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SCHAFF-HERZOG ENCYCLOPEDIA  
OF  
RELIGIOUS KNOWLEDGE

EMBRACING

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY  
AND BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL  
BIOGRAPHY FROM THE EARLIEST TIMES  
TO THE PRESENT DAY

Based on the Third Edition of the Realencyklopädie  
Founded by J. J. Herzog, and Edited by Albert Hauck

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VOLUME I  
AACHEN—BASILIANS

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consistories. It has a voice in appointing the teachers of the Protestant gymnasium, has the right of nominating the inspectors, licenses and ordains preachers, and executes the decrees of the upper consistory. The latter meets annually in regular session. The business to be brought before it must have the approval of the government and its decisions require government confirmation. Its sessions are limited to six days and a representative of the government must be present. Ministers' salaries range between 1,420 and 2,840 marks according to position and length of service. The most important foundations are under the administration of the Chapter of St. Thomas in Strasburg; they are partly ecclesiastical, partly educational, the latter being the more important.

The Reformed Church of Alsace-Lorraine has substantially the same constitution as the Church of the Augsburg Confession. Its congregations are led and governed by and other similar presbyterial councils and consistories, but the latter are not united into an external administrative unity.

It has a numerical strength about one-fifth that of the Lutheran Church. Of other Protestant bodies the Mennonites, with a membership of about 2,500, are the strongest. The government expenditures for salaries and other church purposes are more than 700,000 marks yearly.

The Roman Catholic Church of Alsace-Lorraine comprises the two bishoprics of Strasburg (Alsace) and Metz (Lorraine), formerly belonging to the province of Besançon, but since 1874 independent of all archiepiscopal or metropolitan jurisdiction.

The Roman Catholic Church. The bishops are named by the reigning prince, and receive canonical institution from Rome. They select all books to be used in church services, and present priests for appointment to the prince, but name directly the lower clergy as well as the directors and professors of the diocesan seminaries, in which the clergy receive their training. They also direct these seminaries and order the instruction in them. Each bishop has two vicars-general and a chapter, which becomes influential only in the case of a vacancy in the bishopric. The salaries of priests range from 1,500 to 2,000 marks; vicars receive 540 marks. Church buildings and rectories by law belong to the civil authorities so that the latter are charged with their maintenance, if the ordinary revenues (managed by a committee of the congregation) do not suffice. Such buildings may not be diverted from their original purpose. Many of the churches are used by both Protestants and Roman Catholics. The cemeteries also are common property, and any resident may be buried in them without confessional distinction. The taking of monastic vows for life is forbidden, and the law recognizes no religious order; nevertheless, more than twenty are represented, the greater number being for females. The expenditures of the State for the Roman Catholic Church amount to more than 2,000,000 marks yearly.

The Jews are divided into three consistories, each with a chief rabbi, at Strasburg, Colmar, and

Metz, respectively. Rabbis receive salaries from the State, varying from 1,500 to 1,900 marks.

WILHELM GOETZ.

ALSTED, Al'sted, JOHANN HEINRICH: Reformed theologian; b. at Ballersbach, near Herborn (43 m. n. of Wiesbaden), Nassau, 1588; d. at Weissenburg (Karlsburg, 240 m. e.s.e. of Budapest), Siebenbürgen, Hungary, Nov. 8, 1638. He studied at Herborn and became professor there in the philosophical faculty in 1610, and in the theological faculty in 1619. In 1629 he went to the newly founded University of Weissenburg. He represented the Church of Nassau at the Synod of Dort (1618-19). He was one of the famous teachers of his time, and compiled a series of compendiums of pretty nearly every branch of knowledge, which are interesting as showing the scholarly and literary methods and achievements of the seventeenth century. The most remarkable were *Cursus philosophici encyclopædia* (Herborn, 1620) and *Encyclopædia septem tomis distincta* (ib. 1630). The first of these comprises two volumes; one a quarto of 3,072 pages, containing: i., *quatuor præcognita philosophica: archeologia, hexilogia, technologia, didactica*; ii., *undecim scientiæ philosophicæ theoreticæ: metaphysica, pneumatologica, physica, arithmetica, geometria, cosmographia, uranoscopia, geographia, optica, musica, architectonica*; iii., *quinque prudentiæ philosophicæ practicæ: ethica, æconomica, politica, scholastica, historica*; vol. ii. gives the *septem artes liberales*. The second work, in two folios, includes as its first, third, and fourth divisions the three given above, and adds: ii., *philologia*, i.e., *lexica, grammatica, rhetorica, logica, oratoria, poetica*; v., *tres facultates principes: theologia, jurisprudentia, medicina*; vi., *artes mechanicæ*; vii., a miscellaneous section, *præcipuæ farragines disciplinarum: mnemonica, historica, chronologia, architectonica, critica, magia, alchymia, magnetographia, etc.*, including even *tabacologia*, or the *doctrina de natura, usu et abusu tabaci*. Theology is divided into seven branches: *naturalis, catechetica, didactica, polemica, casuum, prophetica* (homiletics), and *moralis*. He also wrote a *Diatribe de mille annis* (Frankfort, 1627), in which he fixes the beginning of the millennium at the year 1694.

