

The Catholic Record

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THE ATHANASIAN CREED

St. Athanasius was born about the year 296 and died May 2nd, 373. The Creed that bears his name is a short, clear exposition of the doctrines of the Trinity and the Incarnation.

The Athanasian Creed is incorporated into the liturgy of the Church; it was retained by the authors of the Anglican schism and still finds a place in the Book of Common Prayer.

In the thirty-nine Articles of Religion the Eighteenth reads: "The three Creeds, Nicene Creed, Athanasian's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed."

It might then be taken for granted that our Anglican friends accepted the Catholic doctrines of the Trinity and the Incarnation as defined in the Athanasian Creed.

The controversy suggests "The Comedy of Convocation" it is amusing but may be at the same time instructive.

Dr. Lansing Lewis, Montreal, speaking as a layman, said he respected the views of the Archbishop of Algoma, and he hoped his view would be respected.

Archdeacon Patterson Smythe, Montreal, described the creed as great triumph war song over Arianism. It contained the same spirit as "confound their politics," and it was not right to put it into the mouths of people to repeat who would shrink from stating that some people were damned eternally.

There were not wanting stout defenders of the Creed, men who felt that their Church was drifting on the sea of free thought.

Dean Shreve, Quebec, in a fighting speech, declared that the revision was "a daring act of iconoclasm." They had three creeds in the thirty-nine articles and in the draft book they had two and a half creeds.

said too much had been made of the gospel of love and not enough of the gospel of sternness. "Our Lord Himself said: 'Woe unto ye Scribes and Pharisees; how can ye escape the damnation of hell.' Is there anything stronger than that in the Athanasian Creed?" asked the Archbishop amid the silence of the house.

He would be in favor of the new translation if it were not mutilated and altered.

Through the entire discussion of which the foregoing are a fair sample, we miss the living voice of the Church of Christ speaking with authority in His name.

Do the clergymen of the Synod believe they are thus commissioned? The Synod finally solved the difficulty by agreeing to print the whole Creed of Athanasius, indenting the objectionable verses and supplying a rubric making their reading optional!

This may make for "comprehensiveness," but it is not after the manner of Athanasius, who "has impressed an image on the Church which, through God's mercy, shall not be effaced while time lasts."

There is published at Maryknoll Ossining, N. Y., a most interesting and stimulating little paper in the interest of foreign missions. It surveys the fields afar white with the harvest and gives each month some news of the far off workers; sadly depleted, alas, are their ranks, and straightened their means by the world war.

"Thanks be to God," writes Bishop de Guebriant, Kien-Tehang, China, "the more terrible the tempest that shakes the world and the more severe the blow that it inflicts on our distant missions, the more firmly do we place all our hope in God, Who will not deceive us."

The glimpses we get through The Field Afar of the missions and missionaries show heroic but humble and happy men and women bearing the light of the Gospel of Christ to those that sit in darkness and the shadow of death.

"Fr. O'Leary of Cork and Fr. O'Reilly of Meath are leaving Ireland in September for China. Another young man, Mr. James O'Connell of Tuam, is studying at Maynooth for the vicariate of Che-kiang, also in China. We have one candidate in all Hallows, one in Thurles, and two in Roscrea.

So writes Fr. Galvin, himself Irish born, but formerly a priest of the Brooklyn diocese, until he left for China a few years ago.

God alone knows how much the future of the missions depends upon America. The present war has robbed us of the best and most valiant French missionaries, leaving only the old and sickly. It has also closed the sources from which so many promising missionaries came.

"America stands almost alone and all eyes are turned towards her. Your seminary, like all the works of God, comes just at the time when it is most needed. May God guide and prosper it! There are a few of us in China who come from America, but what are eight or nine Catholic priests compared to the hundreds of American Protestant missionaries?"

We call attention to The Field Afar knowing that many will be glad to get into closer touch with the great work in whose interest it is published. Great was the work of reconstruction in home lands, and vast the field opened up by the colonizing of English speaking countries; but the time has come when the foreign mission field must claim a large share of interest and support from English-speaking Catholics.

A reader finds it difficult to understand how Catholics on both sides of the great war can pray for victory each for his own side. And he shows some solicitude for what Protestants may think of it.

But they not only fight, they pray. Our reader's difficulty lies in the inadequate conception of prayer. Prayer is a union of the soul with God.

This war, whatever be the proximate causes, is undoubtedly a chastisement for the sins of the world. In all humility those who pray for victory acknowledge their unworthiness and their sins.

NOTES AND COMMENTS

NOT to be outdone by its weekly collaborator, The Presbyterian, the official organ of that body in Canada, enlarges from time to time upon "Rome's" delinquencies, and upon her traditional "hostility to the Bible."

IRISHMEN AND THE WAR

If Home Rule means anything it means that the people of Ireland should solve their own problems and choose their own course of action. This elementary truth is not recognized by certain Irish American papers which denounce the accredited leaders and spokesmen of the Irish people, and pander to the prejudices arising from the bitter memories of past injustices.

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back before long, but he was sure that if the voices of Gratian and Flood and O'Connell could be heard they would say it was the duty of the men of Dublin to act and to help their kith and kin and to offer their services to the Government, knowing that their wives and children were safe and would be taken care of.

RELIGIOUS DISCUSSIONS

It is quite the fashion with those outside the Church to discuss theories of religion at all times and in all places. In the train and the street car; in the workshop and at the street corner their spiritual unrest finds voice and utterance.

ON THE BATTLE LINE

THE BALKANS

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Roman Catholic Church, the countries progress along all lines" and so forth, and so forth, interminably.

Now, we might use up paragraph or pages in showing the other side of the picture. Readers of these columns have had opportunities in the past of learning the truth about South America, and are in a position therefore to appraise the value of Speer's wild sayings or of the Presbyterian Record's capacity in swallowing them.

BUT AS to Speer! Speer is a conspicuous figure head of the New York Y. M. C. A., who visited South America a few years ago and returned with a string of wondrous tales. Among them was a letter which he published in support of his allegations against Rome purporting to have been written by a South American Bishop.

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South America, entitled "The Book of Bible Meditations." This whole book has been exclusively formed from the Scriptures, and its every line, put together in order of ideas, are the very words of the Bible.

WHAT THEN must be said of a book of Bible Meditations and Prayers, written by a Spanish American in the chief city of the Argentine, prefaced with letters of approbation and commendation from Pope Pius X., Cardinal Merry de Val, Papal Secretary of State, the Apostolic Internuncio to South America, and last but not least in that "benighted" land, the Archbishop of Monte Video.

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was considered possible when the drive toward the Dvina was begun.

IN THE WEST

THE ITALIAN FRONT

SOME INTERESTING FIGURES

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