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BIOGRAPHY FROM THE EARLIEST TIMES
TO THE PRESENT DAY

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Origenists, against whom he wrote his chief work (in Greek), the "Refutation." Only a few fragments of it are preserved, in the "Parallels" of John of Damascus. Most of the homilies ascribed to Antipater are not his. Even the two on John the Baptist and Annunciation Day, which Migne claims for him, are doubtful; the first supposes a fully developed veneration of the Baptist, and its diction is suggestive of Byzantine rhetoric; the other address is more simple. The question as to the genuineness of the homilies can not be decided until more of them shall have been published. His works are in *MFG*, lxxxv., xcvi. (the quotations in John of Damascus). PHILIPP MEYER.

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ANTIPHON, an'ti-fen: A term denoting primarily alternating song or chanting, one voice or choir answering another. It was a Jewish custom (Ezra iii. 11; I Chron. xxix. 20; Ps. cvi. 45; Matt. xxvi. 30) and was early introduced into the Christian Church. Basil (*Epist.*, ccvii.), in writing to the clergy of Neocæsarea, mentions the two commonest methods: "Now, divided into two parts, they sing antiphonally with one another. . . . Afterward they again commit the prelude of the strain to one, and the rest take it up." The latter method could be either hypophonic, when the response consisted of the closing words of each verse or section; epiphonic, when an expression like "Amen," "Alleluia," "Gloria Patri" was repeated at the end of a psalm; or antiphonic in the strict sense, when the second body of singers responded to the first half of each verse with the second half, or the two bodies repeated verses alternately. Later the term "antiphon" came to mean merely a verse or formula with which the precentor, or precentors, began, and which was repeated by the entire choir at the end of the song. It determines the mode of the piece, and closes with the key-note followed by the dominant and the *evvæ* (the last notes of the piece; the name is made up of the vowels of *seculorum, amen*). The whole antiphon (abbreviated into *ana*) is now sung both at the beginning and at the end of psalms at lauds and vespers on double feast-days; at other times, only at the end. A collection of antiphons is called an *antiphonarium* or *antiphonale*.

The *Breviarium Romanum* has many excellent antiphons, and the Evangelical Lutheran Church has also made use of them. They are chosen with reference to the content of the psalm or hymn to which they are joined, or they indicate its relation to special days and times. For example, an antiphon to Ps. lxiii. for Christmas is: "And the angel said unto them, fear not, for behold I bring you good tidings"; for Trinity Sunday, "*Gloria tibi, Trinitas*"; for apostles' days, "Ye are my friends." The music of the ancient antiphons is generally appropriate, beautiful, and powerful.

M. HEROLD.

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ANTIPOPE: A papal usurper, not elected in the canonical way, but resting his claims on fraud or force. Political intrigues, the ambitions of sovereigns, and the action of a minority of the cardinals have generally been responsible for rival popes. In 1046 there were four claimants of the papacy: Sylvester III., Benedict IX., Gregory VI., and Clement II. It has not always been easy to decide which of the rivals was the true pope, and in such cases schism has been the result. The longest schism (known as "the Great Schism") succeeded the death of Gregory XI. (1378) and lasted fifty years (see *SCHISM*). For the names of the antipopes, see the list given in the article *POPE, PAPACY, AND PAPAL SYSTEM*.

ANTITACTÆ, an'ti-tac'ti or -tê: The name given by Clement of Alexandria (*Strom.*, iii. 34-39; followed by Theodoret, *Hæreticarum fabularum epitome*, i. 16) to a branch of Gnostic libertines, who rejected the demiurge. See *CARPOCRATES AND THE CARPOCRATIANS*. G. KRÜGER.

ANTITRINITARIANISM.

The Earliest Antitrinitarianism (§ 1).
Monarchianism and Other Forms to the Reformation (§ 2).
Antitrinitarianism in Great Britain (§ 3).
In New England (§ 4).
Antitrinitarianism of the Present (§ 5).

