THE NEW
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

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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, licensees, and ordinates, preachers, and executes the decrees of the upper consistories. 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 consistory is led and governed by the presbytery and other regional 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 Strasbourg (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 Strasbourg, Colmar, and Metz, respectively. Rabbis receive salaries from the State, varying from 1,500 to 1,900 marks.

WILHELM GOETZ.

ALSTED, alsted, JOHANN HEINRICH: Reformed theologian; b. at Ballersbach, near Herborn (43 m. n. of Wiesbaden), Nassau, 1588; d. at Weissenburg (Karlsruhe, 240 m. e.s.e. of Budapest), Siebenbürger, 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 compendia 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 Curiae philosophici encyclopedia (Herborn, 1620) and Encyclopaedia septem tomis distincta (ib. 1630). The first of these comprises two volumes; one a quarto of 3,072 pages, containing: i. quatuor praecepta philosophica: archaologia, heologia, technologia, didactica; ii. unicum scientifica philosophica theoretica: metaphysica, pneumatica, physica, arithmetica, geometria, cosmographia, uranographia, geographia, optica, musica, architectonica; iii. quinque prudentiae philosophica practice: ethica, aetemopica, 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: i. philologia, i.e., lexia, grammatica, rhetorica, logica, oratoria, poetica; v. tres facultates principes: theologica, jurisprudentia, medicina; vi., artes mechanicae; vii., a miscellaneous section, praecipuus farraginosus disciplinarum: menonica, historia, chronologia, architectonica, critica, magia, alchymia, magneto-graphia, etc., including even tabulography, or the doctrina de natura, usum et absum tabulorum. Theology is divided into seven branches: naturalis, catechetica, didactica, polemica, casuum, prophetica (homoletics), and moralis. He also wrote a Deutbe de milic annis (Frankfort, 1627), in which he fixes the beginning of the millennium at the year 1694.

E. F. KARL MÜLLER.


ALTAR.

I. In Primitive Religion. a. To about the year 1000. b. From the year 1000 to 1300. c. From 1300 to the Reformation.


III. In the Christian Church. a. The Reformation. b. The Christian Church.

I. In Primitive Religion: The word "altar," derived ultimately from the Latin ala, "a place to nourish," through aulum, derived meaning "high,"
usually taken to mean a raised structure; but etymology and history are against this. **"Altar"** is the rendering in the Old Testament of *mishkon* (Aram. *maddabah*), "place of sacrifice," and in the New Testament of *thuristriōn*, having the same meaning. The Greek word *bōmos* indeed means a raised structure; but the possession of two words by the Greek suggests development.

1. Altar not and differentiation. The Latin **Altare** necessarily means the seat or resting-place, not a **Raised** of the victim" (so Andrews, Latin Structure. **Lexicon**, s.v.), 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 worshippers 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 Mycenae there were depressions connected by small shafts with the graves, and generally explained as the places of the offerings brought to the dead. 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 generally conceded, religion has passed through the stage of magic. 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 apply 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. 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 pillowsed 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—not his exclamation, "this is a Bethel" (a "place or house of God")—and he "poured oil upon the altar and the stone." In this he paralleled the **Divinity custom of the pre-Mohammedans.**

2. Altar and the stone. In Gen. xxviii. 11-18, Jacob had pillowsed 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—not his exclamation, "this is a Bethel" (a "place or house of God")—and he "poured oil upon the altar and the stone." In this he paralleled the **Divinity custom of the pre-Mohammedans.**

3. Altar and as altars. But often among the **Divinity** brews the stone pillar was retained, **Differen-** an altar was erected, and the two stood side by side (Hos. ii. 4; Isa. xix. 19). Then the pillars came to be more or less ornate (cf. the **Greek Hermes** and the two pillars in Solomon's Temple, 1 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 *mishkon* 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 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 aesthetic perceptions, is as clear from archaeological investigations as 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 Horn Plate) 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-Denu. xx. 24). (Were the two males' termonic burden of earth, II Kings v. 17, for and Deut. an an 28. 21, 2757, termonic, 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. xxxiv. 54–54, and cf. xxviii. 18. As late as the Deuteronomist code (Deut. xxviii. 5), which cured the hatred of 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 v. 84) 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 Aar. Hiero.).

The locations correspond closely to primitive usage and with the fact that early Hebrew worship was in large part derived from or coalesced with Canaanite practice. “High places,” i.e., the tops of hills, were especially used, and there are several traces of tree and fountain altars, e.g., the Panacius source of the Jordan and the Fountain of Mary near Jerusalem.

Post-Deuteronomist means excis or postdix and the history of the Hebrew altar is bound up with that of the Temple. The post-

feet of contact with advanced cult.

Deuteronomist are shown in the elaborated cosmic, 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. τράπεζα λειτουργίας, I Cor. x. 2). This expression or “table” alone or with an adjective (“holy, sacred, mystic table;” τράπεζα ἁγία, ἁγνα, ἑαυτικά, etc.) is used by the Greek Fathers. The general Greek word for altar (θυσιαστήριον) is less frequently used and βύσσων is purposely avoided. The Latin writers use menae, altare, altarium, but show repugnance to ara.