(E. F. KARL MÜLLER.)

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ALTAR.

- I. In Primitive Religion.
  - a. Altar not Necessarily a Raised Structure (§ 1).
  - b. Altar and Divinity One (§ 2).
  - c. Altar and Divinity Differentiated (§ 3).
- II. In the Old Testament.
  - a. Pre-Deuteronomic and Deuteronomic (§ 1).
  - b. Post-Deuteronomic (§ 2).
- III. In the Christian Church.
  - a. Before the Reformation.
    - 1. To about the year 1000. Form and Structure (§ 1).
    - 2. Accessories and Ornamentation (§ 2).
    - 3. Number and Varieties of Altars (§ 3).
  - b. From the year 1000 to 1300.
  - c. From 1300 to the Reformation.
- 2. Since the Reformation.
  - a. Lutheran and Reformed Churches (§ 1).
  - b. Church of England (§ 2).

I. In Primitive Religion: The word "altar," derived ultimately from the Latin *alere*, "to nourish," through *altus*, derived meaning "high,"

is usually taken to mean a raised structure; but etymology and history are against this. "Altar" is the rendering in the Old Testament of *mizbeah* (Aram. *madhba*), "place of sacrifice," and in the New Testament of *thusiastērion*, having the same meaning. The Greek word *dōmos* indeed means a raised structure; but the possession of two words by the Greek suggests development

1. Altar not and differentiation. The Latin *ara* necessarily means the seat or resting-place, not a raised "of the victim" (so Andrews, *Latin Structure. Lexicon, s.v.*), but of the deity; and on that account the word was avoided by the Fathers. The word "altar" has its ultimate root in the actual purport of the early sacrifice (q.v.), viz., a meal of worshipers and worshiped. So far from the place of sacrifice being invariably a raised structure, it was sometimes a trench (e.g., in the celebrated sacrifice of Ulysses described in *Odyssey, xi.*), while in the famous tombs at Mycenæ there were depressions connected by small shafts with the graves, and generally explained as the places of deposit of offerings to the dead. At the present day the African places his offering of oil to the tree spirit not on an altar, but on the ground.

To understand the development of the altar it must be recalled that, as is generally conceded, religion has passed through the animistic stage. That is to say, man in his primitive state might regard any object—tree, rock, mountain, fountain, stream, sea, etc.—as the seat of divine power. His mental processes then led him to approach whatever he regarded as divinity as he approached human superiors, namely with gifts, which he applied directly to the objects of his worship, casting his offerings into fountain, stream, sea, or fire, laying them at the foot or on the top of the mountain, or smearing oil or fat, or pouring blood or wine on the divine stone. In other words, these objects were both divinity and altar.

The best Biblical example of this primitive mode of thinking and acting is in the passage Gen. xxviii. 11-18. Jacob had pillowed his head on a stone, and there resulted his dream of the ladder. In accordance with the mental processes of his time, on awakening he conceived the cause of this dream to be the divinity in (or of) the stone—note his exclamation, "this is a Bethel" (a "place or house of God")—and he "poured oil upon