Antitrinitarianism is the general name for a number of very different views which agree only in rejecting the Christian doctrine of the Triune God. This doctrine did not originate in the extra-Christian world, but, with whatever adumbrations in the Old Testament revelation (cf. Dorner, *System of Christian Doctrine*, i., Edinburgh, 1880, pp. 345 sqq.), was first distinctly revealed in the missions of the Son and Spirit, and first clearly taught by Jesus (cf. W. Sanday, *The Criticism of the Fourth Gospel*, London, 1905, pp. 218 sqq.) and his apostles. It naturally, therefore, as a purely Christian doctrine, had to establish itself against both Jewish and heathen conceptions; and throughout its history it has met with more or less contradiction from the two opposite points of view of modalism (which tends to sink the persons in the unity of the Godhead) and subordinationism (which tends to degrade the second and third persons into creatures).

The earliest antitrinitarians were those Jews who in the first age of the Church were convinced, indeed, that Jesus was the promised Messiah, but, in their jealously guarded monotheism, could not admit him to be God, and taught therefore a purely humanitarian Christology. They bear the name in history of Ebionites (q.v.). The emanationism of the Gnostic sects, which swarmed throughout the second century, tended to subordinationism; and this tendency is inherent also in the Logos antitrinitarianism. speculation by which the Christological thought of the Church teachers through the second and third centuries was dominated. The Logos speculation was not, however, consciously antitrinitarian; its purpose was, on the contrary, to construe the Church's immanent faith in the Trinity to thought, and to that end it suggested a descending series of gradations of deity by which the transcendent God (the Father)

stretched out to the creation and government of the world (Son and Spirit). This subordinationism, however, bore bitter fruit in the early fourth century in the Arian degradation of the Son to a creature and of the Spirit to the creature of a creature.

The ripening of this fruit was retarded by the outbreak, as the second century melted into the third, of the first great consciously antitrinitarian movement in the bosom of the Church. This movement, which is known in history as Monarchianism (q.v.) arose in Asia Minor and rapidly spread over the whole Church. In its earliest form as taught

by the two Theodoti and Artemon, and in its highest development by Paul of Samosata, it conceived of Jesus as a mere man. In this form it was too alien to Christian feeling to make much headway; and it was quickly followed by another wave which went to the other extreme and made the

Father, Son, and Spirit but three modes of being, manifestations, or actions of the one person which God was conceived to be. In this form it was taught first by Praxeas and Noetus and found its fullest expression in Sabellius, who has given his name to it. The lower form is commonly called Ebionitic or dynamistic Monarchianism; the higher, modalistic Monarchianism or, to use the nickname employed by Tertullian, Patripassianism. Modalistic Monarchianism came forward in the interests of the true deity of Christ, and, appearing to offer a clear and easy solution of the antinomy of the unity of God and the deity of the Son and Spirit, made its way with great rapidity, and early in the third century seemed to threaten to become the faith of the Church. It was partly in reaction from it that the Arians in the early fourth century pressed the subordinationism of much early church teaching to the extreme of removing the Son and Spirit out of the category of deity altogether, and thus created the greatest and most dangerous antitrinitarian movement the Church has ever known. The interaction of the modalistic and Arian factors brought it about that the statement of the doctrine of the Trinity wrought out in the ensuing controversies was guarded on both sides; and so well was the work done that the Church was little troubled by antitrinitarian opposition for a thousand years thereafter. During the Middle Ages the obscure dualistic and pantheistic sects, it is true, held to antitrinitarian doctrines of God; but within the Church itself defective conceptions of the Trinity, resting commonly on a pantheistic basis, manifested themselves rather in theological tendencies than in distinct parties (e.g., Johannes Scotus Erigena; other tendencies in Roscelin and Abelard). In the great upheaval of the Reformation the antitrinitarianism of the obscure sects came into open view in the Anabaptist movement (Denk, Hätzer, Melchior Hofmann, David Joris, Johannes Campanus). At the head of the pantheistic antitrinitarianism of the Reformation era, however, stands Michael Servetus, and though his type of thought soon passed into the background, it was destined to be revived whenever mystical

