

to do with lost characters, e. g. the possession by man of supernumerary fingers and toes.

II. Atavism is also used to express the tendency to revert to one of the parent varieties or species in the case of a hybrid; this is the atavism of breeders. Crossed breeds of sheep, for example, show a constant tendency to reversion to either one of the original breeds from which the cross was formed. De Vries distinguishes this kind of atavism as *vicinism* (Lat. *vicinus*, neighbour), and says that it "indicates the sporting of a variety under the influence of others in the vicinity."

III. Atavism is employed by a certain school of evolutionistic psychologists to express traits in the individual, especially the child, that are assumed to be, as it were, reminiscences of past conditions of the human race or its progenitors. A child by its untruthfulness simply gives expression to a state that long since was normal to mankind. Also in the child's fondness for splashing about in water is exhibited a recrudescence of a habit that was quite natural to its aquatic ancestors; this latter is called water-atavism. Many such atavisms are distinguished, but it hardly needs to be said that they are in many instances highly fantastic. Atavism is commonly supposed to be a proof of the evolution of plants and animals, including man. Characters that were normal to some remote ancestor, after having been latent for thousands of generations suddenly reappear, and thus give a clue to those sources to which the present living forms are to be traced back. That a character may lie dormant for several generations and then reappear, admits of no doubt; even ordinary observation tells us that a grandchild may resemble its grandparent more than either of its immediate parents. But the sudden appearance of a tailed man, for instance, cannot be said to prove the descent of man from tailed forms. Granting that man has really descended from such ancestors, the phenomenon is more intelligible than it would be were no such connexion admitted. But the proving force of atavism is not direct, because teratological phenomena are so difficult to interpret, and admit of several explanations. Darwin, pointing to the large canine teeth possessed by some men as a case of atavism, remarks: "He who rejects with scorn the belief that the shape of his own canines, and their occasional great development in other men, are due to our early forefathers having been provided with these formidable weapons, will probably reveal, by sneering, the line of his own descent"

Atavism is appealed to by modern criminologists to explain certain moral aberrations, that are looked upon as having been at one time normal to the race. Accepting the doctrine that man has, by slow progress, come up to his present civilized state from brute conditions, all that is brutish in the conduct of criminals (also of the insane), is explained by atavism. According to this theory degeneracy is a case of atavism. The explanation offered for the sudden reappearance of remote ancestral characters is so intimately connected with the whole question of heredity that it is impossible to do more than indicate that most writers on heredity seek this explanation in the transmission from generation to generation of unmodified heredity-bearing parts, gemmules (Darwin); pangenes (De Vries); determinants (Weismann). (See HEREDITY.)

CHAMBERLAIN, *The Child* (London, 1900); DE VRIES, *Species and Varieties* (Chicago, 1906); WEISMANN, *Vorbrüge über Descendenztheorie* (Jena, 1904); tr. by J. A. and M. R. THOMPSON (London, 1904); DELAGE, *La structure du protoplasme et les théories sur l'hérédité et les grands problèmes de la biologie générale* (Paris, 1895); LOMBROSO, *L'homme criminel* (Paris, 1895).

Jos. C. HERRICK.

Athabasca, VICARIATE APOSTOLIC OF (North-west Territories).—Suffragan of Saint Boniface; erected

II.—3

8 April, 1862, by Pius IX. Bounded on the north by the Vicariate of Mackenzie; on the east and south-east by the Vicariate of Saskatchewan; on the south by 55° N. lat.; on the west by the Rocky Mountains. The first vicar Apostolic was Bishop Henri Faraud, O.M.I., b. at Gigondas, France, 17 March, 1828; d. at Saint Boniface, 26 Sept., 1890; ordained priest at Saint Boniface, 8 March, 1847; elected 8 May, 1862; consecrated at Tours, France, 30 Nov., 1864, titular Bishop of Anamur. He was succeeded by Bishop Emile Grouard, O.M.I., titular Bishop of Ibora; b. at Brulon, Mans, 2 Feb., 1840; ordained priest at Boucherville, 3 May, 1862, elected Bishop of Ibora, 18 Oct., 1890; consecrated at Saint Boniface, 1 Aug., 1891, and appointed vicar Apostolic. The Oblates of Mary Immaculate serve all the missions of Athabasca. There are 11 stations, 23 priests, 28 Sœurs de la Providence, 6 Sœurs Grises. Catholics, about 5,000. (See SAINT BONIFACE.)

Le Canada Ecclésiastique (1907); BATTANDIER, *Ann. pont. cath.*, 1907.

JOHN J. A'BECKET.

