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give a French name to places that are not French in this country is sort of an affectation. Well in this case, Aix-la-Chapelle is what Sharpe calls it but the town is called Aachen by everybody there and there it was decided to insert this in the creed but the Pope opposed it and then when Photias attacked the Western church for putting in the term filioque the pope who believed the term filioque was right but didn't think that the creed could be changed gradually came to put it in to the creed and so gradually the popes themselves came to approve the term "from the Father" in the creed notwithstanding the fact that their infallible predecessors had said that it was wrong to put it into the creed and so in the succeeding years after Photias the Western church came to put the word "filioque" into the creed and in the Eastern church they insisted that this was blasphemy. They said that the single procession was the part of the doctrine on which the personality and deity of the Spirit depended and denounced the denial of it as heresy and blasphemy, and there has been heated discussion of this between the Eastern and Western church ever since.

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Leo III and his predecessor Hadrian I had defended the also. That is his predecessor had said, "The Spirit proceeds from the Father through the Son", instead of "from the Father and the Son". The great church said He proceeded only from the Father. I think it is a very interesting example of how easy it is to go beyond what the church is teaching and try to build up an understanding of things which are not made clear in the Scripture. I do not think we are on proper ground when we go to the Scripture to get the conclusive answer on a certain matter on which we are curious. I think the purpose is to go to the Scripture and find out what the Scripture presents. Some things it gives us clearly and fully and other things it doesn't go into at all and there are some things which we don't have the background or the faith to understand and perhaps never would understand if we did. Certainly the constitution of the human personality we don't understand. How then can we understand the constitution of the divine personality? But this became a primary