyhead is most notable for the breakwater by which harbor accommodation is provided for the packet service between England and Ireland, and at the same time an important harbor of refuge is constituted. The successful bridging for military purposes of the Menai Straits by Stephenson's tubular bridge decided a mooted question as to the terminus of the great railway route between London and Dublin and choice of site for harbor in favor of Holyhead. The breakwater, commenced in 1847, was planned by the late J. M. Rendel. On his death, Mr. John Hawkshaw became the superintending engineer, under whom the work was finally completed in 1873. As originally planned, it was one mile in length, forming, in conjunction with islands, an almost close harbor of 267 acres. A subsequent extension of 2500 feet has added an area of 400 acres of "sheltered roadstead." It consists of 7,000,000 tons of stones thrown in "à pierre perdue," surmounted by a vertical wall starting from low-water line near the inner edge and rising 38½ feet above low water, three-fourths of its height being masked and protected by a long fore-shore of "rip-rap." Behind this wall, and 12 feet lower than its top, is a terrace or quay 40 feet wide. The average depth of water being 40 feet and tidal rise 18 feet, the stone mound has necessarily great dimensions, averaging 225 feet width at low water and (in 50 feet depth) 400 feet at base. The enormous quantities of stone (quartz rock from the neighboring Holyhead Mountain) required gave rise to some of the largest and most interesting quarrying operations ever undertaken. Shafts or "headings" of large dimensions were run into the rock, in which charges amounting sometimes to the enormous amount of ten tons of powder were exploded. The breakwater cost £1,500,000. (See article BREAKWATER, and *Engineering*, Sept. 26, 1873.)

**Holy Innocents.** See CHILDRENAS.

**Holy Island**, or **Lindisfarne**, an island (a peninsula at low tide) off the E. coast of England, in the county of Durham; lat. 55° 46' N., lon. 1° 47' W.; 3 nautical miles N. of the Farne Islands proper. Lindisfarne in 635 became a bishop's see, and was the episcopal seat of St. Cuthbert. In 900 the see was transferred to Durham. Holy Island is a favorite bathing-place, and its old castle and ruined abbey are interesting objects.

**Holy League**, a name applied to several alliances of European princes for war or defence. (1) That of 1511, between the pope, Julius II., Spain, and Venice, to expel the French from Italy. It lasted till the Truce of Orthes (1513). (2) That of Nuremberg (1538), between Charles V. and the Catholic princes of Germany against the League of Schmalkald. (3) That of 1571, of the pope, Venice, and Spain against the Turks. (4) The great league of the Guises, the French Parliament, the monks, Spain, and the pope against the Huguenots (1576). (See LEAGUE, THE.)