THE AGES DIGITAL LIBRARY

REFERENCE

CYCLOPEDIA of BIBLICAL, THEOLOGICAL and ECCLESIASTICAL LITERATURE

Rhabanus - Roman Empire

by James Strong & John McClintock

To the Students of the Words, Works and Ways of God:

Welcome to the AGES Digital Library. We trust your experience with this and other volumes in the Library fulfills our motto and vision which is our commitment to you:

MAKING THE WORDS OF THE WISE
AVAILABLE TO ALL — INEXPENSIVELY.

AGES Software Rio, WI USA
Version 1.0 © 2000

Rhabanus

(more properly Rabanus) MAURUS, a distinguished German theologian and prelate, was born of French parents, named *Raban*, at Mentz, about 776. On the completion of his early studies at Fulda, in Hesse, he was there made a deacon in 801; and he betook himself to Tours the following year to enjoy the tuition of the famous Alcuin, who is said to have surnamed him *the Moor*, from his dark complexion. It is also apparent from his writings that he had in his youth made a pilgrimage to Palestine. In his twenty-fifth year he became head of the convent school at Fulda, where his successful teaching drew around him many pupils, and not a few of the nobility intrusted him with the education of their sons. In 822 he was consecrated abbot; but he still directed the seminary, which supplied many able teachers for the Frankish and German churches. On a complaint of the monks that his absorption in literary pursuits hindered the discharge of his more active conventual duties, he retired in 842. He was, however, drawn out of this voluntary seclusion, in 847, by being made archbishop of Mentz, whence he is supposed by some to have received the epithet of *Magnentius*. In this situation he was the opposer and persecutor of Gottschalk (q.v.), who advocated the doctrine of predestination. Rabanus founded the monastery of Mont St. Pierre, and rebuilt that of Klingemunster. In 850 he showed great devotion in relieving the poor who had suffered from a flood. In 852 he presided at a council held in his metropolis. He died Feb. 4, 856. His influence was great among the churches in the diffusion of practical piety, and he had several illustrious disciples. His erudition and general attainments were respectable for the age in which he lived, and, as a lecturer, he instructed his scholars in general literature and science as well as theology. He wrote commentaries on all the canonical books and many of the Apocryphal ones, and left behind him numerous treatises, sermons, and letters. His *Opera Omnia* were edited by Henin and Colvener (Cologne, 1627, 6 vols. fol.). See Herzog, *Real-Encyklop.* s.v.; Hoefer, *Nouv. Biog. Générale*, s.v.; Darling, *Cyclop. Bibliog.* s.v., and the literature there cited; also, Johann, *De Vita ac Doctrina Rhab. Mauri Magn.* (Jen. 1724); Schwarz, *De Rabano Mauro* (Heidelb. 1811); Dahl, *Leben. u. Schr. d. Rab. Maur.* (Fulda, 1828); Kunstman, *Ueb. Hraban, Maur.* (Mainz, 1841).

Rhabdos Ek Tes Rhizes

(῾Ράβδος ἐκ τῆς ῥίζης, *a stem out of the root*) is the beginning of one of the odes of St. Cosmas, surnamed "the Melodist," also "Hierosolymitanus," and sometimes "Hieropolites." Like his foster-brother John of Damascus, Cosmas became a monk of St. Sabas, and, against his will, was consecrated bishop of Maiuma, near Gaza, by John, patriarch of Jerusalem, about A.D. 745. He led a holy life, and died in good old age about 760. Cosmas was the most learned of the Greek poets. He wrote an the Nativity, the Transfiguration, and the Purification, and on Gregory Nazianzen. His fondness for types, boldness in their application, and love of aggregating them make him the Oriental Adam of St. Victor. His hymns are much used and praised in the Eastern Church, and he is commemorated on Oct. 14. We subjoin the first stanza of this ode in Neale's translation:

"Rod of the Root of Jesse,
Thou, Flower of Mary born,
From that thick shady mountain
Cam'st glorious forth this morn:
Of her, the ever Virgin,
Incarnate wast thou made,
The immaterial Essence —
The God by all obeyed!
Glory, Lord, thy servants pay
To thy wondrous might today!"

