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Notable Crime - Nymphoeum

by James Strong & John McClintock

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Notable Crime

is, in the Anglican Establishment, any offense committed in the ordering of deacons and priests which is of a sufficiently serious character to justify suspension of the ordination of a candidate. The bishop, at the beginning of the ordination office, requires that if any of the people know "any impediment or *notable crime*" in the person about to be ordained, "for which he ought not to be admitted to" the order of deacon or priest, the accuser shall come forth and declare "what the crime or impediment is." By "notable" is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason, if proved, for the rejection of the candidate. Hence, in the rubric following the bishop's demand, the words "*notable* crime" are made synonymous with "*great* crime" — with such a crime as will justify the bishop in delaying ordination till it is disproved. Similar remarks will apply to the use of the word "*notorious*" in the rubric before the Holy Communion.

Notaras, Chrysanthe,

an Eastern prelate of note, was born in the Morea about the middle of the 17th century. Descending from a noble Byzantine family, and nephew of Dositheus, patriarch of Jerusalem, he was destined for the high duties of the Greek Church. He received a liberal education, which he perfected by traveling in Italy and France. In Paris he received lessons from the astronomer Cassini, and formed connections, too, with several learned theologians. On his return to Constantinople he was appointed archbishop of Cesarea, and Feb. 8, 1707, patriarch of Jerusalem. Although rarely residing inl his diocese, Notaras was a zealous bishop, and the reconstruction of the temple of the Holy Sepulchre in 1719 is due to him. He died at Constantinople in 1732, leaving the reputation of one of the most pious, beneficent, and learned prelates of the Greek Church. His principal work is a collection of treatises in modern Greek *Upon the Rites and Dogmas of the Oriental Church* (Tergovisk, in Wallachia, 1715); among them are excellent treatises "Upon the Dignity of the Oriental Church," "Upon the Origin and Propagation of Christianity in Russia," "Upon the four Greek Patriarchs of the Ottoman Empire," and "Upon the Patriarchs of Russia." He also compiled a *Geography* in modern Greek (Paris, 1716, fol.). Notaras published in 1715 the *History of the Patriarchs of Jerusalem,* by his uncle Dositheus. See *Journal des Savans,* ann. 1726; Jocher, *Gelehrten-Lexikon,* s.v.; Hoefer, *Nouv. Biog. Gene ale,* 38:296.

Notaricon

(from the Latin *notarius,* a short-hand writer, one who among the Romans belonged to that class of writers who abbreviated and used single letters to signify whole words) is one of the thirteen Cabalistic rules (comp. *Tenmurah,* s.v. Atbach), which is employed when every letter of a word is taken as an initial or abbreviation of a word. Thus, for instance, every letter of the word tyçarb, the first word in Genesis, is made the initial of a word, and we obtain har tyçarb hrwt larçy wlbqyç µyhla, *In the beginning God saw that Israel would accept the law;* or µda, *Adam,* is made hyçm dwd µda, Adam, David, Messiah; a proof, say the Cabalists, that the soul of Adam was transmigrated into David, and David's into the Messiah; or [mç, *Sh'ma,* is made µkyny[µwrm waç, *Lift up your eyes to heaven,* or ˆwyl[‼lm ydç, *To the almighty and most high King,* or tybr[hjnm tyrjç, *In the morning, afternoon, and evening,* from which the rabbins infer that three times every day, i.e. morning, afternoon, and evening, prayers are to be performed. Sometimes very curious and ingenious combinations are derived from this system. For instance, the word µysp, *passim,* used in the passage, "And he made him a coat of (*passim*) many colors" (⁰¹³³⁰Genesis 37:3), is made to indicate the misfortunes which Joseph experienced in. being sold by his brethren to rpyfwp µynydm µylamçy µywjws, *Potiphar, Merchants* (Sochrim), *Ishmaelites, Midianites.* It appears that the Christian fathers sometimes made use of the same rule; as, for instance, our Lord and Savior has been called by them ΙΧΘΥΣ (a fish), because these are the initials of those Greek words Ἰησοῦς Χριστός, θεοῦ Υἱός, Σωτήρ, "Jesus Christ, the Son of God, the Savior." Thus St. Augustine tells us, in his *De civitate Dei,* lib. 18, c. 23, that when they were speaking about Christ, Flaccianus, a very famous man, of most ready eloquence and much learning, produced a Greek manuscript, saying that it was the prophecies of the Erythrian sibyl, in which he pointed out a certain passage that had the initial letters of the lines so arranged that those words could be read in them. Then he goes on and gives these verses, of which the initial letters yield that meaning, and says, "But if you join the initial letters of those five Greek words, they will make the word ἰχθύς, that is, 'fish,' in which word Christ is mystically understood, because he was able to live, that is, to exist, without sin in the abyss of this mortality as in the depth of waters." *SEE CABALA.* (B. P.)

Notaries

SEE NOTARII.

Notarii

(Lat. for *notaries*) is the name given in ecclesiastical language to those persons who reported the examination and trial of martyrs and confessors, prepared protocols for the synods and acts of councils, and otherwise discharged the duties of secretaries. They were generally deacons, and sometimes a presbyter was the chief of them. Occasionally these *notarii* used a sort of short-hand, and were therefore employed in taking down the sermons of eloquent preachers; by which means some of the discourses of Chrysostom have been preserved which otherwise would have been lost. The bishops also had a kind of secretary, or reader, called ὑπογραφεύς, the acolyth, who registered the names of persons to be baptized. Pope Julius I required the notaries, or the primier of notaries, to digest the history of the Church. In 1237 there were no public notaries (tabelliones) in England.

Notarius

SEE NOTARII.

Notary

SEE NOTARII.

Notcher Of Hautvilliers

an early French ecclesiastic, flourished towards the close of the 11th century as abbot in the place after which he is surnamed, and which is situated in the diocese of Rheims. Notcher died about 1099. We are ignorant in what year the government of the abbey of Hautvilliers was confided by the vote of the monks to the learned Notcher; he appears for the first time With the title of abbe in 1093, at the Council of Soissons, where Roscelin was condemned. In 1095 he assisted at the consecration of Philip, bishop of Chalons-sur-Marne. We have of his works, *Translatio corporis sanctae Helenae.* This treats of St. Helena, the mother of Constantine, whose remains the abbey of Hautvilliers pretended to possess. In order to sustain this pretension Notcher composed a treatise in nineteen chapters, from which Mabillon, the authors of the *Gallia Christiana,* and

the Bolland.ists published fragments more or less extended. See *Gallia Christ.* tom. 9; Mabillon, *Annal.* lib. 68, 69, *et Acta,* tom. 6; Bollandus, August 18; *Hist. Litt. de la France,* 8:581.

Notes Of The Church,

those marks by which a true Church may be recognised. Four are generally adduced: Unity, holiness, catholicity, and apostolicity. It is to these marks that Romanists refer in support of their pretension that the Church of Rome is the *only true Church.* Bellarmine gives the following: Catholicity, antiquity, ‘duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admission of adversaries, unhappy end of enemies, temporal felicity. Palmer, who has written a High-Church treatise on the subject, says: “The necessity of devising some general notes of the Church, and of not entering at once on controversial debates concerning, all points of doctrine and discipline, was early perceived by Christian theologians. Tertullian appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities. Irenseus refers to the unity of the Church’s doctrines, and the succession of her bishops from the apostles. The universality of the Church was more especially urged in the controversy with the Donatists. St. Augustine reckons among those things which attached him to the Church: The consent of nlations, authority founded on miracles, sanctity of morals, antiquity of origin, succession of bishops from St. Peter to the present episcopate, and, the very name of the Catholic Church. St. Jerome mentions the continual duration of the Church from the apostles, and the very appellation of the Christian name. Luther assigned as notes of the true Church the true and uncorrupted preaching of the Gospel, administration of baptism, of the eucharist, and of the keys; a legitimate ministry, public service in a known language, and tribulations internally and externally. Calvin reckons only truth of doctrine and right administration of the sacraments, and seems to reject succession. Later theologians adopt a different view in some respects. Dr. Field admits the following notes of the Church: Truth of doctrine, use of sacraments and means instituted by Christ, union under lawful ministers, antiquity without change of doctrine, lawful succession — i.e. with true doctrine, and universality in the *successive* sense — i.e. the prevalence of the Church successively in all nations. Bishop Taylor admits as notes of the Church: Antiquity, duration, succession of bishops, union of members among themselves and with

Christ, sanctity of doctrine, etc. The Constantinopolitan Creed gives to the Church the attributes of “One, Holy, Catholic, and Apostolical.” A HighChurchman unchurches without hesitation other communities that want some of his extra-scriptural criteria; but theorists on this subject are not agreed among themselves. *SEE CHURCH*; *SEE FUNDAMENTALS*; *SEE NOVATIANS*.

Nothelm(us)

a noted English prelate of the Anglo-Saxon period, was born near the close of the 7th century. After taking holy orders he flourished as presbyter in London, and was there distinguished for his learning and literary taste. The Venerable Bede, who fell in with Nothelm, appreciated him, and made him one of his literary assistants. For a while Nothelm. resided at Rome, and improved his opportunities by copying from the papal archives documents relating to the history of the Anglo-Saxons. The material thus obtained proved of invaluable service to the English Church chronicler of those times. Nothelm is also noted for his discussion with Bede regarding the Book of Kings. In 735 Nothelm was elevated to the see of Canterbury, and in the year following received the pallium from pope Gregory III. The Saxon chronicler and the continuator of Bede place Nothelm’s death in 739; other (but more modern) authorities state that it took place in 740 or 741. The day of his decease is differently fixed on the 17 or 16 Kal. Nov., that is, on the 16th or 17th day of October. He was buried at Canterbury. Bale and Pits attribute to him several books, which he is stated to have composed chiefly from the materials he brought from Rome. Their genuineness is so problematical that it is unnecessary to repeat their titles. See Wright, *Biographia Britannica Literaria* (A. — S. Period), p. 291 sq.

Notitia

the name given to the record or chart of the great divisions or provinces, etc., of the empire and the Church.

Notker

There are several persons of this name mentioned in Church histories. The most important among them are:

1. ST. NOTKER, surnamed *Balbulus*, or “the stammerer,” a learned German monk, who was born about 830 at Elgau, in Northern Switzerland. At an

early age he entered the convent of St. Gall (q.v.). His talents attracted the attention of the emperor Charles the Large, who repeatedly offered to make him bishop, but Notker always declined. He died April 16, 912. He wrote, *Liber de interpretibus divinarumn Scripturairuns* (Hamburg, 1736, 8vo; and in Pez, *Thesaurus anecdotorum): — Liber sequentiarum,* in the same collection: *— Notitia de illustribus viris, ibid.: — Martyrologium* (in Canisius, *Antiquae Lectiones): — S. Fridolini historia* (in Goldast, *Scriptores Alemannici): — Hymns* (in Canisius, *Lectiones): — and* a treatise on the value of letters in music (in Gerbert, *Scriptores).* The *Gesta Caroli Magni* has been erroneously attributed to Notker.

2. NOTKER, surnamed *Labeo,* or *Teutonicus,* a learned German monk, was born about the middle of the 10th century. He was a nephew of Ekkehard I, who wrote a Latin paraphrase of Waltharius's German poem. He entered at an early age into the convent of St. Gall (q.v.) where he made rapid progress, obtaining even a good mastery of the Greek language, which was a rare accomplishment at that time. He became the head of the school. We have still a Latin poem by one of his pupils, with notes and corrections in Notker's handwriting (see Pertz, *Monumenta.* vol. ii). In his teaching Notker often made use of the German. language, and vainly sought to establish the custom of so doing (see his letter to the bishop of Sion in Grimm's *Gottinger Gelehrte Anzeigen,* 1835). Notker also translated into German several portions of the Bible, and some of the classics. It has been erroneously asserted by some that he merely supervised these translations, and that they were made by his pupils. He died June 29, 1022. Among his translations we find some of the Psalms in Hattemer *(Denkmaler)* and in Graff (*Windberger Psalmen* [Quedlinburg, 1839]); *De Consoiatione* of Boathius, published by Graff (Berlin, 1837); *De nuptiis Mercurii et Phillolgice* of Martianus Capella (ibid. 1847); the *Categories and Hermeneutics* of Aristotle (ibid. 1837). He also wrote a treatise on rhetoric in Latin, published in Haupt *(Zeitschrift,* vol. iv). Among his translations which have been lost we notice that of the Book of Job; the *Bucolics* of Virgil; the *Andrian* of Terence; the *Disticha* of Cato, etc. This Notker is by some con.sidered as the author of the little treatise on music mentioned under the preceding; as also of one on logic in Haupt *(Altdeutsche Blatter,* vol. ii). See Ekkehard, *Casus S. Galti; Acta Sanct.* Feb. and April; Oudin, *Scriptores ecclesiastici,* s.v.; *Gallia Christiana,* s.v. (J. N. P.)

Notman, John

a noted architect, deserves a place here for his distinguished labors on ecclesiastic structures. He was born in Edinburgh, Scotland, July 22, 1810. In 1831 he came to the United States, and settled at Philadelphia, where he died, March 3, 1865. In ecclesiastical architecture he stands among the best representatives of modern times. In the United States he ranked first in this department. Says a contemporary: “Notman possessed great enthusiasm for his art, as well as poetic sensibility; and in his works he seemed to address himself not as much to the senses as to the soul.” One of his chief works is St. Mark’s Church, in Philadelphia. It is one of the very best specimens of Gothic architecture in the United States. — Indeed, Mr. Notman may well be spoken of as *the* American student of medieval architecture. Other noted specimens of his work are the fagade of the Roman Catholic Cathedral on Logan Square, Philadelphia, and the Church of the Holy Trinity, of which the doorway is especially admired. Laurel Hill Cemetery of Philadelphia — one of the handsomest burial-grounds of the United States — owes its beauty to the good taste of Mr. Notman.

Notre Dame

(i.e. *Our Lady)* is the old French appellation of the Virgin Mary, and therefore the name of a number of churches dedicated to the Virgin Mary in different parts of France, and particularly of the great cathedral of Paris. See also the following article.

Notre Dame, Congregation of

Picture for Notre Dame, Congregation of

is the name of a Roman Catholic female order, whose members are frequently called “Sisters of the Congregation of Our Lady.” The origin of the sisterhood is doubtful. Some ascribe its foundation to Fourier, others to Aix le Clerc, the first devotee of this Congregation. She flourished in the second half of the 16th century in a little village in Lorraine, that part of France recently annexed to Germany. The establishments of the Congregation were first opened in the beginning of the 17th century. In 1614 a convention was held of the different members, and a confirmation of the order asked for from the papal see, and the request was granted by a special bull from pope Paul V, February, 1615; further enlarged in privileges, March, 1617. A change in the rules and constitution was made

in 1645, and received the approval of pope Innocent X. The Congregations of Our Lady have flourished ever since in Europe, and especially in Belgium and France. In America they have their head-quarters in Montreal, where they number 431 professed sisters, 80 novices and postulants, and 13.337 pupils in the boarding-schools, academies, and free schools; which they direct principally in Canada and British America. The only establishments in the United States known to be connected with that at Montreal are the "Convent and Academy of the Ladies of the Congregation of Notre Dame," at Portland, Me., which reports 14 members and 90 pupils, also 840 pupils in two parochial schools, of which the ladies have charge; and St. Joseph's Convent, at Cambridgeport, Mass., with 7 sisters, who have charge of schools with 375 pupils. Other establishments, however, as those at Waterbury, Conn., and Bourbonnais Grove, Ill., may also belong to this Congregation. The *Catholica Almanac,* under January 12, says: "Margaret Bourgeoys, founder of the Sisters of the Congregation, died at Montreal, 1706." There are, however, in the United States many others who are styled in the *Catholic Directory* of 1871 "Sisters of Notre Dame," or "School-Sisters of Notre Dame," or "Poor School-Sisters of Notre Dame," possibly all belonging with those who are thus reported from Milwaukee: "Convent of the School-Sisters of Notre Dame, Mother House and Novitiate, corner of Milwaukee and Knapp Streets, Sister Mary Caroline, superioress. Members, 65; novices, 88; postulants, 80; mission-houses, 78; with 620 sisters, having under their charge, throughout the United States, 27,900 parish school-children, over 1375 orphans, 640 boarders." The establishments named in the *Catholic Directory* for 1871 as belonging to the "School-Sisters of Notre Dame" are in Baltimore and Annapolis, Md.; Philadelphia, Tacony, and Alleghany City, Pa.; Chicago, Ill.; Milwaukee and Elm Grove, and twelve other places, Wisconsin. To these the *Directory* for 1870 added Rochester, N. Y., and Pittsburgh, Pa. The "Poor School-Sisters of Notre Dame" are reported only at Quincy and Belleville, in the diocese of Alton; while the "Sisters of Notre Dame" are reported in that diocese at Quincy, Belleville, Highland, St. Liborius, Shoal Creek Station, Springfield, and Teutopolis, Ill. The "Sisters of Notre Dame," or the "Sisters of the Congregation," are reported at Boston (including East and South Boston and Boston Highlands), Lowell, Salem, Lawrence, Chicopee, and Holyoke, Mass.; Waterbury, Conn.; New York City, Rochester, and Buffalo, N. Y.; Newark, N. J.; Philadelphia and Pittsburgh, Pa.; Cincinnati and Columbus, Ohio; Louisville, Ky.; Detroit. Mich.; Green Bay, Wis.; Mankato and

Hokah, Min.; West Point, Iowa; Chicago, Henry, and Bourbonnais Grove, Ill.; St. Louis, Mo.; New Orleans, La.; San Francisco, Pueblo of San Jose, and Marysville, Cal. See *Histoire du Clerqe Seculieri et Regulier*, 3:384-395; Barnum, *Romanism as it is*, p. 327, 328.

Nott, Eliphalet, D.D., LL.D.,

an eminent Presbyterian divine, and one of the most noted of American educators, deservedly spoken of as “one of the historical monuments of this country” — a man, in short, of very extraordinary characteristics-was born at Ashford, Windham Co., Conn., June 25, 1773. His early training was received under the watchful and intelligent supervision of a most excellent mother. At the age of four years he had read the Bible through, and so insatiable was his thirst for knowledge that, under the direction of his mother, he was constantly adding to his acquisitions from every source within his reach. At one time he was thoroughly bent on becoming a physician, but being present on a certain occasion when a cancer’ was to be cut from a woman’s breast, his services were put in requisition in some part of the process; he went through it manfully, but when it was all over he fainted; and this was an effectual damper upon his zeal for the medical profession. At sixteen he taught school-at Pautapany, Lord’s Bridge; and at eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies under the Rev. Dr. Benedict. On leaving Plainfield he became a member of Brown University, Providence, R. I., where he remained about a year. He did not, however, graduate in course, but received the degree of master of arts in 1795. He then studied theology under his brother; was licensed by the New London Congregational Association in 1796; labored for some time as a missionary in that part of New York bordering upon Otsego Lake; was school-teacher and missionary at Cherry Valley, in 1795-1797; and pastor of the Presbyterian Church in Albany, 1798-1801. In Albany his was the principal church, and most of the leading men in the state, such as Hamilton, Burr, Livingston, and others, resorted to it, and many of them were his intimate friends. When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott was at Schenectady, attending a meeting of the Board of Trustees of Union College. He was requested to make the melancholy event the subject of discourse the next Sabbath, and this sermon on Hamilton gave him a wide and enduring fame as a pulpit orator, making at the time a profound impression on the public mind, and assisting greatly to bring lasting odium on the bloody practice of duelling. In 1804 he was

chosen president of Union College. When he took charge, the affairs of the institution were in a very discouraging condition. It was without funds, buildings, or library, and was in debt, and all its friends were disheartened. The task was great, but he was adequate to the work; for he succeeded beyond all expectation in raising funds and providing for the pressing needs. He soon exhibited high qualities as an executive officer and disciplinarian, and gathered around him an able faculty. Students began to pour in from every state in the Union, and during his long incumbency upwards of four thousand young men graduated. Union College is emphatically of his own formation.' From 1854 till the time of his death he was senior college president in the world. In 1811 he was moderator of the General Assembly of the Presbyterian Church. He died Jan. 29 1866. Dr. Nott published a number of baccalaureate and other sermons, addresses, etc.; also, *Counsels to Young Men on the Formation of Character, and the Principles which lead to Success and Happiness in Life:— Lectures on Temperance* (1847), of which a new edition, edited by Amasa McCoy, appeared in 1857. These lectures constitute a most efficient argument for the disuse of all intoxicating liquors. He ialso extended his researches to some branches of natural philosophy; and in the "Digest of Patents" will be found thirty in his name granted for applications of heat to steam-engines, the economical use of fuel, etc. George R. Crooks, D.D., in the *New York Methodist* (Feb. 3, 1866), says of him: "Perhaps no American educator, no American preacher, who has seen the dawning of 1865, has had so unique a history — few, probably, so effective a career. Intellectually he was a remarkable man-many-sided, and superior on most sides. His mechanical genius is well known, and one of the most famous iron manufactories (the 'Novelty Works'), whose novel name has excited many a curious inquiry, originated in one of his inventions, which, by its economical peculiarities, was first known as a 'novelty.' He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. But these talents were but secondary with him-pastimes of his varied mind. In the higher activities of intellect he commanded not only the respect, but the admiration of all who knew him. He was notably perspicacious, and his luminous mind never failed to throw at least a *new* light on whatsoever subject he treated. If it were one of those problems which the highest intellects have hitherto failed to solve, and which are deemed insoluble — one upon which no additional explanatory light could be expected — still he could give it, at least, original illustration, poetic relief, practical corollaries, that compelled all hearers to say in the words which Addison

puts in the mouth of Cato over Plato's argument on the soul, 'Thou reasonest well.' He had no small amount of intellectual courage, and was not afraid of the 'bugbear' imputation of charlatanism against new opinions and startling theories. Some of our best evening converse with him has been upon themes transcending the usually allowed limits of speculation, and when his winged but ever serene mind seemed to soar with the sweep and steadiness of the eagle. But such was the strength of his religious faith. such the real humility of his piety, that we never knew him to trench with any recklessness on the mysteries of revealed truth. As a preacher he was pre-eminent. The present generation has not been able to appreciate him fully in this respect, for he was past his prime, and was immersed in other duties and cares, when it began to turn a critical eye upon him. Still in some of his latest appearances in the desk, before the Church or before his college, his transcendent power has commanded wondering admiration. He was oratorical without being declamatory, and a more finished or perfect oratory was never heard in the American pulpit. We have been disposed to pronounce it faultless. One of his many extraordinary talents was his memory, which, through most of his life, seemed infallible; and it had much to do with his eloquence, for it enabled him to go almost immediately from the composition of his discourse to the desk without his manuscript, and deliver it without the least apparent effort of recollection. His most striking characteristic as a preacher was his perfect grace of manner, toned by a perfect graciousness (if we may so speak) of religious feeling. Strong, serene, dignified, beautiful in language (sometimes to ornateness), clear in thought and argument to transparency itself, appropriate in every modulation and gesture, he impressed one as a consummate master of the art of speaking. And what one could not fail to remark was the fact (indisputable) that this perfection of manner was not at all mechanical. not at all a perfunctory accomplishment, but entirely natural-an expression of the natural symmetry of his intellectual and moral nature. No man was happier in short impromptu or extemporaneous addresses, but he' took beaten gold into the pulpit; he prepared his sermons studiously and prayerfully, yet delivered them with a facility that may be characterized as altogether felicitous. And the moral impression of his sermons was always profound." "This remarkable man," said another, "was pre-eminently distinguished for his indomitable force of character. Whatever he decided upon he achieved, compelling all opposing causes to give way before him. Happily this greatness of soul was controlled by Christian principles and an all-authoritative conscientiousness, else would he have been a scourge

rather than a blessing to his race. But as greatness has its own peculiar faults, so these fell to him, at least in a mitigated degree. Yet those who were his pupils in the noonday of his power still remember him with something of an idolatrous sentiment. He has, scarcely less than any contemporary, impressed his own character upon ‘that of his age and country, and his influence will run on indefinitely. His physical frame partook somewhat of the energy of his character; and, long beyond the term of ordinary old age, death approached him only by slow and measured stages. Peace to his spirit! honor to his memory!” Of his last days and hours, the Rev. Dr. Backus, who preached the funeral sermon, said: “He was ever to the end a little child before God, most pleased to sit at Jesus’ feet, and confiding firmly, gratefully, in the sovereignty and lovingkindness of his gracious Lord. In his dying hours, when he felt that the end could not be afar, his parting counsel and legacy to his nearest friends was: ‘Fear God, and keep his commandments’ — the counsel and legacy of his mother to himself, which had begun and controlled his entire religious life. When utterance was difficult, the spirit only not gone, he said: ‘One word, one word — Jesus Christ;’ and the last, the very last exclamation from his lips was, ‘ My covenant God.”’ See *Memoirs of Eliphalet Nott, D.D., LL.D.,* by C. Van iantvoord, D.D., with contributions and revision by Prof. Taylor Lewis (N. Y. 1876, 12mo); Wilson, *Presbyterian Hist. Almanac* (1867), p. 185; Allibone, *Dict. of Birit. and Amer. Authors,* s.v.; Bishop Alonzo Potter’s *Hand-book for Readers and Students* (1845), p. 260; *Methodist Quar. Rev.* 7:534; *N. Amer. Rev.* lxxxv. 572; Fish, *Pulpit Eloquence of the 19th Century* (1857), p. 379-393; *Sketches of the Lit. of the United States; London Athen.* (1835), p. 716; *Address at the Funeral of the Rev. Dr. Nott,* by the Rev. J. T. Backus, D.D. (N. Y. 1866, 8vo); Drake, *Dict. of Amer. Biog.* s.v.; *Presb. Reunion Memorial Volume,* p. 124 sq.

Nott, George Frederick D.D.,

a learned English divine and an accomplished scholar, was born in 1769. He studied at Christ Church, Oxford, and was elected fellow of All-souls. He became successively perpetual curate of Stoke Canon, Devonshire, in 1807, then vicar of Broad Windsor, Dorsetshire, which he exchanged for Woodchurch, prebendary of Winchester, in 1810, and rector of Harrietshaim in 1812. He died in 1842. Dr. Nott wrote, *Religious Enthusiasm considered, in Eight Sermons preached in* 1802 *at the Lecture founded by John Bampton, A.f.* (Oxford, 1803, 8vo): — The *Proper Mode of Studying the Scriptures: an Ordination Sermon* (1811, 8vo). He also

edited the works of the earl of Surrey and Thomas Wyatt; with copious illustrations (1815, 2 vols. 4to). See Darling, *Cyclop. Bibliog.* 2:2216. (J.N.P.)

Nott, Handel Gershom

an Americain divine of some note, was born in Saybrook, Conn., Nov. 10, 1779; graduated from Yale College in 1823; took a theological course in the Yale Seminary; and in 1826 was settled over the First Congregational Church in Nashua, N. H. Subsequently he became a Baptist, and accepted the position of agent of the American Bethel Society, and was for three years Bethel chaplain in Buffalo. Later he preached in Bath, Waterville, and Kennebunkport, Maine: remaining at the latter place for a period of twelve years. His health demanding a change, he accepted a call at Avon, N. Y., in July, 1860; and after a few years removed to Rochester, where he continued to reside until his death, May 3, 1873.

Nott, Henry Junius

an American educator, was the son of the eminent jurist, Abraham Nott, and was born on the Pacolet River, South Carolina. Nov. 4, 1797. He was educated at South Carolina College, class of 1812. He then went abroad and studied jurisprudence, but shortly after his return accepted the professorship of philosophy and language in his alma mater. On his way home from New York he was shipwrecked, and perished at sea, Oct. 13, 1837. Mr. Nott was a frequent and valued contributor to the *Southern Review*. He also published *Novelettes of a Traveller* (New York, 1834, 12mo).

Nott, Samuel (1), D.D.,

a Congregational minister, brother of Dr. Eliphalet Nott, was born Jan. 23, 1754, in Saybrook, Conn. He graduated at Yale College in 1780; was ordained pastor in Franklin, Conn., March 13, 1782, where he remained until his death, May 26, 1852. He did full parochial duty until his ninety-fourth year, and was in many respects a worthy branch of that noble family to which he belonged. He published a number of occasional *Sermons.* See Sprague, *Annals of the Amer. Pulpit,* 2:190.

Nott, Samuel (2),

a noted American missionary of the Congregational Church, was born at Franklin. Conn., in 1788; was educated at Union College, class of 1808; and studied divinity at Andover Theological Seminary, where he graduated in 1810. He was ordained Feb. 6, 1812, and went out to India with the first band of missionaries sent to that country by the American Board of Foreign Missions. He returned from India in 1816, and taught in New York until 1822. In 1823 he became pastor at Galway, N. Y.; in 1829 he removed to Wareham, Mass., where he preached until 1849, and then taught for one year. He died at Hartford, Conn., June 1, 1869. Mr. Nott wrote, *Sixteen Years' Preaching and Procedure at Wareham, Mass.* (1845, 8vo): — *Slavery and the Remedy,* etc. (1856, 8vo).

Notus

Picture for Notus

(Auster), the south or south-west wind. It brought rains and fog.

Nouet, Jacques,

a French Jesuit, was born at Mans in 1605. He entered the order about 1623. After completing his studies he devoted himself successively to teaching and to preaching, in which he was at first very successful. But having ventured to attack in the pulpit the work of Antoine Arnauld, *La frequente communion,* he was at first silenced by a sharp answer of Arnauld, and afterwards obliged to apologize publicly before an assembly of bishops. Nouet now renounced preaching, and became successively rector of the colleges of Alenon and Arras. He died at Paris in 1680. He wrote, *Remerciments du consistoire de R. aux theologiens d'A lencon, disciples de St. Augstin,* against abbot Lensoir: — *La presence de Jesus-Christ dans le trissaint sacrement, pour servsir de reponse au ministre qui a ecrit contre la perpetuite de la foi* (2d ed. Paris, 1667, 18mo). It is claimed that Turenne was converted to the Romish Church by reading this work. Nouet's reputation, however, rests chiefly on his ascetic works, such as *Traite de. la devotion a l'ange gardien* (Paris, 1661, 12mo; an Italian translation of it was published at Bologna): — and the most important of them all, *L'Homime d'raison,* comprising a number of works published at various times, and entitled *L'Homme d'Oraison, sa conduite dans la voie de Dieu, contenant toute l'economie de la meditation, de l'oraison*

effective et de la contemplation (Paris, 1674, 2 vols. *8vo): — L'Iomme d'Oraison, ses meditations et entretiens pour tous les jours de l'annee,* fragments of which were published by Miuguet in 1677, 1678, and 1683 (complete by Herissant, 1765,10 vols. 8vo; Paris, 1780; Lyons, 1830 and 1845, 12mo): — *L'Homme d'Oraison, ses lectures spirituelles pendant tout le coursde l'annee* (Paris, 1679, 4to): — *L'Homme d'Oraison, ses retraites* (1765, 1780, 1830, 1845, 6 vols.). He wrote also, *Meditations et entretiens sur le bon usage des indulgences et sur les prieparations necessaires pour gagner le jubile* (Paris, 1677 and 1701, *4to): — Retraite pour se preparer. a la mort* (ibid. 1679, 8vo): — *l'editations spirituelles* (ibid. 1839,-12mo): — *Solitude de huit jours du reverend pere Jacques Nouet,* in MS. at the Imperial Library at Paris, under the No. 3920. Dr. Pusey translated one of Nouet's works under the title of *Life of Jesus Christ in Glory* (Lond. 1847, small 8vo). See *Advertissement sur queques sermons preches* a *Paris,* in Arnautld, *(Euvres,* vol. xxvii; N. Desportes, *Bibl. du Maine;* B. Haureau, *Hist. litteraire du Maine,* 4:297.

Noulleau, Jean-Baptiste

a French ascetic writer. was born June 24, 1605, in Saint-Brieuc. Descended from a religious family, he was educated at Rennes and Nantes, and at the age of twenty entered into the Congregation of the Oratory. In 1639 he took possession of the archdeaconry of Saint Brieuc, and in 1640 of the prebend, which he held until his death. "He was a pious man-learned, and of austere manners; a true model of penitence, but with an ardent and restless character, carried away by a reformatory zeal which no consideration could arrest. He rendered to M. de Villazel, his bishop, efficient service in the missions of Brittany; but he did not find in the latter's successor, M. de la Barde, a protector so benevolent. At the request of the chancellor, Boucherat, he was forbidden to preach, and he appealed in vain from this sentence. He then began to preach in the streets. Excluded in 1654 from ecclesiastical duties in his diocese, he retired to a desert place, and exercised upon his body long macerations. Fasting almost continuously, fatigue and excessive austerities shortened his days. He died in Saint-Brieuc, 1672. Noulleau composed upon morality, theology, and the reform of the clergy a great number of articles, of which the principal are, *Conjuration contre blasphemateurs* (,Paris, 1645, 4to): *Pratiques de l'Oraison* (Saint-Brieuc, 1645): — *L'Esprit du' Christianisme, tire de cent paroles choisies de Jesus-Christ* (Paris, *1664): — L'idee du vTai Chretien* (ibid. 1664):*Politique Chretienne dans les exercices de piete de*

Monseigneur le Dauphin (ibid. 1665, 12mo): — *De gratia Dei et Christi* (ibid. 1665, 4to): — *L'aimable composition des differends du temps,* in which he abused the partisans of Arnauld and of Jansenius: — *Velitationes contra Amedeum Guemenceum, cloacam, sterquilinium, latrinam casuistarum* (1666, 4to): — *Diverses pieces Latines et Franfaises sur les libertes de l'Eglise Gallicane* (1666, 4to). See Le Long, *Bibl. Hist. de la France:;* Feller, *Dict. Hist.*

Noumena

(Gr. νούμενα*)* is a philosophical term used, by Kant in his *Kritik* to express the objects of the understanding, in distinction from the *phenomena,* which he understands to designate simply objects of the senses. The use of the term has been necessitated by the desire to give a strict metaphysical distinction of sensual and intellectual conceptions. Kant, it will be remembered by the philosophical student, rejects the Leibnitzian view of an intellectual phenomenalism. For details the articles KANT and LEIBNITZ may be consulted. See also Ueberweg, *Hist. of Philosophy;* p. h, 156, 157, 172, 175, 176, 216, 239, 255, 261, 262, 41, 530, 531.

Noureddin Mahmud, Malek-Al-Adel

one of the most illustrious men of his time, and the scourge of the Christians who had settled in Syria and Palestine, was born at Damascus Feb. 21, 1116. His father, Omad-ed-din Zengui, originally governor of Mosul and Diarbekir on behalf of the Seljuk sultans, had established his independence, and extended his authority over Northern Syria, including Hems, Edessa, Hamah, and Aleppo. Noureddin succeeded him in 1145, and, the better to carry out his ambitious designs, changed the seat of government from Mosul to Aleppo. Count Joscelin of Edessa, thinking the accession of a young and inexperienced sovereign afforded him a favorable opportunity of regaining his territories, made an inroad at the head of a large force, but was signally discomfited under the walls of Edessa, his army, with the exception of 10,000 men, being completely annihilated. The report of Noureddin's success being conveyed to Western Europe, gave rise to the second crusade. The Crusaders were, however, foiled by Noureddin before Damascus, and, being defeated in a number of partial conflicts, abandoned their enterprise in despair. Noureddin next conquered Tripolis and Antioch, the prince of the latter territory being defeated and slain in a bloody conflict near Rugia (June 29, 1149), and before 1151 all

the Christian strongholds in Syria were in his possession. He then cast his eyes on Egypt, which was in a state of almost-complete anarchy under the feeble sway of the now effeminate Fatimites; and, as a preliminary step, he took possession of Damascus (which till this time had been ruled by an independent Seljuk prince) in 1156; but a terrible earthquake which at this time devastated Syria, leveling large portions of Antioch, Tripolis, Hamah, Hems, and other towns, put a stop to his scheme at that time, and compelled him to devote all his energies to the removal of the traces of this destructive visitation. An illness which prostrated him in 1159 enabled the Christiana to recover some of their lost territories, and Noureddin, in attempting their resubjugation, was totally defeated near the Lake of Gennesareth by Baldwin III, king of Jerusalem; but, undismayed by this reverse,, he resumed the offensive, defeated the Christian princes of Tripolis and Antioch, making prisoners of both, and again invaded Palestine. Meanwhile he had obtained the sanction of the caliph of Bagdad to his projects concerning Egypt, and the true believers flocking to his standard from all quarters, a large army was soon raised, which under his lieutenant, Shirkoh, speedily overran Egypt. Shirkoh dying soon after, was succeeded by his nephew, the celebrated Salah-ed-din (q.v.), who completed the conquest of the country. Noureddin, becoming jealous of his able young lieutenant, was preparing to march into Egypt in person, when he died at Damascus, May 15, 1174. Noureddin is one of the great heroes of Moslem history. Brought up among warriors who were sworn to shed their blood for the cause of the Prophet, he retained in his exalted station all the austere simplicity of the first caliphs. He was not, like the majority of his co-religionists, a mere conqueror, but zealously promoted the cultivation of sciences, arts, and literature, and established a strict ad-. ministration of justice throughout his extensive dominions. He was revered by his subjects, both Moslem and Christian, for his moderation and clemency, and even his most bitter enemies among the Christian princes extolled his chivalrous heroism and good faith. He possessed in an eminent degree the faculty of impressing his own fiery zeal for the supremacy of Islam upon his subjects, and his descendants at the present day have faithfully preserved both his name and principles.

Nourry, Denis Nicholas Le

a French monk and a distinguished Latinist, was born at Dieppe-in 1647. He studied at the College of the Oratory of his native city, and joined the Benedictines of Jumibres July 8, 1665. He now devoted himself exclusively

to literary labor in the convents of Bonne Nouvelle and of St. Ouen of Rouen. He died at Paris March 24, 1724. He published an edition of the works of Cassiodorus (in connection with. dom John Garet [1679]), of St. Ambrosius (with doms John du Chesne, Julian Bellocise, and James du Friche [Paris, 1686-1690, 2 vols. fol.]); and alone, *Apparatus ad Bibliothecam maximam Patrum veteruns et scriptorum ecclesiasticorum* (1694, 1697, 1703, 1715, fol.), a supplement to the Lyons edition: — *Lucii Coecilii Liber ad Donatum confessorem de nortibus persecutorum, hactenus Lactantio adscriptus ad Colbertinum codicer, denuo enendatus,* etc. (Paris, 1710, 8vo).: See, *Journal Litteraire,* 7:1; *Journal des Savans* (June, 1716, and August, 1724); *Bibl. Mauriala; Bibl. des Auteurs de la Cong. de St. Maur;* Nicdron, *Memoires,* 1:275 — 278.

Nous

SEE MIND.

Nova, Pecino And Pietro De,

two old painters of Bergamo, who flourished near the middle of the 14th century, were conjointly employed, many years subsequent to 1363, in decorating the church of S. Maria Maggiore in that city. Lanzi says they very nearly approached Giotto. Pecino died in 1403. There are notices of Pietro up to 1402.

Novalis, Friedrich

a German literary character, whose real name was *Von Hardenberg,* is noted in the history of philosophy, belles-lettres, and also in hymnology and religious literature generally. He was born at Wiederstedt, in Mansfeld territory, near Eisleben, May 2, 1772, of Moravian parents. In 1790 he entered the University of Jena, and continued his studies at Leipsic and Wittenberg. In 1795 he settled at Weissenfels, in Thuringia, and there he devoted himself to the mining industry. He was to have been married shortly after his location, but his affianced died just before the important change in his life was to take place, and he was thus made very morose and mystical. He finally quitted the place and returned to Jena. He formed an intimate acquaintance in this university town with A. W. Schiegel, Fichte, Schelling, and with Tieck, the romance writer, and devoted himself to literary productions. It was there that he begun his *Heinrich von Ofjerdiingqen,* a never-completed philosophical romance, and by him

designed as an apotheosis of poesy. The hero, Heinrich, is an old German poet, supposed by some to be the author of the *Nibelungen Lied;* and the purpose of Novalis evidently is to show the whole world, with every. profession and pursuit, on its poetical side. The conclusion, as drawn from rough notes, is most singular. He intended Heinrich to go into a land where men, beasts, minerals, and even tones and colors, held converse; where the world of fairy tales (Mahrchen) was to become visible, and the real world to be considered as a tale. (It may be observed here that Novalis regarded the popular traditions with singular respect, and discerned in them, or fancied he discerned, a deep meaning). “He was accustomed,” says his biographer, “to regard the most ordinary occurrence as a miracle, and the supernratural as something ordinary.” In 1800, Novalis, who had been for years inclined to consumption, was taken with the disease in its worst form; and in the days of his sickness he enjoyed communion with the writings of Lavater, Zinzendorf, and. other mystical writers, as well as with the Biblical treasures. . Indeed, the Holy Bible, which he regarded truly as God’s Word, and higher than any other book, was his regular companion, and the Christian Savior his constant dependence. As one has aptly said, Novalis’s love for his Redeemer was the key-note of his religious life, sustaining him in all his afflictions. He died March 19, 1801, in the house of his parents, gently amid the music of the piano which he had asked his brother to play. He had constantly sought for a symbol of the deepest spiritual relations between music and nature, to the study of which his life was devoted. “The expression of his face,” says Tieck, “was very much like that of John the Evangelist, as given on the glorious plate by Albert Durer. . . His friendliness, his geniality,, made him universally beloved . .. He could be as happy as a child; he jested with cheerfulness, and permitted himself to become the object of jests for the company. Free from all vanity and pride of learning, a stranger to all affectation and hypocrisy, he was a genuine true man, the purest and most lovely embodiment of a noble immortal spirit.”

