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 con-
stant tendency to reversion to either one of the origi-
nal breeds from which the cross was formed. De
Vries distinguishes this kind of atavism as vicinus
(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 reoccurrence of a habit that was quite
natural to its aquatic ancestors; this latter is called
water-atavism. Many such atavisms are distin-
guished, but it hardly needs to be said that they are
in many instances highly fantastic. Atavism is com-
mmonly supposed to be a produced of the evolution
of plants and animals, including man. Characters
that were normal to some remote ancestor, after having
been lost for thousands of generations suddenly re-
appear, 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 genera-
tions and then reappear, admits of no doubt. From
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
worse on any 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
beast within, the shape of his own canines, and the
everal great development in other men, are due
to our early forefathers having been provided with
these formidable weapons, will probably reveal, by
encouraging 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 pro-
grds, come up to his present civilized state from
brute conditions, all that is brutal in the conduct of
criminals (also of the insane), is explained by atav-
ism. According to this theory degeneracy is a case
of atavism. The explanation offered for the sudden
appearance of remote ancestral characters is so
intimately connected with the whole question of
heredity that it is impossible to do more than indi-
cate that most writers on heredity seek this expla-
nation in the transmission of generation to generation
of unmodified heredity-bearing parts, germules (Darwin);
pangenics (De Vries); determinants (Weismann). (See
Humanity.)
Chambers, The Child (London, 1900); De Vries,
Hybrids (Chicago, 1900); Weismann, Die Ab-
spaltung der Descendenkrankheiten (Jena, 1904); tr. by J. A. and
M. R. Thompsett (London, 1904); Delage, La structure du
protoplasme et les théories sur l'herédité et les grands problèmes
de la biologie générale (Paris, 1890); Lombroso, L'homme
ovomale (Paris, 1886).
Jos. C. Herrick.

Athabasca, Vicariate Apostolic of (North-West
Territory).—Suffragan of Saint Boniface; erected
II.—3

Athanasiyan 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 Church with a passing reference to several other dogmas.
Unlike most of the other creeds, or symbols, it
deals with almost exclusively the mental 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 na-
ture in the one Divine Person of Jesus Christ, and on
various points the author calls attention to the
penalty incurred by those who refuse to accept
any of the articles therein set down. The follow-
ing is the Marqueaux 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 eternally.
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,
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 Incompre-
prehensible, 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 Incompre-
prehensible, but One Uncreated, and One Incom-
prehensible. 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 begetten. The
Holy Ghost is of the Father, and of the Son:
nether 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 above or inferior to the other, but the whole Three Persons are Co-equal, and Co-eternal, together, and Co-equal. So that in all things, as in their Godhead, the Trinity in Unity, and the Unity in Trinity 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 Hades, 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 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 “Quoiquonque vult”, as it is sometimes called, from its opening words, was taken to be the composition of the great Athanasius, bishop of Alexandria whose name it bears. In the year 1641, Gerard Voss, in his “De Tribus Synthemiis”, gave great probability to the notion of the great 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 probably it cannot, it undoubtedly owes its existence to Athanasian influence, for the expressions and doctrinal coloring 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 the consent 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. Foulkes 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 Nimain Creed, dear to the Oriental Church, and substituted a formula 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 an foundation.