Comp. Neale, *Hymns of the Eastern Church,* p. 127 sq.; Miller, *Singers and Songs of the Church,* p. 16. (B.P.)

Rhanatosan Hemin Anothen

(῾Ρανάτωσαν ἡμῖν ἄνωθεν) is the beginning of the sixth ode by St. Joseph of the Studium, or the "Hymnologist" (q.v.), of which the following stanza is the translation of Neale:

"Rain down, ye heav'ns, eternal bliss!
The cherub-cloud today
Bears Jesus where his Father is,
Along the starry way."

See Neale's *Hymns of the Eastern Ch.* p. 229 sq. (B.P.)

Rhea, Samuel Audley,

a Presbyterian missionary, was born in Blountville, East Tenn., Jan. 23, 1827. He graduated at the University of East Tennessee in 1847, after which he entered the Union Theological Seminary, New York, at which institution he graduated in 1850, and was ordained Feb. 2, 1851. After his ordination he was appointed missionary to Gawar, Persia, where he labored faithfully for eight years, at the expiration of which time he removed to Seir, another part of the Persian field, where he remained but a year in consequence of declining health. Being advised by his physician to return to the United States, he came to his former home, and on recovering his health returned to his post. From this place he went to Oroomiah, where he labored with zeal and success till his death, Sept. 2, 1865. (W.P.S.)

Rhees, Morgan John (1),

a Baptist minister, was born in Glamorganshire, Wales, Dec. 8, 1760. He devoted himself at first to teaching; but having studied theology in the Baptist College at Bristol, he entered the ministry. His liberal views led him to France at the beginning of the revolution in that country, but, disappointed by its excesses, he came back and began expounding his particular views in a quarterly entitled *The Welsh Treasury*. This brought him into some difficulties with the authorities, and he emigrated to the United States in 1794 as the protector of a Welsh colony. Here he traveled through the Southern and Western states, preaching with remarkable success. Having, in connection with Dr. Benjamin Rush, purchased a tract of land in Pennsylvania, to which he gave the name of Cambria, he planned the capital of the county, which he called Beulah, and settled there with a company of Welsh emigrants in 1798. He remained for several years, acting as pastor of the church at Beulah, but finally removed to Somerset, Somerset Co., where he died, Sept. 17, 1804. One of his sons was M.J. Rhees, D.D. (q.v.). His earlier productions were published in the Welsh language, and but few of them have been translated. He published a few *Orations* and *Discourses* in this country, which evince great vivacity and eloquence. See Sprague, *Annals of the Amer. Pulp.* 6:344.

Rhees, Morgan John (2), D.D.,

a Baptist minister, was born at Somerset, Somerset Co., Pa., Oct. 25, 1802. He devoted himself at first to law, began practicing in May, 1826,

and gave promise of great success in that profession; but, directing his attention to the study of theology, he acted for a time as temperance agent, and was finally ordained Sept. 9, 1829, and on April 1, 1830, became pastor of the churches at Bordentown and Trenton, N.J. Here he was also one of the founders of the New Jersey State Convention for missionary purposes in 1829, of which he became secretary, besides being chairman of the executive committee of the State Temperance Society, and editing for a time the *Temperance Reporter*. He closed his connection with the church at Bordentown in 1833, retaining that at Trenton. In 1840 he also resigned the latter to become corresponding secretary of the American Baptist Publication Society, in which position his services proved very useful. In 1843 he became pastor of the Second Baptist Church at Wilmington, Del., where he remained until 1850, when he accepted a call from the First Baptist Church of Williamsburgh, L.I. and here, still acting as recording secretary of the Board of the Missionary Union and the American and Foreign Bible Society, death closed his useful career, Jan. 15, 1853. See Sprague, *Annals of the Amer. Pulpit*, 6:780.