Novalis’s writings are read either with some degree of enthusiasm or not read at all. Hence, while almost idolized by the partisans of the romantic school to which he belonged, he is mentioned with a kind of benevolent contempt by the opponents of that school. His imagination and enthusiasm are almost boundless; he darts from prodigy to prodigy with a celerity that cannot be followed, unless the reader allows himself to sympathize with the author. The effects of the ideal philosophy of Fichte, and the love of tales

so predominant in the romantic school, are plainly discernible in Novalis's works. He had literally constructed an unreal world of his own, and seems to have breathed an atmosphere utterly unlike that of the actual world. A desire of combining religious fervency with philosophy is also apparent; and thus that combination of speculation and enthusiasm which is found in the writings. of the Alexandrian Platonists and the Mystics was very acceptable to him. His *Hymnen an. die Nacht,* or "Hymns to the Night," and the latter part of *Ofterdingen,* are equally remarkable for the vast power manifested in the construction, and the dimness of the construction itself, while here and there the acuteness- of some remarks is not to be mistaken. His *Lehrlinge zu Sais* or the "Pupils at Sais," is another fragment of a romance, the object of which was to reveal Novalis's view of physical science, for which and mathematics he had a great taste. If one desires an insight into the characteristics of Novalis, he may get it truly by combining into a rounded whole the speculative idealism of Shelley, the weird romanticism of Chatterton, and the ardent piety of Kirke White. As a leader of the romantic school of German literature, his influence on the belief and tastes of the German mind was like that of his contemporaries Coleridge and Wordsworth on those of the English. It must, however, be borne in mind, for an understanding of this statement, that German literature at that time bore the marks either of the old scholasticism, or of the materialism introduced from France, or of the classic culture introduced by Lessing and his coadjutors. The element then revived was the mediaeval element of chivalry, the high and lofty courage, the delicate aesthetic taste, which had marked the Middle Ages. Herder (q.v.), to whom Germany owes much, disgusted with the stoical and analytic spirit of the Kantian philosophy, had already attempted, and not in vain, to throw the mind back to an appreciation of old history, and especially had manifested an enthusiastic admiration of Hebrew literature; but now, as if by one general movement, the public taste was turned to an appreciation of the freshness of feeling and fine elements of character which existed in the Christianity of the Middle Ages (see Farrar, *Crit. Hist. of Free Thought,* p. 239, 240). If the works thus far mentioned are remarkable for singular combination, his *Geistliche Lieder* (spiritual songs) are no less so for their perfect simplicity and pure spirit of devotion. The tender ardor of romance has certainly nowhere been expressed more beautifully than in the spiritual songs of Novalis, which form a favorable contrast to the insipid moralizing rhymes of the period of the Illuminati; and though they do not bear the stamp of Church hymns, still they are.well adapted to be sung in quiet solitude, even

within the heart. Those who have not access to the German may find two specimens in good English version in Saunders's *Evenings with the Sacred Poets* (new ed. rev. N.Y. 1870, 12mo), p. 169. But by far the most important of Novalis's writings are his posthumous fragments, for they furnish us a better insight into his philosophical notions. It is in these that he touches upon many points in morals, physics, and philosophy. Indeed, he develops in them somewhat at large a philosophical system, and there can be no doubt that he would have figured prominently as a German philosopher had he not died so young.

If we examine all the writings of Novalis in order to determine how far and in what particulars he has influenced German religious thought, we find him completing the cycle of mysticism which sprang from the mixed influence of. Fichte. (q.v.) and Jacobi (q.v.). Schlegel, in whom it first manifested itself; took refuge from the abyss of scepticism, to which his. extreme subjective principles led, in an objective revelation, as the organ of eternal verities otherwise unknown. Schleiermacher, while making human consciousness the supreme arbiter and test of truth, yet would assimilate them all to the perfect mind of Christ, the divine man, the type of infinite purity and love. — Novalis, proceeding one step further, regards it as, the true purport of philosophy to destroy the individual, the finite, the imperfect, the subjective self, and to enable us to become one with the infinite and all-perfect mind. To him the foundation of all philosophy is faith, that is, an inward light which reveals to us the infinite and the real, a direct perception of the Divinity; an irresistible conviction of the presence of the great Spirit of the universe in all we see, hear, and feel around us. Thinking is to him but the reflection, or the *dream* of faith — one which pictures to us truth only in dim, unreal, and fantastic forms. It is only where we cause our own individuality to sink and die within us, when the peculiar thoughts and feelings of the finite self are crushed under the power of the higher feelings, and we become absorbed in the Divine, that we rise to the full light of truth, and gaze upon things as they are. In Novalis, accordingly, we no longer see the idealist taking his stand upon the principles of a purely subjective philosophy; but we see him, having left the road, and introduced the additional element of a higher faith, completely overcoming the subjective point of view, sinking the individual self in the great Spirit of the universe, and evincing a sublime mysticism that strives to unite man with God (comp. Morell, *Specul. Philippians in the 19th Cent.* p. 622).

Tieck edited the works of Novalis and sketched the life of his friend soon after his demise. But three quarters of a century's search and criticism have discovered many complementing and correcting traits for the general portrait, and brought to light a quantity of valuable letters and fragments. A near relative has recently edited. these in a new work on Novalis, on occasion of the centenary of his birth. The general results are: Novalis was not so near Roman Catholicism as Tieck and Schlegel have represented him (comp. on this point ,the severe strictures by Hagenbach in his *German Rationalism*, p. 346-349; and Hurst's transl. of *Ch. Hist. 18th and 19th Cent. ii.* 283 sq.). Novalis's so-called Mariolatric hymns were not the free expression of his personal religion, but were written as integral parts of his uncom-pleled mediaeval romance, *Heinrich von Ofterdingen.* His heart ever remained true to his Moravian training, though his theology assumed a less fettered form. somewhat in the (subsequent) manner of Schleiermacher. "The suspicion that he was a Roman Catholic at heart could only have arisen through forgetfulness of the fact that, at the serene elevation at which Novalis habitually dwelt, the little geometrical fences which cut up the great field of Christianity into petty angular sectarian garden-spots were almost invisible. To very many this *Nachlese* (see below) will prove very welcome, especially to all who love to see in the Christian life a vital synthesis of ethics and aesthetics. Very recently George Macdonald has brought out *The Spiritual Songs of Novalis and other Translations in Verse* (Lond. 1876, 12mo). See *Novalis Schriften herausgegeben vonz Fr. Schlegel u. Ludwig Tieck?* (Berl. 1802, 2 vols. 8vo; 4th ed. 1826); *Friedrich v. Hardenberg: eine Nachlese aus den Quellen des Fanilienarchivs herausgegeben von einer Mitglied der Familie* (Gotha, 1874, 8vo); Kahnis, *Hist. German Protestantism,* p. 202; Vilmar, *Gesch. d. deutsch. Literatur,* p. 500 sq.; Carlyle, *Essay on Novalis* (in "Miscell. Works"), vol. ii; Gervinus, *Gesch. d. deutschen Dichtung* Koberstein, *Gesch. d. deutschen Literatur,* 3:2202 sq., 2428 sq. ,Wolff, *Encyclop. d. deutsch. Nationalliteratur.* 3:393-396; *Meth. Qu. Rev.* Jan. 1874, p. 177; *'Atlantic Monthly,* Feb. 1876.

Novara, Pietro Da.

"There are some pictures at Domodossoia," says Lanzi, "that make us acquainted with' an able artist of Nova. They are preserved in Castello Sylva, and in other places, and have the following inscription, *'Ego Petrus filius Petri Pictoris de Novaria hoc opus pinxi.* 1370."' Doubtless he is the same as *Pietro de Nova* (q.v.).

Novarini, Luigi

an Italian theologian of note, was born at Verona in 1594. He received at baptism the name of *Girolamo,* which he changed to that of *Luigi* when he took, in 1612, the garb of the Theatins. After having studied theology and entered the priesthood at Venice, he returned to his native city, where he occupied different positions in his order. He died at Verona in 1656. Of his value as a writer, Niceron says: "His natural vivacity would not allow him to polish his productions; he placed indiscriminately upon paper all that he found in his collections upon the subject of which he was treating, whether good or bad; the desire of using all he had gathered often caused him to make digressions, which only served to swell his books. He also thought more of making large and numerous works than of composing good ones." Most noteworthy of his works are, *Electa sacra* (Venice, Lyons, and Verona, 1627-1645, 5 vols. fol.); vol. ii, which, in a diffuse and mystical style, contains a eulogy of the Virgin, has had three editions: — Risus *sardonicus, hoc est deflecta mundi laetitia* (Verona, 1630, 12mo): *Schediasmata sacro-profhna* (Lyons, 1635, fol.): — *Adagia ex SS. Patrum ecclesiasticorumque scriptorum monumentis prompta* (ibid. 1637, 2 vols. fol.): — *Matthaeus, Marcus, Lucas, et Joananes expensi* (ibid. 16421643, 3 vols. fol.); a series of moral commentaries upon the evangelists and the Acts of the Apostles: — Paulus *expensus* (Verona, 1644, fol.): — *Omnium scienztiarumn anima, hoc est 'axiomata physio-theologica* (Lyons, 1644, 3 vols. *fol.): — Moses expensus* (Verona, 1646-1648, 2 vols. fol.): — *Encyclopcedia epistolaris* (Venice, 1645, fol.): — *Admiranda orbis Christiani* (ibid. 1680, 2 vols. fol.); this compilation, in which are found many fabulous things, has been edited by the care of J. B. Bagatta, a Theatin monk. See Silos, *Hist. Clericorum Regul.* pt. iii; Niceron, *Memoires,* vol. xl, s.v.; Hoefer, *Nouv. Biog, Generale, 3*8:336; Hooker, *Eccles. Biog.* 7:432.

Nova Scotia

a province of the Dominion of Canada, situated between lat. 43°; 26' and 47° 5' N., and long. 590 40' and 660 25' W. It consists of the peninsula of Nova Scotia and the island of Cape Breton, separated from it by the Strait of Canso, one mile wide. The peninsula, inclusive of the adjoining islets, is situated between lat. 43° 26' and 460 N., and long. 61° and 66° 25' W. It is bounded on the north by Northumberland Strait, separating it from Prince Edward Island, and by the Gulf of St. Lawrence, on the north-east by the

Strait of Canso, on the south-east and south-west by the Atlantic Ocean, and on the north-west by the Bay of Fundy and New Brunswick, with which it is connected by an isthmus 14 miles wide, separating Northumberland Strait from the Bay of Fundy. It is 260 miles long from north-east to south-west, and 65 miles in average breadth. Its area, according to the Canadian census of 1871, is 16,956 square miles, and that of Cape Breton is 4775 square miles; of the entire province 21,731 square miles. The capital, commercial metropolis, and largest city is Halifax, with 29,582 inhabitants in 1871. The population of the province in 1784 was about 20,000. Later it has been as follows: 1806, 67,515; 18i7, 91,913; 1827, 142,578; 1-838, 208,237; 1851, 276,117; 1861, 330,857; 1871, 387,800, of whom 75,483 resided on Cape Breton; in 1881 it was 440,572. Of the total population in 1871, 351,360 were born in the province, 3413 in New Brunswick, 3210 in Prince Edward Island and Newfoundland, 577 in other parts of British America, 2239 in the United States, and 25,882 in the British Isles, of whom 14,316 were natives of Scotland, 7558 of Ireland, and 4008 of England and Wales; 130,741 were of Scotch, 113,520 of English, 62.851 of Irish, 32,833 of French, 31,942 of German, 6212 of African, 2868 of Dutch, 1775 of Swiss, and 112 of Welsh origin, and 1666 were Indians (Micmacs and Malicetes). The entire province has a coastline, pot counting indentations of land, of 1170 miles. The shores of the peninsula are indented with a great number of excellent bays and harbors, and between Halifax and the Strait of Canso alone there are twentysix commodious havens, twelve of which will accommodate ships of the line. Stretching along the Atlantic sea-board, and extending inland from it for about twenty miles,. is a range of highlands, and about 60 miles from the Atlantic coast are the Cobiquid Mountains, 1100 feet in height, which traverse the peninsula from the Bay of Fundy to the Strait of Canso. The soil in the valleys is rich and fertile, producing all the fruits of temperate climates; and, especially in the north, the uplands are also fertile. The climate is remarkably healthy, its rigor being modified by the insular character of the province and by the influence of the Gulf. Stream. The mean temperature for the year is 42.09° at Pictou, and 43.6° at Windsor. The extreme limits of the thermometer may be stated at 15° Fahr. in winter, and 95° in the shade in summer. The province abounds in mineral riches, including gold, coal, and iron. Of the entire area of the colony, 10,000,000 acres are considered good land, and of these 1,028,032 are under cultivation. The principal agricultural products are hay, wheat, barley, buckwheat, oats, rye, Indian .corn, potatoes, and turnips. The waters

around the colony abound in fish, as mackerel, shad, herring, salmon, etc., and the fisheries are pursued with,ardor and with increasing success.

Religious Status. — The Church of England is recognised by the ancient laws of the province as the Established Church. This legal recognition was effected in 1758; but though various civil enactments, as to the limits of parishes, appointment of church-wardens and vestrymen, were obtained thereby, nothing beyond the mere name of an establishment has for many years existed. The permanent endowment of Windsor College, under the exclusive control of this Church, has been discontinued by the state; so that, in effect, the only privilege which remains of a distinctive nature is that the bishop retains, *ex-officio* a seat in the legislative council of the province. The number of adherents to this Church in 1881 was 60,255. The list of clergy contains one bishop, one archdeacon, besides ordained missionaries and travelling missionaries. These are located in forty different towns and settlements. Four of the clergy are connected with Windsor College, three with Halifax Grammar School, and one is an agent for the Colonial Church and School Society. Until recently large annual remittances for the support of the clergy and college professors had been received from the British Society for the Propagation of the Gospel in Foreign Parts, and even, it is understood, from grants of the Imperial Parliament of Great Britain and Ireland. The foreign aid is now greatly curtailed, and will, it is expected, in the course of a few years altogether cease. The effect of this change of policy has been far from disastrous. A large portion of the wealth of the province is found within the pale of this Church, and nothing is wanting to secure permanent and growing prosperity but the prudent management of its internal resources. Already this has been tested in the endowment secured by subscription for Windsor College (£10,000), and in the efforts made to sustain in thorough efficiency the Diocesan Society and the Foreign District of the Society for Promoting Christian Knowledge.

Under the general title of Presbyterians are grouped the adherents of three distinct churches, who, though holding the same standards, are yet quite independent in Church government. Their ground of separation depends entirely upon their respective origin. They have all descended from the Presbyterian churches of Scotland, and hold the distinctive principles of what are there denominated Kirk, Free Church, and United Presbyterian. The oldest, largest, and most influential of these bodies in Nova Scotia is that which arose from the-two secession churches, Burgher and Anti-

Burgher. A union was happily effected between the adherents of these and of all the Presbyterians in Nova Scotia in the year 1817. Only one Presbyterian minister remained aloof, and he was personally favorable, while his congregation, being originally *independent,* was unfavorable to the union. The first Presbyterian missionaries arrived in Nova Scotia in 1766, but no permanent location was made before 1771. The first presbytery was formed in 1786, under the designation of Presbytery of Truro. Nine years afterwards another was formed in Pictou, and so designated. At the period of the union above referred to there were three presbyteries, comprising in all nineteen ordained ministers and twenty-five congregations. The great impediment all along experienced by this Church has been the difficulty of obtaining an adequate supply of ministers from the parent churches in Scotland. In 1816 a society was formed to procure the establishment of an academy for the training of native youth for the ministry and other learned professions. The basis proposed was sufficiently liberal to unite all dissenting bodies, and the means of support was to be endowed by the state. This effort was for a time apparently successful, but never so much so as to acquire the character of permanency. Ultimately it became a bone of contention, introduced bitter animosity and religious hate into the surrounding community, and became a watchword for political party, so as to form an effectual hinderance to ecclesiastical union on the part of the different Presbyterian bodies. Eventually all connection with this institution was abandoned by the Presbyterian Church of Nova Scotia, and then it became a matter of dire necessity .with that Church to provide and maintain an educational institute out of her own resources. Several years, however, elapsed before this step was taken. In 1848 measures were initiated with a view to the erection of a theological seminary, as preparatory to the divinity hall. The Free Church Presbyterians sustain a college at Halifax, also an academy and a theological hall. Altogether the Presbyterians are the most powerful body in the province (see statistical table below).

The Baptists have been nearly as long in the country as the Presbyterians. They have met with much success in the province, and rank third in numbers among the different religious bodies. They support a college and several elementary schools, and send missionaries to foreign parts. The Wesleyan Methodist body was started by missionaries from the mother country as early as 1769. No permanent organization was effected until 1786. A theological school is supported by them, and many academies and

one college. The Congregational Church started as early as any of the foregoing, but its success has been very limited thus far.

The following table, from the census of 1881, gives the number of adherents of the principal denominations:

Denominations.	Adherents.
Baptist	83,761
Episcopal	60,255
Methodist	50,811
Presbyterian	112,488
Roman Catholic	117,487
Miscellaneous.	15,770

Of the Baptists 19,032 are Free-will Baptists, and “the Methodists 38,683 are Wesleyans. Among the miscellaneous are included 4958 Lutherans, 2538 Congregationalists, 1555 Christian Conference, 869 Adventists, 647 Universalists, and 128 Bible Believers. Besides the denominational efforts of each of these evangelical bodies, they severally unite in general schemes of benevolence and Christian philanthropy. The Nova Scotia Bible Society, and other auxiliaries of the British and Foreign Bible Society, enlist the sympathies of all but the Baptists, and are very generally supported. The Halifax Naval and Military Bible Society is in like manner dependent upon the Christian public generally. The Micmac Missionary Society, while its principal agent and missionary is Baptist, meets with the countenance and support of all classes. The Nova Scotia Sabbath Alliance consists of the leading ministers and members of all the leading Protestant denominations in Halifax.

Educational Status. — Nova Scotia has a system of free public schools, organized in 1864. The schools are Under the general supervision of the provincial superintendent of education, with inspectors for the several counties, and are immediately managed by boards of commissioners for the counties, and of trustees for the different sections or districts. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1673; number of teachers, 1744 (602 males and 1142 females); number of pupils registered, 79.910; average daily attendance, 46,233; number of different children some portion of the year ending on the above date, 93,512 (48,604 males and 44,908 females); number of school sections, 1932, of which 210 had no school any portion of the year; value of school property, $830,926 41; number of pupils for whom accommodation is

provided, 88,258. Included in the above figures are ten county academies, with 45 teachers and 2614 pupils enrolled during the year. Aid was granted from the provincial treasury to four especial academies, having 14 teachers and 370 pupils, and also to Mount Allison male and female academies in New Brunswick. There are five colleges, as follows, with their statistics for 1874:

These receive small grants from the provincial treasury, as does also Mount Allison College in New Brunswick. In Dalhousie University a medical department was organized in 1868, which in 1874 had 11 professors and 29 students. In Halifax is situated the theological department of the Presbyterian Church of the lower provinces of British North America. The Halifax School of Medicine was incorporated in 1873. The provincial normal and model schools are at Truro. The number of teachers in the normal school in 1874 was 4; of pupils, 118. In the model school there were 9 teachers and about 550 pupils. The census of 1871 enumerates five young ladies' boarding-schools, with 146. pupils. The total expenditure for educational purposes in 1874 was $619,361 87, viz.: public schools, $552,221 40; normal and model schools, $4733; special academies, $26,970; colleges, $35,337 47. Of these sums, $175,013 65 was derived from the provincial treasury, viz.: for public schools, $157,480 65; for normal and model schools, $4733; for special academies, $6800; for colleges, $6000. Of the expenditure for public schools, $107,301 39 was derived from county tax, and $287,349 30 from taxation in the different school sections. The number of newspapers and periodicals published in the province in 1874 was 38, viz.: 4 daily, 5 tri-weekly, 24 weekly, 1 biweekly, and 4 monthly.

Name	Location	Date Founded	Denom.	# of Instructors	# of Students	Vol. in Library
King's College	Winds.	1788	Episc.	5	17	6400
St. Mary's	Halifax	1840	Rom. Cath.	4	46	1400
Dalhouse College	Halifax	1820	Presb.	7	78	1373
Acadia College	Wolfville	1837	Baptist	7	39	3417
St. Francis Xavier	Antigonish	1855	Rom. Cath.	3	41	2096

History, etc. — Nova Scotia is supposed to have been visited and "discovered" by the Cabots in 1497. Its first colonists were a number of Frenchmen, who established themselves here in 1604, but were afterwards expelled by settlers from Virginia, who claimed the country by right of discovery. Under the French settlers it bore the name of Acadia (Acadie); but its name was changed for the present one in 1621, when a grant of the peninsula was obtained from James I by Sir William Alexander, whose intention was to colonize the whole country. Having found, however, that the localities they had fixed upon as suitable for settlement were already occupied, the colonists returned to the mother country. In 1654 the French, who had regained a footing in the colony, were subdued by a force sent out by Cromwell. By the. treaty of Breda the country was ceded to the French in 1667, but it was restored to the English in 1713. After the middle of the 18th century strenuous efforts were made to advance the interests of the colony. Settlers were sent out at the expense of the British government. The French, who had joined the Indians in hostilities against the English, were either expelled or completely mastered; and Cape Breton, which at an earlier period had been disunited from Nova Scotia, was reunited to it in 1819. Nova Scotia was incorporated with the Dominion of Canada July 1, 1867, and is represented in its Senate by 12 senators, each of whom must be a citizen thirty years of age, and possessed of an income of $4000 in the province. Nineteen representatives sit in the Canadian Parliament for Nova Scotia. Nova Scotia has also its own provincial Parliament and lieutenant-governor. See Haliburton, *Historical and Statistical Account of Nova Scotia* (Halifax. 1829); Martin, *History of Nova Scotia,* etc. (London, 1837); Akins, *Selections fromn the Public Documents of the Province of Nova Scotia* (Halifax. 1869); *Amer. Cyclop.* s.v.*; Blackwood's lMag.* 1854, 1:12; 1866, 2:158; Anderson, *Hist. Cl. Church* (see Index in vol. iii).

Novatian

(Novatianus) OF ROME, the first antipope, and one of the most noted characters in the Church of the 3d century, and the founder of a sect called after him, *SEE NOVATIANS*, was, according to Philostorgius — whose statement, however, has not been generally received with. confidence — a native of Phrygia. From the accounts given of his baptism, which his enemies alleged was irregularly administered, in consequence of his having been prevented by sickness from. receiving imposition of hands, it would

appear that in early life he was a Gentile; and probably previous to his conversion to Christianity he was devoted to Stoic philosophy, though it does pot appear that this supposition is supported by the testimony of any ancient writer. There can be no doubt that after his conversion he at once devoted himself zealously to the support of the Christian cause, and became a presbyter of the Church at Rome; that as an officer in the Church he insisted upon the rigorous and perpetual exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution; and that when made aware that Cornelius, a man held in the highest estimation among the Romish presbyters, and also some others, were widely at variance with him on this subject, he headed the most strenuous opposition to the election of this same Cornelius as successor to the departed Fabian in the bishopric of Rome; and that when Cornelius was, notwithstanding his veto, elevated to the pontificate, June, A.D. 251, about sixteen months after. the martyrdom of Fabian, he (i.e. Novatian) disowned the authority of the new pontiff, was himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the. same year; and, after a vain struggle to maintain his position, was obliged to give way, and became the founder of the Novatian sect (see the following article). We are told by the High Church — principle advocates of Rome and England that — Novatian was a man of unsociable, treacherous, and wolf-like disposition; that his ordination was performed by three illiterate prelates in an obscure corner of Italy, whom he gained to his purpose by a most disreputable artifice; that these poor men quickly perceived, confessed, and lamented their error; and that those persons who had at first espoused his cause soon returned to their duty, leaving the schismatic almost entirely alone. We must observe that these adverse representations proceed from his bitter enemy Cornelius, being contained in a long letter from that pope to Fabius of Antioch, preserved in Eusebius; that they bear evident marks of personal rancor; and that they are contradicted by the circumstance that Novatian was commissioned in 250 by the Roman clergy to write a letter in their name to Cyprian, which is still extant; by the respect and popularity which he unquestionably enjoyed after the assumption of the episcopal dignity, even by those who did not recognize his authority; and by the fact that a numerous and devoted band of followers espousing his cause formed a separate communion, which spread over the whole Christian world, and flourished for more than two hundred years. Cornelius indeed inveighs against him with much bitterness in the *Epistle to Fabius* (preserved in part by Eusebius, *Hist. Eccles.* 1. vi,

c. 43, p. 244 etc.), but still he does not impeach the life or moral conduct of Novatian. Indeed, Novatian was not only not accused of any criminal act, but was commended, even by those who viewed him as warring against the interests of the Church, as by Cyprian, Jerome, and others, on account of his eloquence, his learning, and his philosophy. See Cyprian, *Epist.* lii and 57. Nearly all the charges which Cornelius brings against him, great as they may seem to be, relate to the intentions of the mind, which are known only to God; and some of the charges reflect more disgrace on Cornelius himself than on Novatian. The latter has been accused of ambition; for it is said that he stirred up this great controversy merely because Cornelius received most votes for the vacant bishopric, which he himself coveted. This is an old charge, and-it has acquired so much strength and authority by age that all the moderns repeat it with entire confidence; and they tell us that Cornelius and, Novatian were competitors for the episcopate, and that the latter, failing of an election, disturbed the Church in his lust for office. “But,” says Mosheim, “I have no hesitatioin in pronouncing this a false accusation; and I think there is no good proof that Novatian acted in bad faith, or that he made religion a cloak for his desire of distinction. His enemy, Cornelius, does indeed say this (in his *Epist.* ap. Eusebius, *Hist. Eccles.l*vi, c. 43, p. 244). But the very words in which he is here accused carry with them his acquittal; for Cornelius clearly shows that he *concealed* his ambition, which long remained *unknown* (p. 514). But Cornelius supplies us with still stronger testimony to the innocence of his adversary; for he acknowledges that when they were deliberating at Rome respecting the choice of a bishop, and Novatian declared that he wished some other person than Cornelius might be chosen, he affirmed, with a tremendous oath, that he *himself* did not wish for the office. Now whoever neither does nor attempts anything that could awaken a suspicion of his being ambitious, and moreover declares on oath that he has no desire for the episcopate, cannot possibly be a competitor for the episcopal office. But some may say, The villain perjured himself; and although he made a great show of modesty, yet he opposed the election of Cornelius in order to secure the appointment to himself. To this many things might be said in reply. I will mention only one. Novatian was not a man to whom a suspicion of perjury can be attached; he was a man whom even his enemies pronounced upright, inflexible, and rigorous, and whom no one ever charged with impiety towards God, or with being of a perverse and irreligious disposition. What, then, could Cornelius have designed by writing to Fabius, and probably to others, that Novatian had long secretly

burned with desire for the episcopal office? I answer to confirm a conjecture, and that a very dubious and intangible one. He reasoned in this manner: Novatian, on being expelled from the Church, allowed himself to be created bishop by his adherents; therefore he had long coveted the office of a bishop, although he pretended to the contrary. How fallacious and unworthy of a bishop such reasoning is I need not here show. There would indeed be a little plausibility in it, though very slight, if Novatian, immediately after the election of Cornelius, had wished his friends to create him also a bishop; a thing entirely within his power to effect. But he postponed all movements for erecting a new Church, and patiently awaited the decision of the approaching council. But after he had been condemned and excluded from the Church, together with his adherents, he thought there could be no sin in his taking the oversight of his own company. The invidious representations of this affair by Cornelius cannot at this day be refuted, owing to the want of documents; yet, as they come from an enemy, they are not to be received implicitly by those who would judge equitably" *(Hist. of Christianity in the First Three Centuries,* 2:60 sq.). From the account Cornelius gives of Novatian, the latter appears to have been of a melancholy temperament, and consequently gloomy, austere, and fond of retirement. Those who forsook him and came back to the Romish Church said they found in the man what Cornelius calls (ap. Eusebium, p. 242) τὴν ἀκοινωνησίαν καὶ λυκοφιλίαν*;* which Valerius translates, "abhorrentem ab omni societate feritatem, et lupinam quamdanm awicitiam." He therefore shunned society, and was wolfish towards even his friends; i.e. he was harsh, austere, and ungracious in his intercourse (p. 515). That these things were objected to him with truth is reasonable; for manners like these are entirely accordant with his principles. He was led to embrace Christianity by a deep melancholy into which he had fallen, and from which he hoped to be recovered by the Christians. At least so appears what Cornelius has stated (nor will any who are familiar with the opinions and phraseology of the ancient Christians understand Cornelius differently): Ἀφορμὴ τοῦ πιστεῦσαι γέγονεν ὁ Σατανᾶς, φοιτήσας εἰς ἀυτὸν καὶ οἰκήσας ἐν ἀυτῷ χρόνον ἱκανόν (“Caussam atque initium credendi ipsi Satanas in ipsum ingressus atque in ipso aliquamdiu commoratus"). This, in our style and mode of speaking, would be: "A deep and settled melancholy had fastened on his mind; and the Christians who knew him said that an evil spirit had got possession of him, and that if he would profess Christ the evil spirit would go out of him; so, from a hope of recovering his health, he professed Christianity." Perhaps his melancholy

was attended with convulsions. This may strike some as a hasty and unwarrantable construction of the statement; but it is not credible that Novatian himself, being a Stoic philosopher, would refer his malady to an evil spirit. This notion was instilled into him by the Christians; who, undoubtedly, were desirous of bringing a man of such correct morals to become a Christian; and they gradually made him a convert to their faith. Impatient of his malady, Novatian yielded to their exhortations. By the regulations of the ancient Church, he could not, however, be baptized so long as he appeared to be under the power of an evil spirit. Exorcists were therefore sent to him, to expel the foul daemon by their prayers. But they failed of success; and Novatian, at length being seized with a threatening disease while under their operations, was baptized in his bed, when apparently about to die. On recovering from the attack, he seems to have hesitated whether he should in health confirm what he had done in his sickness, and thus persevere in the Christian religion; for, as Cornelius invidiously says of him, he could not be persuaded to submit to the other rites prescribed by the Church, and be confirmed by the bishop, or be *signed*, as the term used expresses it. For.this pertinacity and disregard of the Christian regulations, unquestionably the only assignable cause must have been that his mind was fluctuating between the philosophy he had before followed and the Christian religion which he had embraced from a hope of recovering his health. Nor can we wonder at this dubitation; for the Christians had assured him of the restoration of his health by the exorcists who had failed in the undertaking. Nevertheless the bishop, Fabius perhaps, a while after, made him a presbyter in his' Church, contrary to the wishes of the whole body of priests and of a large part of the Church. (See Cornelius, ap. Eusebius, 1. *c.* p. 245.) It was altogether irregular and contrary to ecclesiastical rules to admit a man to the priestly office who had been baptized in bed;' that is, who had been merely sprinkled, and had not (p. 516) been wholly immersed in water in the ancient method. For by many, and especially by the Roman Christians, the baptism of clinics (so they called those who, lest they should die out of the Church, were baptized on a sick-bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of salvation. This also was even more strange and unheard of, that a man should be admitted among the teachers and leaders of the Christian people who disregarded the laws of the Church, and pertinaciously rejected the authority and confirmation of the bishop. The belief of that age was that the Holy Spirit was imparted by the confirmation or *signing* of the bishop; so that all those

lacked the Holy Spirit whose baptism had not been approved and ratified by the bishop, by prayers, imposition of hands, and other rites. Ample proof of this is given by Cornelius, who expressly states that Novatian was destitute of the Holy Spirit because he neglected the signing of the bishop. The Roman bishop, therefore, committed a great fault by conferring the honored office of a presbyter on a man who resisted the laws of the Church, and whom he knew to be destitute of the Holy Spirit, unless he did so, as it really appears, to save Novatian from the errors of Stoicism, to which, if neglected by the Church, he was sure to revert. (Comp. Cornelius's [ap. Eusebius, p. 245] statement that Novatian was raised to the rank of a presbyter immediately after receiving baptism: Πιστεύσας κατηξειώθη τοῦ πρεσβυτερίου κατὰ χάριν τοῦ ἐπισκόπον [which is not badly translated by Valesius: "Post susceptum baptismum" — properly, "*as soon as he had believed*" — "presbyteri gradum fuerat consecutus, idque per gratiam episcopi"], very possibly said to be *by the favor of the bishop;* for it was an irregular elevation certainly, as Novatian had not yet been made deacon.) The truth, then, it would seem, is rather that Novatian was hurriedly put into places of responsibility, in order to save him from apostasy; and, once in the Church, he contended zealously for her purity; and that in his endeavor to save the Church from irregularities he opposed Cornelius, and was thus driven on against his natural inclination "to contend for what he conceived to be the purity of the Church." Cleared from the imputations of Cornelius and his friends, Novatian rises up before us like some old prophet, solemnly denouncing the hideous corruptions of the Church, yet unable with his small band to make head against that ecclesiastical tyranny which had planted its throne in Italy. "The Catholic Church," he says, "transmitted by the succession of bishops, ceases to be truly catholic as soon as it becomes stained and desecrated through the fellowship of unworthy men." One feels that it is not going too far to affirm that whatever of heavenly vitality there was in the Church in those days was among the "schismatic" Novatianists. Rome's policy was to confound the distinction between the visible and the invisible Church, and so to rule without Christ, and without the Spirit, and without the Gospel. Novatian and his brave few, taught out of the book of God and not by man's traditions, protested against such confusion, and maintained the cause; of the living against the dead. They were suppressed. The attempt to reform failed. The Spirit was quenched; and Rome quietly reseated itself in its old paganism under a Christian nomenclature, having at length succeeded in

throwing off as uncongenial the last relics, if not of apostolic faith, at least of apostolic life.

The career of Novatian after the termination of his struggle with Cornelius is unknown; but we are told by Socrates *(Hist. Eccles.* 4:28) that he suffered death under Valerian; and from Pacianus, who flourished in the middle of the 4th century, we learn that the Novatians boasted that their founder was a martyr. Novatian's distinguishing tenet was the absolute rejection of the efficacy of repentance, and he therefore denied that forgiveness could be granted to any sin. whether small or great; and upon this ground communion was refused to offenders. Socrates *(Hist. Eccles.* 4:28) represents that Novatian would not admit that the Church had power to forgive and grant participation in her mysteries to great offenders, but that at the same time he exhorted them to repentance, and referred their case directly to the decision of God — views which were likely to be extremely obnoxious to the orthodox priesthood. and might very readily be exaggerated and perverted by the intolerance of his own followers, who, full of spiritual pride, arrogated to themselves the title of *KaSapoi,* or *Puritans* — an epithet caught up and echoed in scorn by their antagonists. It is necessary to remark that the individual who first proclaimed such doctrine was not Novatian himself, but an African presbyter under Cyprian named Novatus, who took a most active share in the disorders which followed the elevation of Cornelius. *SEE NOVATUS*.

The following is the account of Novatian given by the late Mr. Robinson in his *Eccles. Res.* p. 126. "He was," he says, "an elder in the Church of Rome; a man of extensive learning, holding the same doctrine as the Church did, and published several treatises in defense of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the Church. Christians within the space of- a very few years were caressed by'one emperor and persecuted by another. In seasons of prosperity many persons rushed into the Church for base. purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the squall was over, they came again to the Church, with all their vices, to deprave others by their example. The bishops, fond of proselytes, encouraged all this, and transferred the attention of Christians to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was just in nomination. Novatian opposed him; but as Cornelius

carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the Church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quit Carthage and gone to Rome to espouse the cause of Novatian, called a council, and got a sentence of excommunication passed against Novatian. In the end Novatian formed a Church, and was elected bishop. Great numbers followed his example, and all over the empire *Puritan* churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and *a succession of them. continued till the Reformation."* *SEE WALDENSES* and *SEE MENNONITES*. The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of. Novatian, thus proceeds to vindicate him: "They say Novatian was the first and-pope, and yet there was at.that time no pope in the modern sense of the word. They charge Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline, yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary."

Jerome informs us that Novatian composed treatises *De Pascha; De Circumcisione; De Sacerdot; De Sabbato; De Oratione; De Cibis Judaicis; De Instantatia; De Attalo;* and many others, together with a large volume, *De Trinitate*, exhibiting in compressed form the opinions of Tertullian on this mystery. Of all these, the following only are now known to exist:

1. *De Trinitate s. De Regula Fidei*, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of their works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time; while Jerome expressly declares that the volume *De Trinitate* was not the production of

Cyprian, but of Noyatian. The piece, however, does not altogether answer his description, since it cannot be regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine, very distinctly embodied in .pure language and animated style: —

2. *De Cibis Judaicis,* written at the request of the Roman laity at a period when the author had apparently withdrawn from the fury of the Decian persecution (A.D. 249-257), probably towards the close of A.D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatian at this epoch. The author denies that the Mosaic ordinances with regard to meats are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols: — 3. *Epistolae,* two letters, of which the first is certainly genuine, written A.D. 250, in the name of the Roman clergy to Cyprian, when a vacancy occurred in the papal see in consequence of the martyrdom of Fabian on Feb. 13, A.D. 250. The best editions of the collected works of Novatian are those of Welchman (Oxon. 1724, 8vo) and of Jackson (Lond. 1728, 8vo). The latter is in every respect superior, presenting us with an excellent text, very useful prolegomena, notes, and indices. The tracts *De Trinitate* and *De Cibis Judaicis* will be found in almost all editions of Tertullian, from the. Parisian impression of 1545 downwards. The work recently discovered in. one of the monasteries of Mount Athos, and published by Mr. Miller at Oxford in 1851, under the title of *Origenis Philosophumena,* is by some ascribed to Novatian. See Jerome, *De Viris III.* 10; Philostorgius, *Hist. Eccles.* 8:15; Eusebius, *Hist. Eccles.* 4:43; Pacian, *Ep.* 3; Ambrosius, *De Pan.* 3:3; Cyprian, *Epist.* 44, 45, 49, 50, 55, 68; Socrates, *Hist. Eccles.* 4:28; 5:22, and notes of Valesius; Sozomen, *Hist. Eccles.* 6:24; Lardner, *Credibility of Gospel History,* cxlvii; Schbnemann, *Bibliotheca Patrum Lat.* vol. i, § 5; Bahr, *Geschichte der Rom. Literatur,* suppl. pt. ii,§ 23,24. With regard to Novatus, see Cyprian, *Ep.* 52; Pluquet, *Diet. des heirsies;* Fantin Desodoards, *Dict. raisosne du gouvernement, des lois, et des usages de l'Eglise,* 4:537; Perennes, *Diet. de Biographie Chretienne et anti-Chretienne;* Alletz, *Hist. des Papes,* 1:41; Fleury, *Hist. Eccles.* 2:219; Leclerc, *Biblioth. univ. et histor.* ann. 1689, p. 274; Langlet Dufresnoy, *Tablettes chronologiques,* 2:321; Migne, *Nouv. Encycl. Theologique,* 3:120. See also the literature appended to the article *SEE NOVATIANS.*

Novatians, Or Novatianists

is the name of a powerful Christian sect, a sort of dissenters from the Church of. Rome, who owe their origin to Novatian (q.v.). They have been misrepresented in many respects by devoted Romanists and other extreme High-Churchmen for their doctrinal views. There is no good reason for such a view, as will be apparent to any one inquiring carefully and discriminately into the character of Novatian himself, and those who were prominently associated in disseminating the peculiar views he held regarding the lapsed. There does not now remain to us, unfortunately, from any original authority, a detailed account of the rise and progress of this sect. Its history must be gathered from unsystematic notices ‘in Cypria’s epistles; from some few epistles. of particular bishops and doctors of the Roman, African, and Eastern churches extant among Cyprian’s works; from the remains of some tracts and epistles of Dionysius of Alexandria preserved by Eusebius; from Pacian’s epistles; from Ambrose’s treatise, *De Poenitentia;* from a few conciliar determinations; from the occasional notes of Socrates and Sozomen; and from statements of particular points of doctrine or history by Jerome, Augustine, and Basil. By far the greater part of the reports, therefore, are untrustworthy, for they come from opponents, and consequently in this chapter of Church history there is likely to be much more distortion, by reason of the prepossession of the historian, than in other chapters.