2. Altar and the stone." In this he paralleled the

Divinity custom of the pre-Mohammedan Arabs. One, as proved by W. R. Smith (*Rel. of Sem., Lecture v.*) and Wellhausen (*Heidentum, pp. 99 sqq.*). The passages referred to in these two authors demonstrate that such a stone was more than an altar; it was the visible embodiment of the presence of deity. The same might be shown in the customs of other peoples, as for example, the Samoans (cf. Turner, *Samoa*, London, 1884, pp. 24, 281). This anointing of sacred stones is a custom followed by the Samoyeds to this day, and was known in Russia and in the west of Ireland in the early part of the last century. The custom is entirely on a par with the superstitious practise, only recently abandoned, in remote parts of Wales and Cornwall, of putting pins and other trifles in

wells and springs reputed to have healing qualities, doubtless in pagan times the seat of worship (cf. *Folk-Lore*, in which many examples are given). The Greek and Roman custom of pouring a libation to Neptune into the sea at the beginning of a voyage will occur to the reader as a survival from the time when the sea was a deity and not merely the domain of one.

The stone (in the Old Testament the word is often rendered "pillar," q.v.) and cairn "or witness" (Gen. xxxi. 45-54; cf. Josh. xxiv. 26-27 with xxii. 26-27) were almost certainly such embodiments of the presence of deity (note the words, Gen. xxxi. 52, "This heap be witness and this pillar [stone] be witness," and, in Josh., "It [this stone] hath heard"); the covenant and oath were under the protection of the deity there present (cf. Baal-berith = "Baal [protector] of the covenant," Judges viii. 33, and El-berith = "God [protector] of the covenant," Josh. ix. 46, R. V., and the Greek Zeus orkios = "Zeus [protector] of the oath"). In the Genesis passage the covenant-making feast, at which the clan and the deity were commensals, followed the appeal to the covenant-guarding object. And while the fact is not expressly stated, that the pillar of Jacob and Laban was anointed hardly admits of question, in view of the custom attending the holding of such a feast-sacrifice. At least in early times, then, the same object was sometimes both divinity and altar.

The next step shows the differentiation between the two. The later Arabic term for altar is *nush* from the same root as the Hebrew *mazzebah* ("pillar"). It has been shown by W. R. Smith and Wellhausen in the works already cited that the *anzab* (pl. of *nush*) were stones, the objects of worship, and later merely altars. This shows a development in conception. A similar unfolding took place in Hebrew practise (see II., below), where

stones are shown to have been used  
3. Altar and as altars. But often among the He-  
Divinity brews the stone pillar was retained,  
Differen- an altar was erected, and the two  
tiated. stood side by side (Hos. iii. 4; Isa.  
xix. 19). Then the pillars came to

be more or less ornate (cf. the Greek *Hermæ* and the two pillars in Solomon's Temple, I Kings vii. 15-22, which last are hard to explain except as a transference to the Temple of the pillars customary at shrines). That the *mazzebah* represented deity is now generally granted. The old custom of applying the sacrifice to the monolith had become outworn; it was no longer deity but only deity's representative, and the altar was provided on which to place (or, in the case of fire-sacrifices, to consume) the offerings.

That the altars were rude at first, and that the elaborate ones of later times were the product of developed esthetic perceptions, is as clear from archeological investigations as is the development of the house and temple from the simple cave or booth dwellings, and of the elaborate ritual from the simple worship of primitive ages.

The location of altars is implicitly indicated in the foregoing. Wherever deity indicated its presence either by some such subjective manifestation

as a dream, or by terrestrial phenomena such as the issue of a fountain or of subterranean gases, or by such supposed interference in the sphere of human events as by a storm which changed the fortune of battle, or by aerial phenomena such as the formation of thunder-claps with resultant lightning on the crest of a mountain—thither men brought their offerings and there altars were found or placed. Naturally the tops of hills (see HIGH PLACES) and groves were universally adopted; and these passed from early to late possessors of the lands as sacred places. The one test was the supposed residence or frequent attendance of deity at the spot.

II. In the Old Testament: The altars of the oldest code were of earth, and therefore simple mounds, or of unhewn stones (Ex.

1. Pre-Deu-xx. 24). (Were the two mules' teronomic burden of earth, II Kings v. 17, for and Deu- an altar?) Sometimes a single boulder teronomic or monolith sufficed (Josh. xxiv. 26-27; cf. xxii. 26-27; Judges vi. 20; I Sam. vi. 14, xiv. 33; I Kings i. 9). For the cairn as an altar, note Gen. xxxi. 45-54, and cf. xxviii. 18. As late as the Deuteronomic code (Deut. xxvii. 5) undressed stone is specified as the material for the altar, and the height of the altar is limited. The elaboration in form and material of the altars of Solomon (I Kings viii. 64) and of Ahaz (II Kings xvi. 10-11) are directly traceable to contact with outside culture and the development of esthetic perception and desire (see ART, HEBREW). The locations correspond closely with primitive usage and with the fact that early Hebrew worship was in large part derived from or coalesced with Canaanitic practise. "High places," i.e., the tops of hills, were especially used, and there are several traces of tree and fountain altars, e.g., the Paneas source of the Jordan and the Fountain of Mary near Jerusalem.