Rhe'gium

Picture for Rhegium

(Ῥήγιον, prob. from ῥήγνυμι, alluding to the *abrupt* character of the coast). The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the Strait of Messina) occurs quite incidentally (Acts 28:13) in the account of Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. But, for two reasons, it is worthy of careful attention. By a curious coincidence the figures on its coins are the very "twin-brothers" which gave the name to Paul's ship. *SEE CASTOR AND POLLUX*. Again, the notice of the intermediate position of Rhegium; the waiting there for a southerly wind to carry the ship through the strait; the run to Puteoli with such a wind within the twenty-four hours, are all points of geographical accuracy which help us to realize the narrative. As to the history of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse; from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. It was prominently associated, in the Middle Ages, with the varied fortunes of the Greek emperors, the Saracens, and the Romans; and still the modern *Reggio* is a town of 10,000 inhabitants. Its distance across the

strait from Messina is only about six miles, and it is well seen from the telegraph station above that Sicilian town. See Conybeare and Howson, *St. Paul,* 2, 349; Lewin, *St. Paul,* 2, 217; Smith, *Dict. of Class. Geog.* s.v.

Rhemish Testament,

a Romish version of the New Test., printed at Rheims, France, in 1582, accompanied with copious notes by Roman Catholic authors. This version, like the Douay Old Test., with which it is generally bound up, was translated from the Latin Vulgate. *SEE DOUAY BIBLE*.

Rhenferd, Jakob,

a German Orientalist, was born at Mühlheim, in the duchy of Berg, Aug. 15, 1654. The son of a Protestant minister, he studied theology at Ham, Groningen, and at Amsterdam. From 1678 to 1680 he was rector of the gymnasium at Franeker, and then returned to Amsterdam to perfect his knowledge of Hebrew, Arabic, and Persian. In 1683 he became professor of Oriental languages at Franeker, which position he held during the remainder of his life. He was a man of great penetration, sound judgment, and possessed a great memory. Rhenferd died Oct. 7, 1712. Of his works we mention, *De Antiquitate Literarum Judaicarum* (Franeker, 1694): — *Observationes ad Loca Hebroea Novi Testamenti* (ibid. 1705-7): — De *Arabarchis Ethnarchis Judoeorum* (ibid. 1702): — *Rudimenta Grammaticoe Harmonicoe Linguarum Hebroeoe, Chaldaicoe, Syriacoe, et Arabicoe* (ibid. 1706). — Hoefer, *Nouv. Biog. Générale,* s.v. Besides editing a *Syntagma* of dissertations by different writers, *De Stylo Novi Testamenti* (1701, 4to), he published several learned dissertations. These have been collected and issued in one vol. 4to, with a preface by D. Mill, and an "Oratio Funebris" by professor Andala, under the title *Jac. Rhenferdi Opera Philologica, Dissertationibus Exquisitissimi Argumenti Constantia* (Traj. Rhen. 1722). Besides discussing such Biblical subjects as the style of the Apocalypse, the meaning of the phrase ὁ αἰὼν ὁ μέλλων in the New Test., the meaning of several passages in the same, the author treats largely on points of Jewish literature and archaeology, and takes up the subject of the Palmyrene and Phoenician dialects, and other points of interest to Oriental scholars.

Rhe'sa

(Ῥησά) is a name given in the genealogy of Christ (Luke 3:27) as that of a son of Zorobabel and father of Joanna, being evidently the same with RIPHAIAH *SEE RIPHAIAH* (q.v.), given in the Old. Test. (1 Chronicles 3:19-21) as the son of Zerubbabel and father of Hananiah. Lord Hervey fancifully conjectures that Rhesa is no person, but merely the title *Rosh*, i.e. "prince," originally attached to the name of Zerubbabel, and gradually introduced as an independent name into the genealogy (*Genealogies*, etc., p. 111, 114, 356-360). *SEE GENEALOGY OF JESUS CHRIST*.