tendencies waxed strong (Boehme, Zinzendorf, Swedenborg). Meanwhile Laelius and Faustus Socinus succeeded in forming an organized sect of rationalistic antitrinitarians who found a refuge in Poland, established a famous university, issued symbolical documents (the chief of which is the Racovian Catechism, 1605), and created an influential literature (Schlichting, Völkel, the two Crells, Ostorodt, Schmalz, Wolzogen, Wiszowati).

By the middle of the seventeenth century the Socinian establishment at Racow was broken up, but the influence of the type of thought it represented has continued until the present day. In Transylvania, indeed, the old Unitarian organization dating from the labors of Blandrata and David still exists. Elsewhere antitrinitarianism has crept in by way of more or less covert innovations representing themselves as "liberal," and running commonly through the stages of Arminianism and Arianism to Socinianism. In England, for example, a wide-spread hesitancy with regard to the doctrine of the Trinity was observable before the end of the seventeenth century, manifesting itself no less in the high subordinationism of writers like George Bull than in the frank Arianism of others like Samuel Clarke. It was not until

1774, however, that the first Unitarian chapel distinctly known as such was founded (Theophilus Lindsey), though this type of thought was rapidly permeating the community under the influence of men of genius like Joseph Priestly and men of learning like Nathaniel Lardner; and before the end of the second decade of the nineteenth century, a large body of the foremost Presbyterian congregations had become avowedly Unitarian. A somewhat similar history was wrought out in Ireland, where after a protracted controversy the Synod of Ulster was divided in 1827 on this question, W. Bruce leading the Unitarian party.

By the middle of the eighteenth century, the prevalent attitude of suspicion with regard to the doctrine of the Trinity had commu-

4. In New England, churches, and soon an antitrinitarian movement, developing out of the lingering Arminianism, was in full swing, which from 1815 received the name of Unitarianism. The consequent controversy reached its height in 1819, the date of the publication of W. E. Channing's sermon at the ordination of Jared Sparks at Baltimore, and was virtually over by 1833. The result was a body of definitely antitrinitarian churches bound together on this general basis, whose leaders have illustrated, on every possible philosophical foundation, every possible variety of antitrinitarianism from the highest modalism or Arianism down (and increasingly universally so as time has passed) to the lowest Socinianism.

Meanwhile the "liberal" tendencies of modern theological thought have produced throughout Christendom a very large number of theological teachers who, while not separating themselves from the trinitarian churches, are definitely anti-

trinitarian in their doctrine of God. Accordingly, although the organized Unitarian churches, which were earlier not unproductive of men

5. Antitrin- of high quality (e.g., John James itarianism Tayler, James Martineau, James of the Drummond, in England; Theodore Parker, Andrews Norton, Ezra Abbot, A. Present. P. Peabody, F. H. Hedge, James Freeman Clarke, in America), show no large power of growth, it is probable that at no period in the history of the Christian Church has there been a more distinguished body of antitrinitarian teachers within its fold. Every variety of antitrinitarianism finds its representatives among them. The Arian tendency is, indeed, discoverable chiefly in the high subordinationism of men who do not wish to break with the church doctrine of the Trinity (Franck, Twesten, Kahnis, Meyer, Beck, Doedes, Van Oosterzee), though a true Arianism is not unexampled (Hofstede de Groot). In sequence to the constructions of Kant and his idealistic successors, a great number of recent theologians from Schleiermacher down have stated their doctrine of God in terms of one or another form of modalism (De Wette, Hase, Nitzsch, Rothe, Biedermann, Lipsius, Pfeleiderer, Kaftan), though sometimes, or of late ordinarily, this modalism is indistinguishable from Socinianism, allowing only a "Trinity of revelation"—of God in nature (the Creation), in history (Christ), and in the conscience (the Church). Consonant with the general drift of modern thought this recent antitrinitarianism is commonly, however, frankly Socinian, and recognizes only a monadistic Godhead and only a human Jesus (cf. A. B. Bruce, *The Humiliation of Christ*, Edinburgh, 1881, Lecture v.; James Orr, *The Christian View of God and the World*, Edinburgh, 1903, Lecture vii., and notes). The most striking instance of this bald Socinianism is furnished probably by A. Ritschl, but a no less characteristic example is afforded by W. Beyschlag, who admits only an ideal preexistence in the thought of God for Jesus Christ, and affirms of the Holy Spirit that the representation that he is a third divine person "is one of the most disastrous importations into the Holy Scriptures." See RITSCHL, ALBRECHT BENJAMIN; TRINITY. BENJAMIN B. WARFIELD.