Post-Deuteronomic means exilic or postexilic and the history of the Hebrew altar is bound up with that of the Temple. The ef-

fects of contact with advanced cul-  
Deuter- ture are shown in the elaborated  
onomic. structure and equipment, while the differentiation of the altar of burnt offering and that of incense tells the story of advancing elaboration of cult. The "table of showbread" was in form and purpose an altar.

GEO. W. GILMORE.

III. In the Christian Church: The oldest designation of the place of celebration of the "Lord's Supper" is "the Lord's table" (Gk. *trapeza kuriou*, I Cor. x. 21). This expression or "table" alone or with an adjective ("holy, sacred, mystic table; " *trapeza hiera, hagia, mystikē*, etc.) is used by the Greek Fathers. The general Greek word for altar (*thysiastērion*) is less frequently used and *dōmos* is purposely avoided. The Latin writers use *mensa, altare, altarium*, but show repugnance to *ara*.

1. Before the Reformation: a. To about the Year 1000: As the oldest meeting-places of Christian worship, rooms in ordinary dwellings, differed essentially from the Jewish sanctuary in Jerusalem and from the temples of the Greeks and Romans, so also the "table of the Lord" differed from the Jewish

and heathen altars; and it is significant that the absence of altars in the Christian service was especially offensive to the heathen (Minucius Felix, *Octavius*, 10; Origen, *contra Celsum*, vii. 64, viii. 17; Cyprian, *Ad Demetrianum*, 12). The celebration of the agape and the Eucharist required a table, and it was but natural that the first disciples of the Lord, like himself, should celebrate the sacred meal about and on a table. When the religious service was transferred from private houses to special buildings, the exclusive use of tables for the celebration of the Eucharist was still continued. The frequent notices that the persecuted sought and found a safe hiding-place beneath the altar or embraced the legs of the altar as a sign of their distress (cf. Schmid, pp. 31-32, 69-70), as well as notices in Gregory of Tours (*Miraculorum libri vii.*, i. 23) and Paulus Silentiarius (*Descriptio ecclesie S. Sophiae*, pp. 752 sqq.), that the altars in St. Peter's at Rome and in St. Sophia at Constantinople were supported by columns, presuppose the table-form of the altar. The recollection of this original form has never been lost in the Church, and to this day the table-altar is the rule in the Greek Church.

1. Form and Structure. The religious service was transferred from private houses to special buildings, the exclusive use of tables for the celebration of the Eucharist was still continued. The frequent notices that the persecuted sought and found a safe hiding-place beneath the altar or embraced the legs of the altar as a sign of their distress (cf. Schmid, pp. 31-32, 69-70), as well as notices in Gregory of Tours (*Miraculorum libri vii.*, i. 23) and Paulus Silentiarius (*Descriptio ecclesie S. Sophiae*, pp. 752 sqq.), that the altars in St. Peter's at Rome and in St. Sophia at Constantinople were supported by columns, presuppose the table-form of the altar. The recollection of this original form has never been lost in the Church, and to this day the table-altar is the rule in the Greek Church.

When relics first began to be transferred from their original resting-places to churches, their receptacles were placed beneath the altar—seldom before or behind it, and not until the Middle Ages above it. The space was then sometimes walled up, giving the altar a coffin- or chest-like form. Such altars are found here and there as early as the fifth century, and during the Middle Ages they became usual. The terms *martyrium* and *confessio* were applied to such tombs as well as to the crypt-like space which held the coffin (*arca*), to the coffin itself, and to the altar. To make it possible to see and touch the holy contents an opening (*fenestrella*) was left in front with a lattice of metal or marble (*transenna*) or two doors (*regiole*). It must not be assumed that all altars of the Middle Ages were provided with relics. A canopy (*ciborium*), supported by pillars, was frequently found as early as the time of Constantine. The material used was wood, stone, and metal; gold, silver, and precious stones were sometimes employed.