Rhesa, L. Jedemin,

a German doctor and professor of theology, was born June 9, 1777, at Carwitha, near Memel. In 1800 he was appointed garrison chaplain at Königsberg; in 1807 he lectured as privat-docent at the university there, and in 1810 was appointed extraordinary professor of theology. From 1812 to 1815 he acted as army chaplain, and after 1818 he lectured as professor in ordinary and doctor of theology, being at the same time a member of the consistory in Königsberg. Rhesa died Aug. 30, 1840, leaving some very important pamphlets bearing on the Lithuanian version of the Scriptures, as, *Geschichte der litthauischen Bibel, ein Beitrag zur Religionsgeschichte der nordischen Völker* (Königsberg, 1816): — *Philosophisch-kritische Anmerkungen zur litthauischen Bibel* (ibid. 1816-24, 2 parts). Besides these, he wrote: *De Primis, quos dicunt Sacror. Reformatorib. in Prussia* (ibid. 1823): — and *De Primis Vestigiis Religionis Christ. inter Lithuanos Propagatoe* (ibid. 1819). See Winer, *Handb. der theolog. Literat.* 1, 809, 837; 2, 731; Zuchold, *Bibl. Theol.* 2, 1061. (B.P.)

Rhetorians.

An Alexandrian sect of this name is mentioned by Philaster as founded by Rhetorius, and maintaining the opinion that there was no harm in any heresy whatever (Philast. *Hoer.* 91). Augustine remarks that this seems so absurd that he considers it incredible (Aug. *Hoer.* 72). Philaster is the original authority for the existence of such a sect, but Predestinatus speaks of them as if they were not unknown to him, adding to Philaster's statement that they advocated Christian fellowship with all who believed in the Incarnation (Praedest. *Hoer.* 72). Even before Philaster's time Athanasius mentions a person named Rhetorius, whom he accuses of

holding the opinion that doctrines are of no consequence, and that all heretics are right in their own way (*Contr. Apollin.* 1, 6). And at a later date St. John Damascene enumerates the γυώσιμαχαι as the eighty-eighth in his catalogue of heresies, who, it seems probable, were "knowledge (or theology) haters" in the sense of being anti-dogmatists, who had arisen from reaction against the subtleties of the Gnostics, the Antiochean and the Alexandrian schools of theologians, and who are identical with the Rhetorians of Philaster.

Rhinoceros.

SEE UNICORN.

Rhinsbergers.

SEE COLLEGIANTS.

Rho, Giacomo,

brother of Giovanni, was born at Milan, Italy, in 1593. At the age of twenty he joined the order of St. Ignatius, and, after being ordained priest, he accompanied Nicolas Trigault to China. Being detained at Macao, he aided in defending the town against the Dutch, and in surrounding it with new fortifications (1622). He afterwards penetrated into the province of Shan-si, in 1624, where he preached in the native language with fluency. In 1631 he was ordered to Pekin, where he was employed, with P. Adam Schall, in drawing up the imperial calendar. Rho died in China, April 27, 1638. He left only one work, in Italian — an account of his voyage — entitled *Lettere della sua Navigazione e delle Cose dell' Indie* (Milan, 1620), but he is said to have composed many works in Chinese on religion, astronomy, and mathematics. See Kircher, *China Illustrata.*

Rho, Giovanni,

an Italian Jesuit, was born at Milan in 1590. In 1606 he was admitted to the Society of Jesus, taught rhetoric at Brera, and, after a time, desired to go as a missionary to India. But his superiors refused to grant his request, and he continued during his whole life to teach in the different cities of Italy. Rho was, near the close of his life, made superior of a convent at Milan, and finally died at Rome, Nov. 9, 1662. He left several works, among them, *Martyrium Trium Beatorum e Soc. Jesu, Pauli Michi, Joh. Goto, et*

Jac. Ghisai. (Florence, 1628): — *Interrogationes Apologeticoe* (Lyons, 1641): — and orations on various ecclesiastical subjects.

Rho'da

(Ῥόδη, *Rose*), the name of a servant-maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (<44123>Acts 12:13). A.D. 44. *SEE PORTER.*

Rhodes

(Ῥόδος, *rosy*), an island in the Mediterranean, near the coast of Asia Minor, celebrated from the remotest antiquity as the seat of commerce, navigation, literature and the arts, but now reduced to a state of abject poverty by the devastations of war and the tyranny and rapacity of its Turkish rulers.