In the article NOVATIAN we have indicated that the distinguishing tenet of the sect was that no one who after baptism had fallen away from the faith by the commission of great sils, or through dread of persecution, could, however sincere his contrition, be again received into the bosom of the Church, a doctrine grounded upon the utterance of Paul: “It is impossible for those who were once enlightened, and have tasted of the heavenly gift,... if they shall fall away, to renew them again unto repentance” (⁵⁸⁰⁰⁴Hebrews 6:4-6). The Novatians, however, did not deny that a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms; their doctrine simply was that the Church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism, which, once received, could not be repeated.

In close connection with this tenet was another, that they could not look upon a Church as anything short of an assembly of unoffending persons;

persons who, since they first entered the Church, had not, defiled themselves with any sin which could expose them to eternal death; and this error obliged them to regard all associations of Christians that allowed great offenders to return to their communion (that is, the greatest part of the Christian commonwealth) as unworthy of the name of true churches, and as destitute of the Holy Spirit; thus arrogating to themselves alone the appellation of a genuine and pure Church. And this they ventured publicly to proclaim; for they assumed to themselves the name of Καθαροί *(the Pure),* thereby obviously stigmatizing all other Christians as impure and defiled; and, like the Pharisees among the Jews, they would not suffer other men to come near them, lest their own purity should be thereby defiled; and they rebaptized the Christians who came over to them, thereby signifying that the baptisms of the churches from which they differed were a vain and empty ceremony. In baptizing, however, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. Cyprian rejected their baptism, as he did that of all heretics; but it was admitted by the eighth canon ‘of the Council of Nice. The Novatians also held the unlawfulness of second marriages, against which they were as severe as against apostates, denying communion forever to such persons as married a second time, after baptism, and treating widows who married again as adulteresses. They are also said to have had other disagreements with the Church as it was then constituted, but the assertion is based upon no certain support, and is probably altogether untrue.

In examining Novatianism, it is necessary to take into account, if it be heretic in tendency by declaring against the Church-membership of the *lapsed,* first, who were meant by the lapsed; and, secondly, whether the lapsed were excluded simply from Christian fellowship by membership, or also from heaven and eternal salvation. As to the first question, it may be stated that the contest between Cornelius and Novatian, in its origin, related solely to those who had fallen away in the Decian persecution. Yet it is no less certain that Novatian. as Cyprian gravely charges upon him *(Epist.* lii, p. 74), placed all persons whatever, whose conduct showed a deficiency of Christian firmness, in one and the same predicament; and he inflicted the same penalties on the *Libellatici* as on *the Sacrificati* and the *Thurificati.* As the laws of the ancient Church considered certain other transgressors, especially adulterers and murderers, as equally guilty with the apostates, Novatian also seems to have comprehended them all in one

sentence, and to/have ordered the Church doors to be forever closed against others, as well as against apostates. Those writers of the 4th and 5th centuries who mention this Novatian doctrine, whether they refute it or only explain it, all so understand it, telling us that Novatian prohibited all persons guilty of any great fault from readmission to the Church. And this rule certainly was practiced by the Novatian churches in those centuries. This is most explicitly affirmed by Asclepiades, the Novatian bishop of Nice, in the 4th century (Socrates, *Hist. Eccles. l.* vii, c. 25, p. 367). In nearly the same manner Acesius, another Novatian bishop, explains the views of his sect *(ibid.* 1. i, c. 10, p. 38). He says that from the times of Decius there prevailed among. his people this *austera lex (*αὐστηρὸς κανών*):* "Neminem qui post baptismum ejusmodi crimen admiserit, quod peccatum ad mortem divinae scripturse pronuntiant, ad divinorum mysteriorum communionern admitti oportere." None of the ancients has left us a catalogue of the sins which the Novatians accounted mortal; and, of course, it is not fully known how far their discipline reached, though all pronounce it very rigid. They did not punish vicious mental habits, such as avarice and the like; but confined themselves, it would appear, to acts contravening any of the greater commands of God, or what are called *crimes.* But, beyond a question, the Novatian Church, in its maturity, refused to commune, not only with apostatizing Christians, but also with all persons guilty of gross sins. This principle of the Novatians, in itself, appears to be of no great moment, as it pertained merely to the external discipline of the Church; but in its consequences it was of the greatest importance, as being in the highest degree adapted to rend the Church, and to corrupt religion itself. The Novatians did not dissemble and conceal these consequences, as other sects did, nor did they deny, but avowed them openly. In the first place, as they admitted no one to their communion who had been guilty of any great sin after baptism, they must have held that the visible Church of Christ is a congregation of holy and innocent persons. This theory might have been borne with provided they had allowed that salvation was also attainable in the other churches, which permitted sinners to become reconciled by penitence; although they might hold its attainment to be more difficult than in the churches denying restoration to the lapsed. But this they utterly denied, or at least represented as extremely dubious and uncertain. They certainly did not hold out to sinners a sure and undoubting. hope of salvation. They would not indeed have the. persons whom the Church excluded sink into utter despair; but, while committing their case to God alone, and urging them to persevere in their penitence

through life, they declared that the lapsed might *hope,* but must not feel assured, or that they were unable to promise anything certain in regard to the judgment of God. This surely was sufficiently hard and discouraging. One utterly uncertain of his salvation is not much happier than one who is in despair, for he must pass his life in continual fear. In what condition those of the lapsed were placed whom the Novatians admitted to penitence is manifest; they remained through life in the class of penitents. They could therefore be present at the public discourses to the people, for this was allowed to penitents; and in a particular place, distinct from that of the faithful, they could manifest the sorrows of their heart in the sight of the brethren; and they could live and converse with their kindred and relatives; but from the common prayers and from the sacred supper they remained excluded. This is, after all, different from total deprivation of hope of salvation hereafter. Yet, notwithstanding this clearly established fact, a great number of modern writers tell us that Novatian cut off all those who fell into the greater sins after baptism, not only from the hope of readmission to the Church, but likewise from the hope of eternal salvation. And they have respectable authorities for their assertion in writers of the 4th and 5th centuries, namely, Eusebius *(Hist .Eccles.* 1. vi, c. 43, p. 241), Jerome *(In Jovinianum,* c. 2), and all those who affirm (and there are many who do so) that Novatian discarded and abolished all penances. A careful examination of the best and most trustworthy documents of this controversy makes it appear rather that Novatian was not so destitute of clemency, and that those who so represent him attribute to him a consequence which *they* deduce from his principles, but which *he* did not allow. Let it be remembered, too, that very many in that age believed that the road to heaven was open only to members of the Church, and that those who were without the Church must die with. no hope of eternal salvation; and therefore they baptized catechumens, if dangerously sick, before the regularly appointed time; and they restored to the Church the unfaithful or the lapsed Christians, when alarmingly sick, without any, penances or satisfaction, lest they should perish forever. Cyprian decides *(Epist.* 52, p. 71) thus: “Extra ecclesiam constitutus, et ab unitate atque caritate divisus, coronari in morte non poterit.” And as there were many holding this doctrine, they most likely reasoned thus: Novatian would leave the lapsed to die excluded from the Church; but there is no hope of salvation to those out of the Church. Therefore it appeared to them that Novatian excluded the lapsed not only from the Church, but also front heaven. Novatian, however, rejected this conclusion and did not wholly

take from the lapsed all hope of making their peace with God. For this assertion, our first great authority is Cyprian, who otherwise exaggerates the Novatian error quite too much. He says *(Epist.* lii, p. 75): "O haereticae institutionis inefficax et vana traditio! hortari ad satisfactionis-penitentiam et subtrahere de satisfactione medicinam, dicere fratribus nostris, plange et lacrymas fiunde, et diebus ac noctibus ingemisce, et pro abluendo et purgando delicto tuo largiter et frequenter operare, sed extra ecclesiam post omnia ista morieris; quascunque ad pacem Fertinent facies, sed nullam pacem quam quaeris accipies. Quis non statim pereat, quis non ipsa desperatione deficiat, quis non animum suum a proposito lamentationis avertat?" After illustrating these thoughts with his usual eloquence, he concludes thus (p. 525): "Quod si invenimus (in the Scriptures) a poenitentia agenda neminem debere prohiberi . . admittendus est-plangentium gemitus et poenitentiae fructus dolentibus non negandus." So, then, Novatian exhorted sinners ejected from the Church to weep, to pray, to grieve over their sins — in short, to exercise penitence. But why did he so, if he believed there was no hope of salvation for the lapsed? Undoubtedly he urged sinners to tears and penitence, that they might move God to have compassion on them, or, as Cyprian expresses it ("ut delictum abluerent et purgarent"), to *wash and purge away their sin.* Therefore he did not close up heaven against them, but only the doors of the Church; and he believed that God had reserved to himself the power of pardoning the greater sins committed after baptism. This opinion of their master his disciples continued to retain. The Novatian bishop Acesius, at the Council of Nice, in the presence of Constantine the Great, according to the testimony of Socrates *(Hist. Eccles.* 1. i, C. 10, p. 39), thus stated the doctrine of his sect: Ἐπὶ μετανοίαν μὲν ἡμαρτικότας προτρέπειν, ἐλπίδα δὲ τῆς ἀφίσεως μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ θἔου ἐκδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἁμαρτήματα ("Ad peenitentiam quidem invitandos esse peccatores, remissionis vero spem non a sacerdotibus expectare debere, verum a Deo, qui solus jus potestatemque habet dimittendi peccata"). A similar statement by Asclepiades, another Novatian bishop, is found in Socrates *(ib.* 1. vii, c. 25, p. 367): θεῶ μόνῳ τὴν συγχώρησιν ἁμαρτιῶν ἐπιτρέποντες ("Soli Deo potestatem condonandi relinquimus"). Socrates himself (1. iv, c. 28, p. 245) obviously explains the doctrine of Novatian in the same manner. In short, most authors have ascribed to Novatian a denial of the possibility of salvation to those who after baptism fall into the greater or deadly sins. That this is an exaggeration is shown by Petavius, and our

limits compel us to refer to his *Essay.* Novatian denied that the Church can reconcile them.

The schism which Novatian had formed in the Roman Church was not confined to Rome nor Italy, nor even to the West (comp. Eusebius, *Eccles. Hist.* bk. 6). It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favored them a little by a law of the year 326, which preserved to them their churches and burying-places, provided they never belonged to the Catholic Church. But in a famous edict about the year 331 he sets them at the head of the heretics, forbidding them to hold public or private assemblies, confiscating their oratories or churches, and condemning their leaders to banishment. This edict, however, was modified in its effect as to the Novatians by means of Acesius, their bishop, who resided at Constantinople, and was in great esteem with the emperor on account of his virtuous and irreproachable life. Subsequent emperors were anything but indulgent to them. A law of the younger Theodosius, A.D. 423, decreed the same penalties against them as against the other sects. He had previously, in A.D. 413, enacted a severe law against a branch of the Novatian sect, who bore the name of *Sabbatians* (or *Proto-paschites),* so called after one Sabbatius, who near the beginning of the 5th century separated from the other Novatians because he thought the feast of Easter should be celebrated at the same time with the Jewish Passover., From the 5th century the sect gradually died away, and only slight relics remained in the 6th century.

The formal actions of the Church of Rome against the Novatians were as follows: Immediately upon the consecration (Blunt, p. 388) of Novatian a council was called at Rome by Cornelius in A.D. 251. Sixty bishops and as many presbyters assembled. Novatian and his followers were declared to be separated from the Church, and it was decreed that the brethren who had fallen were to be admitted to the remedies of repentance (Euseb. *Hist. Eccles.* 6:43). Eusebius states that the epistles of Cornelius show not only the transactions of the Council of Rome, but the opinions of those in Italy and Africa. The opinions of the Africans were delivered in a council, A.D. 251, mentioned by Cyprian, *Epist.* 58; and Jerome speaks of three councils, supposing that the opinions of the Italians were formally delivered also in an Italian council. At Antioch likewise a council was held, A.D. 253, which came to the same determination. It was summoned by Fabius, but he died

before it met; and it was held by his successor, Demetrianus (Euseb. *Hist. Eccles. 5:*46). The Council of Nicaea assigned to the Cathari their place in the Church upon reconciliation. Canon eighth decreed that those already ordained should continue to rank among the clergy upon written promise that they would adhere to the decrees of the Catholic Church; that is, that they would communicate with those who had married a second time, and those who had lapsed under persecution, to whom a term of penance had been assigned. In places where there were no clergy, they were to remain in their order; where there was a bishop or priest of the Catholic Church, that bishop was to retain his dignity, the Novatian bishop having the honor of a priest, unless the bishop should think fit to allow him the nominal honor of episcopate; otherwise the bishop was to provide for him the place of a chorepiscopus, or of a priest, so that there should not be two bishops in one city. The Council of Laodicea, A.D. 367, directs that Novatians are not to be received until they have anathematized all heresy, especially that in which they have been engaged. Their communicants having learned the creeds, and having been anointed with the chrism, may then partake of the holy mysteries (can. 7). The Council of Constantinople, A.D. 381, receives "the Sabbatians and Novatians, who call themselves Cathari, if they give in a written renunciation of their errors and anathematize heresy, by sealing them with the holy chrism on the forehead, eyes, nose, mouth, and ears, with the words, *The seal of the gift of the Holy Spirit"* (can. 7). The Council of Telepte (Thala, in Numidia), A.D. 418, decreed: "Ut venientes a Novatianis vel Montensibus per impositionem suscepiantur, ex eo quod rebaptizant" (Brun's *Canones Apost. et Concil.* 1:154). The sixth of Carthage (A.D. 419) enforced and explained the Nicene decisions (canons 1-8); the second of Aries (A.D. 432) directs that a Novatian shall not be received into communion without undergoing penance for his disbelief and condemning his error (can. 9). Of these the Constantinopolitan canon is to be noticed as determining against St. Basil the validity of Novatian baptism. In Basil's first canonical epistle to Amphilochius, canons 1 and 47 involve this point. There are several difficulties regarding their interpretation; but thus much seems to be clear, that Basil proceeded on the general principle of the invalidity of lay baptism, and argued that the Cathari had no longer the communication of the Holy Ghost, having broken the succession; that, being schismatics, they were laymen; he ordered them (at least such as had received only Novatian baptism) to be received into the Church by baptism. The first Council of Aries (A.D. 314)

had laid down the principle that those baptized in the name of the Holy Trinity should be received by the imposition of hands (can. 8).

See Walch, *Hist. der Ketzereien,* 2:185-310; Haag, *Hist. des Dogrmes Chretiennes,* 1:137 sq.; 2:28, 33, 110; Mosheim, *Ch. Hist. of the first Three Centuries,* 2:59 sq.; Schaff, *Ch. Bist.* 1:450 sq.; Tillemont, *Meizoires,* etc., vol. iii; Hagenbach, *Hist. of Doctrines,* 1:75 sq., et al., 194, et al.; Milman, *Hist. of Lat. Clhristianity,* 1:83 sq.; Neander, *Ch. Hist.* 1:237 sq.; id. *Dogmas,* 163, 222, 226, 235; Augusti, *Dogmengesch.* p. 41 sq., 388, 414 sq.; Shepherd, *Hist. of Rome,* p. 26, 129, 180; Guette, *Papacy,* p. 88 sq.; Gibbon, *Decline and FIall of the Roman Empire; Theol. and Lit. Journal* (Jan. 1855); Ffoulkes; *Divisions of Christendom.*

Novatus Of Carthage,

an Eastern ecclesiastic who flourished in the 3d century, is thought to have originated the Novatian heresy of which Novatian was the leader. Novatus is said to have rebelled against the episcopal authority of Cyprian, whom he had opposed from the time his name was mentioned for the see of Carthage. Novatus fled from Carthage to Rome to avoid the sentence of Cyprian, and there became an associate and a coadjutor of Novatian, procured him many friends, and with vast zeal and effort cherished and promoted his cause, as is abundantly proved by the *Epistles* of Cyprian, by Jerome, by Pacian, and by many others. Novatian, a man gloomy and retiring, would have given way to admonition, or would have been easily overcome, had not his irresolute mind been excited and fortified by the various appliances of that factious, active, eloquent man, an adept at kindling the passions, who. was influenced, undoubtedly, by his hatred of Cyprian, the partisan of Cornelius. Necessity also urged Novatus to embrace and defend the party of Novatian with all his might, and even to the establishing of a new Church at Rome. He had repaired to Rome as to a haven of security, in order to be safe from the shafts of Cyprian and the Africans. But if Cornelius, the intimate of his adversary, should continue at the head' of the Romish Church, he himself would most assuredly be rejected and expelled from it. It was therefore necessary for him either to seek another asylum, or to cause Cornelius to be deposed from the bishopric, or, lastly, to establish a new Church in which he would find shelter. He therefore, more for his own safety than for the honor of Novatian, prevailed by his eloquence on the Roman *confessors,* i.e. on that portion of the Church which possessed the greatest influence and

efficiency, to place themselves in opposition to Cornelius; a thing which Novatian either could not or would not attempt. Says Cyprian *(Epist.* 49, p. 65): “Novato illinc a vobis recedente, id est, procella et turbine recedente, ex parte illic quies facta est, et gloriosi ac boni confessores, *qui de ecclesia illo incitante discesserant,* posteaquam ille ab urbe discessit; ad ecclesiam reverterunt.” The same man, and not Novatian, who was a quiet mall, though austere and rigid, induced a portion of the people at Rome to abandon Cornelius. Says Cyprian: “Similia et paria Romne molitus est, quse Carthagine, a clero portionem plebis avellens, fraternitatis bene sibicohaerentis et se invicem diligentis concordiam scindens.” He also persuaded Novatian, a timid man, and perhaps hesitating, to allow himself to be created bishop: “Qui istic (at Carthage) adversus ecclesiam diaconum fecerat, illic (at Rome) episcopum fecit;” i.e. he ceased not to urge Novatian and his friends, until he prevailed with the latter to elect a bishop, and with the former to take upon him that office. He likewise consented to be dispatched to Africa, with others, by the new bishop; and, thus empowered, he established at Carthage and other places bishops adhering to the Novatian party. Everything was planned and executed by the active Novatus, and nothing or but little by Novatian. “These acts,” says Mosheim, ‘‘were criminal, and they indicate a turbulent spirit thirsting for revenge, and more solicitous for victory and self-advancement than for either truth or tranquillity. All the ecclesiastical historians add this to his other crimes, that at Rome he approved opinions directly opposite to those which he maintained in Africa; whence they conclude that he showed his malignity by this whiffling and inconsistent course. At Carthage, say they, he was mild and lenient to the lapsed, and thought they ought, especially such of them as presented certificates of peace, to be kindly received, and be admitted to the Church and to the Lord’s Supper, without undergoing penance; and this was intended to vex Cyprian. But at Rome, with Novatian, he excluded the lapsed forever from the Church; and was austere and uncompassionate in order to overthrow Cornelius. Cyprian, however, the most bitter of Novatus’s enemies, enumerates all his faults, real or fictitious, in a long catalogue; but he does not mention this. Such silence in his enemy is alone sufficient, it would seem, to clear his memory from this charge. Cyprian likewise touches on the opinion which, after the example of Novatian, he maintained at Rome; but he does not add that while in Africa he held a different and opposite opinion, which he would doubtless not have omitted if Novatian could be justly charged with the inconsistendy. With an affectation of wit, Cyprian says: ‘Damnare nunc

audet sacrificantium manus (i.e. he denies that persons who have sacrificed with their hands should be received again into the Church), cum sit ipse nocentior pedibus (i.e. when he had himself been more guilty with his feet: very bad taste!), quibus filius qui nascebatur occisus est.' Novatus was reported to have kicked his pregnant wife in her abdomen. Cyprian would have used other language if Novatus had been chargeable with changing his opinions respecting the lapsed. He would have said: 'Damnare nunc audet sacrificantium manus, quum pedes eorum antea osculatus sit' (he now dares condemn the hands of sacrificers, whereas before he kissed their feet). This comparison would have more force and more truth. The learned have no other reason for believing that Novatus at Rome. condemned the lapsed, whom in Africa he patronized, except their per. suasion that he was one of the five presbyters who deserted Cyprian at Carthage; for Cyprian complains of them that they were too indulgent towards the lapsed.'

Nova Zembla

(Russ. *Nowaja *Zemlja,* "New Land"), the name given to a chain of islands lying in the Arctic Ocean (lat. between 70° 30' and 76° 30' N. and long. between 52° and 66° E.), and included within the government of Archangel. Length of the chain, 470 miles; average breadth, 56 miles. The most southern island is specially called Nova Zembla; of the others, the principal are Matthew's Land and Litke's Land. They were discovered in 1553, and are wild, rocky, and desolate — the vegetation being chiefly moss, lichens, and a few shrubs. The highest point in the chain is 3475 feet above the level of the sea. Mean temperature in summer, at the southern extremity, 35.51°; in winter, 3.21°. Nova Zembla has no permanent inhabitants; but, as the coasts swarm with whales and walruses, and the interior with bears, reindeers, and foxes, they are periodically frequented by fishermen and hunters.

Novbahar

the Arabic name of a famous temple or mosque which the ancestors of the *Barnecides,* one of the most illustrious families of Persia, founded in the town of Balk, on the model of the Kaaba, or magnificent temple of Mecca. This mosque. was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those who had the care of this mosque had the name of

Barmek, from that of the founders. See Broughton, *Hist. of Religions,* s.v. *SEE KAABA.*

Novelli, Cav. Pietro

called *Il Monrealese,* from the place of his nativity, an eminent Italian painter and architect, who flourished at Palermo near the middle of the 17th century, left many works both in oil and fresco in his native city, the most remarkable of which is his great picture of the marriage at Cana, in the refectory of the fathers Benedettini, which is particularly commended. He resided a long time at Palermo, where he painted many works for the churches, the most noted of which is the vault of the church of the Conventuals, wholly executed by himself in several compartments. Guarienti eulogizes him for his style, and says he was diligent in studying nature, correct in design, graceful in his forms, and rich in his coloring, with a slight imitation of Spagnoletto. Lanzi says, "The people of Palermo confer daily honor on him; since, whenever they meet a foreigner of taste, they show him nothing else in this city than the works of this great man."

Novello, Vincent

an English organist and composer of Italian descent, was born in London Sept. 6, 1781, and died at Nice in September, 1861. At the age of sixteen he became organist of the Portuguese chapel in London, and under his direction the music there became noted for its excellence. He was one of the original founders of the Philharmonic Society, and a member of the Royal Society of Musicians. He composed largely, though without inspiration. His principal claim to distinction rests on the service he rendered to the art of music by editing and bringing to public attention a vast number of classical works of old as well as modern authors.

Novels

(novella) is the name applied to the ecclesiastical enactments of Justinian, which were added to the *Institutes,* and consisted of those new rescripts and constitutions which formed Justinian's own contributions to imperial jurisprudence. Novels, let it be understood, were no part of the Justinian Code, but laws framed subsequently to the enactment of the Code. *SEE JUSTINIAN.* Many of the novels treat of woman's relation to the Church, a point not carefully considered in the Code, for it was only after Christianity

had fairly asserted itself in the empire that woman came to be regarded as fit for any other than the marital or monastic obligation.

Novena

is the term applied in the Church of Rome to a nine-days' devotion on some peculiar or extraordinary occasion; as e.g. in honor of some mystery of the redemption, or in honor of the Virgin Mary, or of some saint, in order to obtain any particular request or blessing. The liturgical service used on such occasions is also called *Novena.* Thus there is "A Novena to St. Joseph," in the *Garden of the Soul.* It begins thus:

> "O glorious descendant of the kings of Judah! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the Fake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect. confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this novena. *(Specify it.)* Present me, O great saint, to the adorable Trinity, with whom thou hast so glorious and so intimate a correspondence."

This novena specially and repeatedly beseeches St. Joseph under many titles, as "Guardian of the Word Incarnate," "Spouse of the ever-blessed Virgin," etc., "pray for us;" and concludes with the prayer:

> "Assist us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen."

Novendiale

(Lat. *novem*, "nine," and *dies*, "day") is the name of a custom which prevailed among the heathen of repeating their mourning for the dead on the third, seventh, and ninth days, and hence called *novendiale*. On these days they were accustomed to offer milk, wine, garlands, etc., to the *manes*. The practice was first instituted by Tullus Hostilius. The imitation of this custom by Christians is condemned by Augustilne who animadverts on the superstitious observance of nine days of mourning. Novendale was also a name among the Romans for the sacrifice which they offered at the close of the nine days devoted to mourning and the solemnities connected with the dead. *SEE MOURNING*.

Novensiles (Or Novensides) Dei

are mentioned in the solemn prayer which the consul Decius repeated after the pontifex previous to his devoting himself to death for his country (Livy, 8:9). Instead of Novensiles, we also find the form Novensides, whence we may infer that it is some compound of *insides*. The first part of this compound is said by some to be *novus*, and by others *novena* (Arnob. 3:38, 39), and it is accordingly said that the Novensiles were nine gods to whom Jupiter gave permission to hurl his lightnings (Arnob. *l. c.; Pliny, Hist. Nat.* 2:52). But this fact, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novensides as the compound of *nove* and *insides*, so that these gods would be the opposite of Indigetes, or old native divinities; that is, the Novensides were the gods who were recently or newly introduced at Rome after the conquest of some place. It was customary at Rome after the conquest of a neighboring town to carry its gods to Rome, and there either to establish their worship in public, or assign the care of it to some patrician family. This is the explanation of Cincius Alimentus (ap. Arnob. 3:38, etc.), and seems to be quite satisfactory.

Novi Or Infantes

was the name by which the early Christian Church designated its newly made converts, and they continued to be called such until Easter week, when, on the "great Sabbath," and on the octave of Easter, they laid aside their white garments, and appeared with the rest of the Church, after having been solemnly exhorted by the bishop to be faithful to their baptismal vows. See Guericke, *Man. of Ch. Hist. (Anc. Ch. Hist.)* p. 298.

Novice

*(*νεόφυτος*, a neophyte),* one newly converted (literally, *newly planted),* not yet matured in Christian experience (54061 Timothy 3:6). The ancient Greek interpreters explain it by "new-baptized" *(*νεοβάπτιστος*),* "proselyte" *(*προσήλμτος*),* etc. The word continued to be in use in the early Church; but it gradually acquired a meaning somewhat different from that which it bore under the apostles, when "newly converted" and "newly baptized" described, in fact, the same condition, the converted being at once baptized. For when, in subsequent years, the Church felt it prudent to put converts under a course of instruction before admitting them to baptism and the full privileges of Christian brotherhood, the term νεόφυτοι *(novitii,* novices) was sometimes applied to them, although they were more usually distinguished by the general term of *catechumens* (q.v.).

Novice eventually was technically the appellation given to persons of either sex who are living in a monastery in a state of probation previous to becoming professed members of a monastic order. Persons who apply to enter the novitiate state, on being admitted by the superior of the monastery, promise obedience to him during the time of their stay, and are bound to conform to the discipline of the house; but they make no permanent vows, and may leave if they find that the monastic life does not suit them. The period of the novitiate must not be less than one year, and the person who enters as a novice must have attained the age of piuberty. Richard, in the *Bibliotheque Sacrae,* article Novice, describes the qualities required, according to the canons of the Council of Trent, for the admission of a novice: they are health, morality, voluntary disposition for a monastic life, intellectual capacity, etc. No married person can be admitted unless by the consent of both parties; no person who is encumbered with debts, or whose assistance is necessary for the support of his parents, is admissible. Widowers and widows may be admitted as novices, unless their labor is required for the support of their children. After the termination of the year of probation, the novice, if he (or she) persists in his vocation, and his conduct and capacity have proved satisfactory, may be admitted into the order by taking the solemn vows, which are binding for life. Ducange, in his *Glossarium,* article Novitius, quotes the 34th canon of the Council of Aquisgrana, A.D. 817, in which superiors of monasteries are cautioned against admitting novices with too great facility, and without a full examination of their disposition, morals, and mental and bodily qualifications. But in after-ages, as the number of monasteries was

multiplied beyond measure, prudential restrictions were disregarded, and all means were resorted to in order to induce young people to enter the monastic profession, and parents often forced their children into it against their will. The misery and guilt which resulted from this practice are well known; but few perhaps have exhibited them in so vivid and fearful a light as a modern Italian writer, Manzoni, in his *Promessi Sposi*, in the episode of "Gertrude." It was in order to guard against such abuses and their fatal results that the Council of Trent (sess. 25, can. 17) prescribed that female novices, after the expiration of their novitiate. should leave the walls of the monastery and return to their friends, and be carefully examined by the bishop of the diocese, or by his vicar by him delegated, in order to ascertain that they were under no constraint or deception; that they were fully aware of the duties and privations of the monastic life, and that they voluntarily chose to enter it. These humane precautions, however, have been evaded in many instances; and it may be doubted whether a very young person should be allowed to bind himself for life by irrevocable vows. Some authors designated the catechumens as *novitii, novitioli, tirones Dei.* See *Penny Cyclop.* s.v.; Eadie, *Eccles. Cyclop.* s.v.; Farrar, *Eccles. Diet.* s.v.; Hill, *Monasticism in England,* p. 15; Wolcott, *Sacred Archaeology,* s.v.; Lea, *Hist. Celibacy;* Ludlow, *Woman's Work in the Church,* p. 95, 126, 158, 173. *SEE NEOPHYTE*; Novi. (J. 1:P.)

Noviomagus

SEE NASSAU.

Novis, Augustin De,

an Italian canonist, was born in Lombardy, and lived in the 15th century. He taught law in Pavia, became canon, and left among other writings a *Scrutinium tripartitum in quatriconsultum consilium,* which was printed (Florence, 1500, fol.). See Fabricius, *Bibliotheca Latina medii cevi,* 1:400.

Novitiate

the time of probation, as well as of preparatory training, which in all religious orders precedes the solemn Profession (q.v.). Under the head of MONACHISM will be found the general principles by which the training for the "religious" life is regulated. It will be enough to refer here to the article NOVICE.

Novojentzi

is the name of a sect of dissenters from the Russo-Greek Church (q.v.) who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy. See Platon, *Hist. Russian Ch.* (Index).

Nowell

SEE NOEL.

Nowell, Alexander

an English theologian of note, was born at Readhall, Lancastershire, in 1507 or 1508. He studied at Brazenose College, Oxford, of which he was elected fellow in 1540. He next went to London, where he was appointed second master of Westminster School, then recently established. In 1550 he was ordained, and in 1551 was made prebendary of Westminster. In 1553 he was elected to the House of Commons by the borough of Looe, in Cornwall; but his seat was contested, and in the same year, as under Mary, who was now the ruler of England, the whole Reformed establishment — bishop, chapter, and school — was swept away, Nowell not only lost his position at the school in Westminster, but was compelled to leave England, to avoid the persecution then raging against the Protestants. He retired to Strasburg, where he met Jewell, Sandys, Grindal, etc. He returned to England when Elizabeth ascended the throne. He now became successively chaplain of bishop Grindal in 1559, archdeacon of Middlesex and dean of St. Paul in 1560, and canon of Windsor in 1594. He died at London Feb. 13, 1602. He was a learned and pious divine, and a zealous promoter of education. Part of his income was devoted to establishing a school in Lancashire, and endowing thirteen scholarships in Brazenose College, Oxford. He took part in the assembly of 1563, which revised the articles of the Church of England. He wrote *Catechismus, sive prima institutio disciplinaque pietatis Christiance, Latine explicata* (Oxon. 1835, 8vo; also in *Enchiridion Theologicum,* vol. ii; an English translation is given in Richmond, *Fathers,* 8:1; and extracts in Burrow, *E. J. Summary): — Christiance pietatis prinma institutio ad usum scholarum Latine scripta* (ibid. 1795, 8vo); this is an abridgment of the former, and known as the “Middle Catechism;” it, was edited by bishop *Cleaver: — Catechismus parvus pueris primnum qui ediscatur proponendus in scholis* (Lond. 1578, 8vo); this is Nowell’s “Smaller Catechism;’“ extracts from it are given in Churton’s *Life of Nowell:* it appears to have been the original of the

"Church Catechism," which is nearly similar: — On *the Sacraments, and chiefly concerning the Holy Eucharist* (Tracts of Angl. Fathers, 1:82). See Ralph Churton, *Life of Nowell* (Oxf. 1809, 8vo); Burnet, *Hist. Ref.* 2:391; 3:452; Froude, *Hist. of Engl.* 6:113; 7:490; 8:139; Soames, *Elizabethan History*, p. 51, 252, 297; Wordsworth, *Eccles. Biog.* (see Index in vol. iv); Hardwick, *Hist. of the Ref. p.* 218, n. 4; p. 231, n. 3; Darling, *Cyclop. Bibliog.* 2:2221; Hoefer, *Nouv. Biog. Generale*, *3*8:350.

Nowell, Thomas, D.D.,

an English theologian and divine, was born about 1728. He was educated at the University of Oxford, where he graduated M.A. in 1753; and became fellow of Oriel College, and public orator. In 1764 he became principal of St. Mary's Hall, and in 1771 king's professor of modern history. He died in 1801. Dr. Nowell wrote *An Answer to a Pamphlet. entitled Pietas Oxoniensis, or a Full and Impartial Account, etc., in a Letter to the Author* (Oxf. 1768, 8vo): *Sermon,* *Numbers* 16:3 (Lond. 1772, 4to). This sermon, asserting the divine right of kings, was suppressed by the author, a vote of thanks given by the House of Lords having been afterwards ordered to be expunged by a large majority of the House. See *Critical Remarks on Dr. Nowell's Sermon on* *Numbers 1*6:3 (Lond. 1772, 4to).

Noyers, Guy De

a French prelate of noble descent, lived in the 12th century. After having filled the offices of provost of Auxerre and archdeacon of Sens, he was confirmed archbishop of Sens by Alexander III in 1176. We find him in 1179 at the Lateran Council, and at the coronation of Philip Augustus in the church of Rheims. In 1180, on Ascension-day, he himself crowned, in the church of St. Denis, Isabella, wife of Philip. In this year, during the Christmas festivities, he again found himself near the king in the church of St. Denis, where they had a great debate. The Lateran Council having forbidden the Jews to own Christian slaves, Guy de Noyers pretended that he would execute this decree; the king, on his side, enjoined him to abstain from this affair, saying that any question relative to the condition of persons belonged to the civil court. But the archbishop would not understand the reasons given by the king, and the discussion grew so bitter that Philip, in anger, exiled him. However, this exile was of short duration. We see Guy de Noyers re-established upon his seat from the year 1181. He

died Dec. 21, 1193. We have letters from Alexander III, Urban III, and from Stephen ‘of Tournay, addressed to Guy de Noyers. M. Daunon justly calls Guy de Noyers one of the most learned prelates of his time; but he is wrong when he pretends that this prelate has left but two charters, published in vol. xii of the *Gallia Christiana.* The manuscript archives of the church of Sens offer us several other diplomas of the same archbishop. See *Gallia Christiana, vol.* xii, col. 53; *Hist. Litt. de la France, 1*5:611.

Noyes, Eli, D.D.,

a noted American Free-will Baptist minister and missionary, was born at Jefferson, Me., April 27, 1814. His education was gained by his own exertions, and he commenced to preach in 1834. On Sept. 22, 1835, accompanied by his wife, he sailed for Calcutta, and located at Orissa. He had great success both as an evangelist and teacher. He became a skillful linguist. Mr. Noyes published *Lectures on the Truths of the Bible* (1853): a *Hebrew Grammar and Reader.* In 1841 he returned home with impaired health, and for four or five years occupied the pastorate of a Free-will Baptist Church in Boston. He was also for ten years editor of the *Morning Star,* the Free-will Baptist organ. He died at Lafayette, Ind., Sept. 10, 1854.

Noyes, George Rapall, D.D.,

a Unitarian minister, noted for his attainments in exegetical theology, was born at Newburyport, Mass., March 6,1798. He was educated at Harvard University, class of 1818, then studied theology at the divinity schoc;, Cambridge, and received his license to preach in 1822. From 1825 to 1827 he was a teacher in his alma mater, after which he was ordained pastor of a Church in Brookfield, Mass., and then became pastor of a Church in Petersham, Mass. “He was, as we learn from his associates of that date, a faithful pastor, systematic in the performance of his duties, and commanding respect by the purity, dignity, and force of a character already well matured.” But he by no means confined himself to his strictly ministerial labors. A thorough student, he took his rank as a scholar from the time of his college graduation, and constantly pursued independent researches in the original languages of the Scriptures. Indeed, he was regarded as one of the best Hebrew and Greek scholars in the country, and was well versed in other Oriental languages. In 1840 he was recalled to his alma mater, and made Hancock professor of Hebrew and other Oriental

languages, and Dexter lecturer on Biblical literature. This position he held until the time of his death, June 3, 1868. Dr. Noyes published new translations of the *Book of Job* (1827); *The Psalms; The Prophets* (3 vols. 12mo); and *Proverbs, Ecclesiastes, and Canticles* (1846); also several occasional *Sermons,* and numerous articles in the *Christian Examiner;* edited a series of theological essays from various authors, and prepared a *Hebrew Reader.* His translation of the New Testament *(The New Testament: translated from the Greek Text of Tischendorf,* by George R. Noves, D.D. [Boston: American Unitarian Association, 1869]) was complete, and passing through the press at the time of his death. Prof. Abbott, the scholarly librarian of Harvard University, greatly assisted Dr. Noyes in the preparation of this work for the press; and after the doctor's decease Prof. Abbott revised the proof-sheets, and added some brief but valuable notes. Says the *Baptist Qu.* July, 1869: "We can heartily recommend this translation of the N.T. by Dr. Noyes as a useful help to critical students, and as a valuable contribution to the work of revising our English Scriptures. I. n the death of Dr. Noyes, which occurred in June, 1868, Biblical learning lost one of its most diligent and successful cultivators. It was his purpose, we believe, had his life been spared, to translate the entire Old and New Testaments." See *Christian Examiner,* July, 1868, art. vi.

Noyes, George S.

a young minister of the Methodist Episcopal Church, was born about 1840, was converted in 1857 at Ipswich, Mass., and shortly after entered the local ministry. Noyes studied at Wilbraham Academy, and then entered the New Hampshire Conference. After filling several important appointments in that Conference, he was transferred to the New England Conference, and succeeded father Taylor, the noted preacher, as pastor of Bethel Church, Boston. While in this position Noyes died, February, 1875. — He was a young man of more than ordinary promise, and his early death was a great loss to the Church.

Noyes, James (1),

a noted clergyman of the Protestant Episcopal Church, was born in Wiltshire, England, in 1608, and was educated at the University of Oxford. He took holy orders, and after preaching for a while in the mother country came to America, and preached at Mystic (now Bedford), Conn. In 1635

he was made rector at Newbury, Mass., and preached there until his .death, Oct. 22, 1656. Mr. Noyes was much esteemed by his congregation, and had the reputation of being one of the most eminent men of his time. He published *The Temple Measured* (Lond. 1647, 4to): — *A Catechism* (reprinted in 1797): — *Moses and Aaron* (1661).

Noyes, James (2),

a Congregational minister, was son of the preceding. He was born at Newbury, Mass., March 11, 1640; was educated at Harvard University, class of 1659; prepared for the ministry, and began to preach in 1664. He was made first minister of Stonington, Conn., Sept. 10, 1674, and he preached there until his death, Dec. 30, 1719. He was one of the first trustees of Yale College, and took a prominent part also in political affairs.

Noyes, Nicholas

a Congregational minister, was born at Newbury, Mass., Dec. 22,1647. He was educated at Harvard University, class of 1667, and immediately after graduation began to preach. He was first pastor at Haddam; in 1683 he became pastor at Salem, Mass., where he preached until his death, Dec. 13,1717. Mr. Noyes lived at Salem when the witchcraft excesses were agitating the community of that place. He was severe in his denunciations of the wild fanatics who believed in those extravagant supposed spiritual manifestations, and advocated their public prosecution. Later in life he saw the error of his course, and greatly regretted that he had been a party in the illiberal treatment of the poor fanatics. A letter of his, with an account of James Noyes, is in Mather's *Magnolia*. He published a *Poem* on the death of Joseph Green, of Salem (1715).