It was usual in antiquity to spread a table with a cloth in preparation for a banquet, and this custom was transferred to "the table of the Lord."

2. Accessories and Ornamentation. Optatus of Mileve in the second half of the fourth century is the first to mention such a covering (*De schismate Donatistarum*, vi. 1, 5). Thenceforth altar-cloths are more frequently mentioned. Their size can not be determined. They seem to have been generally of linen, though other materials, as silk and gold-brocade, were used. Only one such covering was used at first, later the number varied. To this period belongs the *corporale* (called also *palla corporalis, oportorium dominici corporis*, Gk. *sindon*), in which the bread intended for the oblation was wrapped (Isidore of Pelusium, *Epist.*, i. 123). Later there were two *corporalia* (or *pallie*): one spread over the altar

cloths, on which the used to cover the cup name *corporale* was re and *palla* was used for linen. Among the most altar-appendages in the the *antependia* or front decorations for the altars sides of the altar also in manner. When altars tioned it is probable th in the front of the alt specimens which have the ninth to the twelfth scenes from Bible history usually with the figure Precious stones and *pendia* were also made and silver embroidered were built into the sides represented in these altars; they were also the *ciborium*, but in the did not stand on the were hung from the *cib* but not on them.

At first there was a worship, symbolic of transepts it stood at the apse. The Eastern altar; but in the West the influence of the the veneration of reli

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cloths, on which the holy vessels stood; the other used to cover the cup and the paten. In time the name *corporale* was restricted to the first of these, and *palla* was used for the second. Both were of linen. Among the most elaborate and costly of altar-appendages in the Romanesque period were the *antependia* or *frontalia*, which were used as decorations for the altar-front; the back and the sides of the altar also were often adorned in like manner. When altars of gold and silver are mentioned it is probable that in most cases metal plates in the front of the altar are meant. The oldest specimens which have been preserved date from the ninth to the twelfth centuries. They represent scenes from Bible history and the lives of saints, usually with the figure of Christ in the center. Precious stones and glass are inserted. *Antependia* were also made of costly cloths with gold and silver embroidery, and mosaics and reliefs were built into the sides of the altar. Crosses are represented in these decorations, and stood near altars; they were also placed above or hung below the *ciborium*, but in the first millennium crucifixes did not stand on the altars. In like manner lamps were hung from the *ciboria* or stood about the altars, but not on them.

At first there was only one altar in the place of worship, symbolic of unity. In a basilica without transepts it stood at the center of the chord of the apse. The Eastern Church retained the single altar; but in the West the number increased under the influence of the custom of private masses and the veneration of relics. A church in Gaul in the

time of Gregory the Great (d. 604) had

3. Number thirteen; the cathedral at Magdeburg, forty-eight. After the year Varieties 1000 altars received different names of Altars. according to their position and use.

The main altar was called the *altare majus*, *capitaneum*, *cardinale*, *magistrum*, or *principale*, "high altar"; the others were *altaria minora*. After Alexander VI. began to grant special indulgences at certain altars the term *altare privilegiatum* came into use; a mass for the dead read at such an altar brought penary indulgence. Abbey-churches had an altar dedicated to the holy cross (*altare sanctæ crucis*), placed between the choir and the nave, and intended for the lay brothers. Portable altars (*altaria viatica*, *portabilia*, *itineraria*, *gestatoria*, *motoria*) are mentioned from the seventh century; they were used by missionaries, prelates, and princes on journeys.

b. From the Year 1000 to 1300: The increasing veneration which was paid to relics led early in this period to a desire to place holy remains on the altar—not beneath it or near it as had been done previously. In the thirteenth century, relics on the altar were a part of its regular equipment. When the entire body of a saint was removed from its original resting-place some special provision for its shrine had to be made, and this led to an extension of the altar at the rear (*retabulum*). Wood or stone was used, and decorations similar to those of altars were provided. In some instances such *retabula* took the place of the canopies; where the latter were retained they began to be made in two

stories, the relic-case being put in the upper one. Many such cases have been preserved; they are made of copper, silver, gold, and ivory, and are ornamented with enamel, filigree-work, and gems. Altars were surrounded with columns connected by cross-bars from which curtains hung. Railings fencing off the altar were known to the earlier time, but were not general. They became more common with the growing distinction between clergy and laity, and as the number of the clergy increased, the size of the chancel became greater. From the thirteenth century, crosses, crucifixes, and candles appear on the altar. The position of the cross and the lights was not fixed, and the latter numbered one or two, seldom more. Other articles which belonged to the altar furniture were gospel-books, often in costly binding, flabella, little bells, and thuribles.