Picture for Rhodes 1

I. *Scriptural Notices*. — The Sept. translators place the Rhodians among the children of Javan (<01004>Genesis 10:4), and in this they are followed by Eusebius, Jerome, and Isidore; but Bochart maintains that the Rhodians are too modern to have been planted there by any immediate son of Javan, and considers that Moses rather intended the Gauls on the Mediterranean towards the mouth of the Rhone, near Marseilles, where there was a district called Rhodanusia, and a city of the same name. They also render <26715>Ezekiel 27:15, "children of the Rhodians," instead of, as in the Hebrew, "children of Dedan" Calmet considers it probable that here they read "children of Redan, or Rodan," but that in <01004>Genesis 10:4 they read "Dedan," as in the Hebrew. In the time of the consolidation of the Roman power in the Levant we have a notice of Jewish residents in Rhodes (1 Macc. 15:23). Paul touched there on his return voyage to Syria from the third missionary journey (<44201>Acts 21:1). It does not appear that he landed from the ship. The day before he had been at Cos, an island to the northwest; and from Rhodes he proceeded eastwards to Patara, in Lycia. It seems, from all the circumstances of the narrative, that the wind was blowing from the northwest, as it very often does in that part of the Levant. Two incidents in the life of Herod the Great connected with Rhodes are well worthy of mention here. When he went to Italy, about the close of the last republican struggle, he found that the city had suffered much from Cassius, and gave liberal sums to restore it (Josephus, *Ant.* 14,

4, 3). Here, also, after the battle of Actium, he met Augustus and secured his favor (*ibid.* 15, 6, 6).

Picture for Rhodes 2

II. *History*. — Rhodes was an ancient Dorian settlement made, probably, soon after the conquest of Peloponnesus; but in process of time the different races became fused together and were distinguished for commercial enterprise. They built the superb city of Rhodes at the northern extremity of the island, and thus took advantage of the magnificent harbor which the earlier settlers had overlooked. After this it prospered greatly and passed through various fortunes in a political respect, becoming for a time connected with the Carian dynasty, then with the Persian empire, and at a later period it became famous for a memorable siege it sustained against the arms of Demetrius Poliorcetes, from whom it obtained honorable terms of peace. The citizens now set themselves to clear the Aegean Sea of pirates, an enterprise in which they completely succeeded; and it was to their exertions that merchants owed the safety of their ships and the possibility of extending their commerce. The mercantile tastes and honorable character of this people procured them the goodwill of all the civilized world. They possessed in perfection those virtues in which the rest of the Greeks were so lamentably deficient. They were upright, conscientious, and prudent. While they cultivated trade they did not neglect science, literature, and art; and, though the time of their prosperity was subsequent to the decline of the intellectual supremacy of Greece, the Rhodian era was a long and a happy one. The people formed an alliance with Rome, and maintained throughout the Roman period their independence; and, while they faithfully kept every article of their treaties, they avoided anything like servility. In the time of Antoninus Pius Rhodes was not only free itself, but extended the advantages of its free constitution to many of the surrounding islands and a considerable district in Caria on the opposite coast. Nor was Rhodes by any means despicable in literary reputation. Cleobulus, reckoned among the seven sages, was a Rhodian; Callimachus and Apollonius were eminent as poets; and eloquence was understood and cherished in Rhodes when it was all but extinct in every other part of Greece. Cicero went to study here, and the young Roman nobles made Rhodes their university as they had formerly done with Athens.

Under Constantine it was the metropolis of the “Province of the Islands.” It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John. The most prominent remains of the city and harbor are memorials of those knights.

In modern times Rhodes has been chiefly celebrated as one of the last retreats of this military order, under whom it obtained great celebrity by its heroic resistance to the Turks; but in the time of Soliman the Great a capitulation was agreed upon and the island was finally surrendered to the Turks, under whom it has since continued. It is now governed by a Turkish pasha, who exercises despotic sway, seizes upon the property of the people at his pleasure, and from whose vigilant rapacity scarcely anything can be concealed. Under this iron rule the inhabitants are ground to poverty and the island is becoming rapidly depopulated.