Noyon, Council of

(Concilium Noviomense), an important ecclesiastical gathering of the Middle Ages, was convoked in consequence of a dispute between the French king, St. Louis, and bishop Milo, of Beauvais, in 1233. The prelate claimed that the king had violated his rights by bringing to punishment in Beauvais certain incendiaries who had raised a sedition there, in which murder had been committed. The bishop laid the province under an interdict, upon which the cathedral chapters made complaint that it had been done without their consent; and in a council held at St. Quentin on the Sunday before Christmas, at which eight bishops were present, the interdict

was suspended. From this decision the bishop of Beauvais appealed to the pope, but he died before the question had been settled; it was not until some years after that his successor confirmed the removal of the interdict, and made peace with St. Louis. Five sessions were held. See Labbd, *Conc.* 11:446; Mansi, note; Raynald, 2:48.

Another Church council was convoked at Noyon, July 26,1344, by John of Vienne, archbishop of Rheims, and six bishops. Seventeen canons were published, relating chiefly to ecclesiastical immunities and the defense of the clergy:

4. Directs that in all churches divine service shall be conducted after the example of the cathedral church.

5. Excommunicates those lords who forbid their vassals to bny and sell with ecclesiastics, and to till their lands.

8. Directs that those clerks who submit voluntarily to the sentence of the secular judges, and who pay the fines inflicted upon them by such judges, shall be punished.

12. Forbids priests and other ecclesiastics, etc., publicly to solemnize (ut solemnizent in publico) miracles which they assert to have recently been done, without the consent of the ordinary.

13. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.

14. Excommunicates lay persons who pretended to be clerks and assumed the tonsure.

17. Condemns the exorbitant exactions of the proctors in the ecclesiastical courts.

See Labbe,' *Conc.* 11:1899.

Ntoupi

a name which is given to excommunicated persons by the Greek Christians, because (as the uneducated and superstitious among them pretend) the bodies of the Ntoupi do not rot in the earth, but swell and sound like a drum whenever they are touched or, moved. In confirmation of this ridiculous notion, they tell the following story: Mohammed II, having

heard much of the efficacy of excommunication in the Greek Church, ordered Maximus, the patriarch of Constantinople, to procure him the sight of the body of an excommunicated person. The patriarch, at a loss how to satisfy the grand-seignior's request, communicated it to his clergy, among whom some of the most ancient remembered that under the patriarchate of Genniadius the body of a beautiful widow, who had been excommunicated for slandering the patriarch, had been taken up a considerable time after her death, and been found entire, and then buried a second time. Maximus, being informed of the place where this lady was, buried, sent word thereof to the sultan, who sent some of his officers, in whose presence the grave was opened, and the corpse was found whole, but black, and puffed up like a bladder. The officers having made a report thereof, Mohammed was astonished thereat, and ordered the body to be transported to a chapel of the church *Pammacarista.* A few days after, by the sultan's command, the coffin was presented to the patriarch to take off the excommunication. Accordingly the patriarch, having repeated the absolution, there was heard a crackling noise of the bones and nerves; whereupon the officers shut the body up again in the chapel, and visiting it some days after, found it crumbled to dust. They add, the sultan, being convinced of this miracle, acknowledged the Christian religion to be very powerful. See Broughton; *Hist. of Religions,* s.v.

Nubia

SEE ABYSSINIA; *SEE EGYPT*; *SEE ETHIOPIA NILE*.

Nucci, Allegretto

an old Italian painter of the 14th century, is noted as the author of several works of ecclesiastic art. There are, e.g., in the church of St. Antonio in Fabriano some histories of that saint, divided into pictures in the early style, resembling the school of Giotto, inscribed *"Ahegrettus Nutius de Fabriano hoc opusfecit,* 1366."

Nucci, Alvanzino

an Italian painter, was born at Citta di Castello in 1552. After studying in his native place he went to Rome, and became the pupil of Niccolo Circigano, and was his ablest scholar. Nucci assisted his master in almost all the works he executed in the Vatican. Nucci also painted many works by himself in the churches and palaces at Rome. He afterwards went to

Naples, where he painted for the churches. He wrought with great facility and dispatch in a style resembling his master, though he was inferior to him in grandeur. Lanzi commends his *Murder of the Innocents* in the church of St. Silvestro, at Fabriano. He died in 1629.

Nudipedalia

(Lat. *nudus,* "bare," and *pes, pedis,* "*a* foot"), a procession and ceremonies observed at Rome in case of drought, in which the worshippers walked with bare feet in token of mourning and humiliation before the gods. This practice was followed at Rome in the worship of Cybele, and seems also to have been adopted in the worship of His.

Nudipedes Or Excalceati

is the name of a superstitious sect mentioned generally by the ancient heresiologists under the name of Excalceati. They thought it a duty of religion to walk barefoot, pleading in support of their notion the command given to Moses and Joshua. and the example of Isaiah (Philostorgius, *De Haeres.* lxxxi; Augustine, *De Heres.* lxviii). They are called *Gymnopodae* by the author of *Praedestinatus* (lxviii).

Nullatenenses

(i.e. *nowhere located)* is the name of titular bishops without a see.

Number

is the rendering in the A. V. of several Hebrew words, but especially of hn;m;and r pis; Gr. ἀριθμός

1. *Mode of Expressing Numbers.* — We know very little of the arithmetic of the Hebrews, save that their trades and public service required some skill at least in numeration (<032527>Leviticus 25:27, 50; <401823>Matthew 18:23 sq.), and that large sums are sometimes mentioned which could only be obtained by addition and subtraction. Indeed, they seem to have been somewhat versed even in fractions (Gesenius, *Lehrgeb.* p. 704). After the captivity the Jews used letters to express numbers, as on the socalled "Samaritan coins" (Eckhel, *Doctr. Numbers* vol. i, c. iii, p. 468; Gesenius, *Lehrgeb.* p. 24 sq.); and they had probably done so in earlier ages, since the Greeks, who received their alphabet from the Phoenicians, always practiced the same method (Faber, *Progr. Literas alim pro. vocib. in num. a script. V. T.*

esse adhibitas [Onoldi. 1775]). Yet it has been thought that the Hebrews sometimes used distinct characters for numbers, .as such are actually found on Phoenician coins (Swinton, in the *Philosoph. Tranis.* 1, 791 sq.) and in the Palmyrene inscriptions *(ibid.* 48:11, p. 721, 728 sq., 741; Gesenius, *Monument. Photn.* p. 85 sq.; Hoffmann, *Gramm. Syr.* p. 83; comp. Des Vignoles, *Chron. de l'Histoire Sainte,* vol. i, § 29; Wahl, *Gesch. d. Morg. Sprachen, p.* 537; Movers, *Chron.* p. 54, 61). But the analogies adduced do not prove the use of such characters before the captivity; the letters of the alphabet served the purpose sufficiently well; and the instance of the Greeks is an indirect proof that the Phoenicians had at first no figures. It is by this use of letters to express numbers, and by the interchange in copying of one with another (as g, z, and w, etc.), that we can best explain some of the too vast numbers in the earliest books of Scripture, as well as the discrepancies in some of the statements (Cappelli, *Crit. Sacra,* 1:102 sq., ed. Vogel); for instance, in the length of the threatened famine (<1024 13>2 Samuel 24:13, and <1321 2>1 Chronicles 21:12), and in the age of Ahaziah at his accession (<1422 2>2 Chronicles 22:2. And <1208 6>2 Kings 8:26). Yet great prudence is requisite in applying this principle to details. (See Eichhorn, *Einl. ins. A. T.* 1:289 sq.; Gesenius, *Gesch. d. Heb. Spr.* p. 174 sq.; Movers, *ut sup.* p. 60 sq.) Nor is it always easy to explain even thus the great number of people given in some of the enumerations without supposing a tendency to exaggeration in some copyist. It is not necessary, however, to suppose any error in the 600,000 men who went out of Egypt (<0212 37>Exodus 12:37), or the 603,550 who were numbered before Sinai (<0201 2>Exodus 30:12). But the statement that there were 1,300,000 fighting men in Israel and Judah in the time of David (<1024 9>2 Samuel 24:9) seems very strange. This would require at the least a population of four millions in Palestine, or more than ten thousand to each square mile. Of the same nature are the 1,160,000 men in the army of Jehoshaphat (<1417 14>2 Chronicles 17:14), besides the garrisons in walled cities. In these and a few other instances we must suppose a corruption of the letters representing the numbers, such as often occurred in the early Roman history (Movers, *Chron.* p. 269; comp. Niebuhr, *Hist. of Rome,* 2:78, 2d ed.). See Macdougal, *Numbers of the Bible* (Lond. 1840).

2. *Sacred Numbers.* — The frequent and significant use of certain numbers in the Scriptures demands notice. See Bahr, *Symbol.* 1:128 sq.; Kurtz, in the *Studien u. Krit.* (1844), p. 315 sq.; and on the symbolical use of

Biblical numbers, see *ibid.* 1842; 2:80 sq.; *Jahrb. fur deutsche Theologie* (1864), vol. 2.

First, the number *seven*, which was also considered holy by other ancient nations; as by the Persians, the Hindus (Bohlen, *Ind.* 2:247), and the early Germans (Grirmm *Deutsche Rechtsalterth.* p. 213 sq.). Among the Hebrews every seventh day was hallowed to the Lord, every seventh year, after the time of Moses, was accounted a Sabbath, and the seventh new moon of the year was celebrated with peculiar solemnities. Between the great feasts of the Passover' and Pentecost seven weeks intervened; the Passover itself lasted seven days, and on each day a sacrifice of seven lambs was offered. The feast of Tabernacles and the great day of Atonement also occurred in the seventh month, and the former occupied seven days. Seven days was the legal time required for many Levitical purifications, as well as for the consecration of priests. The blood of the most important sin-offerings was sprinkled seven times. Seven days was the usual time for mourning the dead, or for wedding festivities. The Jewish doctrine of later times numbered seven archangels (as the Zendavesta has seven *amshaspands).* In the oldest books the number seven is continually made prominent. '(See <01072>Genesis 7:2 sq.; 8:10, 12; 29:27, 30; 23:3; 41:2 sq.; <02201>Exodus 7:22; <04201>Numbers 23:1; <06004>Joshua 6:4, 6, 8, 13, 15; <07168>Judges 16:8, 13, 19; <09108>1 Samuel 10:8; 11:3; 13:8; <11865>1 Kings 8:65; 18:43; <12510>2 Kings 5:10, 14. On the Samaritan reckoning of seven covenants between God and his people, see Gesenius, *Carm. Samar.* p. 47.) The same number is frequent in the prophetic symbols (<26909>Ezekiel 39:9, 12, 14; 40:22, 26; 43:25 sq.; 44:26; 45:21. 23, 25; <38809>Zechariah 3:9; 4:2, 10). The seventy weeks of Daniel (9:24 sq.) are well known (comp. <27040>Daniel 4:20,22). The number seven is also frequent in the apocryphal books of Esdras, as well as in the New Testament (comp. <40154>Matthew 15:34, 36 sq.; <44083>Acts 6:3; 21:8; <66104>Revelation 1:4, 12 sq.; 8:2,-6; 10:3 sq.; 11:13; 12:3; 13:1; 15:1, 6 sq.; 16:1 17:1, 3, 7, 9, 11; 21:9). The frequent use of the number seventy is of a kindred nature. The Israelites who went down into Egypt, the years of the captivity, the elders chosen by Moses to assist in judicial duties, were each seventy in number'; and at a later period there were reckoned seventy nations and as many languages on, earth (see, Bohlen, *Genesis,* p. 77). Philo's writings show how mysterious and significant the later philosophical Jews considered the number seven (see his *Opp.* 1:21 sq.; 2:5, 277 sq.); and Jerome's explanation that it had become familiar through the Jewish Sabbath is quite

obvious *(ad isa.* 4:1). The same fact appears in the Cabalistic "Sephiroth," which some find even in the Apocalypse (1:5; 3:1; 4:5; 5:6; see also the Mishna, *Pirke Aboth,* v. 7 sq.; Epiphanius, *De numeror. myster.* p. 5). Among the Greeks, the Pythagoreans especially interwove the number seven with their speculations (see Ritter, *Gesch. d. Philos.* — i. 404 sq., 434), and it is well known what an important part it played in their fanciful anthropology and psychology. (On the number seven in nature, see Macrob. *Somn. Scip.* 1:6; Gell. 3:10; Varro, *Ling. Lat.* 1:255, ed. Bip.; Pliny, *Hist. Nat.* 2:43.) It is not difficult to see the origin of this manifold use and mysterious regard in respect to this number. There can be little doubt that, in the case of the Hebrews at least (and probably so with the heathen by tradition), it was originally derived from the Sabbatic institution of the week in Eden. According to many, however, it was taken from the supposed number of the planets, to whose movements all the phenoinena of nature and of human life were subordinated; while an additional influence, perhaps the more immediate occasion of its use, may be found in the perception that the moon, the first of the heavenly bodies carefully observed by men, changes her form at intervals of seven days. This subdivision of the lunar month was made at a very early period (Ideler, *Chronolog.* 1:60). This discovery of the number seven in nature, which an active fancy easily extended to many other things (Passavant, *Lebeismagnetism,* p. 105), must have led to attempts at a deeper interpretation of the number; yet Bahr's explaniation *(Symbolik d., Jos. Cultus* 1:187 sq.), that seven was composed by adding together three, the symbol of God, and four, the symbol of the world, and denoted to the ancient Hebrews the union of the two, is far too forced (see Hengstenberg, *Bileam,* p. 71 sq.); although Kurtz *(Stud. u. Krit.* [1844] p. 346 sq.) makes many efforts to rescue this speculative interpretation. (But comp. Gedicke, *Verm. Schrift.* p. 32 sq.; Hammer, *Wissensch. d. Orients,* 2:322 sq.; Baur in the *Tiibing. Zeitschrift f. Theol.* [1852] 3:128 sq.). The fact that seven and seventy are used as "round numbers" (as ⁰¹⁰⁴²⁴Genesis 4:24; ¹⁹¹²⁶Psalm 12:6: ²⁰²⁴⁶Proverbs 24:16; ⁴⁰¹⁸²¹Matthew 18:21 sq.) may agree well with their supposed sanctity, but does not require such an explanation.

The next number to seven in frequency *is forty* in the history (as ⁰¹⁰⁷⁰⁴Genesis 7:4, 17; 8:6; 25:20; 26:34; 32:15; ²⁰²⁷⁰³Exodus 17:35; ⁰⁴⁰⁴³³Numbers 14:33; 32:12; ⁵⁶²⁹⁵Deuteronomy 29:5). The Israelites were forty years in the desert (⁰²⁰²⁴⁸Exodus 24:18; ⁰⁵⁰⁰⁹⁹Deuteronomy 9:9); Moses spent forty days and forty nights in Sinai (⁰⁶⁰⁴⁷Joshua 14:7; ⁰⁷⁰³¹¹Judges 3:11;

5:31; 13:1; <090418>1 Samuel 4:18; 17; 16; <100504>2 Samuel 5:4; <111142>1 Kings 11:42; <441321>Acts 13:21).; Saul, David, and Solomon each reigned forty years (<111908>1 Kings 19:8; <400402>Matthew 4:2; <440103>Acts 1:3). (For an arrangement of the interval between the exodus and the death of David in twelve periods of forty years each, see Ewald, *Isr. Gesch.* 2:370 sq.) The number likewise occurs in the language of prophecy (<260406>Ezekiel 4:6; 29:11 sq.; Jon. 3:4). The frequent recurrence of the same number in the same series of events may sometimes give rise to a doubt whether we really have the historical chronology (Bruns, in *Paulus's *Memorab.* 7:53 sq.; Bohlen, *Genesis, Introd.* p. 63 sq.; Hartmann, *Ver-bind.* etc., p. 491; comp. Grimm, *Deutsche Rechtsalterth.* p. 219 sq). We may here refer to the forty stripes (<052502>Deuteronomy 25:2). It does not appear that forty is particularly used as a round number in the Old Testament. (For its use among the Persians, see Gesenius, *Lehrgeb.* p. 700; Rosenmüller, *Ezech.* 4:6.)

Ten, the symbol of completeness (Bahr, p. 181; Hengstenberg, *Authen. d. Pentat.* 2:391) — but only in arithmetic, not in speculative philosophy — does not appear prominently in the Old Testament, although tithes occur at a very early period. Within the range of properly sacred use we find ten only in the number of the commandments and the measures of the Tabernacle (<022627>Exodus 26:27; 1 Kings 6 and 7); and the designation of the tenth day occurs in the ritual but twice (<021203>Exodus 12:3; <031629>Leviticus 16:29; comp. Ewald, *Isr. Alterth.* p. 364). Ten is also very often a round number. Only at a later period did the number ten assume a peculiar importance in the Jewish liturgy. It was the least number that could eat together the Paschal lamb (Josephus, *War*, 6:9, 3). A synagogue must be built in a city which contained ten Jews; only ten persons could repeat the church-prayer" Shema" (see Mishna, *Megilla*, 4:3; comp. 1:3). The Jews, then, easily found this significance of the number in the Scripture (see Mishna, *Pirke Aboth*, *v.* 1-6; comp. Philo, *Opp.* 1:243, 259, 532; 2:35, 183 sq., 355). The decalogue afforded an obvious parallel (see Othon. *Lex. Rabbin.* p. 470; Bihr, p. 182 sq.). The origin of the decimal system is evidently from the use of the fingers in counting.

Five appears chiefly in forfeitures and holy offerings (<022201>Exodus 22:1; <030516>Leviticus 5:16; 22:14; 27:15; <040507>Numbers 5:7; 18:16). But in conventional phrase it commonly means *a group, several*, after the analogy of the five fingers (<011828>Genesis 18:28; 43:24: 45:22; <091740>1 Samuel 17:40; 21:4; <461419>1 Corinthians 14:19). Yet even here symbolic interpreters find a deep meaning (see e.g. Kurtz, *ut sup.* p. 360).,

Four, although a mysterious number among the Pythagoreans (Reinhold, *Gesch. d. Philos.* 1:83), and although Bihr (p. 155 sq.) has sought to establish its peculiar significance, is not prominent in the Old Testament. The four winds and the four points of the compass may perhaps be connected with the supposition that the earth was four-sided, but this is not. certain, and the famous "tetragrammaton," or word of four letters (Jehovah, הוהי), cannot be connected with it. The form of the square does indeed appear frequently (<264316>Ezekiel 43:16 sq.; 46:2; 48:16 sq.; <662116>Revelation 21:16), but we must suppose it to have been selected simply as the most regular form that could be conceived; and the same explanation applies to the cubic shape of the holiest place in the Tabernacle and in the Temple. But Bahr (p. 176 sq.) explains the square as the symbol among the Israelites both of the world and the manifestation of God; and he is followed by Keil *(on Kings,* p. 80 sq.) and Kurtz (p. 342 sq. 357 sq.).

The number *three* first reaches its full significance in the faith of the Christian Church. although in antiquity it already often occurs as the symbol of supreme divinity (Bahr, p. 146 sq.; Lobeck, *Aglaophnam,* p. 387; comp. Servius, *ad Virg. Eclog.* 8:75; Plat. *Legg.* 4, p. 716). It is not at all strange that it frequently occurs in ordinary life, as it expresses the simplest possible group: the middle and two sides; the beginning, middle, and end (so Dion. Hal. 3, p. 150); the vanguard, main body, and rear of an army, or the center with two wings. This threefold division of. an army was customary among the ancient Hebrews (<070716>Judges 7:16, 20; 9:43; <091111>1 Samuel 11:11). This number is also customary in repeating calls and exclamations, for the sake of emphasis, without any religious significance (as <240704>Jeremiah 7:4; 22:29). But its use in some instances is more remarkable (see <022314>Exodus 23:14; <051616>Deuteronomy 16:16; <041624>Numbers 6:24 sq.; <230603>Isaiah 6:3), and the explanation in the Apocalypse (1:4) of the name Jehovah (הוהי) seems to show an allusion in it to the Trinity. The three hours of prayer observed by the later Jews may have had a kindred origin. The number three also occurs often in the ancient genealogies, especially in the heads of kindred races (comp. Cain, Abel, Seth; Shem, Ham, and Japheth, etc.; see Lengerke, *Ken.* p. 20, *Introd.).* But the triangle, which in other ancient nations was so important as a symbol, is not found in Hebrew antiquity. It is generally thought to be used as a round number, meaning several, like *ter* in the Latin poets (in <471208>2 Corinthians 12:8; <430219>John 2:19); but many commentators dissent from this view.

Twelve derives its significance in the Old Testament, not from the multiplication of three and four together (as Bahr and Kurtz suppose), nor from the twelve signs of the zodiac, but rather from the twelve heads of the tribes in Israel (Joshua 4:1 sq.; Exodus 28:21; 1 Kings 7:25; comp. Apoc. 21:12), which is a sufficient historical ground.

On the whole, then, it appears that among the Israelites, as in other ancient nations, certain numbers assumed very early a peculiar significance, especially in religious service; but it is in vain to seek for a numerical symbolism, based on speculation, and worked out into a system. (For the use of round numbers and national numbers among the ancient Italians and others, see Niebuhr, *Hist. of Rome,* vol. ii; among the Germans, Grimm, *Deutsche Rechtsalterthumer,* p. 207 sq. *SEE ARITHMETIC*.

Number Of The Beast

in Revelation 13:18. This is described as "the number of a man," i.e. humanly computed, or according to some usual standard or mode, and to signify 666 (χξς, v. r. 616, χις). The Beast is the world-power in its hostility to the kingdom of God. The *number* of the name is plainly the number made up by the numerical power of the letters composing the name added together... But here the proposed interpretations are multitudinous. That suggested by Irenaeus *(Cf.F1.* 1 v, c. 29, 30), followed by many Protestant interpreters — among the rest, but very sceptically, by Alford — is *one* of the (but not *the*) oldest, viz., λατεινος = *Latin,* i.e. beast, or kingdom — λ30, *a* 1, τ 300, ε 5; Ι 10, *v* 50, ο 70, ς 200=666. Some have suggested αποστάης, with reference to Julian; Bossuet, *Diocles Augustus;* Hengstenberg, *Adonikam,* because it is said (Ezra 2:13) the sons of Adonikam were 666 (see *Corn.* ad loc.); Benary, wsiqêwonę, or, dropping the final *nun* in Nero, to suit the various reading, giving therefore either 666 or 616. This interpretation is favored by Stuart. Bengel refers the 666 to the number of years the Beast was to exercise his dominion; but that surely is not the number of his *nanme* (see Stuart's *Com., on the Apoc.* excurs. iv; and for the full literature on the subject, Rabett's'AarstvoC; Clarke; on the same; and Thom's *Number of the Beast).* The first solution proposed above seems to be the best confirmed. On the subject of numbers generally, see Stuart's *Com. on the Apoc., Introd. §* 7, excurs. 2. *SEE REVELATION, BOOK OF*.

Numbering

SEE CENSUS

Numbers, Book Of,

the fourth book of Moses, so called in the Septuagint *(Ἀριθμοί),* in the Vulgate *(Numeri),* and modern versions, from the double enumeration of the Israelites in ch. i-iv and in ch. 26. In the Hebrew it is called *Be-midbar',* רַבְּדִמְב, i.e. *n the deserst,* this word occurring in the first verse; and sometimes *Va-yedabber',* רַבֶּיַוַּי, from the initial word. It is divided by the Jews into ten *parshioth,* and in the English and modern versions into thirty-six chapters. *SEE PENTATEUCH.*

I. *Contents.* — The book may be said to comprise generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:

1. *The preparations for the departure from Sinai* (Numbers 1:1-10:10). —

(a.) The object of the encampment at Sinai has been accomplished; the covenant has been made, the law given, the sanctuary set up, the priests consecrated, the service of God appointed, and Jehovah dwells in the midst of his chosen people. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the occupation of the Promised Land. But this is not to be accomplished by peaceable means, but by the forcible expulsion of its present inhabitants; for "the iniquity of the Amorites is full," they are ripe for judgment, and this judgment Israel is to execute. Therefore Israel must be organized as Jehovah's army; and to this end a mustering of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people (ch. i-iv). This comprises, first, the census of all the tribes or clans, amounting in all to six hundred and three thousand five hundred and fifty, with the exception of the Levites, who were not numbered with the rest (ch. i); secondly, the arrangement of the camp and the order of march (ch. ii); thirdly, the special and separate census of the Levites, who are claimed by God instead of all the first-born, the three families of the tribe having

their peculiar offices in the ‘Tabernacle appointed them, both when it was at rest and when they were on the march (ch. iii-iv).

(b.) Certain laws apparently supplementary to the legislation in Leviticus (ch. v, vi): the removal of the unclean from the camp (v. 1-4); the law of restitution (<04505>Numbers 5:5-10); the trial of jealousy (<04511>Numbers 5:11-31); the. law of the Nazarites (<04601>Numbers 6:1-21); the form of the priestly blessing (<04622>Numbers 6:22-27).

(c.) Events occurring at this time, and regulations connected ‘with them’ (<04701>Numbers 7:1-10:10). Chapter 7 gives an account of the offerings of the princes of the different tribes at the dedication of the Tabernacle; ch. 8 of the consecration of the Levites (ver. 89 of ch. 7 and vers. 1-4 of ch. 8 seem to be out of place); <04901>Numbers 9:1-14, of the second observance of the Passover (the first in the wilderness) on the fourteenth day of the second month, and of certain provisions made to meet the case of those Who by reason of defilement were unable to keep it. Lastly, <04915>Numbers 9:15-23, tells how the cloud and the fire regulated the march and the encampment; and <04101>Numbers 10:1-10, how two silver trumpets were employed to give the signal for public assemblies, for war, and for festal occasions.

2. *March from Sinai to the borders of Canaan. —*

(a.) We have here, first, the order of march described (<04014>Numbers 10:14-28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys — a request urged probably because, from his desert life, he would be well acquainted with the best spots to encamp in, and also would have influence with the various wandering and predatory tribes who inhabited the peninsula (29-32); and the chant which accompanied the moving and the resting of the ark (vers. 35, 36).

(b.) An account of several stations and of the events which happened at them. The first was at Taberah, where, because of impatient murmurings, many of the people were destroyed by lightning (these belonged chiefly, it would seem, to the motley multitude which came out of Egypt with the Israelites); the loathing of the people for the manna; the complaint of Moses that he cannot bear the burden thus laid upon him, and the appointment in consequence of seventy elders to serve and help him in his office (<04110>Numbers 11:10-29); the quails sent, and the judgment following thereon, which gave its name to the next station, Kibroth-hattaavah (the graves of lust), <04131>Numbers 11:31-35 (comp. <19803>Psalm 88:30, 31; 106:14,

15); arrival at Hazeroth, where Aaron and Miriam are jealous of Moses, and Miriam is in consequence smitten with leprosy (<04120>Numbers 12:1-15); the sending of the spies from the wilderness of Paran, their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (<04126>Numbers 12:16-14:45).

3. *A brief notice of laws given and events which transpired apparently during the thirty-seven years' wandering in the wilderness* (<04150>Numbers 15:1-19:22); but we have no notices of time or place. We have laws respecting the meat and drink offerings, and other sacrifices. (<04153>Numbers 15:13); an account of the punishment of a Sabbath-breaker, perhaps as an example of the presumptuous sins mentioned in vers. 30, 31 (<04132>Numbers 15:32-36); the direction to put fringes on the garments as mementos (<04137>Numbers 15:37-41); the history of the rebellion of Korah, Dathan, and. Abiram, and the murmuring of the people (16); the budding of Aaron's rod as a testimony that the tribe of Levi was chosen (17); the direction that Aaron and his sons should bear the iniquity of the people, and the duties of the priests and Levites (18); the law of the water of purification (19).

4. *The history of the last year*, from the second arrival of the Israelites in Kadesh till 'they reach "the plains of Moab by Jordan near Jericho" (<04201>Numbers 20:1-36:13). —

(a.) This narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron, "speaking unadvisedly," are not allowed to enter the Promised Land (<04201>Numbers 20:1-13). They intended perhaps, as before, to enter Canaan from the south. This, however, was not to be permitted. They therefore desired a passage through the country of Edom. Moses sent a conciliatory message to the king, asking permission to pass through, and promising carefully to abstain from all outrage, and to pay for the provisions which they might find necessary. The jealousy, however, of this fierce and warlike people was aroused. They refused the request, and turned out in arms to defend their border. As those almost inaccessible mountain passes could have been held by a mere handful of men against a large and well-trained army, the Israelites abandoned the attempt as hopeless, and turned southward, keeping along the western borders of Idumaea till they reached Ezion-geber (<04214>Numbers 20:14-21).

On their way southward they stopped at Mount Hor, or rather. at Moserah, on the edge of the Edomitish territory; and from this spot it would seem that Aaron, accompanied by his brother Moses and his son Eleazar, quit the camp in order to ascend the mountain. Mount Hor lying itself within the Edomitish territory, while it might have been perilous for a larger number to attempt to penetrate it, these unarmed wayfarers would not be molested, or might escape detection. Bunsen suggests that Aaron was taken to Mount Hor in the hope that the fresh air. of the mountain might be beneficial to his recovery; but the narrative does not justify such a supposition.

After Aaron's death the march was continued southward; but when the Israelites approached the head of the Akabah; at the southernmost point of the Edomitish territory, they again murmured by reason of the roughness of the way, and many perished by the bite of venomous serpents (04212Numbers 20:22-21:9). The passage (04210Numbers 21:1-3) which speaks of the Canaanitish king of Arad as coming out against the Israelites is clearly out of place, standing as it does *after* the mention of Aaron's death on Mount Hor. Arad is in the south of Palestine. The attack, therefore, must have been made while the people were yet in the neighborhood of Kadesh. The mention of Hormah also shows that this must have been the case (04145Numbers 14:45). It is on this *second* occasion that the name of Hormah is said to have been given. Either therefore it is used proleptically in 14:45, or there is some confusion in the narrative. What "the way of Atharim" (A. V. "the way of the spies") was, we have no certain means now of ascertaining. *SEE EXODE*.

(b.) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successively encountered and defeated the kings of the Amorites and of Bashan, wresting from them their territory, and permanently occupying it (04210Numbers 21:10-35). Their successes alarmed the king of Moab, who, distrusting his superiority in the field, sent for a magician to curse his enemies; hence the episode of Balaam (04221Numbers 22:1-24:25). Other artifices were employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (04251Numbers 25:1), with whom the Midianites (ver. 6) are also joined; this evil was averted by the zeal of Phinehas (04257Numbers 25:7, 8). A second numbering of the Israelites took place in the plains of Moab preparatory to their crossing the Jordan (26). A question arose as to the

inheritance of daughters, and a decision was given thereon (<042701>Numbers 27:1-11). Moses is warned of his death, and Joshua is appointed to succeed him (<042712>Numbers 27:12-23). Certain laws are given concerning the daily sacrifice, and the offerings for Sabbaths and festivals (28, 29), and the law respecting vows (30); the conquest of the Midianites is narrated (31); and the partition of the country east of the Jordan among the tribes of Reuben and Gad, and the half-tribe of Manasseh (32). Then follows a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (<043301>Numbers 33:1-49); the command to destroy the Canaanites (<043350>Numbers 33:50-56); the boundaries of the Promised Land, and the men appointed to divide it (34); the appointment of the cities of the Levites and the cities of refuge (35); further directions respecting heiresses, with special reference to the case mentioned in ch. xxvii, and conclusion of the book (36).

II. *Integrity and Elements.* — This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist (q.v.): <040101>Numbers 1:1-10:28; 13:2-16 (in its original, though not in its present form); 15; <041601>Numbers 16:1-11, 16-23,24 (?);Numbers 17-19; <042001>Numbers 20:1-13, 22-29; Numbers 25-31 (except perhaps 26:31); <043205>Numbers 32:5, 28-42 (vers. 1-4 uncertain); Numbers 33-36. The rest of the book is, according to him, by the Jehovist, or later editor. Von Lengerke *(Kenaan.* p. 81) and Stahelin (§ 23) make a similar division, though they differ as to some verses, and even whole chapters. Vaihinger (in Herzog's *Encyklopddie,* art. Pentateuch) finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns <041029>Numbers 10:29-36; 11:12, 16 (in its original form); <042014>Numbers 20:14-21; 21:1-9,13-35; <043233>Numbers 32:33-42;-33:55, 56. To the Elohist belong <040101>Numbers 1:1-10:28; <041101>Numbers 11:1-12:16; <041301>Numbers 13:1-20:13; 20:22-29; <042110>Numbers 21:10-12; 22:1; 25:1-31:54; <043213>Numbers 32:13; 33:1-36:19. To the Jehovist. <041101>Numbers 11:1-12:16 *(uberarbeitet);* <042212>Numbers *22*:2-24:25; 31:8, etc.

But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was. the starting point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the

earlier or the later document. Thus, for instance, Stahelin alleges as reasons for assigning ch. 11, 12 to the Jehovist, the coming down of Jehovah to speak with Moses, <04117>Numbers 11:17, 25; the pillar of a cloud, <04125>Numbers 12:5; the relation between Joshua and Moses, <04128>Numbers 11:28, as in Exodus 33, 34; the seventy elders, 11:16, as <02401>Exodus 24:1, and so on. So again in the Jehovistic section, 13, 14, he finds traces of "the author of the First Legislation" in one passage (13:2-17), because of the use of the word , hfm, signifying "a tribe," and ayçn, as in Numbers 1 and 7. But ayçn is. used also by the supposed supplementist, as in <02227>Exodus 22:27; 34:31; and that hfm**,** is not peculiar to the older documents has been shown by Keil *(Com. on Joshua, §* xix). Von Lengerke goes still further, and cuts off 13:2-16 altogether from what follows. He thus makes the story of the spies, as given by the Elohist., strangely maimed. We only hear of their being sent to Canaan, but nothing of thei return and their report. The chief reason for this separation is that in 13:27 occurs the Jehovistic phrase "flowing with milk and honey," and some references to other earlier Jehovistic passages. De Wette again finds a repetition in 14:26-38 of 14:11-25, and accordingly gives these passages to the Elohist and Jehovist respectively. This has more color of probability about it, but has been answered by Ranke *(Untersuch.* 2:197 sq.). Again, ch. 16 is supposed to be a combination of two different accounts, the original or Elohistic document having contained only the story of the rebellion of Korah and his company, while the Jehovist mixed up with it the insurrection of Dathan and Abiram, which was directed rather against the temporal dignity than against the spiritual authority of Moses. But it is against this view that, in order to justify it, vers. 12, 14, 27, and 32 are treated as interpolations. Besides, the discrepancies which it is alleged have arisen from .the fusing of the two narratives disappear when fairly looked at. There is no contradiction, for instance, between <04619>Numbers 16:19, where Korah appears at the tabernacle:of the congregation, and ver. 27, where Dathan and Abiram stand at the door of their tents. In the last passage Korah is not mentioned; and even if we suppose him to be included, the narrative allows time for his having left the Tabernacle and returned to his own tent. Nor, again, does the statement, ver. 35, that the 250 men who offered incense were destroyed by fire, and who had, as we learn from ver. 2, joined the leaders of the insurrection, Korah, Dathan, and Abiram, militate against the narrative in ver. 32, according to which Dathan and Abiram and all that appertained to Korah were swallowed up alive by

the opening of the earth. Further, it is clear, as Keil remarks *(Einleit.* p. 94), that the earlier document *(die Grundschrift)* implies that persons belonging to the other tribes were mixed up in Korah's rebellion, because they say to Moses and Aaron (ver. 3), "*All* the congregation is holy," which justifies the statement in vers. 1, 2, that, besides Korah the Levite, the Reubenites Dathan, Abiram, and On were leaders of the insurrection.

In ch. 12 we have a remarkable instance of the jealousy with which the authority of Moses was regarded even in his. own family. Considering the almost absolute nature of that authority, this is perhaps hardly to be wondered at. On the other hand, as we are expressly reminded, there was everything in his personal character to disarm jealousy. "Now the man Moses was very meek above all the men which were .upon the face of the earth," says the historian (ver. 3). The pretext for the outburst of this feeling on the part of Miriam and Aaron was that Moses had married an Ethiopian woman (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does *(Gesch.* 2:229, note), that we have here a confusion of two accounts. He observes that the words of the brother and sister, "Hath the Lord indeed spoken only by Moses, hath he not also spoken by us?" show that the real ground of their jealousy was the apparent superiority of Moses in the prophetical office; whereas, according to the narrative, their dislike was occasioned by his marriage with a foreigner and a person of inferior rank. But nothing surely can be more natural than that the long pent-up feeling of jealousy should have fastened upon the marriage as a pretext to begin the quarrel, and then have shown itself in its true character in the words recorded by the historian.

It is not perhaps to be wondered at that the episode of Balaam (Numbers 22:2-24:25) .should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid, and the diction of them highly finished: very different from the rugged, Vigorous fragments of ancient poetry which meet us in ch. 21. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald give this episode to his Fifth Narrator, or the latest edito) of the Pentateuch. This writer he supposes to have lived in the former half of the 8th century B.C., and hence he accounts for the reference to Assyria and the — Cypriotes (the Chittim); the latter nation about that time probably infesting as pirates the coasts of Syria whereas Assyria might be joined with Eber, because yet the

Assyrian power, though hostile to the southern nations, was rather friendly than otherwise to Judah The allusions to Edom and Moab as vanquished enemies have reference, it is said, to the time of David (Ewald *Gesch.* 1:143 sq., and comp. 2:277 sq.). The prophecies of Balaam therefore, on this hypothesis, are *vaticinia ex eventu,* put into his mouth by a clever but not very scrupulous writer of the time of Isaiah, who, find in some mention of Balaam as a prince of Midian in the older records, put the story into shape as we have now. But this sort of criticism is so purely arbitrary that it scarcely merits a serious refutation, not to mention that it rests entirely on the assumption that it prophecy there is no such thing as prediction. Win will only observe that, considering the peculiarity of the man and of the circumstances as given in the history, we might expect to find the narrative itself, and certainly the poetical portions of it, marked by some peculiarities of thought and diction. Even granting that this episode is not by the same writer as the rest of the book of Numbers, there appears no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. Nothing can be more improbable than that, as a later invention, it should have found its way into the Book of the Law. At all events, the picture of this great magician is wonderfully in keeping with the circumstances under which he appears and with the prophecies which he utters. This is not the place to enter into all the questions which are suggested by his appearance on the scene. How it was that a heathen became a prophet of Jehovah we are not informed; but such a-fact seems to point to some remains of a primitive revelation, not yet extinct, in other nations besides that of Israel. It is evident that his knowledge of God was beyond that of most heathen, and he himself could utter the passionate wish that he might be found in his death among the true servants of Jehovah; but because the soothsayer’s craft promised to be gainful, and the profession of it gave him an additional importance and influence in the eyes of men like Balak, he sought to combine it with his higher vocation. There is nothing more remarkable in the early history of Israel than Balaam’s appearance. Summoned from his home by the: Euphrates, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness. *SEE BALAAM*.

The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the

times in which they were composed. Such, for instance, is the blessing of the high-priest (<04624>Numbers 6:24-26):

"Jehovah bless thee and keep thee:
Jehovah make his countenance shine upon thee,
And be gracious unto thee:
Jehovah lift up his countenance upon thee,
And give thee peace."

Such, too, are the chants which were the signal for the ark to move when the people journeyed, and for it to rest when they were about to encamp:

"Arise, O Jehovah! let thine enemies be scattered:
Let them also that hate thee flee before thee."

And,

"Return, O Jehovah,
To the ten thousands of the families of Israel!"

In ch. 21 we have a passage cited from a book called, "The Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies., The title shows us that these were written by men imbued with a deep sense of religion, and who were therefore foremost to acknowledge that not their own prowess, but Jehovah's right hand, had given them the victory when they went forth to battle. Hence it was called, not "The Book of the Wars of Israel," but "The Book of the Wars of Jehovah." Possibly this is the book referred to in <02714>Exodus 17:14, especially as we read (ver. 16) that when Moses built the altar which he called Jehovah-Nissi (Jehovah is my banner), he exclaimed, "Jehovah will have war with Amalek from generation to generation." This expression may have given the name to the book. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." "Wherefore it is said," he continues, "in the Book of the Wars of Jehovah:

'Vaheb in Suphah and the torrent-beds;
Arnon and the slope of the torrent-beds
Which turneth to where Ar lieth,
And which leaneth upon the border of Moab."'

The next is a song which was sung on the digging of a well at a spot where they encamped, and which from this circumstance was called Beêr, or "The Well." It runs as follows:

"Spring up, O well! sing ye to it:
Well, which the princes dug,
Which the nobles of the people bored
With the scepter-of-office, with their staves."