Athanasian Creed, THE, one of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear exposition of the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogmas. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmistakably the trinity of Persons in God, and the twofold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred by those who refuse to accept any of the articles therein set down. The following is the Marquess of Bute's English translation of the text of the Creed:—

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the Glory Equal, the Majesty Co-Eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate. The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not Three Almighties but One Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not Three Lords but One Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son:

neither made, nor created, nor begotten, but proceeding.

So there is One Father, not Three Fathers; one Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be God and Man, yet He is not two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved.

For the past two hundred years the authorship of this summary of Catholic Faith and the time of its appearance, have furnished an interesting problem to ecclesiastical antiquarians. Until the seventeenth century, the "Quicumque vult", as it is sometimes called, from its opening words, was thought to be the composition of the great Archbishop of Alexandria whose name it bears. In the year 1644, Gerard Voss, in his "De Tribus Symbolis", gave weighty probability to the opinion that St. Athanasius was not its author. His reasons may be reduced to the two following: first, no early writer of authority speaks of it as the work of this doctor; and secondly, its language and structure point to a Western, rather than to an Alexandrian, origin. Most modern scholars agree in admitting the strength of these reasons, and hence this view is the one generally received to-day. Whether the Creed can be ascribed to St. Athanasius or not, and most probably it cannot, it undoubtedly owes its existence to Athanasian influences, for the expressions and doctrinal colouring exhibit too marked a correspondence, in subject-matter and in phraseology, with the literature of the latter half of the fourth century and especially with the writings of the saint, to be merely accidental. These internal evidences seem to justify the conclusion that it grew out of several provincial synods, chiefly that of Alexandria, held about the year 361, and presided over by St. Athanasius. It should be said, however, that these arguments have failed to shake the conviction of some Catholic authors, who refuse to give it an earlier origin than the fifth century.

An elaborate attempt was made in England,

in 1871, by E. C. Ffoulkes to assign the Creed to the ninth century. From a passing remark in a letter written by Alcuin he constructed the following remarkable piece of fiction. The Emperor Charlemagne, he says, wished to consolidate the Western Empire by a religious, as well as a political, separation from the East. To this end he suppressed the Nicene Creed, dear to the Oriental Church, and substituted a formulary composed by Paulinus of Aquileia, with whose approval and that of Alcuin, a distinguished scholar of the time, he ensured its ready acceptance by the people, by affixing to it the name of St. Athanasius. This gratuitous attack upon the reputation of men whom every worthy historian regards as incapable of such a fraud, added to the undoubted proofs of the Creed's having been in use long before the ninth century, leaves this theory without any foundation.

Who, then, is the author? The results of recent inquiry make it highly probable that the Creed first saw the light in the fourth century, during the life of the great Eastern patriarch, or shortly after his death. It has been attributed by different writers variously to St. Hilary, to St. Vincent of Lérins, to Eusebius of Vercelli, to Vigilius, and to others. It is not easy to avoid the force of the objections to all of these views, however, as they were men of world-wide reputation, and hence any document, especially one of such importance as a profession of faith, coming from them would have met with almost immediate recognition. Now, no allusions to the authorship of the Creed, and few even to its existence, are to be found in the literature of the Church for over two hundred years after their time. We have referred to a like silence in proof of a non-Athanasian authorship. It seems to be similarly available in the case of any of the great names mentioned above. In the opinion of Father Sidney Smith, S.J., which the evidence just indicated renders plausible, the author of this Creed must have been some obscure bishop or theologian who composed it, in the first instance, for purely local use in some provincial diocese. Not coming from an author of wide reputation, it would have attracted little attention. As it became better known, it would have been more widely adopted, and the compactness and the lucidity of its statements would have contributed to make it highly prized wherever it was known. Then would follow speculation as to its author, and what wonder, if, from the subject-matter of the Creed, which occupied the great Athanasius so much, his name was first affixed to it and, unchallenged, remained.

The "damnatory", or "minatory clauses", are the pronouncements contained in the symbol, of the penalties which will follow the rejection of what is there proposed for our belief. It opens with one of them: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith". The same is expressed in the verses beginning: "Furthermore, it is necessary" etc., and "For the right Faith is" etc., and finally in the concluding verse: "This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved". Just as the Creed states in a very plain and precise way what the Catholic Faith is concerning the important doctrines of the Trinity and the Incarnation, so it asserts with equal plainness and precision what will happen to those who do not faithfully and steadfastly believe in these revealed truths. They are but the credal equivalent of Our Lord's words: "He that believeth not shall be condemned", and apply, as is evident, only to the culpable and the wilful rejection of Christ's words and teachings. The absolute necessity of accepting the revealed word of God, under the stern penalties here threatened, is so intolerable to a powerful