c. From 1300 to the Reformation: The *ciborium* altar lasted through the period of Romanesque art and even defied the influence of the Gothic. In France the *retabulum* was retained till toward 1400, but in Germany before that time it gave way to higher structures built upon the altar. The tendency to regard such additions as mere receptacles for the relic-cases disappeared. The holy remains were again placed within the altar, or, if retained upon it, filled only a subordinate part. Wood came to be more generally used as material. Doors were provided for the shrine. Later both shrine and doors were set upon a pedestal (*predella*), which after 1475 became an integral part of the altar. The earlier altars of this period hold rigidly to the Gothic style, but later more freedom is apparent. Carving, sculpture, reliefs, and painting were freely used as decoration.

2. Since the Reformation: The Reformed Churches undertook to remove all accessories of medieval worship, including the altar, for which they substituted a simple table. The Lutheran churches, however, aiming merely to do away with that which was contrary to Scripture, opposed only the conception of the "table of the Lord" as a sacrificial altar. The secondary altars were no longer used,

1. Lutheran the churches. The high altar was and generally reserved for the celebration Reformed of the Lord's Supper, the relic-cases Churches. with the monstrance and host being removed, and the decorations with

the crucifixes and lights, and the *antependia* and the like being retained. The relics beneath the altar were sometimes merely covered over, not disturbed. New altars built for evangelical churches during the first half of the sixteenth century followed the general plan and structure of those already existing. In the paintings Bible scenes or events of the Reformation took the place of incidents in saints' lives. Portraits of founders and their families were introduced. The general form and structure were made subordinate to the paintings, but in the latter half of the century the architectural features sometimes obscured the paintings. During the baroco period altars and all church furniture shared in the generally depraved taste of the time. From the middle of the seventeenth

century the pulpit began to be placed behind the altar, and elevated above it, and then the organ and choir were placed above the pulpit. The result was to dwarf and degrade the altar, and the tasteless pictures and other decorations of the time do not diminish the displeasing effect. The nineteenth century brought a return to the early Christian and Gothic forms. The altars of the latest time are marked by eclecticism and by a striving after novelty which often mixes discrepant elements.

(NIKOLAUS MÜLLER.)

In the Church of England, after the Reformation much stress was laid by many Reformers on bringing the altar down into the body of the church and designating it as the "Holy Table," the name which it nearly always bears in the Prayer-book. By the eighteenth century it had usually assumed the shape of a small table, frequently concealed from sight by the immense structure of pulpit and reading-desk in front of it; but with the Tractarian and Ritualist movements of the nineteenth century and the increasing frequency and reverence of the celebration of the Eucharist, it gradually resumed its former shape and dignity. In the American Episcopal Church this change was productive of bitter controversy, and about 1850 the retention of a table with legs was considered a sign of unimpeachable Protestant orthodoxy.

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**ALTAR-BREAD:** The bread used in the Roman Catholic and Greek churches in the Sacrament of the Eucharist. It is made from pure wheat flour, mixed with water, and baked, all conditions being regulated by strict law. The Council of Florence, to meet the contention of Michael Cæularius that the Latins did not possess the Eucharist because of their use of unfermented bread, defined that either kind may be validly employed. Never-

theless, it is unlawful to-day for a Latin priest to use fermented, or for a Greek priest, except in the Armenian and Maronite rites, to use unfermented bread. The practise of the Greeks has always been the same, but in the Western Church both fermented and unfermented bread were employed down to the ninth century. The altar-bread is also called a host, because of the victim whom the sacramental species are destined to conceal. In the Latin Church the host is circular in form, bearing an image of the crucifixion or the letters I. H. S., and is of two sizes; the larger is consumed by the celebrant or preserved for solemn exposition, and the smaller given to the people in communion. The name "particles" given to the smaller hosts recalls the fact that down to the eleventh century communion was distributed to the faithful by breaking off portions of a large bread consecrated by the celebrant. The large host of the Greeks is rectangular in shape, and the small host triangular. Great care is taken in the preparation of altar-breads, many synodal enactments providing that it shall be committed only to clerics or to women in religious communities.