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ANTON, PAUL: Lutheran; b. at Hirschfelde (near Zittau, 50 m. e.s.e. of Dresden), in Upper Lausitz, Feb. 2, 1661; d. at Halle Oct. 20, 1730. He studied at Leipsic, became tutor there, and helped to found Francke's *Collegia biblica* (see PRETISM). In 1687-89 he traveled in southern Europe as chaplain to the future Elector of Saxony

Frederick Augustus, and on his return became superintendent at Rochlitz. In 1693 he was summoned as court chaplain to Eisenach, and two years later was appointed professor in the newly established university at Halle. With J. J. Breithaupt and A. H. Francke (qq.v.), Anton gave to the Hallensian theology its pietistic character, and he helped largely to make the university one of the leading schools of Protestant theology in Germany. He adhered more closely than his colleagues to the orthodox Lutheran doctrine. His peculiar activity was in the field of practical theology. As professor of polemics, he sought to ground that study upon psychological principles. "Every one," he was accustomed to say, "carries within himself the seeds of unbelief and heresy; and introspection is a more fruitful means for ascertaining the true principles of belief than personal or sectarian controversy." The Lord, he taught, would forgive a thousand faults and transgressions, but not hypocrisy or unfaithfulness to duty. The consciousness of sin was always present with him, and he impressed himself upon his auditors by his evident sincerity. Anton's lectures were edited in part by Schwenzel in 1732 under the title *Collegium antiheticum*. His devotional works—such as *Evangelische Hausgespräch von der Erlösung* (Halle, 1723) and *Erbauliche Betrachtung über die sieben Worte Christi am Kreuz* (1727)—attained great popularity. (GEORG MÜLLER.)

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ANTONELLI, an''to-nel''li, GIACOMO, jã'cõ-mõ: Cardinal secretary of state under Pius IX. and chief political adviser of that pope; b. at Sonnino (64 m. s.e. of Rome), in the then Papal States, Apr. 2, 1806; d. in Rome Nov. 6, 1876. He received his earlier education at the Roman Seminary, then studied law at the Sapienza, and, after holding several minor posts in the papal government, was appointed delegate or governor successively of Orvieto, Viterbo, and Macerata. He showed so much force and judgment at the outbreak of the revolution of 1831 that Gregory XVI. found a place for him in the Ministry of the Interior, transferring him in 1845 to the position of treasurer of the *Camera Apostolica* or minister of finance. On his appointment in 1840 as canon of St. Peter's he received deacon's orders, but he never became a priest. Pius IX. made him a cardinal in 1847, and on the organization of the municipal council, in the autumn of that year, named him as its president. A few months later, on the establishment of a ministry on modern lines, he was again placed at the head (as president of the council, though Recchi was nominally prime minister), but soon resigned the position, becoming prefect of the pontifical palaces, in which position he organized the flight to Gaeta. Thence, as secretary of state, he conducted the negotiations which led to the pope's return (Apr. 12, 1850), from which date till his death he remained at the head of public affairs under Pius IX.

As the strongest supporter of the reactionary policy, Antonelli was regarded by the Liberals as an incarnation of evil; but materials are not yet