1. Before the Reformation: a. To about the Year 1600: 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 objectionable to the Fathers (Ammianus Marcellinus, Octavius, 10; Origen, contra Celsum, vii. 64, viii. 17; Cyprian, Ad Damasium, 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 public and private houses to special buildings, the structure, 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 (Miracula virorum libri viii. 28) ad sanctum scriptor ecclesiae S. Sophia, 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 confruria were applied to such tombs as well as to the crypt-like space which held the coffin (urna), to the coffin itself, and to the altar. To make it possible to see and touch the holy contents an opening (jenesrella) 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 so 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.” An altar” of Michael in the second and third century and half of the fourth century is the first to ornamentation such a covering (De sacra. missa Dominicalis, vii, 1, 5). Thereafter altar-cloths are more frequently mentioned. 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, opercule dorso manente corporis, Gk. καλυμμα), to which the bread intended for the obligation was wrapped (Isidore of Pelusium, Epist, i. 123). Later there were two corporalia (or palla): one spread over the altar-
cloths, on which the latter were used to cover the cup of the wine. The name corporale was retained.

and palla was used for the chalice. Among the many altar-appendages in the basilicas were the antependium or frontal, which was often decorated for the altars of the side isles of the altar also in the same manner. When altar-fronts are formed it is probable that there was a screen in front of the altar. The specimens which have survived from the ninth to the twelfth century are scenes from Bible history usually with the figure of Moses. Precious stones and silver embossed or chased were built into the sides of these altars; they were also often decorated in bronze, but in the ninth century did not stand on the altar and were hung from the ceiling, but not on them.

At first there was only one such altar-front, symbolic of the one which the Roman priests transfigured it stood at the em-Pell. The Eastern churches had one, but the Western church was the influence of the Orient on the veneration of religious images. The time of Q.

3. Number thirteen and burg. 4.

Varieties: 1000 altars of 1000 altars. accorded.

The maius, capitaneum, di-
cipule, high altar minora. After Alexander III special indulgences at the privilege came to be read at such altar.

Abbeys-churches had crosses (altars sancta) in the choir and the nave.

Portable bices, baterio, gaio from the seventh century, statues, prelates, a.

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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 polia was used for the second. Both were of linen. Among the most elaborate and costly altar-appendages in the Romanesque period were the antependia or frontals, 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 at the center. Precious stones and glass are inserted. Antependia also were 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 or are attached to the 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 1000 altars received different names of altars, according to their position and use.

The main altar was called the altare maior, 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 principale came into use; a mass for the dead at such an altar brought plenary indulgence. Abbey-churches had an altar dedicated to the holy cross (altare sacrae crucis), placed between the choir and the nave, and intended for the lay brothers. Portable altars (altaria viatico, portabilia, staetaria, gestatoria, motoria) are mentioned from the seventh century; they were used by missionaries, priests, and princes on journeys.

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 the precious altar-trays. The retabula took the place of the canopics; 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, flabelas, little bells, and thuribles.

From 1300 to the Reformation: The citorium altar lasted through the period of Romanesque art and even defined the style 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 relics 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 shrines and doors were set upon a pedestal (predesta), 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.

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 consecration of the "table of the Lord" as a sacrificial altar. The secondary altars were no longer used, but were not always removed from

1. Lutheran the churches. The high altar was and generally reserved for the celebration
Reformation of the Lord's Supper, the relic-cases Churches. with the ministrant 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 simply 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 baroque 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.

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 by which it nearly always appears in the "Book of Common Prayer." The Church of England has 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 increased frequency and reverence of the celebration of the Eucharist, it has gradually assumed 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.


ALFRED BRENNER, KARL FRITZ, OF STEIN EUM: German statesman, first minister of public worship in Prussia (1817-40), b. at Asbach (20 m. S.W. of Nuremberg), Bavaria, Oct. 1, 1779, 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 through-going and clearcut 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 1795 he received a minor legal appointment at Asbach, and in 1797 had the time, because of his use of unfermented bread, defined that either kind may be validly employed. Nevertheless, it is unlawful to-day for a Latin priest to use unfermented, 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-breast is also called a host, because of the smallest 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 smallest host triangular. Great care is taken in the preparation of altar-breeds, many synodal enactments, providing that it shall be committed to persons or to women in religious communities.

Johann T. Croce.

ALFRED 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 practice 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 found nowhere else, they are sometimes called secret-cards. Johann T. Croce.

ALTAR CLOTHES: See ALTAR, III., 1, a, § 2.

ALZENBURG, COLLOQUIUM OF. See PHILIP, PIST.
Berlin in 1799. At the capital he gained the reputation of an authority in financial matters, and was made a privy councilor 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 decided 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 1834, without his knowledge, the direction of education was taken from Nicolo- vius and given to Von Kampf, 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.

(See also Altenhagen, Altenheim, Altenburg.)


ALTHAUS, Paul: German Protestant; b. at Fallersleben (17 m. n.e. of Brunswick) Dec. 29, 1881. He was educated at the universities of Erlangen and Gottingen, and was ordained pastor at the age of 20. In 1871 he was appointed associate professor of practical and systematic theology at the University of Gottingen, becoming full professor two years later. He has written Die historische und dogmatische Grundlage der lutheri- schen Taufregelung (Hanover, 1873) and Die Heils- bedeutung der Taufe im Neuen Testament (Gutersloh, 1897).

ALTING, Johann Heinrich: Reformed theologian; b. at Enden (70 m. w.n.w. of Brunnen), 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, 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, 1684), a pioneer work on the history of doctrine. (E. P. Karl Müller.)

ALTITZ, Alting: Bishop of Passau 1065-91; d. at Zeiselmauer (12 m. n.e. of Vienna), Lower Austria, Aug. 8, 1091. A Westphalian of noble birth, he became first a student and then head of the school of Zadendorf. Later he was provost of Aachen, then chaplain to Henry IV., after whose death he was attached to the household of the Emperor 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 Ulm and Tribur in the autumn of 1076. Rudolf of Swabia had no more faithful partisan. As a result of the expedition there was a partial release of the evangelical religion. Of his theological works may be mentioned his Annotationes in Jacobii