This song, first sung at the digging of the well, was afterwards no doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. "Spring up, O well!" was the burden or refrain of the song, which would pass from one mouth to another at each fresh coil of the rope, till the full bucket reached the well's mouth. But the peculiar charm of the song lies not only in its antiquity, but in the characteristic touch which so manifestly connects it with the life of the time to which the narrative assigns it. The one point which is dwelt upon is that the leaders of the people took their part in the work, that they themselves helped to dig the well. In the new generation, who were about to enter the Land of Promise, a strong feeling of sympathy between the people and their rulers had sprung up, which augured well for the future, and which left its stamp even on the ballads and songs of the time. This little carol is fresh and lusty with young life; it sparkles like the water of the well whose springing up first occasioned it; it is the expression, on the part of those who sung it, of lively confidence in the sympathy and cooperation of their leaders, which, manifested in this one instance, might be relied upon in all emergencies (Ewald, *Gesch.* 2:264 'sq.). Immediately following this "Song of the Well" comes a song of victory, composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain, and is commonly considered to have been written by some *Israelitish* bard on the occupation of the Amoritish territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amoritish ballad. The history tells us that when Israel approached the country of Sihon they sent messengers to him, demanding permission to pass through his territory. The request was refused. Sihon came out against them, but was defeated in battle. "Israel," it is said, "smote him with the edge of the sword, and took his land in possession, from the Arnon to the Jabbok and as far as the children of Ammon, for the border of the children of Ammon was secure (i.e. they made no encroachments upon

Ammonitish territory). Israel also took all these cities, and dwelt in all the cities of the Amorites in Heshbon, and all her daughters" (i.e. lesser towns and villages). Then follows a little scrap of Amoritish history: "For Heshbon is the city of Sihon, king of the Amorites, and he had waged war with the former king of Moab, and had taken from him all his land as far as the Arnon. *Wherefore* the ballad-singers (µylçmh) say:

> 'Come to Heshbhon,
> Let the city of Sihon be built and established!
> For fire went forth from Heshhon,
> A flame out of the stronghold (hyrq) of Sihon,
> Which devoured Ar of Moab!
> The lords of the high places of Arnon.
> Woe to thee, Moab!
> Thou art undone, O people of Chemosh!
> He (i.e. Chemosh thy god) hath given up his sons as fugitives,
> And his daughters into captivity,
> To Sihon king of the Amorites.
> Then we cast them down; Heshbon perished even unto Dibon,
> And we laid (it) waste unto Nophah, which (reacheth) unto Medebah.'"

If the song is of Hebrew origin, then the former part of it is a biting taunt. "Come, ye Amorites, into your city of Heshbon, and build it up again. Ye boasted that *ye* had burned it with fire and driven out its Moabitish inhabitants; but now *we* have come in our turn and have burned Heshbon, and have driven you out as ye once burned it and drove out its Moabitish possessors."

III. *Credibility.* — There have frequently been raised strong doubts against the historical veracity of the book of Numbers, although it is impressed with indubitable marks of the age to which it refers, and is of perfect authenticity. The numerical statements in ch. 1-4 are such that they repel every suspicion of forgery. There could be no motive for any fabrication of this description. The numbering of the people is in perfect harmony with Exodus 38:26. The amount is he stated in round, numbers, because a general survey only was required. When requisite, the more exact numbers are also added (3:39, 43). A later forger would certainly have affected to possess the most exact knowledge of those circumstances, and consequently would have given, not round, but particularly definite numbers.

The account of the setting apart of the tribe of Levi has been especially urged as bearing the marks of fiction; but this account is strongly confirmed by the distribution of the cities of the Levites (<04501>Numbers 35; <06201>Joshua 21). This distribution is an undeniable fact, and the existence of these Levitical towns may be appealed to as a document proving that the Levites were really set apart. Our opponents have vainly endeavored to find contradictions; for instance, in the system of tithing (ch. 18), which, they say, is not mentioned in Deuteronomy, where the tithes are applied to different purposes (<05206>Deuteronomy 12:6,7, 17-19; 14:22 sq.; 26:12-15). But there were two sorts of tithes: one appointed for the maintenance of the Levites, and the other to defray the expenses of public banquets, of which the Levites also partook on account of their position in society (comp. <16310>Nehemiah 13:10; Tobit 1:7).

It has also been asserted that the book of Numbers contradicts itself in <04402>Numbers 4:2, 3, and <04824>Numbers 8:24, with respect to the proper age of Levites for doing duty. But the first of these passages speaks about carrying the tabernacle, and the second about performing sacred functions in the tabernacle. To carry the tabernacle was heavier work, and required an age of thirty years. The functions within the tabernacle were comparatively easy, for which an age of twenty-five years was deemed sufficient.

The opinions of those writers who deem that the book of Numbers had a mythical character are in contradiction with passages like 10:26 sq., where Hobab is requested by Moses to aid the march through the wilderness. Such passages were written by a conscientious reporter, whose object was to state facts, who did not confine himself merely to the relation of miracles, and who. does not conceal the natural occurrences which preceded the marvelous events in ch. 11 sq. How are our opponents able to reconcile these facts? Here again they require the aid of a new hypothesis, and speak of fragments loosely connected.

The author of the book of Numbers proves himself to be intimately acquainted with Egypt. The products mentioned in <04105>Numbers 11:5 are, according to the most accurate investigations, really those which in that country chiefly served for food. In ch. 13 and 22 we find a notice concerning Zoan (Tanis), which indicates an exact knowledge of Egyptian history, as well in the author as in his readers. In <04702>Numbers 17:2, where the writing of a name on a stick is mentioned, we find an allusion

characteristic of Egyptian customs (comp. Wilkinson, *Manners and Customs of the Ancient Egyptians*, 1:388).

The history of the rebellion of the sons of Korah (Numbers 16:17) has certainly some coloring of the marvelous, but it nevertheless bears the stamp of truth. It is absurd to suppose that a poet who wrote Numbers 17:6 sq., in order to magnify the priestly dignity, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah (Numbers 26:11) afterwards became one of the most distinguished Levitical families. In this position we find them as early as the times of David; so that it is inconceivable how anybody should have entertained the idea of inventing crime to be charged upon one of the ancestors of this illustrious family.

Many vestiges of antiquity are found in ch. 21. The whole chapter, indeed, bears a characteristically antique impress, which manifests itself in all those ancient poems that are here communicated only in fragments, as required for the illustration of the narrative. Even such critical skeptics as De Wette consider these poems to be relics of the Mosaic period. But they are so closely connected with history as to be unintelligible without a knowledge of the facts to which they refer. Narratives like the history of Balaam (ch. 22-24) furnish also numerous proofs of their high antiquity. These confirmations are of the greatest importance, on account of the many marvelous and enigmatical points of the narrative. Compare, for instance, the geographical statements, which are uncommonly accurate, in Numbers 22:1, 36, 39; Numbers 23:14, 17, 27, 28; see Hengstenberg's *Gesch. Bileam's* (Berlin, 1842), p. 221 sq. (See above.)

The nations particularly mentioned in Balaam's prophecy — the Amalekites, Edomites, Moabites, and Kenites — belong to the Mosaic period. In Numbers 24:7, it is stated that the king of Israel would be greater than Agag: and it can be proved that Agag was a standing title of the Amalekitish princes, and that consequently there is no necessity to refer this declaration to that king Agag whom Saul vanquished. The Kenites, at a later period, disappeared entirely from history. A prophet from Mesopotamia was likely to make particular mention of Asshur (Numbers 24:22). There is also a remarkable prediction that persons sailing from the coast of Chittim should subdue Asshur and Eber (Numbers 24:24). The inhabitants of the West should vanquish the

dwellers in the East. The writers who consider the predictions of Balaam to have been written after the events to which they refer bring us down to so late a period as the Grecian age, in which the whole passage could have been inserted only under the supposition of most arbitrary dealings with history. The truth of the Biblical narrative here asserts its power. There occur similar accounts, in which it is strikingly evident that they proceeded' from the hands of an author contemporary with the events: for instance, ch. 32, in which the distribution of the transjordanic territory is recorded; and even the account, which has so frequently been attacked, concerning the Havoth-jair, the small towns, or rather tent-villages of Jair (<042241>Numbers 32:41, 42; comp. <070104>Judges 10:4; <051314>Deuteronomy 3:14), is fully justified on a closer examination.

The list of stations in ch. 33 is an important document, which could not have originated in a poetical imagination. This list contains a survey of the whole route of the Israelites, and mentions individual places only in case the Israelites abode there for a considerable period. It is not the production of a diligent compiler, but rather the original work of an author well versed in the circumstances of that period. A later author would certainly have avoided the appearance of some contradictions, such as that in <043330>Numbers 33:30, 31, comp. with <050106>Deuteronomy 10:6. This contradiction may best be removed by observing that the book of Numbers speaks of the expedition of the Israelites in the second year of their wanderings, and the book of Deuteronomy of their expedition in the fortieth year. The list of stations contains also important historical notices; those, for. instance, in <043304>Numbers 33:4, 9, 14, 38. These notices demonstrate the accurate historical information of the author.

The great fact. which is the basis of the narrative of this whole book, namely, the sojourn of the Israelites during forty years in the wilderness, is not open to any just objection. The manner in which the narrator states this fact we have mentioned above. A view so strictly theocratical, and a description so purely objective, are most befitting the law-giver himself. Modern criticism has chiefly taken offense at the statement that Jehovah had announced all this as a punishment to be inflicted upon the people. This, they say, is incomprehensible. However, the fact stands firm. that the Israelites really abode forty years in the wilderness. This fact is proved in the Scriptures by many other testimonies. Hence arises the question how this protracted abode was occasioned, and what induced Moses to postpone or give up, the conquest of Canaan. De Wette says that such

resignation, in giving up a plan to which one has devoted the full half of a life, is not human. Goethe asserted that by such a representation the picture of Moses is entirely disfigured. All this renders the problem of our opponents the more difficult. De Wette says, “Who knows what happened in that long period?” This question would amount to a confession of our entire ignorance concerning the real tuning-point of the history of Israel, and would make an enormous and most striking gap in universal history. It is incredible that no tradition should have been preserved in which was told to posterity what was here most important, even if it should have been much disfigured. It is incredible that there should have been communicated only what was comparatively insignificant. If that were the case, the traditions of Israel would form a perfectly isolated phenomenon. Thus the history of Israel itself would be. something incomprehensible. Either the history is inconceivable, or the astounding fact is, indeed, a truth. The resignation of Moses, and the sojourn of the people in the wilderness, can be explained only by assuming an extraordinary divine intervention. A merely natural interpretation is here completely futile. The problem can only be solved by assuming that the whole proceeded from the command of God, which is unconditionally obeyed by his servant, and to which even the rebellious people must bow, because they have amply experienced that without God they can do nothing.

IV. *Commentaries*. — The exegetical helps on the entire book of Numbers alone are not numerous. Besides those of the Church fathers, contained in their works, we specify the following: Chytraeus, *Enarriationes* (Vitemb. 1572, 1580, 8vo); Attersoll, *Commentarie* (Lond. 1618; fol.); also in Dutch (Amst. 1667, fol.); Lorinus, *Commentarii* (Lugd. 1622, fol.); Patrick, *Commentary* (Lond. 1699, 4to); Jaroslav, rWaBa(in Mendelssohn’s Pentateuch, Berl. 1783, 8vo, and often since); Horsley, *Notes* (in *Bib. Critica*, vol. i); Cumming, *Readings* (Lond. 1855, 8vo); Jones, *Commentary* (Lond. 1880, 8vo). *SEE PENTATEUCH*.

Numbers, Sacred.

In a mystical sense, one is Unity; two, represents Unity repeated; three, the Creator, Trinity; four, the world, and by the Second Adam, paradise; five, the synagogue; six, perfection and creation, the hour when Jesus was crucified; seven, rest, as in the Sabbath, love- grace, pardon, composed of three and four; eight, beatitude and resurrection (eight persons were saved at the deluge); nine, angels; ten, the law of fear or salvation, in allusion to

the denarius given, to the laborers in the vineyard; twelve, apostles; fourteen, perfection; three hundred, redemption; fifty, beatitude; one hundred, virgins; sixty, widows; and thirty, wives, according to St. Jerome on Matthew 13:8; 888, Jesus the Savior. The uneven number of the collects in Mass, three, five, or seven, was symbolical of the Church, desire of unity.

Nume'nius

(Νουμήνιος), son of Antiochus, was sent by Jonathan on an embassy to Rome (1 Macc. 12:16) and Sparta (12:17) to renew the friendly connections between these nations and the Jews, B.C. cir. 144. It appears that he had not returned from his mission at the death of Jonathan (14:22, 23). He was again despatched to Rome by Simon, B.C. cir. 141 (14:24), where he was well received, and obtained letters in favor of his countrymen, addressed to the various Eastern powers dependent on the republic, 'B.C. 139 (15:15 sq.). See Lucius.

Numenius

*(*Νουμήνιος*)* OF APAMEA, in Syria, a Greek philosopher who lived in the second half of the 2d century A.D., was one of the first philosophers who attempted to reconcile the Greek schools with the Oriental doctrines, a conciliation previously undertaken by Philo, and later by Plotinus. The personal history of Numenius is unknown, but it appears that he acquired a great reputation, and we often find him quoted with Cronius by the Neoplatonic philosophers as one of the chiefs of the new school. Nothing precise is known as to the opinions of Cronius; those of Numenius are better known. Numerous fragments of his works, quoted by Origen, Theodoret, and Eusebius, show the essential features of his philosophy. He professed much respect for the Oriental religions and doctrines. including Judaism and Christianity. "I know," says Origen, "that the Pythagorean Numeiius, who has explained Plato, and who was so well versed in the philosophy of Pythagoras, quotes in many places of his works passages from Moses and the prophets, and he skillfully discovers the hidden meaning. He has done this in his work entitled *Epops,* in his book upon *Numbers,* and in his treatise upon *Space.* Much more, in his third book 'Of the Supreme Good' he quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." In his eclecticism, more fervent than enlightened, Numenius endeavored to bring back Plato, whom

he calls an Attic Moses, to Pythagoras, and Pythagoras himself to the wise men of the East, so that the Platonico-Pythagorean philosophy, the true Greek philosophy, restored to its original purity, and freed from the interpolations of Aristotle and the Stoics, is identical with the dogmas and mysteries of the Brahmin, the Jews, Magi, and Egyptians. He sustained this proposition in a treatise entitled Περὶ τῶν Πλάτωνος ἀποῤῥήτων, and in Περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως . Many fragments remain of this treatise, which give a poor idea of it. An erudition without criticism is found in it, many stories, and no discussions at all truly philosophic. His treatise Περὶ τἀγαθοῦ is better. He endeavored to demonstrate in it, in opposition to the Stoics, that life can neither issue from the elements, which are in a perpetual state-of change and transition, nor from matter, which is movable, inanimate, and which is not in itself an object of intelligence; on the contrary, life, in order to be capable of resisting the principle of death which is in matter, must be incorporeal and immutable, eternally present, independent of time, simple, and unable to experience modifications, either by its own will or by the will of other beings. Life is, then, a spiritual principle (νοῦς) identical with the first God,; who exists in himself and through himself, and who is the sovereign good *(*τὸ ἀγαθόν*)*. But as this absolute and immutable principle cannot be active and creative, it is necessary to admit a second God (ὁ δεύτερος θεός, ὁ δημιουργικὸς θεός) proceeding from the first, who, as bond and author of matter, communicates his energy to the intellectual essences, and infuses his spirit through all creatures. This second God contemplates the first *(*μερουσια τοῦ πρώτου*)*, and it is upon the ideas that he sees in the sovereign good that he arranges the world. The first God communicates his ideas to the second, without depriving himself of them, the same as we communicate our knowledge *(*ἐπιστήμη*)* to another without losing anything. We see that Numenius attributes to his second God a double duty: first, to contemplate the ideal; secondly, to arrange the world upon this ideal. This duality of functions led the philosopher to double his second God, and he thus obtained a Trinity. The connections between these two Gods, which are at the same time *two* and *one,* are not clearly established in the fragments which remain to us of Numenius. As for his theories upon the soul, they are still more uncertain; but the little that we know of them shows that in his psychology, as in his metaphysics, Numenius confounded the theories of Plato with the Oriental theories, accorded very little place to scientific investigation, and delivered himself too much to his own imagination. See Suidas, s.v.᾽ Ωριγένης, Νουμήνιος*;* Porphyry, *Vita*

Plotini; Eusebius, *Praeparatio evangelica;* Origen, *Adv. Celsum;* Ritter, *Gesch. der altenz Philos.* 4:427, etc.; Kingsley, *Philos. of Alexandria*, p. 94 sq.; Simon, *Hist. de Ecole d'Alexandrie;* Vacherot, *Hist. de l'Ecole d'Alexaindrie; Dictionnaire des Sciences Philosophiquees;* Ueberweg, *Hist. Philos.* 1:234, 237 sq.; Smith, *Dict. of Class. Biog. s.v.*

Numerale

the same book as the *Compotus*, or CALENDAR *SEE CALENDAR* (q.v.). See Walcott, *Sacred Archaeology*, p. 400.

Numnidicus Of Carthage,

a Christian martyr of the early Church, flourished at the African city after which he is surnamed near the middle of the 3d century. For his exemplary conduct in the persecution bishop Cyprian made him a presbyter. It is related of Numidicus that, after having inspired many with courage to suffer martyrdom, and seen his own wife perish at the stake, he had himself, when half burned and covered under a heap of stones, been left for dead. His daughter went to search under the stones for the body of her father, in order to bury it. Great was her joy at finding him still giving signs of life, and her filial assiduities finally succeeded in completely restoring him. We know little else 'of the personal history of Numidicus. He died near the close of the century. See Neander, *Ch. Hist.* 1:133.

Numismatics

(Lat. *nuzmmus* and *numisma*, money), the science which treats of coins and medals. A coin is a piece of metal of a fixed weight stamped by authority of government, and employed as a circulating medium. A medal is a piece struck to commemorate an event. The study of numismatics has an important bearing on history. Coins have been the means of ascertaining the names of forgotten countries and cities, their position, their chronology, the succession of their kings, their usages. civil, military, and religious, and the style of their art. On their respective coins we can look on undoubtedly accurate representations of Mithridates, Julius Caesar, Augustus, Nero, Caracalla. and read their character and features.

The metals which have generally been used for coinage are gold, silver, and copper. In each class is comprised the alloy occasionally substituted for it, as electrum (an alloy of gold and silver) for gold, billon for silver, bronze for copper, and potin (an alloy softer than billon) for silver and copper. The

side of a coin which bears the most important device or inscription is called the *obverse,* the other side the *reverse.* The words or letters on a coin are called its inscription; an inscription surrounding the border is called the *legend.* When the lower part of the reverse is distinctly separated from the main device it is called the *exergue* (Gr. ἐξ ἔργον, without the work), and often bears a secondary inscription, with the date or place of mintage. The field is the space on the surface of the coin unoccupied by the principal device or inscription.

In the present article we shall consider only the types of coin prevailing in ancient times.

Picture for Numismatics 1

Picture for Numistmatics 2

Heathen Coins. —

1. The Lydians are supposed to have been the first people who used coined money, about 700 or 800 years before the Christian aera; and their example was soon after followed by the different states of Greece, the earliest Greek coins being those of *A*Egina. In its early stages the process of coining consisted in placing a lump of metal of a fixed weight, and approaching to a globular form, over a die, on which was engraved the religious or national symbol to be impressed. A wedge or punch placed at the back of the metal was held steadily with one hand, and struck by a hammer with the other, till the metal was sufficiently fixed in the die to receive a good impression. — The impression was a guarantee of the weight of the piece. From the nature of the process, the earliest coins had a lumpish appearance, and on their reverse was a rough, irregular, hollow square, corresponding to a similar square on the punch, devised for the purpose of keeping the coin steady when struck by the coining hammer. The original coins of Asia Minor were of gold, those of Greece of silver. The earliest coins bear emblems of a sacred character, often embodying some legend regarding the foundation of the state, as the *phoca* or seal on the coins of the Phocians, which alludes to the shoal of seals said to have followed the fleet during the emigration of the people. Fig. 1 represents a very early double stater of Miletus, in Ionia, of which the type is the lion’s head, derived from Persia and Assyria, and associated with the worship of Cybele, a symbol which is continued in the later coinage of Miletus. Types of this kind were succeeded by portraits of protecting deities. The earliest

coins of Athens have the owl, as type of the goddess Athene; at a later period the head of the goddess herself takes its place, the owl afterwards reappearing on the reverse. The punch-mark, at first a rudely roughed square, soon assumed the more sightly form of deep, wedge-like indents, which in later specimens become more regular, till they form themselves into a tolerably symmetrical square. In the next stage the indents become shallower, and consist of four squares forming one large one. The surrounding of the punch-mark with a band bearing a name, and the introduction of a head in its center, as in the annexed figure (fig. 2), gradually led to the perfect reverse. There is a remarkable series of so-called “encased” coins struck in Magna Graecia, of which the reverse is an exact repetition in concave of the relief of the obverse. These coins are thin, flat, sharp in relief, and beautifully executed.

Picture for Numismatics 3

2. The inscriptions on the earliest Greek coins consist of a single letter, the initial’ of the city where they were struck. The remaining letters, or a portion of them, were afterwards added, the name, when in full, being in the genitive case. Monograms sometimes occur in addition to the name, or part name, of the place. The first coin bearing the name of a king is the tetradrachm (or piece of four drachmee) of Alexander I. of Macedon.

Among the early coins of Asia, one of the most celebrated is the stater Daricus or Daric, named from Darius Hystaspis. It had for symbol an archer kneeling on one knee, and seems to have been coined for the Greek colonies of Asia by their Persian conquerors. In the reign of Philip of Macedon, the coinage of Greece had attained its full development, having a perfect reverse. One of the earliest specimens of the complete coin is a beautiful medal struck at Syracuse (fig. 3), with the head of Proserpine accompanied by dolphins, and for reverse a victor in the Olympic games in a chariot receiving a wreath from Victory — a type which is also found on the reverse of the staters of Philip of Macedon, known as Philips, and largely imitated by other states. Coins of Alexander the Great are abundant, many having been struck after his conquests in the Greek towns of Asia. A rose distinguishes those struck at Rhodes, a bee those struck at Ephesus, etc.; these are all types generally accompanying the figure of Zeus on the reverse; on the obverse is the head of Hercules, which has sometimes been supposed to be that of Alexander himself. It would rather seem, however, that the conqueror’s immediate successors were the first

who placed their portrait on the coins, and that under a shallow pretense of deification-Lysimachus as a descendant of Bacchus. and Seleucus of Apollo, clothed in the attributes of these deities. Two most beautiful and important series of Greek coins are those of the Seleucidee, in Asia, of silver, and of the Lagidae or Ptolemies, in Egypt, of gold.

3. Roman coins belong to three different series, known as the Republican, the Family, and the Imperial.

Picture for Numismatics 4

a. The so-called Republican, the earliest coinage, began at an early period of Roman history, and subsisted till B.C. 80. Its standard metal was copper, or rather *es* or bronze, an alloy of copper. The standard unit was the poundweight, divided into twelve ounces. The *ces,* or *as,* or pound of bronze, is said to have received a state impress as early. as the reign of Servius Tullius, B.C. 578. This gigantic piece was oblong like a brick, and stamped with the representation of an ox or sheep, whence the word *pecunia,* from *pecus,* cattle. The full pound of the as was gradually reduced, always retaining the twelve (nominally) uncial subdivisions, till its actual weight came to be no more than a quarter of an ounce. About the time when the as had diminished to nine ounces, the square form was exchanged for the circular. This large copper coin, called the *as grave,* was not struck with the punch, but cast, and exhibited on the obverse the Janus bifrons, and on the reverse the prow of a ship, with the numeral I. Of the fractions of the as, the sextans, or sixth part, generally bears the head of Mercury, and the uicia, or ounce piece: (fig. 4), that of Minerva; these pieces being further distinguished by dots or knobs, one for each ounce. There were circular pieces as high as the decussis, or piece of twelve asses, presenting a head of Roma (or Minerva), but none are known to have been coined till the weight of the as had diminished to four ounces. The Roman uncial coinage extended to the other states of Italy, where a variety of types were introduced, including mythological heads and animals. In the reign of Augustus, the as was virtually superseded by the sestertius, called by numismatists the first bronze, about the size of an English penny, which.was at first of the value of 21, afterwards of 4 asses. The sestertius derived its value from the silver denarius, of which it was the fourth. The half of the sestertius was the dupondius (known as the second bronze), and the half of the dupondius was called the assarium, an old name of the as. The assarium is known to numismatists as the third bronze.

Silver was first coined at Rome about B.C. 281. the standard being founded on' the Greek drachma, then equivalent in value to ten asses; the new coin was therefore called a denarius, or piece of ten asses. The earliest silver coined at Rome has on the obverse the head of Roma (differing from Minerva by having wings attached to the helmet); on the reverse is a quadriga or biga, or the Dioscuri. Among various other types which occur in the silver of the Italian towns subject to Rome are the horse's head and galloping horse, both very beautiful. During the social war the revolted states coined money independently of Rome, and used various devices to distinguish it as Italian and not Roman money.

The earliest gold coins seem to have been issued about B.C. 90, and consisted of the scrupulum, equivalent to 20 sestertii, and the double and treble scrupulum. These pieces bear the head of Mars'on-the obverse, and on the reverse an eagle standing on a thunderbolt, with the inscription *"Roma"* on the exergue. The large early republican coins were cast, not struck.

b. The Family Coins begin about B.C. 170, and about B.C. 80 they entirely supersede the coins first described. Those families who successively held offices connected with the public mint acquired the right first to inscribe their names on the money, afterwards to introduce symbols of events in their own family history. These types gradually superseded the natural ones; the portrait of an ancestor followed; and then the portrait of a living citizen, Julius Caesar.

c. Under the empire the copper sestertius, which had displaced the as, continued the monetary standard. A magnificent series exists of the first bronzes of the emperors from Augustus to Gallienus. While it was the privilege of the emperors to coin gold and silver, copper could only be coined *ex senatusconsulto,* which from the time of Augustus was expressed on the coins by the letters S.C., or EX S.C. The obverse of the imperial coins bears the portraits of the successive emperors, sometimes of the empress or other members of the imperial family; and the reverse represents some event, military or social, of the emperor's reign, sometimes allegorized. The emperor's name and title are inscribed on the obverse, and sometimes partly continued on the reverse; the inscription on the reverse generally relates to the subject delineated; and towards the close of the 3d century the exergue of the reverse is occupied by the name of the town where the coin is struck. The coins of Augustus and those of

Livia, Antonia, and Agrippina the elder have much artistic merit. The workmanship of Nero's sestertii is very beautiful. The coins of Vespasian and Titus commemorate the conquest of Judaea. The Colosseum appears on a sestertius of Vespasian. The coins of Trajan are noted for their architectural types. Hadrian's coins commemorate his journeys. The coins and medals of Antonine, Marcus Aurelius, and the two Faustinen are well executed, as are also those of Commodus, of whom a remarkable medallion relates to the conquest of Britain. There is a rapid falling off in design after the time of Commodus, and base silver comes extensively into use in the reign of Caracalla. Gallienus introduced the practice of coining money of copper washed with silver.

The colonial and provincial money of this period swas very inferior to that coined in Rome. In the coins of the provinces which had been formed out of the Greek empire the obverse bears the emperor's head, and the reverse generally the chief temple of the gods inn the city of coinage; the inscriptions are in Greek. In the imperial coins of Alexandria appear such characteristic devices as the heads of Jupiter Ammon, His, and Canopus, the sphinx, the serpent, the lotus, and the wheatear dolonial coins were at first distinguished by a team of oxen, afterwards by banners, the number of which indicated the number of legions from which the colony had been drawn.

After the time of Gallienus the colonial money and the Greek imperial money, except that of Alexandria, ceased, and much of the Roman coinage was executed in the provinces, the name of the town of issue appearing on the exergue. Diocletian introduced a new piece of money, called the *follis,* which became the chief coin of the lower empire. The, first bronze disappeared after Gallienus, and the second disappears after Diocletian, the third bronze diminishing to 1 20th of an ounce. With the establishment of Christianity under Constantine a few Christian types are introduced. The third bronze of that emperor has the Labarum (q.v.), with the monogram IHS. Large medallions, called *contorniati,* encircled with a deep groove, belong to this period, and seem to have been prizes for distribution at the public games. Pagan types recur on the coins of Julian; and after his time the third bronze disappears.

The money of the Byzantine empire forms a link between the subject of ancient and that of modern coins. The portrait of the emperor on the obverse is after the 10th century supported by some protecting saint. The

reverse has at first such types as Victory with a crosse afterwards a representation of the Savior or the Virgin; in some instances, the Virgin supporting the walls of Constantinople. Latin is gradually superseded by Greek in the inscriptions, and wholly disappears by the time of Alexius I. The chief gold piece was the solidus or nomisma, which was long famed in commerce for its purity, and circulated largely in the west as well as the east of Europe.

Picture for Numismatics 5

Picture for Numismatics 6

II. *Jewish Coinage.* — The oldest extant Jewish coins are held by the best authorities to belong to the period of the Asmonsean princes. About the year B.C. 139 Antiochus VII (Sidetes), the son of Demetrius I, granted to Simon Maccabaeus, "the priest and prince of the Jews," the right of coining money. This was to be "with his own stamp," and to be current "in his own country "καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον νόμισμα τῇ χῶρι σου"(1 Macc. 15:2-9). Of this privilege Simon availed himself, and the shekel and halfshekel appeared in silver, and several pieces in copper. The shekel presents on the obverse the legend "Shekel of Israel:" a cup or chalice, above which appears to have been the date of the year of Simon's government in which it was struck. Reverse, "Jerusalem the Holy;" a triple lily or hyacinth. It is generally believed that the devices on this coin are intended to represent the pot that held manna and Aaron's rod that budded. Of the first there could only be a traditional recollection; and though Aaron's rod is said to have produced almond blossoms, and the flower on the reverse of the shekel resembles rather the hyacinth than the almond-blossom yet regard being had to Jewish feelings, and the probability that the dies were engraved by Greek artists, it will seem safer to accept the common belief on the subject than any other. The half-shekel resembles the shekel, and they occur with the dates of the first, second, third, and fourth year of Simon.

Picture for Numismatics 7

Picture for Numismatics 8

Picture for Numismatics 9

Picture for Numismatics 10

The copper pieces bear a different stamp. A coin has been found in copper of the type of the silver shekel, having the date of the fourth year of Simon; but there seems to be every reason to believe that this was either plated or intended to be so, and therefore a counterfeit. The other copper coins known are parts of the copper shekel — the half, the quarter, and the sixth. The entire copper shekel has not been found. The half-shekel bears on the obverse the legend, “In the fourth year — one half;” two bunches of thickly leaved branches, between which is a citron. Reverse, “The Redemption of Sion;” a palm-tree between two baskets of dates and other fruits. The quarter presents an obverse similar to that of the half, but without the citron, and has a corresponding difference in the legend. Reverse, the same legend as the preceding, but a citron takes the place of the palmtree and baskets. The sixth part of the shekel exhibits a totally different type. Obverse, “‘‘The Redemption of Sion;” a cup like that on the silver shekel. Reverse, “In the fourth year;” a bundle of branches between two citrons. The palm-tree on these coins is well chosen as an emblem of the country., In subsequent times the captive Judaea was represented as sitting under a palm-tree; and the palm-branch appears on many of the coins struck by the Jewish princes. The palm-branch, the myrtle, the willow, and the citron composed the token which every Israelite — was commanded to bear in his hand at the feast of tabernacles. This was called the “lulab” — a word which simply means a palm-branch, and this is represented on the copper coins before described. While the *lulab* was borne in the right hand, the citron or *ethrog* was carried in the left. This, too; appears on the coins of Simon Maccabaus; and thus the whole of the coinage of this great man becomes highly symbolical, and was calculated to keep up the national feeling which he had so powerfully excited. On the murder .of Simon in the year B.C. 135, his son John, who assumed the name of Hyrcanus, succeeded to the dignity of high-priest, and ruled for nearly thirty years. Of this prince we have a great number of coins; but they are only of copper, and present a totally different type from those of his illustrious father. Obverse, in five lines, surrounded by a wreath of laurel or olive, “John,

High-Priest, and the Confederation of the Jews." Reverse, two cornucopise, between which is a poppy-head, a pomegranate, or perhaps a citron. There .are several varieties of this coin, one of which bears over the o b v e re inscription the Greek. letter A, which is supposed to indicate an alliance between John and Antiochus Sidetes or Alexander Balas. The type of the cornucopiae is of Egyptian origin, and may on these coins be intended to indicate the continued prosperity of the country.

Picture for Numismatics 11

The next coins are those of Judas Aristobulus, which offer the same type as those of John Hyrcanus. They do not bear the title of king, although Judas is said by Josephus to have so styled himself *(Ant.* 20:10,1). He reigned only one year, and his coins are extremely rare. They have been erroneously ascribed to Judas Maccabaeus.

Picture for Numismatics 12

Picture for Numismatics 13

Picture for Numismatics 14

To Judas Aristobulus succeeded his brother Alexander Jannaeus, B.C. 105. He is called in the Talmud *Jannai,* and on his coins Jonathan or Jehonathan. His coins, which are numerous, have a peculiar historical interest. They may be divided into two classes-first, those with Hebrew inscriptions on the obverse and Greek on the reverse; and, secondly, those wholly Hebrew. The bilingual coins present obverse, "The King Jehonathan;" a half opened flower: reverse, an anchor with two cross-trees, within, an inner circle; ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ ("of the King Alexander"). Another has obverse, a palm-branch; reverse, a flower. Another the Hebrew inscription "Jonathan the King," written in the intermediate spaces of a star with eight rays. *SEE ALEXANDER JANNAEUS*. The anchor was borrowed from the coins of the Seleucidae. The star is supposed by some to allude to the prophecy of Balaam, "There shall come a star out of Jacob," and to indicate that the king imagined himself to be accomplishing that prophecy. Others, however. regard this figure as that of the spokes of a wheel. It seems that Alexander's coinage gave great offense to the Pharisees on account, of. its- Greek characters and heathen types. They were, moreover, jealous of his increasing power, and considered that they had many: causes to dislike his government. They

attacked him while he was officiating as high-priest, beat him with their *lulabs*, and pelted him with their *ethrogs.* This outbreak cost the lives of six thousand of the insurgents. A civil war ensued, in which fifty thousand of the Jews were slain. Towards the close of his reign he appears to have been on better terms with his subjects, and abandoned the coinage which had so greatly incensed them. His second coinage, therefore, substitutes the sacerdotal for the royal titles, and returns to the Hebrew language. It resembles that of his immediate predecessors. Obverse, “Jonathan the HighPriest and the Confederation of the Jews,” in five lines, and within a wreath; reverse, the cornucopiae and poppy-head or citron. A variety of this coin leaves out the word “confederation.”

Picture for Numismatics 15

On the death of Alexander Jannaeus, his queen, Alexandra, succeeded to his authority. B the help of the Pharisees she reigned nine years — B.C. 78 to 69. We have one coin which singularly enough, since she seems to have continued in the favor of the Pharisees bears her name in Greek characters, gives her the title of queen, and recurs to the heathen type of the anchor. Obverse, ΑΛΕΞΑΝΔ; ΒΑΣΙΛΙΣ (“Alexandra the Queen”); reverse, a star with eight rays; some traces of, an inscription in Hebrew, which De Saulcy considers may have been a royal title *(Nun. Juld.* pl. 4, No. 13). To her succeeded her son Hyrcanus II. of whom we have no coins. Then for a short period Aristobulus II and Alexander II, the brothers of Hyrcanus, reigned. The latter struck coins of the same type as the Greek ones of his father, bearing the anchor, the star, and the vase, and giving the name in Greek only with the royal title. From the year B.C. 47 to 40 Hyrcanus was restored, but we have no coins extant which can be attributed to him.

Picture for Numismatics 16

The last coins of the Asmonsean dynasty are those of Antigonus, B.C. 40 to 37. This prince was the son of Aristobulus II: and by the aid of the Parthians and the support of Antony he drove Herod out of Jerusalem, and was proclaimed king of Judea. His coins are copper shekels and half-shekels. The first present a Hebrew inscription on the reverse, and a Greek on the obverse — ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ, written round a Wreath: reverse, two cornucopiae, “Mattathias the High-Priest and the Confederation of the Jews.” Another, which seems to be a half-shekel, bears the Greek name and title within a wreath. Reverse, “Mattathias,

High-Priest;" a single cornucopia, on each side a leaf. Another, the obverse of which is obliterated, bears a single cornucopia, with the name and title in Greek in two straight lines. This is probably a quarter of a copper shekel. From these coins it is manifest that the name Antigonus is the Greek equivalent of Mattathias.

Picture for Numismatics 17

Picture for Numismatics 18

In the year B.C. 37 Herod I, surnamed the Great, after the execution of Antigonus, ascended the throne. Considering the position and resources he attained, there could scarcely fail to be coins with his image and superscription. It will be observed, however, that since the silver coinage of Simon Maccabeeus, no issue has appeared in that metal. The Romans prohibited, in all countries subject to their dominion, the coinage of gold, and permitted that of silver only to a few important cities, among which Jerusalem was not included. The money, therefore, of Herod and his family is all of copper. The coins of Herod the Great do not exhibit his head. The most common represents on the obverse what it seems most reasonable to call a helmet with cheek-pieces; above it, on each side, a palm-branch; in the center between them is sometimes a star. Reverse, a tripod, ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ; on one side of the tripod the year of the reign, on the other a monogram. *SEE HEROD THE GREAT*. Another gives the legend round the helmet, and the Macedonian shield on the reverse. Another presents the name and titles round a caduceus, with the date and monogram in the field. Reverse, a leaved pomegranate. Another, a tripod, a palm-branch on each side. Reverse, a.cross within a wreath or fillet. The cross is probably the Greek letter X, the initial of χαλκοῦς, the denomination of the coin. Others, again, bear the anchor, the double cornucopia, the vase, and palmbranch. Of Herod Archelaus, B.C. 4 to A.D. 6, there are coins bearing his name in Greek, and evidently to be assigned to him, as they express the title of ethnarch. 'They are various in type, displaying the anchor, the helmet, the galley with five oars, the prow of a ship, the caduceus, and the bunch of grapes, from which hangs a leaf. They are all of small size.

Picture for Numismatics 19

Herod Antipas succeeded in A.D. 4, and his reign terminated inA.D.' 39. He is distinguished by the title tetrarch. His coins exhibit — obverse, a

palm-branch, with his name and title; reverse, a wreath encircling the name of the city which he built on the Lake of Gennesareth, and called after the reigning emperor “Tiberias.” Others give on the reverse the name of Germanicus Caesar in a wreath.

Picture for Numismatics 20

Herod Philip II was the son of Herod the Great and Cleopatra. He reigned over Auranitis, Batanaeas, and Trachonitis, with some parts about Jamnia, from B.C. 4 to A.D. 34. We have a few coins of this prince; more of Philip I. They exhibit the head of Tiberius on the obverse, and on the reverse a tetrastyle temple with the name and title of Philip as tetrarch. The temple represented is that which Herod the Great had built near Panium, and dedicated to Caesar. *SEE PHILIP*.

Picture for Numismatics 21

Herod Agrippa I, called in the Acts Herod the king, and on his coins Agrippa the Great, reigned from A.D. 37 to A.D. 44. Of his coinage we have many types. One of these only is Jewish. It bears-obverse, ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΑ; the name is spelled with one f, and the legend surrounds an umbrella fringed at the edge: reverse, three ears of corn springing from one stalk; in the field the date A.2., year 6. There are several coins of Agrippa I not bearing Jewish types, some of Which call him “the Great,” and others designate him as Philo-Caesar or Philo-Claudius. Some coins bear the name and titles of Agrippa on the reverse, with those of the reigning emperor surrounding his portrait on the obverse. Of this class we have pieces of Caligula and Claudius, and on a coin of the latter the Jewish king is represented as sacrificing at an altar to one or more heathen deities. Mr. Madden *(Jewish Coinage,* p. 110), who seems to doubt the attribution of the coin to Agrippa I, supposes the temple to be that of the god Mama at Gaza. If it be a coin of Herod Agrippa, both it and the act which it commemorates must have been in the highest degree distasteful to his Jewish subjects.

Herod King of Chalcis. — A few small coins bearing the name of Herod the King written round a single cornucopia. have been attributed to this prince by Cavedoni and Levy *(Jud. Miinzen,* p. 82).