III. *Description and Remains*. — Rhodes is immediately opposite the high Carian and Lycian headlands at the southwest extremity of the peninsula of Asia Minor. It is of a triangular form, about forty-four leagues in circumference, twenty leagues long from north to south, and about six broad. In the center is a lofty mountain named Artemira, which commands a view of the whole island; of the elevated coast of Carmania, on the north; the archipelago, studded with numerous islands, on the northwest; Mount Ida, veiled in clouds, on the southwest; and the wide expanse of waters that wash the shores of Africa on the south and southeast. It was famed in ancient times and is still celebrated for its delightful climate and the fertility of its soil. The gardens are filled with delicious fruit, every gale is scented with the most powerful fragrance wafted from the groves of orange and citron trees, and the numberless aromatic herbs exhale such a profusion of the richest odors that the whole atmosphere seems impregnated with spicy perfume. It is well watered by the river Candura and numerous smaller streams and rivulets that spring from the shady sides of Mount Artemira. It contains two cities — Rhodes, the capital, inhabited chiefly by Turks and a small number of Jews; and the ancient Lindus, now reduced to a hamlet, peopled by Greeks who are almost all engaged in commerce. Besides these there are five villages occupied by Turks and a small number of Jews, and five towns and forty-one villages inhabited by Greeks. The whole population was estimated by Savary at 36,500; but Turner, a later traveler, estimates them only at 20,000, of whom 14,000 were Greeks and 6000 Turks, with a small mixture of Jews residing chiefly in the capital.

The city of Rhodes is famous for its huge brazen statue of Apollo, called Colossus, which stood at the mouth of the harbor, and was so high that ships passed in full sail between its legs. It was the work of Chares of Lindus, the disciple of Lysippus; its height was one hundred and twenty-six feet, and twelve years were occupied in its construction. It was thrown down by an earthquake in the reign of Ptolemy III, Euergetes, king of Egypt, after having stood fifty-six years. The brass of which it was composed was a load for nine hundred camels. Its extremities were sustained by sixty pillars of marble, and a winding staircase led up to the top, whence a view might be obtained of Syria and the ships proceeding to Egypt in a large looking glass suspended to the neck of the statue. There is not a single vestige of this celebrated work of art now remaining. The present antiquities of Rhodes reach no further back than the residence of the Knights of St. John of Jerusalem. The remains of their fine old fortress, of great size and strength, are still to be seen. The cells of the Knights are entire, but the sanctuary has been converted by the Turks into a magazine for military stores. The early coins of Rhodes bear the conventional rose flower, with the name of the island, on one side, and the head of Apollo, radiated like the sun, on the other. It was a proverb that the sun shone every day in Rhodes.

See Meursius, *De Rhodo* (Amst. 1675); Coronelli, *Isola di Rodi* (Ven. 1702); Paulsen, *Descriptio Rhodi* (Gott. 1818); Rost, *Rhodus* (Alton. 1823); Menge, *Vorgeschichte von Rhodus* (Cologne, 1827); and especially Rottier, *Les Monuments de Rhodes* (Brussels, 1828); Ross, *Reisen nach Rhodos* (Halle, 1852); Berg, *Die Insel Rhodus* (Brunswick, 1861).

Rhodes, Alexandre de,

a French missionary, was born at Avignon, March 15, 1591. In 1612 he was admitted to the Order of Jesuits at Rome, and after long solicitation received permission to go to India as a missionary. In the spring of 1619 he left Lisbon, but on arriving at Goa was detained under various pretexts until 1623, when he went on to Macao. He desired to penetrate into Japan, and devoted a year to the study of the language; but the great severity which was exercised against Christians obliged him to abandon his project. He went into Cochin-China, and at the end of six months began to preach in the native idiom. In 1627 he passed into Tonquin, and gained the confidence of the king; but the jealousy of courtiers destroyed the fruits of his labor. An edict was launched against the Christian religion, and Rhodes