JOHN T. CREAGH.

**ALTAR-CARDS:** Three cards, containing certain prayers of the mass, placed on the altar in Roman Catholic churches, the central card being larger than those placed at either end. Their introduction dates from the sixteenth century, when the middle card began to be employed as an aid to the memory of the celebrant and to relieve him from the necessity of continually referring to the missal. When the reading of the beginning of St. John's Gospel was prescribed, the card on the Gospel side was added, and later, to make the arrangement appear symmetrical, the third card came into use. In masses celebrated by a bishop, the practise anterior to the sixteenth century is maintained by the substitution of a book called the canon, from which are read the prayers usually printed on altar-cards. Since most of these prayers are to be said secretly or inaudibly, altar-cards are sometimes called secret-cards. JOHN T. CREAGH.

**ALTAR-CLOTHS.** See ALTAR, III., 1, a, § 2.

**ALTENBURG, COLLOQUY OF.** See PHILIPPIST.

**ALTENSTEIN**, al'ten-stain', **KARL FREIHERR VON STEIN ZUM:** German statesman, first minister of public worship in Prussia (1817-40); b. at Ansbach (20 m. w.s.w. of Nuremberg), Bavaria, Oct. 1, 1770; d. in Berlin May 14, 1840. He lost his father at the age of nine, and to the fact that his character was formed under the influence of his mother has been attributed his incapacity in after-life for making thoroughgoing and clear-cut decisions. He was educated in his birthplace and at the universities of Erlangen and Göttingen, where he studied law primarily, but found plenty of time for researches in philosophy, especially the philosophy of religion, and the natural sciences. In 1793 he received a minor legal appointment at Ansbach, which in the mean time had become Prussian. Here he was under Hardenberg, who recognized his ability and had him transferred to

Berlin in 1799. Attention of an authority made a privy councillor in 1803, succeeding in 1808. Unable to carry out his task of satisfying the king, he retired in 1810. He was compelled to join in overhauling the ministry of medicine. These secured his appointment as minister of the ministry of medicine. These secured his appointment as minister of the ministry of medicine. These secured his appointment as minister of the ministry of medicine.

Altenstein took who understood a Christianity had a difficulties of many tenure of office, and obstinate character from demagogic opposition. Halle controversy question of the Catholic marriages. When the direction of education was given to the verge of resignation it was his duty to reform the administration of his department to a secondary education.

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**ALTHAMER**, al known by the German name (German name: Althamer): German statesman, first minister of public worship in Prussia (1817-40); b. at Ansbach (20 m. w.s.w. of Nuremberg), Bavaria, Oct. 1, 1770; d. in Berlin May 14, 1840. He lost his father at the age of nine, and to the fact that his character was formed under the influence of his mother has been attributed his incapacity in after-life for making thoroughgoing and clear-cut decisions. He was educated in his birthplace and at the universities of Erlangen and Göttingen, where he studied law primarily, but found plenty of time for researches in philosophy, especially the philosophy of religion, and the natural sciences. In 1793 he received a minor legal appointment at Ansbach, which in the mean time had become Prussian. Here he was under Hardenberg, who recognized his ability and had him transferred to

Berlin in 1799. At the capital he gained the reputation of an authority in financial matters, and was made a privy councillor in the financial department in 1803, succeeding Stein as minister of finance in 1808. Unable to cope with the almost impossible task of satisfying the demands of Napoleon, he retired in 1810. Hardenberg, who had been compelled to join in overthrowing him, tried three years later to bring him back to public life, and in 1817 secured his appointment as head of the newly founded ministry of public worship, education, and medicine. These important branches of public administration had until then formed departments of the ministry of the interior, and had been badly managed.

Altenstein took up religious questions as a man who understood and cared for them, though his Christianity had a decidedly rationalistic tinge. Difficulties of many kinds beset him during his long tenure of office, arising partly from the determined and obstinate character of his sovereign and partly from demagogic opposition, as well as from the great Halle controversy of 1830 and from the vexed question of the Catholic attitude in regard to mixed marriages. When, in 1824, without his knowledge, the direction of education was taken from Nicolovius and given to Von Kamptz, Altenstein was on the verge of resigning his post, but he decided that it was his duty to remain. One of the great achievements of his administration was the systematic improvement to a remarkable extent of primary and secondary education. (F. BOSSE.)