Picture for Numismatics 22

Picture for Numismatics 23

Agrippa II. — The king Agrippa of the Acts, from A.D. 48 to A.D. 100. We have one coin with a portrait of Agrippa II, and the title of king; it bears on the reverse an anchor. This is assigned by Mr. Madden to the year 58; and he adds *(Jewish Coinage*, p. 116), "the right of striking coins with his head must have been peremptorily put an end to, as in the next year and all future years his coins appear either with the symbolical head of the town at which they were struck, or with that of the reigning emperor." Thus Agrippa II appears on the reverses of Nero, Vespasian, Titus, and Domitian; and one coin corroborates the information of Josephus *(Ant.* 20:9, 4), that Agrippa changed the name of Caesarea Philippi to Neronias, in honor of Nero, from whom he had received considerable accessions of territory. Another coin is still more interesting. It is a small copper piece, bearing its name χαλκοῦς written round a dot on the obverse, and on the reverse an anchor with the date FT. R.K. year 26 (Cavedoni, *Lettore*, 1:53). It seems probable, as this. date corresponds with A.D. 73 — at which time the Temple was a heap of ruins-that this piece of money may have served for the offerings which the Jews were compelled to bring every Sabbath-day to the synagogue during. the reign of Agrippa. Some of the reverses of Domitian which bear the name of Agrippa give the palm-tree, the galley, and the double cornucopia. — These pieces terminate the coinage of the Idumaean dynasty.

The next coins are those struck by the Roman procurators; and it is remarkable that the Romans carefully abstained from introducing into the coinage intended for Judaea any symbols which might be offensive to the people. Those struck during the reign of Augustus are of two classes — the first, from the expulsion of Archelaus, A.D. 6 to A.D. 14, exhibit an ear of corn on the obverse, with the name: ΚΑΙΣΑΡΟΣ: and on the reverse a palmtree with the date of the year. Subsequent coins appear of another type -obverse, a cornucopia, ΚΑΙΣΑΡΟΣ; reverse, an altar, ΣΕΒΑΣΤΟΥ (of Augustus). These are all of small size.

Picture for Numismatics 23

Under Tiberius some coins occur with the name of Julia, his mother- obverse, the name in a wreath; reverse, an ear of corn, or a triple lily like that on the ancient shekel, with the date of the year. Afterwards others

were struck with the emperor's own name round a double cornucopia; reverse, the word ΚΑΙΣΑΡ. in a wreath. Others with a vase, a vine-leaf, a palm-branch; and some with a sacred vessel which Tiberius himself had presented to the Temple. But the most interesting of these coins are those struck by Pontius Pilate. They bear on the obverse the lituus, with the name of Tiberius Caesar written round it, and on the reverse the date in a wreath. This heathen symbol, suggested, as Mr. Madden thinks likely *(Jewish Coinage,* p. 149), by the strong passion which Tiberius is known to have entertained for augurs and astrologers. comes with a peculiar appropriateness before our eyes on the coinage of a procurator by whom our Lord was given over to be crucified.

Picture for Numismatics 24

Coins struck under Claudius bear on the obverse two palm-branches crossed; reverse, the name of Julia Agrippina. Others with a palm-tree on the reverse commemorate, on the obverse the names of Nero and Britannicus Caesar. These coins were struck by the procurator Claudius Felix, as are those also which bear the name of Nero in a wreath; the obverse exhibiting a palm-branch, with the name Caesar and the date the year 5, namely, from his association with Cumanus.

Felix continued procurator till A.D. 55, when he was recalled; and, as we learn from the Acts, Porcius Festus succeeded him. Next came Albinus, in A.D. 62, and finally Gessius Florus, in A.D. 65. Tacitus *(Hist.* v. 10) states that this man's tyranny drove the Jews into open revolt. Of these last three procurators we have no coins.

Picture for Numismatics 25

Picture for Numismatics 26

Picture for Numismatics 27

Picture for Numismatics 28

The revolt occasioned by the intolerable oppression of Gessius Florus established for a time an independent government at Jerusalem; and Eleazar, the son of Ananias the high-priest, refused to offer sacrifices for the welfare of the Roman empire, massacred the Roman garrison, and remained for some time master of Jerusalem. This was in A.D. 66. Eleazar struck silver coins bearing on the obverse a vase, with the words round it

"Eleazar the High-Priest;" to the right of the vase a palm — branch; reverse, a cluster of grapes, "FirstYear of the Redemption" of Israel. Others, of copper, bear the legend "The Liberty of Zion," and the date "Year Two."

Another, with similar obverse, bears on the reverse the name "Simon" in a wreath. This latter, of which only one specimen exists, is considered a forgery, but an imitation of a genuine coin. If so, it would intimate that Eleazar and Simon, during the time that they were acting in concert, issued coins hearing both their names. A curious shekel is attributed by Dr. Levy to Eleazar: obverse, "Jerusalem," a tetrastyle temple; reverse, "First Year of the Redemption of Israel; "*thelulab,* to the left of it the *ethrog.* A similar shekel occurs of the *second* year. There are also copper coins of the same period, one having on the obverse a palm-tree with the legend "Eleazar the High Priest," written retrograde; reverse, a cluster of grapes, with the legend "First Year of the Redemption of Israel" *(Revue -Numismatique,* 1860, pl. 3:3, 4).

Picture for Numismatics 29

Simon the son of Gioras also struck coins of a similar character with those of Eleazar: obverse, "Simon" within a wreath; reverse, "The Deliverance of Jerusalem; "a pitcher and palm-branch. Dr. Levy considers that the pitcher on these coins is not intended to be a repetition of that on the shekels of Simon Maccabaeus, but to commemorate a Temple ceremony which on the seventh day of the feast of tabernacles was held with great pomp. A golden pitcher was filled with water from the spring of Siloam; and when the priests arrived with it at the water-gate, they blew the trumpet. Another with obverse, a cluster of grapes; "Simon; "reverse, a palm-branch, "Second Year of the Deliverance of Israel." Another has on the obverse "Simon," in a wreath; reverse, a three-stringed lyre instead of the pitcher. Some with this type of the lyre have no date. Copper coins of the same period appear bearing the name of Simon: obverse, "Simon," the name divided by a palm-tree; reverse, "The Deliverance of Jerusalem; "a vine-leaf. Another with a cluster of grapes instead of the vine-leaf. Another with the date of the second year. Another with "Jerusalem" instead of Simon. Another similar, with date of the second year.

Picture for Numismatics 30

Simon the son of Gamaliel is believed to have struck coins; and those are attributed to him which bear the title of Nasi-chief or prince, used in the later age of the Jewish polity to signify prince or president of the Sanhedrim. One is of a large size, and probably struck on a large brass Roman coin. It bears the legend “Simon Prince of Israel,” in a wreath clasped with a gem; and reverse, a vase with two handles; “First Year of the Redemption of Israel.” Other coins are of the usual size — the half-copper shekel: “Simon Prince of Israel,” written on the two sides of a palm-tree; reverse, vine-leaf; “First Year of the Redemption of Israel.” A similar coin has the date of the second year. To the same prince must be attributed coins with the, same legends, but bearing on the obverse a palm-branch within a wreath, and on the reverse a lyre with three, five, or six strings.

Picture for Numismatics 31

Coins occur also in copper without any name: obverse, a vase with two handles; “The Year Two;” reverse, a vine-leaf; “The Deliverance of Zion.” Another with the “Year Three.” These are thought to have been struck by the authority of the Sanhedrim.

Another coin of the period of this first revolt, bearing the vine-leaf and the palm-tree, may possibly belong to Ananus or John of Gischala; but this is a matter of conjecture. This revolt terminated in the taking of Jerusalem by Titus and the destruction of the Temple.

The coins struck by Vespasian and Titus to commemorate the capture of Jerusalem, though not Jewish coins, still merit some notice here. They are of all metals and sizes, and many are of very beautiful workmanship. They exhibit on the obverse the head of the emperor, with his titles, and usually the date of his tribunitian power. On the reverse is the figure of the captive Judaea, generally sitting on the ground under a palm tree, and in one instance the hands, bound behind the back. On the gold and silver the legend, where there is one, of the reverse, is simply “Judaea,” or “Judaea devicta; “on the brass, “Judaea capta,” “Judaea devicta,” and “Judaea navalis.” This coin refers to some victories gained over a body of Jews who had built a few small vessels and committed piracies on the coasts of Syria, Phoenicia, and Egypt. On the brass coins which commemorate the conquest the captive sometimes appears guarded by a Roman soldier;

sometimes a captive Jew stands on one side of the palm-tree, with his hands tied behind his back, and the female figure seated on the ground on the other. A coin of this kind was also struck by Domitian. *SEE MONEY*.

During the reign of the last emperor of the Flavian family the Jews were treated with great severity; and among the many acts of leniency which characterized the accession of Nerva, one was that he abolished the Jewish tribute, and struck a coin with the remarkable legend "Fisci Judaici calumnia sublata," the words written round a palm.

Picture for Numismatics 32

Picture for Numismatics 33

But the Jews continued their rebellions, and in the reign of Hadrian a war broke out under the leadership of the celebrated Simon Barcochab (the son of a star). Of this leader we have, it appears, a curious and interesting series of coins, and they are the last ever struck by the Jews as an independent people. Till recently many of them, if not all, have been attributed to Simon the son of Gioras, whose money has already been noticed; but the fact that many are struck on Roman denarii of Trajan affords a proof not to be gainsaid that they belong to the later chief. They display the same types as the coins of the earlier revolt. Obverse, "Simon," within a wreath. Reverse, the pitcher and palm-branch; "The Deliverance of Jerusalem" struck on a denarius of Vespasian, the legend of which is partly legible. Others of the same type exhibit traces of the legends of Titus, Domitian, and Trajan. Another type -" Simon," round a cluster of grapes; reverse, "The Deliverance of Jerusalem," round a three-stringed lyre. Another type — "Simon," as before; reverse, "The Deliverance of Jerusalem," round two trumpets. Another type — "Simon," within a wreath; reverse, "Second Year of the Deliverance of Jerusalem," a palm branch. Another has — obverse, the cluster; reverse, the palm-branch. These all seem to have been restruck upon Roman denarii. A remarkable and very interesting coin appears also to belong to Simon Barcochab. It is a shekel, and may be thus described: Obverse, "Simon," on the sides of a tetrastyle temple — above, a star; reverse, "The Deliverance of Jerusalem," the *blab* and *ethrog.* Another has the date of the second year. These coins have been attributed to Simon the son of Gioras; but they bear traces of being struck on coins of Vespasian, and the presence of the star above the temple seems to point them out as belonging to Barcochab. There is also a

copper coin struck on a piece of Trajan, and identifiable in like manner: obverse, “Simon,” on either side of a palm-tree; reverse, “The Deliverance of Jerusalem; “a vine-leaf.

III. *Christian Coinage.* — That with which we are specially concerned is the numismatics of the first centuries of our aera, or prior to mediaeval times. Strictly this ought to begin with Constantine the Great, because from his time the adoption of the Christian religion was recognized on the coins of the empire; but there are some anterior circumstances which scientifically prepared the way for this feature.

1. *Christian Numismatics before Constantine.* — Three signs of Christianity have been noted by numismatists on the medals prior to the period in question: namely the monograph of Christ, the representation of the deluge, and the formula *“in pace.”* We will briefly recapitulate three leading facts relating to each in this connection.

a. A medallion with the effigy of Trajan-Decius, struck at Moenia, in Lydia, presents this very curious peculiarity, that at the top of the reverse, which represents Bacchus in a car drawn by two panthers, the letters X and P of the Greek word APX, which made part of the legend, are found combined in such a manner as exactly to form the monogram of Christ.

Picture for Numismatics 33

b. We have now to speak of certain medals of Apamea, in Phrygia, of the effigy of Septimius Severus, and of Macrerius and Philip his father, which bear on the reverse a double scene, usually referred to the deluge. On these medals we discover, first in the ark, and afterwards out of it, the figures of a man and a woman, which were formerly regarded as those of Deucalioni and Pyrrha; but the two birds in the same connection, and especially the dove with the olive-branch, are foreign to the story of the son of Prometheus. It still remains a difficulty to explain the relation of the Jewish tradition with the heathen city of Asia Minor, and with the early Church (Eckhel, *Doctrin. Num.* 3:137). Its occurrence in the Catacombs of Rome is probably to be explained as a symbol of salvation by the Gospel “ark of safety.” *SEE NOAHS ARK*.

c. Finally, there remains a bronze denarius of the empress Salonina, wife of Gallienus, on the reverse of which is read the altogether unusual legend, ‘“*Augusta in pace,*” encircling the empress, seated, on the left, and

holding in one hand a branch of olive, and a scepter in the other. Hence the presumption has arisen that Salonina was a Christian.

2. *Christian Numismatics of Constantine the Great.* A careful consideration of these coins leads to the following general conclusions, namely, that while his adversaries and competitors survived, this emperor tolerated on his medals the images of the pagan deities, which, in fact, often occur; but that from the time that, by the defeat of Licinius in 323, he became master of the Roman world, he excluded them altogether, substituting the commemorative types of his own military exploits and civil enterprises, and probably already some Christian symbols; and that when he at length founded a new metropolis of the empire, he freely placed upon his coins, and on those of his sons the Caesars, either the monogram of Christ or other signs appropriate to the true religion. See Cavedoni, *Ricerche medaglie di Cozstantino* (Modena, 1858); Feuardent, *Essai sur les Medailles de Constantin* (Paris, 1858); Garucci, *Nunismatica Constantiniana* (Rome, 1858). This last savant thus classifies the coins of this period:

a. A certain number of these bear the legend "*Virtus exercitus;"* and a fact worthy of remark, although but little observed hitherto, is that three of these pieces belong to the two Licinii. We are entitled to believe that the 'coins comprising this series were struck between the years 321 and 323.

Picture for Numismatics 34

b. To an age but little later belong a series of very interesting pieces with the images of Constantine, the father, and Crispus and Constantine the younger, bearing on the reverse several signs of Christianity, and the legend *"Victoriae laetae princ. perp."* Several copies struck at Siscia or Arles have in place of the monogram two stars, composed of the letters I and X, i.e. Jesus Christ.

Picture for Numismatics 35

c. The legend *"Gloria exercitus"* is read on a great number of pieces of Constantine the younger; of the Constantii his sons, and of Dalmatius his nephew, with various Christian symbols, of the general type below.

d. There are, some pieces with the legend of *Constantinople,* or else of *Rome* or the Roman people, which have been assigned to Constantine or his sons.

e. Finally, we have some medals of *consecration*, on which the title "*ducis*" is given to Constantine. Eckhel was not aware of this epithet being attributed to Constantine and a number of his successors after their death.

Picture for Numismatics 36

Picture for Numismatics 37

Picture for Numismatics 38

3. *Numismatics of the Successors of Constantine lown to Julian the Apostate.* — The most important of the changes that appear in these coins, and one that seems to have taken place in the very year that followed the death of Constantine, is the introduction of the symbols of eternity, the *a* and *w*, gradually amplified, and with various legends and devices, as in the preceding and following example.

4. *Christian Numismatics after Julian the Apostate to Augustulus* (or the end of the empire of the West). Some antiquarians attribute to Julian a bronze medallion containing a figure of the Christian monogram; but if the piece be genuine it must belong to the very first portion of his reign. All his other coins, and they are very numerous, either bear no religious symbol, or else the figure of some of the pagan deities, as Apollo, Jupiter, Nilus, the Genius of Antioch, Anubis, etc.

Under Jovian, the immediate successor of Julian, Christianity resumed on the public coins its place, for the moment usurped, but not again to be lost. Jovian's coins bear new Christian types, and various devices, some equestrian, and generally the legend *"Adventus Augusti."*

Picture for Numismatics 39

Picture for Numismatics 40

Valentinian I, Valens, Procopius, Gratian, and Valentinian II introduced little modification into the signs of Christianity on their coins. The most common type is the ever-present *labarum* in the hand of the emperor, and the simple letter X in place of the full monogram of Christ. The following are notable examples:

Picture for Numismatics 41

Under Theodosius I, justly called the Great, and who had the distinguished honor of definitely establishing the Christian faith throughout the empire, few new types of coinage are found.

The medals of the tyrant Maximus, those of his son Victor, and likewise those of Eugenius, a usurper like them, have the marks of Christianity more rare, and those that occur are of the common type.

Honorius and Arcadius, on dividing ‘the empire of their father, adopted the same types of money; it even appears that for a certain time the same coins served for both portions of the empire. A notable innovation is due to these two princes, namely, the introduction of the monogram of Christ on the scepter. The usual legend is *“Victoria Augg.”*

Two empresses bore the name of Eudoxia-one the wife of Arcadius, the other of Theodosius II. The common inscription is *“El. Eudoxia.”* A gold piece bearing the legend *“Salus Orientis, Felicitas Occidentis,”* is believed to belong to the former.

Picture for Numismatics 42

Under Placidia, a daughter of Theodosius, and successively wife of Ataulphus and Constantius, we may note hitherto unusual symbols of Christianity. The following is an example:

Picture for Numismatics 43

In the time of Valentinian II and Theodosius the younger the cross appears on almost all the pieces in various positions, and completely replaces the two forms of the monogram, of Christ. The latter prince, whoruled the East, was entitled to as little credit as his colleague for valor in arms. Nevertheless he obtained compliments on coins.

The brief occupancy of the throne by Petronius Maximus and Avitus has left no traces on numismatics. In the East, under Marcion and Leo, we see reproduced the familiar types of the preceding reigns. At Rome Majorianus is frequently represented with the monogram of Christ on his shield, or on a *fibula* upon his left arm, and on the reverse a subdued dragon.

Anthemius and Leo generally have a *nimbus* and toga, with a long cross like a spear and a globe; sometimes both emperors diademed and in

military dress, clasping hands, with a tablet between their heads surmounted by a cross on which is inscribed *"Pax."*

But in all that we have hitherto found, nothing perhaps has been so remarkable as the pious zeal exhibited in the legend *"Salus mundi"* surrounding the cross on a gold piece of Olybrius.

Picture for Numismatics 44

No innovation in the types of Christian coins occurs during the following reigns of Zeno, Glycerus, Julius Nepos, or Romulus Augustulus, with whom the empire of the West expired. The usual type of his money is a cross in a crown of laurel.

Picture for Numismatics 45

5. *From the Fall of the Western Empire to the End of the Sixth Century.* — Under Anastasius I the early Roman type disappears almost completely from the coinage to give place to the Byzantine character, which it preserves, although with many modifications, down to the capture of Constantinople. Numismatic art fell thereafter, especially that in copper, into a great decadence, and after Honorius into complete barbarism. Anastasius ordered that his pieces. of copper should express their value in Greek or Roman numerals.

The coins of the Gothic kings who occupied Italy from 476 to 553, and those of the Vandals who reigned in Africa from 428 to 534, take their place in the Byzantine series, since they generally bear the effigy of the contemporary emperors of the East, Anastasius, Justin I, or Justinian I. They often have the cross on the reverse side. The same is the case with the autonomous medals of Ravenna and Carthage of the same period.

The coins of Justin II do not differ from those of the three preceding reigns,-at least when that prince is the sole figure on them. Occasionally, however, he is represented with his wife Sophia, and the legend *"Vita."*

The reverse of some coins of Tiberius Constantine presents for the first time those elevated crosses, or on a globe, of which the type becomes very frequent a little later, especially after the time of Heraclius.

We thus arrive at the year 582, which is near the close of the, period we are considering. Indeed, up to the time of Phocas, who begins the seventh century. (602), Christian numismatics present no new feature. In the course

of this century, that is to say, after Heraclius up to Justinian II, the legend *"Deus adjuta Romanis"* appears, with the cross very variously formed. Under the latter prince, too, Byzantine money began to bear the Constantinian motto in Greek, ἐν τούτῳ νίκα which appears afresh under Nicephorus I in the hybrid form *"Jesus Christus nica."*

Picture for Numismatics 46

Picture for Numismatics 47

6. *Coinage of the Last Period of the Byzantine Empire.* — In the eighth century the Byzantine money assumes still more decided marks of debased Christianity, by admitting, in place of pious legends, the images of Jesus Christ, of the Virgin Mary, angels, and the saints. We are passing the borders of antiquity in order to give a complete view of the numismatics of the Eastern empire. The following examples will suffice for the purpose...

IV. *Literature.* — In addition to the works above noted, and those cited under COIN *SEE COIN* and MONEY *SEE MONEY* , see Bayer, *De numis Hebsrceo-Samar.* (Valen. 1781; with supplem. *Vindicice,* 1790); Hardouin, *De nummis Her-odiazis* (Par. 1693); Walsh, *Notice of Coins illustrating Christianity* (Lond. 1827); Ziebich, *De numnis antiquis sacris* (Viteb. 1745); King, *Early Christian Numismatics* (Lond. 1873); De Saulcy, *Numismatique de la Terre Sainte* (Par. 1874); Knight, *Nummni veteri in Museo Britannico* (Lond. 1830); Madden, *Jewish Coinage* (ibid. 1864); Eckhel, *Doctrina Numorum Veterum* (Vienna, 1795-1826); Miounet, *Description des Medailles ahtiques Gr-ecs et Romaines* (Par. 1806-1839); Henin, *Numismatique Ancienne* (ibid. 1830); Grasset, *Alte Numismatik* (Leips. 1852, 1853); Prime, *Coins, Medals, and Seals* (N. Y. 1861); Vaillant, *Numnismata Imperatorum Romanorum* (Par. 1674); Ackerman, *Numismatic Illustrations of the N.T.* (Lond. 1846); Cavedoni, *Numismatica Biblica* (1850-1855; transl. in German, with additions by Werlthoff, 1855, 1856); Levy, *Jidische Miinzen* (Breslau, 1862); Humphreys, *The Coin Collector's Manual* (Lond. 1869).

Nun

Picture for Nun

(Heb. *id.* ˆWn. [once *Nun,* ˆwn, 1 Chronicles 7:27, A. V. "Non"], *having branches or descendants:;* in the Syriac and Chaldee, *a fish,* because of its

prolificness; Sept. Ναυή v. r. Ναβή, Ναβέ), an Israelite of the tribe of Ephraim (B.C. cir. 1630); father of Joshua, the great leader of Israel, who is usually called Joshua *Bin-Nun* (ˆWnAˆBe notAˆB), *the son of Nun*, e.g. Numbers 11:28; 14:6. Of the life of Nun no accounit is given. Some of the early English versions write the name *Naue*, after the Sept. Ναυή, which Gesenius (*Thes.* 2:864) thinks an error of transcription for Naun Ναῦν; but Ewald *(Isr. Gesch.* 2:226) thinks to be taken from another pointing in the Hebrew *(ˆyem nayen)*, or perhaps.it is an omission of the final N. *SEE JOSHUA*.

Nun

(Latin, *nonna;* Greek, νονίς) is not exclusively used for females, for we find it used in Latin, in the Middle Ages, both under the masculine and the feminine form, as *Nonnus, Nonna.* Ducange furnishes many instances of the use of the masculine form. The word may be considered as equivalent to *sanctus, castus.* Arnobius, junior, on *Psalm 105,* says: "Si ille qui sanctus vocatur et Nonnus sic agit, ego quis aut quotus sum, ut non agam?" In the *Liber usuun Cisterciensiun,* cap. 98, we find: "I. Augusti obiit N. Nonnus de'N. sacerdos et monachus eiusdem monasterii." Occasionally, yet only in rare instances, the monks and superiors of convents were designated as *Nonni.* We find also different forms of the word, as *Nonnanes, Nunnones,* i.q. *monachi. et sanctimoniales, nonnaicus habitus,* in the place of *monachicus habitus.* The origin of the word is uncertain. Hospinian states it to be an Egyptian term denoting a virgin. It is probably derived from a Coptic or Egyptian root. This much is certain, that the term was already used in the time of Jerome (see his *Ep. ad Eustochium,* ep. 22, cap. 6).

Ancient Nuns. — At an early period women devoted themselves to the service of the Church. As there were ascetics in the Church long before there were any monks, so there were virgins who made public and open profusion of virginity before the monastic life or name was known (see Ludlow, *Wonman's Work in the Church* [Lond. 1866, 12mo], bh. 2:1 sq.). Before monasteries existed, Cyprian and Tertullian speak of virgins dedicating themselves to Christ. These are sometimes called ecclesiastical virgins, to distinguish them from such as embraced the monastic life. The ecclesiastical virgins were commonly enrolled in the canon of the Church — that is, in the catalogue of ecclesiastics-and hence they were sometimes called canonical virgins. They lived privately at home, and were maintained

by their parents, or, in cases of necessity, by the Church, instead of living in communities and upon their own labor, as did the monastical virgins or nuns confined to cloisters in afterages. Whether these ecclesiastical virgins indicated their intentions to remain in that state all their lives by a solemn vow, or a simple profession, is not clear; but it appears from ancient writings that the profession of virginity was not so strict as to make after-marriage a crime worthy of ecclesiastical censure. . Ecclesiastical virgins were enrolled in the canon or matricula of the Church, *SEE CANON*; *SEE MATRICULA*, and from this were sometimes called *canonical virgins.* It does not seem that they were absolutely forbidden to marry. But gradually it became a subject of censure, and by the 4th and 5th centuries the Church became decided and rigorous in its treatment of the marriage of professed virgins, condemning such to severe penance, though such marriages "were not rescinded" or pronounced null. Indeed, the law gave great liberty and indulgence to all virgins that were consecrated before the age of forty. For though some canons allowed them to be consecrated at twenty-five, and others .at sixteen or seventeen, other canons required virgins to be forty years old before they were veiled; — and the law not only prescribed that age in consecrated virgins, but further decreed that if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened), she should have liberty to marry. There appears, therefore, a very wide difference between the practice of the ancient churches. and that of the Church of Rome in this matter (see Lea, *Hist. Sacerdotal Celibacy,* p. 101 sq. et al.). The Council of Ancyra first decreed nuns to the penance of digamists, should any of them marry, *SEE CELIBACY*, and the Council of Chalcedon doomed them to excommunication. (Monastic virgins, of course, lived in seclusion, and none of these laws were necessary enactments for their guidance and control.)

The consecration of virgins has varied in the Church. In the early ages, when there were ecclesiastical or canonical virgins, the mode of consecration was as follows: It was usually performed publicly in the church by the bishop, or some presbyter particularly deputed by the bishop for that purpose. When a virgin had signified to the bishop her desire for the usual consecration, she made a public profession of her resolution in the church, and the bishop put upon her the accustomed habit of sacred virgins. This change of habit is frequently mentioned in the ancient councils, but in what it consisted is not plain. A veil *(velamen sacrum)* and

a purple and gold mitre arelspoken of: but it is ‘said that they did not use them for any sacrament or mystery, but only as a badge of distinction, and to signify to whose service they belonged. The introduction of the custom of cutting off the hair of consecrated virgins called forth the condemnation of the Council of Gangra, which passed a decree that, “If any woman, under pretense of an ascetic life, cut off her hair, which God hath given her for a .memorial of subjection, let her be anathema, as one that disanulls the decree of subjection; “and Theodosius the Great added a civil sanction to confirm the ecclesiastical decree made against this practice. Although the virgins were not ordained to a special office in the Church, as the deaconesses were, they were of great esteem in the Church, and had some particular honors paid to them. They were specially protected by the law, and ladies of high rank were accustomed to entertain them, and to seek their salutations and embraces. The mother of Constantine used to wait upon them at her own table and do them service. The widows of the Church were .generally under the same laws and rules as the ecclesiastical virgins were concerning their habit, consecration, profession, and maintenance. Religious communities sprang up in the Church soon after the institution of these ascetic congregations of females, and nuns proper dwelt under rule in *special* residences. Pachomius erected such residences in the 4th century in Egypt the first one being built on the island of Tabenna in the Nile. They soon spread through Europe, and became a common institution. — *SEE MONASTICISM*.

Modern Practice. — The consecration of a nun in the Romish Church is a great ceremony. The habit, veil, and ring of the candidate are carried to the altar, and she herself is conducted to the bishop, who, after mass and an anthem (the subject of which is that she ought to have her lamp lighted, for the Bridegroom is coming), pronounces the benediction; then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her new habit, she presents herself before the bishop, and says, on her knees; *Ancilla Christi. sum,* etc.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and finally the crown of virginity. When she is crowned, an anathema is pronounced against all who .hall attempt to make her break her vows. The Latin form for the benediction and consecration of virgins occupies twenty-five pages in the *Pontificale Romanumn* of 1818. The key of the whole is given in these.questions which the pontiff (=bishop or other mitred

dignitary who presides) puts to them at the beginning of the service to be answered affirmatively:

> "Do you wish to persevere in the purpose of holy virginity?
>
> "Do you promise that you will preserve your virginity forever?
>
> "Do you wish to be blessed and consecrated and betrothed to our Lord Jesus Christ, the Son of the Supreme God?"

After various genuflections and prostrations and chantings and prayers and sprinklings with holy water, nuns go up two at a time to the pontiff, who puts the veil upon each nun's head, saying:

> "Receive the sacred veil, by which you may be known to have despised the world, and to have truly and humbly, with all the striving of your heart, subjected yourself forever as a bride to Jesus Christ; and may he keep you from all evil and bring you through to eternal life."

After further chantings and prayer, they go up again in pairs, and the pontiff puts a ring on the ring-finger of each nun's right hand, declaring her espoused to Jesus Christ, upon which the two chant: "I have been betrothed to him wholl. angels serve, whose beauty sun and moon admire." Afterwards each nun has a crown or wreath put on her head by the bishop, with a similar declaration and chanting. Then follow prayers, chanting, and two long nuptial benedictions upon the nuns, who first stand humbly inclined, and then kneel. Then the pontiff, sitting on his seat and wearing his mitre, pronounces the following anathema: "By the authority of Almighty God, and of his blessed apostles Peter and Paul, we firmly and under threat of anathema forbid anyone to lead off these virgins or religious persons from the divine service, to which they have been subjected under the banner of chastity, or to plunder their goods, but let them possess these in quiet. But if any one shall have dared to attempt this, let him be cursed in his house and out of his house; cursed in the city and in the country, cursed in watching and sleeping, cursed in eating and drinking, cursed in walking. and sitting; cursed be his flesh and .bones; from the -sole of his foot to the top of his head let him have no soundness. Let there come upon him the curse of. man, which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living, and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and

Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who said unto God, 'Depart from us, we desire not the path, [knowledge?] of thy ways.' Let him perish at the day of judgment; let everlasting fire devour him with the devil and his angels, unless he shall have made restitution, and come to amendment: let it be done, let it be done."

The remaining services consist principally of the mass, the delivery of the breviary to, the nuns, and their return to the gate of the monastery, where: the pontiff formally presents them to the abbess. The pontiff then returns to the church, and closes the whole with the beginning of the Gospel according to John. The "Ceremony of Reception" takes place, among the Sisters of Mercy, etc., when the novice takes the white veil; the "Ceremony of Profession" is when the novice takes the black veil and the vows witth a promise; to persevere until death." Fosbroke's *British Monachism* distinguishes the profession from the consecration of a nun thus:

> "The former applied to any woman, whether virgin or not, and could be done by an abbot or visitor of the house, after the year of probation and change of the habit; but consecration could only be made by the bishop. Nuns were usually professed at the age of sixteen, but they could not be consecrated till twenty-five; and this veil could .only be given on. festivals and Sundays." "In the year 446 pope Leo ordered that a nun should receive the veil, consecrated by a bishop, only when she was a virgin."

The following description of the ceremonial of a novice taking the vows is from the pen of an eye-witness of the scene as it took place in Rome:

> "By particular favor we had been furnished with billets for the best seats, and, after waiting half an hour, two footmen in rich liveries made way for the young countess, who entered the crolwded church in full dress, her dark hair blazing with diamonds. Supported by her mother, she advanced to the altar. The officiating priest was the cardinal Vicario; a fine-looking old man; the discourse from the pulpit was pronounced by a Dominican monk, who addressed her as the aftiauced spouse of Christ a saint on earth, one who had renounced the vanities of the world for a foretaste of the joys of heaven. The sermon ended, the lovely victim herself, kneeling before the altar at the feet of the cardinal, solemnly abjured that world whose pleasures and affections she seemed so well calculated to enjoy, and pronounced those vows which severed her from them

forever. As her voice in soft recitative chanted these fatal words, I believe there was scarcely an eye in the whole of that vast church unmoistened by tears. The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders. The grate that was to entomb her was opened. The abbess and her black train of nuns appeared. Their choral voices chanted a strain of welcome. It said, or seemed to say, 'Sister spirit, come away.' She renounced her name and title, adopted a new appellation, received the solemn benediction of the cardinal, and the last embraces of her weeping friends, and passed into that bourne whence she was never to return. A panel behind the high-altar now opened, and she appeared .at the grate again. She was now despoiled of her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the sisters, and they hastened to invest her with the sober robes of the nun — the white coif and the novitiate-veil. Throughout the whole ceremony she showed great calmness and firmness, and it was not till all was over that her eyes were moistened with tears of natural emotion. She afterwards appeared at the little postern-gate of the convent to receive the sympathy and praise and congratulations of all her friends and acquaintances, nay, even of strangers, all of whom are expected to pay their compliments to the new spouse of heaven."

The description here given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the novitiate or year of trial, and is not irrevocable. But the profession, properly so called, or the taking of the black veil, is. the conclusion of the novitiate, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Roman. Church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only be released from her vow by death. The ceremony which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and. interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour, as contained in his *Pilgrimage to Rome:*

'"In a short time the masses were finished, sand before long the seats were occupied with persons coming to witness the scene. The

cardinal-vicar, to whose province the reception of nuns belongs, arrived. He robed, assumed his mitre, held his crozier, and seated himself in front of the high-altar. He was robed in silver tissue brocaded with gold. In a few moments the destined bride of Jesus Christ entered. She was led into the chapel and aloing the aisle by the princeess Borghese. They knelt for few momients at the side-altar, and their the princess conducted her to the cardinal-vicar. They both knelt to him and as the candidate bent her head her long, rich tresses of chestnut-colored hair fell like a veil around her, and gave her a peculiar interest. He then blessed a crucifix and presented it to the kneeling novice. The carrying of this crucifix in variable in the order of St. Theresa. I could not catch the words that passed, though I was not four vards distant from them. Her dress was white satin richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chestnunt-colored hair. Her neck was covered with precious stones, that flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long train of gauze elegantly trimmed. This was borne by one of those beings of whom it is said that their visits are ‘few and far between.’ It was an angel, or, rarer still, a seraph, It had.the appearance of a little girl of eight years of age, a pretty, gentle thing that seemed frightened at such close contact with sinful mortals. It had a wreath of no earth-born, but finger-made flowers upon its head. It had a short, a very short, dress of pale-blue silk, to show it was sonme creature of the skies. Its arms and its neck: and its legs were covered, not, as in mortals, with skin, but with a silken texture that was colored like flesh; and, to place its heavenly nature beyond doubt, it had two wings, regular feather wings, projecting from the shoulders, and very airily trimmed with swan’s-down. There could be no doubt that, if not an infant angel, it was a real sylph or seraph, descended from the skies to wait on the destined bride of Jesus Christ. After some moments the reverend confessor, attired in his monkish dress, approached, kissed the hand of the cardinal-vicar, and seated himself within the chancel. He then proceeded to deliver and address or sermon to the

destined novice. A curtain was raised at the side of the altar, and reveled all interior chapel. It was separated from that in which we anesne assembled by a strong srating of iron. Soon were heard the voices of the those sisterhood. They were chanting some litany, and their voices were first heard coming from some distant gallery. It was faint and feeble, but sweetened by distance. It slowly swelled louder and clearer, as the sisterhood approached in slow and solemn procession, and recalled to my kind what hand often, in the days of romantic youth, filled only imagination in reading of the chants and the processions of nuns in the romances of other days. The effect at the moment was very pleasing. The chant, feeble and distant at first, and then becoming louder and clearer, and all who so chanted approachinlg slowly, and all the associations that gathered and crowded on my mind, gave a charm to the moment that I shall long remember. The chant ceased, and from my position I could see the nuns, about sixteen in number, with three or four novices, enter the interior chapel and more slowly and solemnly around it, all taking their station in two lines, at light anglles nwith the iron grating. The two lines faced each other. Each nun bore a large lighted candle in one hand and a book in the other. They were dressed in blue over white serge. The nuns had a black slawl or napkin of black serge thrown over the head. The novices had a similar thing of white serge, but of the color of white flannel. Their faces were not visible, as these cloths, which are most unromantic things, though most romantically called veils, while they might more suitably be called shawls, hung down so as to hide the side-face, while the front-face, which was open and. unveiled, was bent down over their books. In this position they stood and read some office or service in which the lines of nuns took alternate parts. They were motionless as statues, and might have passed for such if their voices had not proved them living. The destinled nun was on her knees inside the grating. The princess Borghese was beside her, directing her maid to take off the tiara and other jewels; no other hands, not even the hands of the nuns, were allowed to touch a diamond they were the jewels of the Borghese family, and the princess and her maid watched every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in the sacred interior of a monastery of nuns. At last every diamond was gone,

> and then the hair — the beautiful hair, with its luxuriant tresses, its long wreath ringlets of rich and shining chestnut — was to be cut off. It was the loveliest charm she possessed, and in parting with the world, its pleasures and its soronws together, she was to part with that which of all else attracted the admiration, of men; she meekly bowed her head to her sad destiny. Lo they touched it, and it was gone! as if by a miracle it was gone! Alas, that my pen must write the truth it was a wig! On the present occasion the charm of the scene was dispelled by the fact that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels, was — a servant-maid of above forty years of age! She was the maid of the princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was all equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family."

On the continent of Europe nunneries were not done away with as soon as the Reformation was introduced. Those who are at all familiar with the history of the 16th century must be well aware how much the spirit preceded the practice of religious reforms. Monastic foundations, among other institutions, were suffered for some time after the new doctrines had been widely disseminated, and the "evangelical doctrine" was received by and preached in many a convent of either sex without seemingly a suspicion that it was soon to be deemed incompatible, with their existence. Stranger still is the story of the Cistercian abbey of which Heyt speaks (vol. v, pt. iv, ch. 35) as situated in Frauenberg, in Westphalia, which was partly Romanist and partly Lutheran, and of which the abbesses were of both denominations alternately; adding that there were various other abbeys in the same country, both of men and women, which were wholly Lutheran. Of the "Secular Canonesses" — a body closely analogous to the *Beguines* (q.v.) — he tells us (vol. vi, pt. iv, ch. 50 sq.) that at St. Stephen of Strasburg they were Zwinglian from the middle of the 16th century to 1689 — that at Gandersheim, Quedlinburg, Herford, and, elsewhere in Germany, they were Lutherans in his time. He speaks in like manner of some Danish convents (vol. vi, pt. iv, ch. 55) where the nuns, although they had embraced the Reformed doctrines, continued to live in communities under

a superior, such as those of St. Dominic at Copenhagen. See, however, the article *SEE SISTERHOODS*.

The following orders of nuns, among others of less note, were in England prior to the Reformation:

1. The nuns of the Order of Fontevrault, of which the abbess of Fontevrault was superior: they had their first establishment at Nuneaton, in Warwickshire, and possessed only two other houses.

2. The nuns of the Order of St. Clare, or, as they were denominated from their scanty endowments, "the poor Clares." St. Clare was born in the same town, and was contemporary with St. Francis; and the nuns of St. Clare, observing the Franciscan rule, were sometimes called Minoresses, and their house, without Aidgate, in London, was called the Minories. Blanche, queen of Navarre, first introduced them into England.

3. Brigittines, or nuns of our holy Savior, instituted by Bridget, duchess of Nercia, in Sweden, about the middle of the 14th century. They followed the rule of St. Augustine, with some additions. There was but one house in England belonging to the Brigittine nuns, the celebrated establishment at Sion House, in Middlesex. See under the respective names of the orders.

The religious houses in England were mercilessly treated at the Reformation. In reference to Scotland, Cunningham says, in his *Church History*, "It was not to be expected that the female mind, ever susceptible of religious impressions, should withstand the tendency to monasticism at that time so prevalent. At Edinburgh, Berwick, St. Bathans, Coldstream, Ecclets, Haddington, Aberdeen, Dunbar, and several other places, there were nunneries; and within these were ladies connected with many of the noblest families." In 1665 the Five-mile Act came into operation throughout the country. The nuns of Scotland revered as the first of their order in that country a legendary St. Brigida, who is fabled to have belonged to Caithness, to have renounced an ample inheritance, lived in seclusion, and finally to have died at Aberiethy in the 6th century. Church chroniclers relate that before Coldingham was erected into a priory for monks it had been a sanctuary for nuns, who acquired immortal renown by cutting off their noses and lips to render themselves repulsive to some piratical Danes who had landed on the coast. The sisterhood of Lincluden were of a different mind, for they were expelled by Archibald, earl of

Douglas, for violating their vows as the brides of heaven, and the house was converted into a collegiate church.