was expelled. He returned to Macao and remained ten years, teaching and traveling through the province of Canton. He still desired to return to Cochin-China, and was again met by persecution — this time barely escaping with his life, being sentenced to perpetual banishment (1646). On his way to Europe he was imprisoned at Java, which changed his plan of travel. He embarked for Macassar, visited Bantam and Savata, and in 1648 traveled through the whole kingdom of Persia as well as Armenia, and finally left Smyrna for Genoa. The three years following he spent quietly at Rome, but his passion for travel caused him to start on a second expedition to Persia at the head of a new missionary enterprise. He died in that country Nov. 5, 1660. Rhodes's writings are chiefly narratives of travel, and are generally correct. We may mention, *Relazione di Felici Successi della Santa Fede nel Regno di Tunchino* (Rome, 1650): — *Dictionarium Annamiticum, Lusitanum, et Latinum* (ibid. 1651): — *Sommaire des divers Voyages et Missions Apostoliques du P. A. de Rhodes*, etc. (Paris, 1653). See Sotovel, *Bibl. Script. Soc. Jesu*:

Rhodes, Georges de,

brother of Alexandre, was born at Avignon in 1597. He embraced the rule of St. Ignatius at Lyons in 1613, taught rhetoric in the College of Notre Dame in that city, and was its director for twenty-seven years. He died May 17, 1661. Of his writings we have, *Disputationes Theologicoe Scholasticoe* (Lyons, 1661, 1671, 1676): — *Philosophia Peripatetica* (ibid. 1671).

Rhod'ocus

(Ῥόδοκος), a Jew who betrayed the plans of his countrymen to Antiochus Eupator. His treason was discovered, and he was placed in confinement (2 Macc. 13:21).

Rhodon.

SEE ROSE.

Rho'dus

(1 Macc. 15:23). *SEE RHODES*.

Rhoetus,

in Greek mythology,

(1) was king of the Marrubians, a son of Phorcys, and father to Anehemolus, of whom Virgil says that he defiled the bed of his stepmother Casperia.

(2) A centaur present at the wedding of Pirithous, who was wounded by Dryas, and fled.

(3) A giant who was killed by Bacchus.

Rhopalus,

in Greek mythology, was one of the numerous sons of Hercules. His son was named Phaestus, and built a city in Crete, to which he gave his own name.

Rhythia,

in Greek mythology, was a nymph beloved of Apollo, by whom she became the mother of the Corybantes. An ancient town on the northeast coast of Crete derives from her its name — Rhytion.

Riario, Raphael Galeotto,

an Italian prelate, better known as *cardinal Riario,* was born at Savona, May 3, 1451. He was in great favor with Sixtus IV, who raised him to the rank of cardinal in 1477, and afterwards conferred upon him several bishoprics and archbishoprics, together with the abbeys of Monte-Casino and Cava. During the fetes which celebrated his elevation to the cardinalate, Lorenzo de' Medici and his son were assassinated. The new cardinal did not escape the wrath of the Florentines, though he knew nothing of the plot, and was obliged to take refuge near the altar at which he was officiating. Under Alexander VI he took refuge in France, in his see of Treguier, but returned to Italy on the election of Pius III. He afterwards entered into a conspiracy with cardinal Petrucci against Leo X, who generously pardoned his offense. It is said that cardinal Riario was the first to introduce theatrical representations in Rome. He died July 7, 1521. See *Annal. Eccl.* 1472-84; Panvinio, *Vita di Sisto IV*; Infessura, *Diario Rom.*; Ammanati, *Epistola* 548 *ad Fr. Gonzagam, p.* 821.

Rib,

Picture for Rib 1

in architecture, is a projecting band on a ceiling, etc. In Middle-age architecture ribs are very extensively employed to ornament ceilings, both fiat and vaulted; more especially the latter, when groined. In the earliest *Norman* vaulting the ribs generally consist of mere flat bands crossing the vault at right angles, the groins as well as the apex being left perfectly plain. As the style advances the ribs become molded, and are also applied to the groins, and are sometimes enriched with zig zags and other ornaments peculiar to the style, with carved bosses at the inter sections, as in the churches of Iffley, Oxfordshire, and Elkstone, Gloucestershire.

Picture for Rib 2

In *Early English* vaulting, and that of all subsequent periods, the groins are invariably covered by ribs, and the intersections are generally ornamented with bosses or other decorations, as is the case in the chapter house at Oxford. In the Early English style it is seldom that more ribs are used than those which cross the vault at right angles (cross-springers) and the (diagonal) ribs upon the groins, with sometimes one at the apex.