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**ALTHAMER**, d't'häm'er, **ANDREAS** (sometimes known by the Greek form of his name, Palaiophysra): German Reformer; b. in the village of Brenz, near Gundelfingen (28 m. n.w. of Augsburg), Württemberg, c. 1500; d. at Ansbach, probably in 1519. He studied at Leipsic and Tübingen. In 1524 he is found settled as priest at Gmünd in Swabia, where he was the leader of the evangelical party, and he remained there after he had been deposed and had married. He escaped with difficulty in the reaction of the Swabian League, and fled to Wittenberg, remaining there nine months and proceeding to Nuremberg in the summer of 1526. His Lutheran convictions were now mature, and he maintained a constant literary activity against both the Zwinglians and the Roman Catholics. He was pastor at Eltersdorf, near Erlangen, in 1527, deacon at St. Sebaldus's, Nuremberg, in 1528; he took part as an ardent Lutheran in the disputation at Bern, and in the same year was called to Ansbach to assist in spreading the Reformation in Brandenburg. In November he published a complete catechism, remarkable not only for the clearness and precision of its teaching, but also as being the first work of the kind to take the title of catechism. For the next few years he was the soul of the Protestant party in that part of Germany, and by his untiring energy and gifts of organization did much in the development there of the evangelical religion. Of his theological works may be mentioned his *Annotationes in Jacobi*

*Epistolam* (Strasburg, 1527), which carried still further Luther's views of that epistle, though it was modified in the edition of 1533. His notes on the *Germania* of Tacitus, published in complete form 1536, have preserved his fame as a classical scholar even where the Reformer has been forgotten.

(T. KOLDE.)

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**ALTHAUS, PAUL:** German Protestant; b. at Fallersleben (17 m. n.e. of Brunswick) Dec. 29, 1861. He was educated at the universities of Erlangen and Göttingen, and held various pastorates from 1887 to 1897, when he was appointed associate professor of practical and systematic theology at the University of Göttingen, becoming full professor two years later. He has written *Die historische und dogmatische Grundlage der lutherischen Taufsiturgie* (Hanover, 1893) and *Die Heilsbedeutung der Taufe im Neuen Testament* (Gütersloh, 1897).

**ALTING, JOHANN HEINRICH:** Reformed theologian; b. at Emden (70 m. w.n.w. of Bremen), East Friesland, Feb. 17, 1583; d. at Groningen (92 m. n.e. of Amsterdam) Aug. 25, 1644. He studied at Groningen and Herborn, acted as tutor for several German princes, and traveled as far as England. In 1613 he became professor of dogmatics at Heidelberg, and in 1616 director of the seminary in the *Collegium Sapientiae*. Leaving Heidelberg because of the disturbances of the Thirty Years' war, he went to Holland, and in 1627 was appointed professor at Groningen. He was one of the delegates from the Palatinate to the Synod of Dort (1618-19) and was a decided but Biblical predestinarian. He collaborated on the Dutch Bible version. He published nothing during his lifetime; after his death his son, Jacob Alting (b. at Heidelberg 1618; d. at Groningen, where he was professor of Hebrew, 1679) published several of his works, the most noteworthy being the *Theologia historica* (Amsterdam, 1664), a pioneer work on the history of doctrine. (E. F. KARL MÜLLER.)

**ALTMANN, alt'mān:** Bishop of Passau 1065-91; d. at Zeiselmauer (12 m. n.w. of Vienna), Lower Austria, Aug. 8, 1091. A Westphalian of noble birth, he became first a student and then head of the school of Paderborn. Later he was provost of Aachen, then chaplain to Henry III., after whose death he was attached to the household of the Empress Agnes. In 1064 he made the pilgrimage to Jerusalem, and was chosen bishop of Passau before his return. He adhered steadfastly to Gregory VII. in his conflict with Henry IV., and was the first of the German bishops to proclaim against the king the sentence of excommunication which had been pronounced in Rome. He allied himself with the South German princes, and acted as papal legate in the assemblies at Um and Tribur in the autumn of 1076. Rudolf of Swabia had no more faithful partizan. As a result of this attitude, Altmann had to leave his diocese, which suffered severely (1077-78) from Henry's resentment. He went to Rome early in 1079, and was there when