History contains no record of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters and confined to a dull routine of daily duty, they could exercise but little. They would chant their matins and vespers, count their beads, employ themselves with needlework, and in many cases vainly pine for that world which their parents or their own childish caprice had forced them to abandon; but the world could not witness their piety, nor penetrate their thoughts.

Dr. De Sanctis, who for many years occupied a high official position at Rome, describes three classes of those who take the veil: 1. Young girls, who become interested in religion, and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradicate the love of Christ. 2. Those who, failing to captivate the regard of men, are yet conscious of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvelous beauty and most winning look, with a heart shining with love, and seen transparent in his breast. 3. Those who, being educated from childhood iii the nunnery, remain there, and become nuns without knowing why, and give up with alacrity a world which they have never seen. Dr. De Sanctis alludes to some cases of notorious immorality, and says:

> "As a general thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other hand, is it generally a place of open and shameless vice."

In regard to health, Dr. De Sanctis divides the convents of Rome into two classes: 1. Those in which the inmates have no other occupation besides prayer; 2. Those in which they are employed in instructing the young. Of nuns in the former class of convents Dr. De Sanctis writes:

> "They go without necessary food; they wear hair-cloth when nature demands restoratives: they refuse themselves remedies which would arrest disease, and this from a false modesty which forbids the communicating of their ailments to the physician. Many have I known to die of such procedure. You will call these nuns poor

> victims of delusion; the world will call them mad; but in the dictionary of the convent they are termed ‘holy martyrs of sacred modesty.’”

In this class of convents are some where the rigor of discipline treads under foot the most sacred laws of nature; as the convent of the *Vive Sepolte* (=buried alive), of which Dr. De Sanctis thus speaks:

> “When a youth I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII, made an unexpected visit to the institution. It excited much curiosity in the quarter to know the occasion of this visit, which was as follows: A woman had an only daughter who had taken the veil in that convent. Left a widow, she came often to the institution, and with a mother’s tears besought that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred from a mother? But what is there of sacredness and justice’ that fanaticism does not corrupt? The daughter sent word by the confessor to her mother that, if she did not cease to importune her, she would refuse to speak to her even on the day (once a year) when she would be allowed to do so. That day at length arrived; the widowed mother was the first to present herself at the door of the convent, and she was told that she could not see her daughter. In despair she asked, Why? No answer. Was she sick? No reply. Was she dead? Not a word. The miserable mother conjectured that her daughter was dead. She ran to the superiors to obtain at least the privilege of seeing her corpse; but their hearts were of iron. She went to the pope; a mother’s tears touched the breast of Leo XII, and he promised her that on the following morning he would be at the convent and ascertain the fact. He did so, unexpectedly to all. Those doors, which were accustomed to open only for the admittance of a flesh victim, opened that day to the head of the Church of Rome. Seeing the wretched mother who was the occasion of the visit, he called her to him, and ordered her to follow him into the nunnery. The daughter, who, by an excess of barbarous fanaticism, thought to please Heaven by a violation of the holiest laws of nature, concealed herself upon hearing that her mother had entered the coherent. The pope called together in a hall the entire sisterhood, and commanded them to lift the veils from their faces. The mother’s heart throbbed with vehemence; she

looked anxiously from face to face once and again, but her daughter was not there. She believed now that she was dead, and, with a piercing cry, fell down in a swoon. While she was reviving the pope peremptorily asked the mother superior whether the daughter was dead or alive. She replied, at length, that she was yet living, but having vowed to God that she would eradicate every carnal affection from her breast, she was unwilling even to see her mother again. It was not until the pope ordered her appearance, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This outrage upon human nature (see <4013>Romans 1:31 and <4071>Mark 7:11-13), which might have resulted in parricide, is denominated in the vocabulary of monasticism 'virtue in heroic degree!'"

SEE DEACONESSES; *SEE MONACHISM*; *SEE MONASTERIES*; *SEE SISTERHOODS*.

Nunc Dimittis

are the first words of the Latin song of Simeon, "Lord, now lettest thou thy servant depart in peace," appointed as one of the hymns to be used in the rubric of the Church of England and in the Protestant Episcopal service after the second lesson at even-song. It was used in this place in the most ancient times. It is found in the apostolical constitutions. Even at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople. After the second evening lesson out of the epistles of the holy apostles this hymn is most commonly used. The author of it is supposed to be that holy doctor whom the Jews call Simeon the Just, son of the famous rabbi Hillel, a man of eminent integrity, and one who opposed the then common Opinion of the Messiah's temporal kingdom. The occasion of composing it was his meeting Christ in the Temple when he came to be offered there, wherein God fulfilled his promise to him that he should not die till he had seen the Messiah; taking Jesus therefore in his arms, inspired with joy and the Holy Ghost, he sang this "Nunc dimittis." This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn. It should be added that this hymn is addressed to God; and, since it may be used as the personal address of every devout Christian, no one should repeat it in a careless manner.

Nuncio

is the term designating an ambassador from the pope to some prince or state; or a person who attends on the pope's behalf at a congress, or at an assembly of several ambassadors. A nuncio, in fact, is the pope's ambassador, as the *internuncio* is his envoy extraordinary. A nuncio has ajurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Sometimes a nuncio is invested with the functions of a *legatus satus. SEE LEGATES*. During the temporal power of the pope, nuncios or papal ambassadors were sustained at all the courts of the Continent in the. interest of the Roman hierarchy for intercourse with other temporal powers; since the dethronement of the pope as temporal sovereign these have been obstinately continued, and are gradually being turned into focal points of Jesuitical propagandism. In Germany, in the present conflict with the papacy, the nuncio maintained at the court of Bavaria is believed to be the head of the Ultramontane movement in all Germany. *SEE PAPACY*; *SEE ULTRAMONTANISM*. The ambassador to a republic or to the court of a minor sovereign is called INTERNUNCIO or INTERNUNTIUS.

Nundines Or Nundinal Letters.

The Romans used letters called *literae nundinales,* eight in number, to denote the *dies profesti, nundinae*, in their calendars. The nundins, or market-days, happened every ninth day. In imitation of them, the European nations have adopted seven dominical or Sunday letters, one of which denotes the Sunday throughout all the months of the year. *SEE DOMINICAL LETTER*.

Nundy, Gopinath

a Presbyterian native missionary to the Hindus, was born of respectable parents belonging to the Kayath caste, in Calcutta, India, in 1807. At an early age he was instructed in the Bengalee, his own vernacular language, and when perfected in this he was sent to the School Society's institution to study English. The influences which surrounded him during his English studies were of the most pernicious character. A native minister of Calcutta thus refers to him while under these trying circumstances: "While he was quietly carrying on his studies, the beginnings of what threatened to be a mighty moral revolution were perceptible in native society. The study of European literature and science disclosed to not a few young men the

absurdity of the prevailing religion of the country. The godless system of education pursued in the Hindu college produced its inevitable fruit. Freethinking was the order of the day." In order to check this licentiousness of opinion, and to give a right direction to the newly aroused native mind, a course of lectures on the evidences and doctrines of Christianity was delivered. The result was that Gopinath, with many other young men, was convinced of the falsehood of Hinduism, and determined to become a Christian. He soon after made a profession of religion, and in 1833 accompanied archdeacon Corrie, afterwards bishop of Madras, to the North-west, and took charge of an English school at Futtehpore. During 1837-38 a fearful famine prevailed in India, and a large number of orphans were to be cared for. His services at this time were invaluable, and from 1888 to the time of his death he was in the employment of this mission. In 1844 he was ordained, and was stationed at the cantonment of Futtehgurk. and subsequently, in 1853, at Futtehpore, where he remained until his death, March 14, 1861. Mr. Nundy was a man of great energy and decision of character; as a missionary, very laborious and efficient. See Wilson *Presb. Hist. Almanac,* 1862, p. 112. (J. L. S.)

Nunes, Barreto

(Belchiot'), a Portuguese Roman Catholic missionary, was born in Oporto in 1520. Having entered the Order of the Jesuits in 1543, he departed, although still young, for India. St. Francis Xavier received him at Goa. His merit was recognized, and soon he became superior of the residence of Bacaim. A little later he was nominated provincial of his order to India; this was for him the assured pledge of new labors and new sufferings. He went successively to Malacca and Japai, then returned to the coast of Coromandel. Assisted by forty Portuguese, he went to the sovereign of Bungo, and resolutely undertook to convert a celebrated Nestorian bishop known by the name of. Mar Joseph, who filled the mountains of Malabar with his doctrine. It is affirmed that his efforts were crowned with success. There are few missionaries who have thrown so much light over the East as unes. He died August 10, 1571. The most of his letters remain in manuscript, with the exception of the *Carta escrita en* 1554, on his arrival in India, a letter in which he reports the circumstances which accompanied the death of St. Francis Xavier, as well as his funeral ceremonies. The letters of Nunes Barreto, translated into all the languages of Europe, still circulate in manuscript, and singularly enough contribute to shed much light on matters in the extreme East. See references in the following article.

Nunes, P. Leonardo

another missionary settled in India, who must not be confounded with the former, was born in San-Vicente-da-Beira. He was one of the five monks who accompanied Thomas de Souza to Brazil in 1549; the savages whom he catechized, wishing to characterize his prodigious activity, surnamed him Abare Bebe (the father who flies). He was shipwrecked and drowned June 30, 1554. See Barbosa Machado, *Bibliotheca Lusitana;* Vasconcellos; *Noticia do Brasil.*

Nunes-Torres, David

a great Talmudical scholar, was born in the second half of the 17th century, either at Lisbon or Amsterdam. In the last-named place he was for many years president of the academies Abi Jethomim and Keter Shem Tob. Towards the end of the year 1690 he was called to the Hague as rabbi of the Portuguese congregation, which position he held until his death, which occurred in 1728. Besides some sermons which he published in 1690 and 1691, under the title *Sermons de David Nunes-Torres, Pregador de celebre irnandade de Abi Jetomim* (Amsterdam, Moses Dias, 5450, 5451), he edited the Hebrew Bible, with the commentary of Rashi and the Vulgate (Amst. 1700, 4 vols.): — the *Shulchan Aruch of* Jos. Karo (q.v.) in connection with Sal. Jeh. Leone (ibid. 1698): — the hqz;j Þhidy; of Maimonides (q.v.), in 4 vols. (ibid. 1702). See Fiirst, *Bibl. Jud.* 3:41; Wolf, *Bibl. Hebr.* 3:201; 14:809; *Mnemor. c. Lit. Portugueza,* 4:327; *Catalogus librorum Rab. Dav. Nunes-Torres, varii generis et editionis* (Hague, 1728); Kayserliig in Frankel's *Monatsschrift,* 1864, p. 317 sq. (B. P.)

Nunez, Fernando

a noble Spanish Protestant, was a descendant of the house of Guzman, and flourished in the early part of the 16th century. He sacrificed his prospect of civil honors to the love of study, and privately engaged in a careful examination of the Protestant doctrines, which he finally embraced. Nunez was of the Order of St. Iago, and was commonly called among his countrymen "the Greek commentator" (Argensola, *Anales de Aragon,* p. 352). His notes on the classics are praised by Lipsius, Gronovius, and other critics, who usually cite him by the name of *Pincianus of Valladolid,* his native city. That he did not confine his attention to

ancient learning appears from his having published in 1502 an edition of the poems of his countryman, Juan de Mena, with notes. Cyprian de Valera quotes from a collection of Spanish proverbs published by him under the title of *Refranes Espanoles (Dos Tratados*, p. 288). Marineo extols the erudition of Nuiez as far superior to that of Lebrixa; but, in the first place, he expresses this opinion in a letter to the object of his panegyric; and, in the second place, he had been involved in a quarrel with Lebrixa, in which his countryman, Peter Martyr, was not disposed to take his part *(Martyris Epist. p.* 35). In the edition of the Bible, in various languages, perfected by cardinal Ximenes, in imitation of Origen's enterprise, Nunez was given a part, and he discharged his duties with great credit. Indeed, Nunez was reputed in his time the best Spanish Orientalist. It is said that in 1535, when an enthusiastic scholar visited Spain, he found Hebrew neglected, and could not meet with a single native acquainted with Arabic except the venerable Nunez, who still recollected the characters of a language to which he had paid some attention in his youth (see authorities in M'Crie). The time of his death is not known to us. It must have occurred before 1560, for in that year we find his widow, with three of her daughters and a married sister, seized at Seville for heresy. Their tragic story is thus related by M'Crie: "As there was no evidence against them they were put to the torture, but refused to inform against one another. Upon this the presiding inquisitor called one of the young women into the audience-chamber, and after conversing with her for some time, professed an attachment to her person. Having repeated this at another interview, he told her that he could be of no service to her unless she imparted to him the whole facts of her case; but if she entrusted him with these, he would manage the affair in such a way as that she and all her friends should be set at liberty. Falling into the snare, the unsuspecting girl confessed to him that she had at different times conversed with her mother, sisters, and aunt on the Lutheran doctrines. The wretch immediately brought her into court, and obliged her to declare judicially what she had owned to, him in private. Nor was this all: under the pretense that her confession was not sufficiently ample and ingenuous, she was put to the torture by the most excruciating engines, the pulley and the wooden horse; by which means evidence was extorted from her which led, not only to the condemnation of

herself and her relations, but also to the seiz ure and conviction of others who afterwards perished in the flames." See M'Crie, *Ref. in Spain,* p. 64 sq., 67, 73, 270.

Nunez, Juan

an old Spanish painter who flourished at Seville about 1505. He was a scholar of Sanchez de Castro, and probably attained real eminence in his day; but most of his works have been destroyed. There is a picture by him in the cathedral of Seville, in an excellent state of preservation, representing *The Body of Christ in the arms of the Virgin,* with St. Michael, St. Vincent, and other figures. This work is in the stiff Gothic style: prevalent at that time; but it deserves praise for its rich and beautiful draperies.

Nunez Don Pedro Villavicencio

a Spanish painter of note, was born at Seville of a noble family in 1635. He studied design as an accomplishment, but made such excellent progress that he was induced to enter the school of Murillo, though without the intention of practicing painting. He was greatly beloved by that master, and studied for some time in his school; after which he visited Malta for the discharge of his duties as a knight of St. John, and studied under Mattio Preti, called II Calabrese. Nunez followed for a short time the vigorous style of that master, but afterwards returned to the tender and harmonious coloring of Murillo. According to Bermudez, he was distinguished in portraits, and painted children in a very beautiful manner, little inferior to Mlirillo. He presented several of his pictures to the academy of Seville, where he died in 1700. There is a *Holy Family* by him at Alton Towers, the seat of lord Shrewsbury, which partakes of the dark style of Petri.

Nunneries

convents for nuns. The origin of societies for female recluses, or nuns, was probably contemporary with that of monasteries, and both advanced together. The nunneries, or convents, as they are generally termed, though with less accuracy, since *convent* properly signifies a religious house for either men or women, are now generally devoted to some form of work for the Church. (For an account of their houses and their work in the United States- at the present time, *SEE MONACHISM*.) The rules of the different nunneries differ widely, but all agree in requiring absolute obedience of all

the members. It is only necessary here to specify a few particulars peculiar to the religious orders of females. Of these the most striking perhaps is the strictness, in the regularly authorized orders of nuns, of the "cloister," or enclosure, which no extern is ever permitted to enter, and beyond which the nuns are never permitted to pass without express leave of the bishop. The superior of a nunnery; is termed abbess, princess, or mother superior. The authority of the mother superior is very comprehensive; but it is strictly defined and separated from that of the priest. The officers are, ordinarily speaking, elected by chapters of their own body, with the approval of the bishop, unless the convent be one of the class called exempt houses, which are immediately subject to the authority of the Holy See. The ceremony of the solemn blessing or inauguration of the abbess is reserved to the bishop, or to a priest delegated by him. *SEE NOUN*.

Nuptial Deities

are those gods among the ancient heathen nations who presided over marriage ceremonies. These included some of the most eminent as well as of the inferior divinities. Juno; Jupiter, Venus, and Diana were considered so indispensable to the celebration of all marriages that none could be solemnized without them. Besides, several inferior gods and goddesses were worshipped on such occasions. *Jugatinus* joined the bride and bridegroom together in the yoke of matrimony; *Domiducus* conducted the bride to the house of the bridegroom; *Viriplaca* reconciled husbands to their wives; *Manturna* was invoked that the wife might never leave her husband but abide with him on all occasions, whether in prosperity or adversity. *SEE MARRIAGE*.

The Roman Missal has a "Mass for the Bridegroom and Bride," which may be said on certain days as a votive mass, after the nuptial ceremony. This mass has its own introit, gradual, tract, epistle (Ephesians 5:22-33), gospel (Matthew 19:3-6), and prayers; but the commemoration of it may be introduced into the mass. for a Sunday, etc. The following is its nuptial benediction:

> "The God of Abraham, the God of Isaac, and the God of Jacob be with you, and, himself fulfill his own-blessing you; that you may see your children's children to the third and fourth generation, and afterwards have eternal life without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen."

The priest solemnly admonishes them to be faithful to one another, to remain chaste in the time of prayer, and especially of fasts and solemnities, to love one another, and to keep themselves of the fear of God; and then sprinkles them with holy water; after which the mass is finished in the usual manner. The nuptial benediction is withheld, mass is not celebrated, nor is solemnization of marriage in the church allowed, where one of the parties is a heretic or schismatic. *SEE MATRIMONY*.

Nuptials

relate to betrothal, dowry, virginity, wedding, paranymphs, marriage. — supper, bride and bridegroom, wedlock, etc. (each of which see in its place). For monographs, see Volbeding, *Index Programmatum*, p. 153.

Nura

an ancient goddess among the Chinese, worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the voice of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of the elemental confusion brought natural order.

Nuremberg

(Ger. *Nurnberg;* Lat. *Norimberga* or *Norica),* a fortified city of the Bavarian province of Middle Franconia, situated in 49° 28’ N. lat. and 11° 5’ long., and now havinig a population of 114,891, is noted in ecclesiastical history as the seat of several important Church councils; two of which in the Reformation period decided the fate of the new movement. Aside from this relation to ecclesiastical history, Nuremberg is famed as one of the most remarkable and interesting cities of Germany, on account of the numerous remains of medieval architecture which it presents in its picturesque streets, with their gabled houses, stone balconies, and quaint carvings. Indeed, no city retained until the Austrian-Prussian war of 1866 a stronger impress of the characteristics which distinguished the wealthy burgher classes in the Middle Ages; and its double lines of fortified walls, separated from each other by public walks and gardens, and guarded by seventy towers, together with the numerous bridges which span the Pegnitz, on whose banks the city is built, gave it distinctive features of its own. At present the demolition of the old walls is fast removing many of the ancient landmarks, and there remain only the houses to trace the age of

this quaint old city, once an independent, sovereignty. Among the most remarkable of its numerous public buildings are the old palace or castle, commanding: from its high position a magnificent view of the surrounding country, and interesting for its antiquity and for its gallery of paintings, rich in gems of early German art; the town-hall, which ranks among the noblest of its kind in Germany, and is adorned with works of Albert Durer and Gabriel Weyher; the noble Gothic fountain opposite the cathedral by Schonhofer, with its numerous groups of figures, beautifully restored in modern times; and many other. fountains deserving notice. Of its numerous churches, the most remarkable is the St. Lawrence, a Gothic structure, built between 1270 and 1478, with its beautiful painted-glass windows; its noble towers and doorway, and the celebrated stone pyx, completed in 1500, by Adam Kraft, after five years' assiduous labor. Other notable Protestant churches are those of St. Sibaldus, St. James, and St. *A*Egidius, all more or less distinguished for their works of art. The. church of the Holy Ghost, which was. restored in 1850, contained the jewels of the imperial German crown from 1424 until 1806, when they were removed to Vienna. The Roman Catholic church, or *Frauenkirche*, is remarkable for its richly ornamented Gothic portal.

Nuremberg, Diets Of.

The most important of the Church councils convened here during the Reformation, and of special interest, are the diets held in 1522 and 1523. After Soliman the Turk had made a successful invasion into Hungary, Charles V convened a diet at Nuremberg March 22, 1522, to devise means for the defeat of the Turks, and also to settle internal, i.e. religious difficulties. The diet decided that the moneys previously sent to Rome by the archbishops, bishops, and priests should be applied to the war; that the tithes should for four years be used for the same purpose; and that the convents of the mendicant orders should contribute, as also half of the other convents, priests, etc. The assembly was dismissed May 7, but with orders to convene again at Nuremberg "on St. *A*Egidius's day" for further action. In the mean time the emperor went to Spain, giving his brother Ferdinand the presidency of the diet. He wrote also to pope Adrian VI to get him to confirm the decisions of the diet, and represented to him that the heresy of Luther had made such progress that he would probably have to use his money to uproot it. This was Adrian's great object, and would have made him approve of any decision of the diet. He sent his chamberlain, Jerome Prorarius, with a brief to the elector Frederick of Saxony, inviting

him in the next diet to “protect and maintain the dignity and majesty of the apostolic see, and with it the peace of Christendom, as his ancestors had done.” Frederick, in his answer *(Corp. Reform.* 1:585 sq.), declared that the glory of Christ and the peace of the empire were his principal aims, but that it was evident that Luther and his adherents should be opposed by reason, and not by force. Adrian now instructed his legate at Nuremberg, Francis Chieregati, to insist on the repression of Luther and his adherents, not only as heretics, but as politically dangerous persons, as “attacking all authority under the plea of evangelical liberty.” In another brief he addressed the elector as the friend of the most dangerous heresy, and even declared that he alone was answerable for the many who were falling away from the union of the Church; reminding him that his family owed their elevation to pope Gregory V. He also forbade him, under penalty of ecclesiastical and temporal punishment, to continue his protection to Luther. ‘Adrian addressed similar briefs to duke Henry of Mecklenburg, and to the cities of Costnitz. Breslau, Bamberg, etc. Frederick was not present at the diet, but was represented by his chancellor, Hans von Plaunitz (Planitz), a friend of Luther, who acquired great influence over the diet, which opened Dec. 13, 1522. Chieregati presented to the diet a papal brief full of invectives against Luther. He demanded the forcible repression of heresy, and fiercely denounced the Lutheran preachers of Nuremberg, demanding not only their arrest, but their’ transfer to Rome, to be judged there. This, however, he found the diet unwilling to grant; and the assembly having moreover returned a firm and spirited answer to the papal brief, the legate professed early in 1523 to have received new instructions from Rome. He now appeared again before the diet, this time insisting on the enforcement of the decrees of the Diet of Worms for the suppression of Luther’s heresy but declaring, on the other hand, that the bad state of the Church was the result of the laxity of discipline in the clergy, confessing that bad example had been given sometimes by popes themselves, which had been eagerly followed by their subordinates. The pope himself freely acknowledged the need of reformation in the Church, and declared his willingness to effect all he could. The princes complained of the violation of the concordats, but he, Adrian, could not consider himself liable for the faults of his predecessors, and would keep-all the engagements he contracted himself. These declarations of the papal legate dissatisfied both parties. The Romanists were angered at the pope for confessing the evil state of the Church, and denouncing his predecessors as faithless. The evangelical party, on the other hand, scoffed at the reforms which Adrian

would be likely to introduce. The legate gave his instructions to the state, which appointed a committee to draw up an answer to Chieregati. On Jan. 13, 1523, the reply was submitted to the diet, and by it amended. As a whole it was strikingly opposed to the views of the pope, and seemed to favor the Protestant principles. The complaints of the Romanists on account of the non-repression of Luther were answered by complaints on the conduct of the Roman court, whose abuses had only been fully shown up by Luther, the immorality of the clergy, high and low, the violation of the concordats, etc.: altogether it made eighty-one different points. It was further demanded that a free council should be held within a year at Strasburg, Cologne, Mayence, Metz, or some other city of Germany, engaging that neither Luther nor his adherents should create any disturbance, either by preaching or writing. To these remonstrances Chieregati answered by pointing out the necessity of holding up the dignity of the papal see for the welfare of Christianity, and insisted on the execution of the terms of the Edict of the Diet of Worms. As the states wished to have him attend to their list of grievances, he suddenly left (Feb. 28), and these had to be sent after him; and the states now declared that should this not be attended to they would be obliged to take the matter into their own hands. These articles were declared to be the decisions of the diet March 6, 1523; yet Philip on Feilitzsch, the envoy of the elector of Saxony, protested against the stipulation that Luther and his adherents should publish nothing more until then. This regulation he considered as directed against the Reformation, although the diet had, in fact, silently canceled by its resolutions the effect of the Edict of Worms. Luther himself wrote to elector Frederick. representing to him that he should ask for the same freedom to defend himself as the opposite party had to attack him; that the stipulation not to publish anything until the settlement of the difficulties could not apply to the publishing of the Bible nor the preaching of the Gospel, as the Word of God could not be thus bound. The diet had completely disappointed the hopes of the pope; his appeals to the emperor remained without effect, the latter being angry at-the pope’s interference in his affairs with France, and Adrian himself died of grief at the failure of his efforts Sept. 14,1523. (See Planck, *Gesch. d. Entstehung unseres protest. Lehrbegr*. 2:160 sq.; Salig, *Vollstand. Hist. d. Augsb. Conf.* 1:65 sq.)

The state of things in Germany, the relation of the emperor to the empire and to foreign countries, and the change which had just occurred in the papal see, led to another diet, which convened at Nuremberg Nov. 11,

1523. The members were along time assembling, and Frederick was only prevailed upon by Ferdinand himself to be present. Here the elector received a brief from the new, pope, Clement VII, recommending to him cardinal Lorenzo Campeggio as his legate to the diet. The cardinal was the worthy tool of his master, who, far from wishing to effect any reform in the Church sought only to uphold the polver of the see of Rome, and to use temporal power for personal or political purposes. The diet was finally opened January 14, 1524 Campeggio had not yet arrived. On his journey he had ample occasion to observe what progress the Reformation was making, and how slight was the hold the Romish Church yet retained among the people; but this only made him more resolute in abating nothing from his demands of the diet. He reached Nuremberg February 14, and presented another brief of Clement VII to the elector of Saxony, requesting him to serve the interests of the see of Rome. On his arrival Campeggio was not received by the states, but only by the clergy, and in the name of the assembly of the bishops at Bamberg and Treves. From the first, the majority in the diet showed itself opposed to the pope. They discussed the necessity of furnishing assistance to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Esslingen. On this point the majority went as much against the wishes of the emperor as on others against those of the pope. The orator of the imperial party, Haunart, announced clearly that his master wished the diet to dissolve, and Gampeggio seconded him, as under the circumstances it was also the interest of the pope to have the diet dissolved. Finally it was declared that those who had served in the preceding diet could not take part in this, and thus the opposition majority was broken. Frederick foresaw what the result of such a measure would be, and left the diet February 24, Philip von Feilitzsch remaining as his representative. Campeggio now represented again to the diet the danger there would be for the empire in any departure from their ancient faith; the states answered by referring him to the grievances complained of in the former diet, the redress of which was necessary for the welfare of the country. To this he answered that the pope had received no official communication of these grievances: that indeed three copies purporting to be the resolutions of the late diet had been received by private persons at Rome, and that he himself had read one, but that the charges in them were so absurd that they had been considered merely as the productions of private individuals venting their spite against the Church in that manner. That, besides, these charges were accompanied by requests the granting of

which would only damage the papal authority, and which were even heretical. so that he would not treat of that question with the diet. but rather advise the carrying out of the Edict of Worms. Haunart seconded Campeggio for the emperor hoped in this way to obtain certain political advantages. The opposition, however, held fast. Frederick's representative declared in his name that he had received no official communication of the Edict of Worms, that the late diet had not forbidden evangelical preaching, and that its decisions could not be laid aside without discussion. The diet dissolved on April 18. The seat. of government was removed to Esslingen, aid was given to the king of Hungary and to the war against the Turks, and the states recognized themselves bound by the Edict of Worms, but only that they "would see it executed as far as they could." It was further decided that the pope would cause, with the assent of the emperor, a free council to be held in Germany as soon as possible; but that in the mean time another diet assembled at Spires should decide on the grievances of the princes against the pope and the clergy, and — a very remarkable feature — decide on the manner in which the aforementioned council should be held. Until then the princes were to exercise a severe censorship over all new doctrines and books, but at the same time see that the Gospel be freely and peaceably preached and explained in the manner generally received by the Church. The decisions did not mention Luther by name; on the other hand, the address of the emperor to the Diet of Spires expressly mentions the Lutheran and other new doctrines as making great progress among the lower classes, leading them to insubordination, in religion, etc. He insisted on the Edict of Worms being strictly carried out. Feilitzsch, count Bernard of Solms, and count George of Wertheim protested; but the emperor, who found it for his advantage to please the pope, sent direct orders to the states; he was, however, prevented, by complications with France, from injuring the Reformation as deeply as had at first been feared. The states being thus at liberty to execute the Edict of Worms "so far as they could" in their own way, did not prove very strict, and the pope complaint bitterly of it to the emperor and to the kings of France and of England. He even threatened to excommunicate Frederick as a heretic. His legate was in the meantime seeking to organize a so-called Catholic league in opposition to the evangelical princes and states, and even attempted, but in vain, to gain Melancthon to his side *(Corp. Reform.* 1:657-672).

The Reformation all this time was rapidly gaining ground. In 1542 and 1543 two other diets were held at Nuremberg, but they were of less

importance, both in a political and in a religious point of view. In 1542 the emperor was in a very critical position, being at war with the Turks and with France, while at home the war of Brunswick was on the eve of breaking out, on account of the encroachments of duke Henry of Wolfenbuttel against Brunswick, which had called to its assistance John Frederick of Saxony and the landgrave of Hesse. It was feared at one time that all the princes belonging to the league of Smalcald would unite and make war on the Roman Catholic states, but they proved that their only object was to defend Brunswick, without reference to religious questions. All these difficulties, together with the dissatisfaction arising from promised reforms not having been carried out, led to another diet being summoned for Nov. 14, 1542; it was afterwards postponed to December 14, and finally assembled on January 31, 1543 (according to Sleidan, lib. 15:483; Ranke, 4:285; but according to Seckendorf [p. 416] in the early part of February). King Ferdinand came, on January 17, to take part in it. Charles V was represented by Frederick of the Palatinate, John of Nanves, and Christopher, bishop of Augsburg, all persons at least distasteful to the evangelical party. Bishop Christopher died suddenly during the conference, and was replaced by Otto of Truchses. King Ferdinand had repeatedly invited the elector of Saxony, through Dr. Andreas Coneritz, to be personally present at the diet; but he declined. Circumstances now compelled the emperor and his brother to act as leniently as possible towards the evangelical states. Still the Roman Catholics clearly evinced their old opposition to all reform, and thus the other party was obliged to act with vigor. At the opening of the diet king Ferdinand pointed out the necessity of carrying on the war against the Turks with increased energy, and of protecting Hungary and the neighboring regions; after that, assistance was asked against the French, who had invaded the Netherlands. On February 5 Granvelle addressed the diet, representing the exigencies of the war against the Turks, praised the emperor for all he had done for the country, and promised in his name that he would devote his life, if need be, to overcome the enemies of Christianity. if the states would help him in the war against France. The evangelical princes and states in the mean time presented to the king and to the imperial commissioners a list of their grievances. They complained of the peace of Nuremberg having been broken by the imperial chamber of justice, and of the promised reforms not having been. carried out. They declared that they had protested against the oppression of that court, and that they rejected its arbitrary decisions, for instance, in the case of the affairs of Brunswick, etc. They also required

religious liberty, which was incompatible with that tribunal. All the questions started by both parties gave rise to numerous debates. Duke Ulric of Wurtemberg sought to uphold the views of the imperial commissioners against the evangelical party by means of political considerations. He attached himself especially to the affair of Brunswick, and sought to organize a league of Saxony, Bavaria, and Hesse. Leonard Eck drew up the articles of the bond, into which other states were to be afterwards admitted. These articles did not suit either the landgrave of Hesse or the elector of Saxony, and they both demanded first of all that Bavaria should be pledged to render no assistance to duke Henry, and this put an end to the plan. The mistrust of the evangelical party was greatly increased by letters of duke Henry having been discovered, in which he spoke of the emperor intending soon to restore him in his government, while Granvelle had declared that the emperor would not take Henry's part. To this was added that Ferdinand and the imperial commissioners commenced agitating the question of the forthcoming council which was to be held at Trent; that they insisted that duke Henry, who was claiming his estates back should not be denied his rights, etc. The evangelical party answered that they did not accept this council, nor would they attend it, and declined, since they were given no sure guarantees of peace, to take any further share in the proceedings of the diet. The resolutions of the. diet were therefore drawn up, April 28, without the participation of the evangelical states. They repeated the demand for a reform, postponed the settlement of the Brunswick affair until the return of the emperor, and renewed the assurance given by the Diet of Spires, in 1542. of a peace of five years. The evangelical states declined recognizing these decisions, as they had been drawn up without their participation, and also because they did not receive sufficient guarantees of the promised peace being kept. They at the same time declared themselves unwilling to take any part in the Turkish war, and announced their intention of sending a deputation to the emperor, to present him their propositions. The resolutions were never acted upon, but gave rise to numerous conferences between the two parties, in which all the questions at issue were repeatedly discussed. See Seckendorf, *Hist. Luther.* p. 416; Sleidan, *De statu Relig.* lib. 15:483-486;. Neudeclkr, *Urkuniden,* p. 661 sq.; id. *Merkw. Aktenstucke,* p. 323 sq.

Nurse

(properly ˆmaOmen', masc., τιθηνός, *nutrix. nutritius;* fem. tnmaOmeneth, τιθηνός, *nutrix;* from ˆma; to *carry* [see Isaiah 60:4]; usually tqnymeOmeyne'keth, fem. part. Hiph., from qny;"suck," with hVaæ γυνὴ τροφεύουσα [Exodus 2:7]; in the N.T. τροφός ', *nutrix* [I Thessalonians 2:7]). Moses applied this term to himself in relation to Israel, though only to exiress his inability to fulfill what it required, or his sense of oppression under the responsibility involved in it (Numbers 11:12). But more commonly it is applied to women, and much apparently in the same manner and with the same regard that is usual among ourselves. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse. wherever one was maintained, was one of much hone and importance (see Genesis 24:59; 35:8; 2 Samuel 4:4; 2 Kings 11:2; 2 Maccabees 1:20; comp. Homer, *Od.* 2:361; 19:15, 251, 466; Eurip. *Ion*, i357; *Hippol.* 267 and foll.; Virgil, *AEn.* 7:1). The same term is applied to a foster father or mother, e.g. Numbers 11:12; Ruth 4:16; Isaiah 49:23. In great families male servants, probably eunuchs in later times, were intrusted with the charge of the boys (2 Kings 1:5; see also *Kuran,* 4:63, Tegg's ed.; Mrs. *Poole, Englw. in Egypt,* 3:201). *SEE CHILD.*

In Christian times nursing the sick has ever been the special care of pious females, and many have devoted themselves to this work, in hospitals and elsewhere, both in war and peace, with religious earnestness. Among the Roman Catholics this is one of the special duties of the "Sisters of Charity."

Nut

Picture for Nut 1

is the rendering of the A.V. of two Heb. words,

1. *Botnim',* µynæB; occurs only in Genesis 43:11, where Jacob, wishing to conciliate the ruler of Egypt, sends by his sons a present, and along with other articles mentions '*nuts* and almonds." Among the various translations of this term Celsius enumerates walnuts, hazel-nuts, pine-nuts, peaches, dates, the fruit of the terebinth-tree, and even almonds; but there is little doubt that *pistachio-nuts* is the true rendering. From the context it is

evident that the articles intended for presents were the produce of Syria, and they were probably less common in Egypt. The Sept. and Vulg. render by *terebinth*, the Persian version has *pusteh*, from which it is believed the Arabic *fostak* is derived, whence the Greek πιστάκια and the Latin *pistacia*. The Heb. word *botnimz* is very similar to the Arabic *batam*, which we find in Arabian authors, as Rhases, Serapion, and Avicenna. It is sometimes written *baton, boton, botin*, and *albotin*. The name is applied specially to the terebinth-tree, or *Pistacia terebinthus* of botanists, the τέρμινθος or τερέβινθος of the Greeks. This is the turpentine-yielding pistacia, a native of Syria and of the Greek Archipelago. *SEE OAK*. The tree yields one of the finest kinds of turpentine, that usually called of Chio or Cyprus; which, employed as a medicine in ancient times, still holds its place in the British pharmacopoeias. From being produced only in a few places, and from being highly valued, it is usually adulterated. with the common kinds of turpentine. In many places, however, where the tree grows well, it does not yield turpentine, which may account for its not being noticed as a product of Palestine; otherwise we might have inferred that the turpentine of this species of pistacia formed one of the articles sent as a present into Egypt. The name *batam* is applied by the Arabs both to the turpentine and to the tree. It appears, however, to be sometimes used generically, as in some Arabic works it is applied to a tree of which the kernels of the seeds are described as being of a green color. This is the distinguishing characteristic of another species of pistacia, the *Pevea* of botanists, of which the fruit is well known to the Arabs by the name of *fistuk*. This, no doubt, gave origin to the Greek πιστάκια, said by Dioscorides to be like pine-nuts. Besides these edible kernels, the pistacia-tree is described in the Arabic works on Materia Medica as yielding another product. somewhat similar to the turpentine of the batam, but which is called ‘*aluk al-anbat*, a resin of the *anbat*, — as if this were another name for the pistacia-tree. This brings it much nearer the *botnim* of Scripture. The *Botnac* ,of the Talmud is considered by annotators to be the pistacia (Celsius, *Hierobot.* 1:26). Bochart for this and other reasons considered botnim to be the kernels of the pistacia-tree *(Chacnaanz,* 1:10).

The pistachio-nut-tree is well known, extending as it does from Syria to Afghanistan. From the latter country the seeds are carried as an article of commerce to India where they are eaten in their uncooked state, added to sweetmeats, or as a dessert fried, with pepper and salt, being much relished by Europeans for the delicacy of their flavor. The pistacia-tree is most

common in the northern, that is, the cooler parts of Syria, but it is also found wild in Palestine. Syria and Palestine have been long famous for pistacia-trees, see Dioscorides (1:177) and Pliny (13:5) says, “Syria has several trees that are peculiar to itself; among the nut-trees there is the well-known pistacia;” in another place (15:22) he states: that Vitellius introduced this tree into Italy, and that Flaccus Pompeius brought it at. the same time into Spain. The district around Aleppo is especially celebrated for the excellence of the pistachionuts, see Russell *(Hist. of Aleppo,* i, 82, 2d ed.) and Galen *(De Flac. Alirn.* 2, p. 612), who mentions Berrhoea (Aleppo) as being rich in the production of these trees; the town of Batna, in the same district, is believed to derive its name from this circumstance: Betonim. a town of the tribe of Gad (<06336>Joshua 13:26), has in all probability a similar etymology. Bochart draws attention to the fact that pistachio-nuts are mentioned, together with almonds in <01481>Genesis 43:11, and observes that Dioscorides, Theophrastus, and others, speak of the pistacia-tree conjointly with the almond-tree; as there is no mention iln early writers of: the P. *vera* growing, in Egypt (see Celsius, *Hierobot.* 1:27), it was doubtless not found there in patriarchal times, wherefore, Jacob’s present to Joseph would have been most acceptable. There is scarcely any allusion to the occurrence of the. *P. veras* in Palestine among the writings of modern travelers; Kitto *(Phys. Hist. Pal.* p. 323) says, “It is not much cultivated in. Palestine, although found there growing wild in some very remarkable positions, as on Mount Tabor, and on the summit of Mount Attarus (see Burckhardt, *Syria,* p. 334).” Dr. Thomson *(The Land and the Book,* 2:413) says that the terebinth-trees near Mais el-Jebel had been grafted with the pistacia from Aleppo by order of Ibrahim Pasha, but that “the peasants destroyed the grafts lest their crop of oil from the berries of these trees should be diminished.” Dr. Hooker saw only two or three pistacia-trees; in Palestine. These were outside the north gate of Jerusalem. But he says the tree is cultivated at Beiruit and elsewhere in Syria. It delights in a dry soil, and rises to the height of twenty, and sometimes thirty feet. As. it belongs to the same genus as the terebinth-tree; so, like it, the male and female flowers grow on. separate trees. It is therefore necessary for the foundation of the seed that a male tree be planted among the female ones. It is probably owing to the flowers of the latter not being fecundated that the trees occasionally bear oblong fruit-like but hollow bodies, which are sometimes described as galls, sometimes as nuts, of little value. The ripe seeds are enclosed in a woody but brittle whitish-colored shell, and within it is the seed-covering, which is thin, membranous, and of

a reddish color. The fruit is about the size of an olive, but bulging on one side and concave on the other. Inside a tender reddish pulp is a shell, which in its turn encloses a green-colored kernel, of a sweet and agreeable flavor, and abounding in oil. Pistachio nuts are much eaten by the natives of the countries where they are grown, and, as we have seen, they form articles of commerce from Afghanistan to India — a hot country like Egypt. They are also exported from Syria to Europe in considerable quantities. They might therefore have well formed a part of the present intended for Joseph, notwithstanding the high position which he occupied in Egypt.

