

one substance with the Father, begotten of the Father before all worlds, was yet, at the moment when we first catch a glimpse of him in the writings of his followers, a Man recently deceased, respected, revered, and perhaps worshipped by a little group of fellow-peasants who had once known him as Jesus, the son of the carpenter. On that unassailable Rock of solid historical fact we may well be content to found our argument in this volume. Here at least nobody can accuse us of "crude and gross Euhemerism." Or rather the crude and gross Euhemerism is here known to represent the solid truth. Jesus and his saints—Dominic, Francis, Catherine of Siena—are no mere verbal myths, no allegorical concepts, no personifications of the Sun, the Dawn, the Storm-cloud. Leaving aside for the present from our purview of the Faith that one element of the older supreme God—the Hebrew Jahweh,—whom Christianity borrowed from the earlier Jewish religion, we can say at least with perfect certainty that every single member of the Christian pantheon—Jesus, the Madonna, St. John Baptist, St. Peter, the Apostles, the Evangelists—were, just as much as San Carlo Borromeo or St. Thomas of Canterbury or St. Theresa, Dead Men or Women, worshipped after their death with divine or quasi-divine honours. In this the best-known of all human religions, the one that has grown up under the full eye of history, the one whose gods and saints are most distinctly traceable, every object of worship, save only the single early and as yet unresolved deity of the Hebrew cult, whose origin is lost for us in the mist of ages, turns out on enquiry to be indeed a purely Euhemeristic god or saint,—in ultimate analysis, a Real Man or Woman.

That point alone I hold to be of cardinal importance, and of immense or almost inestimable illustrative value, in seeking for the origin of the idea of a god in earlier epochs.

In the second place, Christianity is thoroughly typical in all that concerns its subsequent course of evolution ; the