

and that the hymn or so-called creed known by his name (though not in all probability of his own composition) bears the impress of the mystical Egyptian spirit, tempered by the Alexandrian Greek delight in definiteness and minuteness of philosophical distinction.

In this respect, too, we shall observe in the sequel that the history of Christianity, the most known among the religions, was exactly parallel to that of earlier and obscurer creeds. At first, the relations of the gods to one another are vague and undetermined ; their pedigree is often confused and even contradictory ; and the pantheon lacks anything like due hierarchical system or subordination of persons. But as time goes on, and questions of theology or mythology are debated among the priests and other interested parties, details of this sort get settled in the form of rigid dogmas, while subtle distinctions of a philosophical or metaphysical sort tend to be imported by more civilised men into the crude primitive faith. The belief that began with frank acceptance of Judaism, *plus* a personal worship of the Deified Man, Jesus, crystallised at last into the Catholic Faith in one God, of three persons, the Father, the Son, and the Holy Ghost.

Quibbles are even made, and discussions raised at last as to the question whether Father and Son are "of one substance" or only "of like substance"; whether the Holy Ghost proceeds from the Father and the Son, or from the Father only ; and so on *ad infinitum*.

It was largely in other countries than Judæa, and especially in Gaul, Rome, and Egypt, too, as I believe, that symbolism came to the aid of mysticism : that the cross, the tau, the labarum, the fish, the Alpha and Omega, and all the other early Christian emblems were evolved and perfected ; and that the beginnings of Christian art took their first definite forms. Such forms were especially to a great extent evolved in the Roman catacombs. Christianity, being a universal, not a local or national, religion,