Picture for Nut 2

2. *Egoz’,* z/gEa*;* Sept. κάρυον. This word occurs in the <220511>Song of Solomon 5:11: “I went into the garden *of nuts,”* where probably what is known with us as English *walnuts,* or in the American market as “Madeira nuts,” is intended. The Hebr.ew name is evidently the same as the Persian *gowz,’* and the Arabic *jowz,* both of which, when they stand alone, signify the walnut, *gowz-bun* being the walnut-tree; when used in composition they may signify the nut of any other tree; *thusjowz-i-boa* is the nutmeg, *jowz-i-hisndi* is the Indian ‘ or cocoanut, etc. Abu’l Fadii (in. Celsius) says, “While Arabs have borrowed the word jaes from the Persian; in Arabic the term is *Chusf,* which is a tall tree.” The *Chusf* or *Chasf* is translated by Freytag “an esculent nut, the walnut.” The Jewish rabbins understand the walnut by *Egoz.* The Greeks employed κάρυον, and the Romans nux, to denote the walnut (see Casaubon, *On Athenceus,* 2:65; Ovid, *“VNux Elegia;* “Celsius, *‘Hierobot.* 1:28); which last remains in modern languages, as Ital. *noce,* Fr. *noix,* Span. *nuez,* and Ger. *nuss.* ‘The walnut was,’however, also called κάρυον βασιλικόν (Diosc. 1:179), royal nut, from its excellence, and also Περσικόν or Persian, having been introduced into Greece from Persia: the name *juglans* has been derived from *Jovis glans,* the acorn, or nut of Jove. That the walnut was highly esteemed in the East we learn from. Abulpharagius, who states that Al Mahadi, the third caliph of the Abassides, “was buried at the foot of the walnut-tree under which he used to sit.” That it is found in Syria has been recorded by several travelers. Thevenot found it in the neighborhood of Mount Sinai, and Belon says of a village not far from Lebanon that it was “well shaded with oak and walnut trees.” That it was planted at an early period is well known, and might be easily proved from a variety of sources. According ῥto Josephus (*War* 3:10, 8) the walnut-tree was formerly common, and

grew most luxuriantly around the lake of Gennesareth; Schulze, speaking of this same district, says he often saw walnut-trees growing there large enough to shelter four-and-twenty persons. See also Kitto *(Phys. Hist. Pal.* p. 250) and Burckhardt *(Syria,* p. 265).

The walnut, or *Juglans regia* of botanists, belongs to the natural family of *Juglandeae,* of which the species are found in North America and in Northern Asia. The walnut itself extends from Greece and Asia Minor over Lebanon and Persia, probably all along the Hindu Khish to the Himalayas, and is abundant in Cashmere *(Him. Bot.* p. 342). The walnut-tree is well known as a lofty, wide-spreading tree, which affords a grateful shade, and of which the leaves have an agreeable odor when bruised. It seems formerly to have been thought unwholesome to sit under its shade, but, this appears to be incorrect. The flowers begin to open in April, and the fruit is ripe in September and October. The tree is much esteemed for the excellence of its wood; and the kernel of the nut is valued not only as an article of diet, but for the oil which it yields. Being thus known to and highly valued by the Greeks in early times, it is more than probable that, if not indigenous in Syria, it was introduced there at a still earlier period, and that therefore it may be alluded to in the above passage, more especially as Solomon has said, “I made me gardens and orchards, and planted trees in them of all kind of fruits” (<2016>Ecclesiastes 2:5).

Nuts

in ecclesiastical usage, sometimes designates a cup made out of a cocoanut; examples remain at Corpus Christi and Exeter colleges, Oxford. See Walcott, *Sacred Archaeology,* p. 405.

Nuts Or Bazugurs

is the name of a class of Gypsies who dwell in Hindostan. A late intelligent writer has, with much plausibility, endeavored to trace from’ them: the origin of the Gypsies of the West. They are both wandering tribes, and have each a language understood only by themselves; live principally by fortune-telling (by palmistry and other means), and are alike addicted to thieving. The Gypsies are governed by their king; the Nuts by their *nadarl butah.* They appear to be equally indifferent on the subject of religion, and in no respect particular in. their food, or the manner in which it is obtained. According to a list furnished by captain Richardson, the languages adopted by these people would appear to possess a very strong affinity to each

other. “The Bazugurs are subdivided into seven castes, viz. the Cham, Athbia, Bynsa, Purbutte, Kalkur, Dorkinfi, and Gungwar; but the difference seems only in name, for they live together and intermarry as one people. They say they are descended from four brothers of the same family. They profess to be Mussulmans; that is, they undergo circumcision; and at their weddings and burials a *gari* and mollah attend to read the service; thus far, and no further, are they Mussulmans. Of the Prophet they seem to have little knowledge; and though in the creed, which some of them can indistinctly recollect, they repeat his titles, yet, when questioned on the subject, they can give no further account of him than that he was a saint or *pir*. They acknowledge a God, and in all their hopes and fears address him, except when such addresses might be supposed to interfere with Sansyn’s department a famous musician, who flourished, believe, in the time of Akbar, and whom they consider as their tutelary deity; consequently they look up: to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, etc. The two latter -accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race are principally derived from: their songs, which are. beautifully simple. They are. commonly, the production of Kubier, a poet of great fame, and who, considering the nature of his poems, deserves to be better known. He was a weaver by: trade, and flourished in the time of Shir Shah, the Cromwell of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Akbar. All, however, agree as to his being a Supu, or Deist, of the most exalted sentiments and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both Hindus and Mussulmans, in such a pleasing poetic strain of rustic wit, humor, and sound reasoning, that to this day both nations contend for the honor of his birth in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality and the greatest good-will and hospitality to all the children of man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in Hindostan under the name of Kubierpunthi, who are so universally esteemed for veracity and other virtues, among both Hindus and Mussulmans, that they may be with propriety considered the Quakers of that hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly Mohammedan nor Hinda, being rather a mixture of the best parts of

both. The Bazugurs conceive that one spirit pervades all nature; and that their soul, being a particle of that universal spirit, will of course rejoin it when released from its corporeal shackles. At all their feasts — which are as frequent as their means will admit — men, women, and children drink to excess. Liquor with them is the summum bonum of life; every crime may be expiated by plentiful libations of strong drink. Though professing Islamism, they employ a Brahman, who is supposed to be an adept in astrology, to fix upon a name for their children. whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother, and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman, would hardly suffice for one. This practice, with the violent exercise which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors, must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is usual in their climate, in consequence of a daughter being considered as productive property to the parents by her professional abilities. The girls, who are merely taught to dance and sing, like the common Sheh or Nautch girls of Hindostan, have no restrictions on their moral conduct as females; but the' chastity of those damsels whose peculiar department is tumbling is strictly enjoined, until their stations can be supplied by younger ones trained up in the same line; and when these come forward, the older performers are permitted to join the men dancers, and from among them the men, though aware or at least suspicious of their incontinence, select a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, ensues. To reconcile this in some manner to. our belief, it may be necessary to mention that, contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself, nor are any preparations for the marriage thought of till her assent has been given, in cases where no previous choice has been made. There are in and about the environs of Calcutta five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a *surdur* to each set, one of whom is considered as the chief, or nadar butah, at this station. The people of each set are, like, our actors, hired by the surdur or manager of a company for a certain period, generally one year, after which they are at liberty to join any other party. *No* person can establish a set without the sanction of the nadar bftadh, who, I believe, receives a chut (tribute or small portion) of the

profits, besides a tax of two rupees, which is levied on the girls of each set as often as they may have attracted the notice of persons not of their own caste. This, from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the nadar butah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the surdurs are suspected of giving in an unfair statement of their profits, a *punchaet* is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red-hot iron; if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed. If the liquor be not "immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes; his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the nadar bdutah. Some of the women of the Bazugurs are, I have heard, extremely handsome, and esteemed as courtesans in the East accordingly; though I must confess I have not seen any who, in my opinion, came under that description as to personal charms."

Nuva

an ancient goddess among the Chinese, was worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the violence of storms and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of elemental confusion brought natural order.

Nuvolone, Carlo Francesco

a distinguished Italian painter, the eldest son of Panfilo Nuvolone, was born at Milan in 1608. He studied under his father, but finished his education in the school of Giulio Cesare Procaccini, although he did not adopt the style.of either, but became a follower of Guido. According to Lanzi the forms-of his figures are elegant, and the airs of his heads graceful, with a remarkable sweetness and harmony of tints, so that he deserved the name which he still enjoys of "the Guido of Lombardy." His Madonnas are in much request for private collections Nuvolone also painted many portraits for the nobility, which possess great excellence; and he was selected to paint the queen of Spain when she visited Milan in 1649. Lanzi mentions his fine picture of the *Miracle of St. Peter* in S. Vittore at Milan; and says he painted many other works in excellent taste, at Milan,

Parma, Cremona, Piacenza, and Como. He died, according to Orlandi, in 1651, though Bryan says 1661.

Nuvolone, Giuseppe

called *Il Panfilo, an* emilenut Italian artist, the younger son of Panfilo Nuvoloele, was born at Milan in 1619. Like his brother, Carlo Francesco, he studied first under his father, and afterwards under Giulio Cesare Procaccini. Lanzi says that in his works may everywhere be traced a composition and coloring derived from the school of Procaccini. His compositions are copious, and .the oppositions of his lights and shadows are conducted with great intelligence and vigor; but his taste is often inferior to that of his brother, and his shadows are occasionally dark and somber. He wrought with great facility, and was indefatigable in the practice of his profession during a long life, painting until his eighty-fourth year. His latter works bear traces of infirmity. There are many of his paintings in the cities of Lombardy; also in Brescia and other Venetian cities, among which Lanzi mentions his fine picture of *St. Domenico resuscitating a Dead Man,* in the church of that saint at Cremona. This work of art is animated by the most natural expression, and adorned with beautiful architecture. He died in 1703.

Nuvolone, Panfilo

a Cremonese painter, flourished, according to Zaist, about 1608. He studied under Cav. Gio. Battista Trotti, called *II Malosso,* and was among the ablest disciples of that master. Lanzi says he afterwards followed a more solid and attractive style. Among his principal works is one in the monastery of Sts. Domenico and Lazarus; and the *Assunption of the Virgin,* in the church of La Passione.

Nuvolstella (Or Nivolstella), Johann Georg,

a German wood-engraver, born at Mentz in 1594, died in 1624. Among other prints, he executed several of the holy fathers, after the designs of Tempesta; a set of cuts for Virgil’s *Eneid,* and other poetical subjects.

Nuwayri

is the patronymic of a celebrated Arabian historian of the 8th century. of the Hegira, whose complete name was AHMED IBNA-ABID-AL-WAHHAB ALBEKR, AL-TEYMI AL-KISND, and who was further distinguished by the

honorable surname of *Shehabu-d-din* (bright star of religion). He was born at Nuwayreh, a small town of the province of Bahnassd, in Egypt, in the year 682 of the Hegira (A.D. 1283-84). Nuwayri distinguished himself as a theologian of the sect of Shafei, and also as a rhetorician and grammarian, and he wrote several works on these subjects, the titles of which have not reached us. But the work which has made Nuwavri "known among European scholars is his *Nehdyetu-ldrab fi fonzuni-ladab.* a sort of cyclopedia, consisting of thirty books or volumes, and divided into five "fen" (subjects), each of which is further subdivided into "kasm" (sections), containing each a certain number of "bab" (chapters). The first four "fen" treat of the physical sciences and .the several branches of natural history and moral philosophy. The fifth and last, which is likewise the most valuable for Europeans, is wholly occupied with a history of the Mohammedan, settlements both in the East and West. The sixth "bab" (chapter) of the same contains a narrative of the conquest of Africa, Spain, and Sicily by the Saracens, together with a chronological history of the sultans of the family of Umeyah, who filled the throne of Cordova from A.H. 138 to 428 (A.D. 755 to 1036), and a short account of the principal events of their, reigns. Nuwayri died, according to Haji Khalfah, in the year 732 of the Hegira.

Nuzzi, Ferdinand

an Italian cardinal, was born Sept. 10, 1645, in Orta, within the territory recently called the Pontifical States. He was nine years old when his mother, having become a widow, sent him to Rome to pursue his studies. Applying himself to jurisprudence, civil as well as canonical, he was soon regarded as one of the most skillful lawyers of Italy. In 1686 Innocent XI appointed him commissary of the Apostolic Chamber and canon of St. Peter. Alexander VIII often had recourse to- his counsels. Innocent XII made his treasurer of the Apostolic Chamber, secretary of the Congregation of the Council, and member of that of the rites. In the midst of all his duties Nuzzi preserved his love for the sciences, and his house was the rendezvous for savans, who formed there a sort of academy where all sorts of subjects were discussed. Clement XI created him cardinal (Dec. 16, 1715) and bishop of Orvieto. He died in Orvieto Nov. 30, 1717. As prefect of Annone, he published *Discorso intorno alla coltivazione della Campagna di Roma* (Rome, 1702, fol.). He described the sad effects of the want of culture in the country near Rome; but his work had not the result that he promised himself. His nephew, Nuzzi (Innocent), honorary

chancellor of Benedict XIV, raised a magnificent mausoleum to his uncle in the cathedral of Orvieto, and translated into Italian the *list. de la Constitution Unigenitus,* by Lafitau (Cologne, Rome, 1757, 4to). *See Dict. des Cardinaux;* Moreri, *Dict. Histor.*

Nyaya

(from the Sanscrit *ni,* "into," and *aya,* "going," a derivative from *in,* "to go," hence literally. "entering," and figuratively "investigating" analytically) is the name. of one of the three great systemts of ancient Hindfi philosophy. *SEE HINDUISM*. There are, it is true, six- systems of Hindu philosophy, viz. *The Nyaya, Vaiseshika* (q.v.), *Sankhya* (q.v.), *Yoga* (q.v.), *Vedanta* (q.v.), and *Minansa* (q.v.); but, as we have said in the article MIMANSA, the term philosophical system is hardly applicable to all of them, and it should also be stated that the Vaiseshika is in some sort supplementary to the Nyaya, and the two are familiarly spoken of as one collected system, though we do not so treat them here. Accordingly it is customary to speak of Hindu philosophy as being divisible into the *Nyaya, Stakhya,* and *Vedanta.* These three systems, too, if we follow the commentators, differ more in appearance than in reality. Assuming each of them implicitly the truth of the *Vedas* (q.v.), and proceeding to give on that foundation a comprehensive view of the totality of things, the three systems differ in their *point of view* of the universe; viz. as it stands in relation severally to *sensation, emotion,* and *intellection.*

The adherent of the Nyaya system, starting from the premise that we have various *sensations,* inquires what and how many are the channels through which such varied knowledge flows in. Finding that there are five very different channels, he imagines five different externals adapted to these. Hence his theory of the five elements, the aggregate of what the Nyaya regards as the causes of affliction. The student of the Sankhya, struck with the fact that we have *emotions,* with an eve to the question *whence* our impressions come, inquires their *quality.* Are they pleasing, displeasing, or indifferent? These three qualities constitute for him the external; and to their aggregate he gives the name of Nature. With the former he agrees in wishing that he were well rid of all three; holding that things pleasing and things indifferent are not less incompatible with man's chief end than things positively displeasing. Thus, while the Nyaya allows to the external a substantial existence, the Sankhya admits its existence only as an aggregate of qualities; while both allow that it really (eternally and necessarily) exists.

The Vedanta, rising above the question as to what is pleasing, displeasing, or indifferent, asks simply what *is* and what is *not.* The categories are here reduced to two — the Real and the Unreal. The categories of the Nyava and the Sankhya are merely scaffolding to reach this pinnacle of philosophy, or, in other words, the Nyaya and the Sankhya are simply introductory to the great system of the Vedanta. With this introductory element we must content ourselves at this place, and now enter upon a consideration of the Nyaya (proper) system, which offers, as we have already said, the sensational aspect of Hindu philosophy. But in thus labeling the Nyaya we would not be understood that it confines itself to sensation, excluding emotion and intellection, nor that the other two great systems ignore the fact of sensation, but simply that the arrangement of the Nyaya has, a more pointed regard to the fact of the five senses than either of the others has, and treats the external more frankly as a solid reality. Indeed this system of philosophy bears its very peculiar name because it treats analytically, as it were, of the objects of human knowledge, both material and spiritual, distributed by it under different heads or topics; and it is in this particular unlike the Sankhya and the Vedanta, which follow a synthetic method of reasoning. With the other systems of Hindu philosophy, the Nyaya concurs in making its chief end the consideration of man's destiny, and in promising beatitude, i.e. final deliverance of the soul from re-birth or transmigration, to those who acquire truth, which in the case of the Nyaya means a thorough knowledge of the principles taught by this particular system. "The topics treated of by the Nyaya are briefly the following:

1. the *pramana,* or instruments of right notion. They are:

a, knowledge which has arisen from the contact of a sense with its object;

b, inference of three sorts *(a priori, a pbsteriori,* and from analogy);

c, comparison; and,

d, knowledge, verbally communicated, which may be knowledge of 'that whereof the matter is seen,' and knowledge of 'that whereof the matter is unseen' (revelation).

2. The objects or matters about which the inquiry is concerned *(panameya).* These are:

a. The *Soul (atman).* It is the seat of knowledge or sentiment, different for each individual coexistent person, infinite, eternal, etc. Souls are therefore numerous, but the supreme soul is one; it is demonstrated as the creator of all things.

b. *Body (sarira).* It is the seat of action, of the organs of sensation, and of the sentiments of pain or pleasure. It is composed of parts, a framed substance, not inchoative, and not consisting of the three elements, earth, water, and fire, as some say, nor of four, or all the five elements (viz. air and ether, in addition to the former), as others maintain, but merely earthy.

c. *Organs of sensations (indriya);* from the elements, earth, water, light, air, and ether, they are smell, taste, sight, touch, and hearing.

d. *Their objects (artha).* They are the qualities of earth, etc., viz. odor, savor, color, tangibility, and sound.

e. *Understanding (buddhi),* or *apprehension (unpttlabdhi),* or *conception (jndana),* terms which:are used synonymously. It is not eternal, as the Sankhya maintainms, but transitory.

f. *The organ of imagination and volition (manas).* Its property is the not:giving rise simultaneously to more notions than one. e.g. *Activity (pravritti),* or that Which originates the utterances of the voice, the cognitions of the understanding, and the gestures of the body. It is therefore oral, mental, or corporeal, and the reason of all worldly proceedings.

h. *Faults or failings (dosha),* which cause activity, viz. affection, aversion, and bewilderment.

i. *Transmigration (pretyabhdva,* literally, the becoming born after having died), or the regeneration of the soul, which commences with one's first birth, and ends only with final emancipation. It does not belong to the body, because the latter is different in successive births, but to the soul, because it is eternal.

k. *Fruit* or *retribution (phala),* or that which accrues from activity and failings. It is the consciousness of pleasure or of pain.

l. *Pain (duhkha),* or that which has the characteristic mark of causing vexation. It is defined as 'the occurrence of birth,' or the originating of

‘body,’ since body is associated with various kinds of distress. Pleasure is not denied to exist, but, according to the Nyava, it deserves little consideration, since it is ever closely connected with pain.

m. *Absolute deliverance* or *emancipation (apavarga).* It is annihilation of pain, or absolute cessation of one’s troubles once for all.

“After (as above) ‘instruments of right notion,’ and ‘the objects of inquiry,’ the Nyaya proceeds to the investigation of the following topics.

3. *Doubt (samsaya).* It arises from unsteadiness in the recognition or nonrecognition of some mark, which, if we were sure of its presence or absence, would determine the subject to be so or so, or not to be so or so; but it may also arise from conflicting testimony.

4. *Motive (pnrayojman),* or that by which a person is moved to action.

5. *A familiar case (drishtanta),* or that in regard to which a man of an ordinary and a man of a superior intellect entertain the same opinion.

6. *Tenet* or *dogma (siddhanta).* It is either ‘a tenet of all schools,’ i.e. universally acknowledged, or ‘a tenet peculiar to some school, i.e. partially acknowledged; or ‘a hypothetical dogma,’ i.e. one which rests on the supposed truth of another dogma; or ‘an implied dogma,’ i.e. one the correctness of which is not expressly proved, but tacitly admitted by the Nyava.

7. The different members *(avayava)* of a regular argument or *syllogism (nydya).*

8. *Confutation* or reduction to absurdity *(tartka).* It consists. in directing a person who does not apprehend the force of the argument as first presented to him, to look at it from an opposite point of view.

9. *Ascertainment (nirnaya).* It is the determination of a question by hearing both what is to be said for and against it; after having been in doubt. The next three topics relate to the topic of controversy, viz.

10. *Discussion (vada),* which is defined *as* consisting in defending by proofs on the part of the one disputant, and controverting by objections On the part of the other, Without discordance with respect to the principles on which the conclusion is to depend; it is, in short, an honest sort of

discussion, such, for instance, as takes place between a preceptor and his pupil, and where the debate is conducted without ambition of victory.

11. *Wrangling (jalpa),* consisting in the defense or attack of a proposition by means of tricks, futilities, and such like means; it is therefore a kind of discussion where the disputants are merely desirous of victory, instead of being desirous of truth

12. *Cavilling (vitanda),* when a man does not attempt to establish the opposite side of the question, but confines himself to carping disingenuously at the arguments of the other party.

13. *Fallacies,* or semblances of reasons *(hetvabhasa),* five sorts of which are distinguished, viz. the erratic, the contradictory, the equally available on both sides; that which, standing itself in the need of proof, does not differ from that which is to be proved, and that which is adduced when the time is not that when it might have availed.

14. *Tricks,* or unfairness in disputation *(chalat),* or the opposing of a proposition by means of assuming a different sense from that which the objector well knows the propounder intended to convey by his terms. It is distinguished as verbal misconstruing of what is ambiguous, as perverting, in a literal sense, what is said in a metaphorical one, and as generalizing what is particular.

15. *Futile objections (jati),* of which twenty-four sorts are enumerated; and,

16, failure in argument or reason of defeat *(nigraha-sthana),* of which twenty-two distinctions are specified.

“The great prominence given by the Nyaya to the *method,* by means of which truth might be ascertained, has sometimes misled European writers into the belief that it is merely a system of formal logic, not engaged in metaphysical investigations. But though the foregoing enumeration of the topics treated by it could only touch upon the main points which form the subject-matter of the Nyaya, it will sufficiently show that the Nyaya is intended to be a complete system of philosophical investigation; and some questions, such as the nature of intellect, articulated sound, etc., or those of genus, variety, and individual, it has dealt with in a masterly manner, well deserving the notice of Western speculation. That the atomic theory has been devolved from it will be seen under the article VAISESHIKA

SEE VAISESHIKA . On account of the prominent position, however, which the *method* of discussion holds in this system, and the frequent allusion made by European writers to a Hindu syllogism, it will be expedient to explain how the Nyaya defines the ‘different members of a syllogism’ under its seventh topic. A regular argument consists, according to it, of five members, viz.:

a, the proposition *(pratijna),* or the declaration of what is to be established;

b, the reason *(hetu),* or ‘the means for the establishing of what is to be established;’

c, the *example (udaharana),* i.e. some familiar case illustrating the fact to be established, or, inversely, some familiar case illustrating the impossibility of the contrary fact;

d, the application *(upanaya),* or ‘restatement of that with respect to which something is to be established;’ and,

e, the conclusion *(nigamana),* or ‘the restating of the proposition because of the mention of the reason.’

An instance of such a syllogism would run accordingly thus:

a, This hill is fiery,

b, for it smokes,

c, as a culinary hearth, or (inversely) not as a lake, from which vapor is seen arising — vapor not being smoke, because a lake is invariably devoid of fire;

d, accordingly the hill is smoking;

e, therefore, it is fiery.

“The founder of the Nyaya system passes under the name of Gotama (q.v.), or, as it also occurs, Gantama (which would mean a descendant of Gotama). There is, however, nothing as yet known of the history of this personage or the time when he lived, though it is probable that the work attributed to him is, in its present shape, later than the work ‘of the great grammarian Pnini. It consists of five books or *adhyayas,* each divided into two ‘days,’ or diurnal lessons, which are again subdivided into sections or

topics, each of which contains several aphorisms or *sutras* (q.v.). Like the textbooks of other sciences among the Hindus, it has been explained or annotated by a triple set of commentaries, which, in their turn, have become the source of more popular or elementary treatises." Mr. Banerjea, in his *Dialogue on the Hindu Philosophy* (Lond. 1861, 8vo), considers the Buddhists' system as closely resembling the Nyaya system, and .points out its similarity to and differences from that of Kapila (q.v.). The latter agrees with the Nyaya in that it makes all souls eternal and distinct from body. Its evil to be overcome is the same, viz. transmigration; and its method of release is the same, viz. Buddhi, or knowledge. They differ in that the Nyaya assumes beyond that of Kapiia a third eternal and indestructible principle as the basis of matter, viz. *atoms.* It also assumes the existence of a supreme soul, Brahma, who is almighty and 'allwise. The Sanscrit text of the Sutras of Gotama, with a commentary by Viswanatha, has been edited at Calcutta (1828); and the first four books, and part of the fifth, of the text, with an English version, an English commentary, and extracts from the Sanscrit commentary of Viswanatha, by the late Dr. J. R. Ballantyne (Allahabad, 1850-54). This excellent English version and commentary, and the celebrated essays on the Nvaya by H. T. Colebrooke *(Trans. of the Royal Asiatic Society,* vol. i, Lond. 1827; and reprinted in the *Miscellaneous Essays,* vol. i, Lond. 1837). and Ballantyne, *Christianity contrasted with Hindu Philosophy* (Lond. 1859, 8vo), are the best guides for the theological student who, without a knowledge of Sanscrit, would wish- to familiarize himself with the Nyaya system. See Thomson, *Outlines on Thought* (Appendix on *Hindu Logic,* Lond. 1857); Ballantyne, *Lectures. upon the- Aiyaya Philosophy; Division of the Categories (f the N1yaya Philosophy,* in the *Bibliotheca Indicc,* No. 33 and 35; *Dictionary of the Technical Terms of the Nygya Philosophy* (Bombay, 1875); Barthelemy Saint-Hilaire, *Memoire sur le Nyaya; Bibliotheca Sacra,* 1861, p. 673-697.

Nyctages

(from νυστάζειν or νυκτάζειν, *to nasp)* is the name which was given in the early Church to those who repudiated the night hours of prayer on the ground that as the day is divinely ordained for work, so the night is equally ordained for sleep and rest (Isidore, *De Haeres.* lxiv; Paulus, *De Haeres.* lii; Ebrard, *In Bibl. Max. 2*4:1577). They are also spoken of under the name of *Dornzitantes* by St. Jerome in his treatise against Vigilantius.

Nyctelia

*(*νυκτέλια*)*, the name given to the festivals of the ancient Greeks observed in. honor of Bacchus, were so called, from ἐν νυκτὶ τελεῖν, because the sacrifice and other ceremonies were performed in the night. These feasts were celebrated every three years in the beginning of spring, with lighted torches, drinking, and the worst of impurities, for awhich reason the Romans prohibited the observance of them in Italy. See Broughton, *Hist. of Religion,* s.v.

Nyder, Johannes

a celebrated Dominican, who flourished during the Hussite Reformation, is noted as one of the embassy selected by the Council of Basle to debate at Egra, in Bohemia, the case of the Hussites. But little is known of his personal history. but in the excited period of ecclesiastical strife in which he flourished he played no unimportant part in defense of the papal cause. See Jenkins, *Life of Cardinal Julian,* p. 187 sq.

Nye, Philip

an English theologian, was born about 1596, in Sussex. He studied at Oxford. entered the Church, and was at first settled at St. Michael, and later at St. Bartholomew's, London, where he was very popular as a pulpit orator. Having ventured to oppose the doctrines of the Established Church, he was obliged to retire for some years to Holland. Appointed pastor of Kimbolton in 1640, he was one of the most zealous advocates of Presbyterianism, and afterwards joined the Independents, when they were in the ascendency. In December, 1647, he was sent by the leaders of the army, together with Marshall, to the castle of Carisbrooke, to inform the king of the vote deposing him from the throne. At the Restoration he was deprived of all office, but left at liberty. He died at London Sept. 27, 1672. Wood and Calamy represent him as a violent, dangerous man; but Stoughton, himself an Independent, pays him high tribute, and says that Nye, though one of the ablest and most active of the denomination, had no power to serve the cause of his sect, as he was suspiciously regarded by the Royalists, and even by Parliament. Nye wrote some controversial works. See Wood, *Athenae Oxon.;* Calamy, *History of Dissenting Churches;* Hook, *Eccles. Biog.* s.v.; Stoughton, Eccles. *Hist. of England* (Ch. of Restor.), 1:45, 91, 194, 297; Fletcher, *Hist. of the Independents,* 3:187; 4:31. (Jo H. W.)

Nymphae Or Nymphs

(Gr. νύμφαι) is, in classic mythology, the name of a numerous class of inferior female divinities, though they are designated by the title of Olympian, because they were said to be called to the meetings of the gods in Olympus. They are described as the daughters of Zeus, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottoes (Homer, *Odyss.* 6:123, etc.; 12:318; *II.* 20:8; 24:615). Homer describes them as presiding over game, accompanying' Artemis, dancing with her, weaving in their grottoes' purple garments, and kindly watching over the fate of mortals *(Odyss.* 6:105; 9:154; 13:107, 356; 17:243; *Il.* 6:420; 24:616). Men offer up sacrifice either to them alone, or in conjunction with other gods, such as Hermes *(Odyss.* 13:350; 17:211, 240; 14:435). From the places which they inhabit they are called ἀρνονόμοι *(Odyss.* 6:105), ὀρεστιάδες *(Il.* 6:420), and νηιάδες *(Odyss. 1*3:104).

The nymphs, whose number is almost indefinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognized in the workshop of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the Deity; springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. The salutary and beneficent powers of nature were thus personified, and regarded as so many divinities; and the sensations produced on man in the contemplation of nature, such as awe, terror, joy, delight, were ascribed to the agency of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others. The nymphs of the first class must again be subdivided into various species, according to the different parts of nature of which they are the representatives.

1. *Nymphs of the Watery Element.* — Here we first mention the nymphs of the ocean *(*Ὠκεανῖναι or Ὠκεανίδες, νύμφαι ἅλιαι*)*, who are regarded as the daughters of Oceanus (Hesiod, *Theog.* 346, etc., 364; AEschyl. *Prom.;* Callim. *Hymn. in Dian.* 13; Apollon. Rhod. 4:1414; Sophocles, *Philoct.* 1470); and the next the nymphs of the Mediterranean, or Inner Sea, who are regarded as the daughters of Nereus, whence they are called Nereides (Hesiod, *Theog.* 240, etc.). The rivers were represented by the Polameides, who, as local divinities, were named after their rivers,

as Acheloides, Amyrides, Ismenides, Amnisiades, Pactolides (Apollon. Rhod. 3:1219; Virgil, *in.* v, 3:70; Pausan. v. 5, 6; 1:31, 2;: Callim. *Hymn. in. Dian.* 15; Ovid, *Met.* 6:16; Steph. Byz. s.v. Ἀμνισός*).* But the nymphs of fresh water whether of lakes, brooks, or wells, are also designated by the general name Naiades, though they have in addition their specific names, as Κρηναῖαι, Πηγαῖαι, ῾Ελειονόμοι, Λιμνατίδες or Λιμνάδες (Homer, *Odyss.* 17:240; Apollon. Rhod. 3:1219; Theocrit. v. 17; Orph. *Hymn.* 50, 6; *Aryon.* 644). Even the rivers of the lower regions are described as having their nymphs; hence *Nymphoe infernce paludis* and *Avernales* (Ovid, *Met.* v. 540; *Fast.* 2:610), Many of these presided over waters or springs which were believed to inspire those that drank of them, and hence the nymphs themselves were thought to be endowed with prophetic or oracular power, and to inspire men with the same, and to confer upon them the gift of poetry (Pausan. 4:27, 2; 9:3, 5; 34, 3; Plutarch, *Aristid.* 11; Theocritus, 7:92). Inspired soothsayers or priests are therefore sometimes called νυμφόληπτοι (Plato, *Plaedr.* p. 421, e). Their powers, however, vary with those of the springs over which they preside; some were thus regarded as having the power of restoring sick persons to health (Pindar, 01. 12:26; Pausan. 5:5, 6; 6:22, 4); and as water is necessary to feed all living beings, the water-nymphs *(*ὑδριδάες*)* were also worshipped, along with Dionysus and Demeter, as giving life and blessings to all created beings, and this attribute is expressed by a variety of epithets, such as καρποτρόφοι, αἰπολικαί, νόμιαι κουροτόφοι etc.). As their influence was thus exercised in all departments of nature, they frequently appear in connection with higher divinities, as, for example, with Apollo, the prophetic god, and the protector of herds and flocks (Apollon. Rhod. 4:1218); with Artemis, the huntress and protectress of game, for she herself was originally an Arcadian nymph (Apollon. Rhod. 1:1225; 3:881; Pausan. 3:10, 8); with Hermes, the fructifying god of flocks (Homer, *Hymn. in Aphrod.* 262); with Dionysus (Orph. *Hymn.* 52; Horace, *Carm.* 1:1, 31; 2:19, 3); with Pan, the Seileni, and Satyrs, whom they join in their Bacchic revels and dances.

2. *Nymphs of mountains and grottoes* are called Ὀροδεμνιάδες and Ὀρειάδες, but sometimes also by names derived from the particular mountains they inhabited, *as* Κιθαιρωνίδες, Πηλιάδες, Κορύκιαι, etc. (Theocritus, vii; Virgil, AEn. 1:168, 500; Pausan. 5:5, 6; 9:3, 5; 10:32, 5; Apollon. Rhed. 1:550; 2:711; Ovid, *Her. 2*0:221; Virgil, *Eclo.,* 6:56).

3. *Nymphs of beasts, groves, and glens* were believed sometimes to appear to and frighten solitary travelers. They are designated by the names Ἀλσηΐδες, Ὑληωροί, Αὐλωνιάδες and Ναπαῖαι (Apollon. Rhod. 1:1066, 1227; Orpheus, *Hymn.* 50,7; Theocritus, 13:44; Ovid, *Mlet. 1*5:490; Virgil, *Georg.* 4:535).

4. *Nymphs of trees* were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called Δρυάδες, Ἁμαδρυάδες or Ἀδρυάδες, which signifies not only an oak, but any wild-growing tree; for the nymphs of fruit-trees were called Μηλίδες, Μηλιάδες, Ἐπιμηλίδες, or Ἀμαμηλίδες. They seem to be of Arcadian origin, and never appear together with any of the great gods (Pausan. 8:4, 2; Apollon. Rhod. 2:477, etc.; Anton. lib. 31, 32; Homer, *Hymn. in Ven.* 259, etc.).

The second class of nymphs, who were connected with certain races or localities (Apollon. Rhod. 2:504), usually have a name derived from the places with which they are associated, as Nyciades, Dodonides, Lemnise (Ovid, *Fast.* 3:769; *Met.* v. 412; 9:651; Apollod. 3:4, 83; Schol. *Ad Pind.* 1. 13:74).

The sacrifices generally offered to nymphs consisted of goats, lambs, milk, and oil, but never of wine (Theocrit. v. 12, 53, 139, 149; Serv. *Ad Ving. Georg.* 4:380; *Eclog.* v. 74). They were worshipped and honored with sanctuaries in many parts of Greece, especially near springs, groves, and grottoes, as, for example, near a spring at Cyrtone (Pausan. 9:24, 4); in Attica. (1:31, 2); at Olympia (v 15, 4; 6:22, 4); at Megara (1:40,:1); between Sycon and Phlius (2:11, 3), and other places. . Nymphs are represented in works of art as beautiful maidens, either quite naked or only half covered. Later poets sometimem describe them as having sea-colored hair (Ovid, *Met*, v. 432).

Nymphaeum

was the name of a fountain of water placed in the *atrium* of a church, in which the people were accustomed to wash their hands and faces before they entered. It was variously called κρήνη, φιάλη, φρέαρ, κολυμβεῖον, λεοντάριον *olymphceum,* etc. Romanists labor hard to prove that the practice of sprinkling with holy water at the entrance of the church is derived from that which was considered, by the earlier Christians, as a symbol of purification. But at its introduction it was recognized as a

Grecian rite, and is to be traced, with the greater number of papal ceremonies, to heathenism. Nymphagogue *(*νυμφαγωγός*)* is a title of the attendant of the bridegroom among the Greeks (and Romans). It was his duty to accompany the parties to the marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies'; to accompany the parties to the house of the bridegroom; and to preside over and direct the festivities of the occasion. *SEE MARRIAGE*.

Nym'phas

(Νυμφᾶς; Vulg. *Nymphas)*, a wealthy and zealous Christian in Laodicea (<51045>Colossians 4:15). A.D. 57. His house was used as a place of assembly for the Christians; and hence Grotius, making an extraordinarily high estimate of the probable number of Christians in Laodicea, infers that he must have lived in a rural district; nor is there any good reason for the supposition of Chrysostom that the Church consisted solely of the family of Nymphas (comp. <45605>Romans 16:5; <46169>1 Corinthians 16:19; <57002>Philemon 1:2).

In the Vatican MS. (B) this name is taken for that of a woman *(*αὐτῆς*);* and the reading appears in some Latin writers, as pseudo-Ambrose, pseudo-Anseim, and has been adopted in Lachmann's N.T. The common reading, however *(*αὐτοῦ*)*, is found in most MSS., and is the only one known to the Greek fathers. The Alexandrian and Sinaitic MSS. (A and a), and that of Ephraem Syrus (C), do not determine the sex *(*αὐτῶν*)*. The difficulty presented by the plural in the text is easily explained by referring it to Nymphas and his family *(constructio ad sensum)*, or αὐτῶν may refer to the ἀδελφοί.

Nymphidianus

*(*Νυμφιδιανός*)* of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was a brother of Maxitmus and Claudianus. The emperor Julian, who was greatly attached to Maximus, made Nimphidianus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age (Eunapius, *Vit. Soph.* p. 137).

Nymphoeum, Council Of

(Concilium Nymphcense), an ecclesiastical council of some importance, was held in April, 1234,; under the emperor John, who was then at Nympheum. In 1233 Gregory IX had sent four legates to Germanus, the patriarch of Constantinople, in order, if possible, to effect a union between the churches. ‘he legates, who did not arrive before the beginning of the year 1234, were received with much honor, deputies from the emperor and the patriarch meeting them on the road. They first held a disputation with the Greeks at Nicaea, after which they proceeded to Constantinople to abide the issue of a conference between the four Oriental patriarchs. They were then invited to a conference at Nymphaeum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit and the use of unleavened bread in the holy eucharist. The legates insisted that the words “filio que “were used rather in explanation than as an addition, showing both from Holy Scripture and the writings of the fathers that the Holy Spirit proceedeth from the Son as well as from the Father. The Greeks did not accuse the Latins of error in doctrine, and the legates therefore maintained that it was lawful for the Latin Church to confess with the mouth what it was lawful for her to believe. The emperor, in order to effect a union, proposed that each party should give way on one point that the Greeks should approve the Latin use of inconsecrate, and that the Latins should expunge from the creed the words “filio que,” which gave offense to the Greeks. This, however, the legates refused to do. “If you ask us,” said they to the emperor, “how peace is to be made, we will answer you in a few words: concerning the body of Christ, we declare that you must firmly believe, and moreover preach, that it may be consecrated either in leavened or unleavened bread; and we require that all the books written on your part against this faith shall be condemned and burned. Concerning the Holy Spirit, we declare that you must believe that the Holy Spirit proceedeth from the Son as well as from the Father, and that you must preach this faith to the people. We do not say that the pope will compel you to chant these words in the creed, if you object to do so, but all books written against this doctrine must be burned.” When the emperor heard these words, he answered angrily that he had expected to receive from them some propositions more likely to lead to peace, but he would repeat what they had said to the Greek bishops. The latter were moved with great indignation at the proposal, and all further negotiations upon the subject were broken off. See Labbe *Conc.* 11:460.