Picture for Rib 3

In the *Decorated* style additional ribs are introduced between the diagonal and cross-springers following the curve of the vault, and frequently also in other parts running in different directions, and uniting the whole into a kind of network, as at Tewkesbury Abbey, Gloucestershire. The apex of the vault is almost invariably occupied by a rib, which is often slightly curved upwards between the bosses. When they are numerous, it is not unusual to find that the more important ribs are of larger size than the others. In this style the ribs are sometimes ornamented with the characteristic ornament, the *ball flower.*

Picture for Rib 4

In ordinary *Perpendicular* vaulting, ribs are applied much in the same way as in the preceding style, but they are sometimes employed in greater profusion and in more complicated arrangements, by which the effect is by no means always improved, as at St. Mary Redcliffe Church, Bristol. *In fan tracery* vaulting the ribs radiate from the springing of each pendentive, and

generally become multiplied as they rise upwards, so that the whole surface is covered with tracery, which is usually enriched with featherings and other decorations.

Picture for Rib 5

Many churches, and some other ancient buildings, have raised ceilings, of wood or plaster, formed on the undersides of the timbers of the roof. A few of these, which are as old as the Decorated and Early English styles, are sparingly ornamented with small ribs; there is generally one along the top and others crossing it at considerable intervals. In some instances the ribs are more numerous in both directions, so as to divide the surface into rectangular compartments, or panels.

Picture for Rib 6

In the Perpendicular style ceilings of this kind are almost invariably formed in *cants*, which are divided into squares by small ribs with bosses, shields, or flowers at the intersections. Flat ceilings also, which are common in this style, are frequently divided into squares, and sometimes into other patterns, by molded ribs. In the time of queen Elizabeth and James I, ribs were much used on plaster ceilings, and were often arranged with considerable intricacy: at this period the intersections were usually either plain, or ornamented with small pendants. In some districts the purlins of a roof are called ribs.

Rib

([l x e *tseld*, Genesis 2, 21, 22, a *side*, as often rendered; Chald. [l i [Daniel 7:5), the part of Adam taken to form his wife (Genesis ut sup.). *SEE EVE*.

In the expression “fifth rib” (2 Samuel 2:23; 3:27; 4:6; 20:10), the original has simply fifth (v m j p *chomesh*, “fifth part” in Genesis 47:26).

Ribadeneira, Pedro,

a zealous Jesuit, pupil of Loyola, and industrious writer, was born at Toledo, Nov. 1, 1527. He was sent to Rome while young, and received by Lovola into his order in 1540, before it had been confirmed by the pope. In 1542 Ribadeneira removed to Paris for further studies in philosophy and theology, and three years later to Padua, where he completed his studies.

In 1549 he became teacher of rhetoric at Palermo. In 1552 he returned to Rome and labored effectively for the instituting of the Collegium Germanicum. Loyola sent him to Belgium in 1555, in order to promote the interests of Jesuitism, more particularly to secure permission of Philip II to introduce the order. He succeeded in his mission, and contributed by direct labors as a preacher at Louvain, and by defending the order against attacks of the Sorbonne, towards the realizing of that project. In 1559 he was appointed *proepositus* of the Collegium Germanicum, and in 1560, after having taken the four vows of his order, *proepositus* for the province of Tuscany. In 1563 he was commissary of the order in Sicily, and afterwards assistant to the generals Lainez and Francis Borgia. He attended the second general assembly of his order as the representative of Sicily, and the third as the representative of Rome, and subsequently was made overseer of all the houses of the Jesuits in Rome. Physical sufferings led to his return to Spain in 1584, and to the occupation of a writer in behalf of his order as his chief work. He was engaged in collecting the materials for a work intended to describe the services of the Jesuits in Spain and India when he died, at Madrid, Oct. 1, 1611. His head was found in an uninjured state, it is said, as late as 1633. As a thinker, Ribadeneira was characterized by credulity; as a writer, by a diffuse story-telling style in the manner of the old legends, whence his name was sarcastically transformed into *Peter de Badineria,* i.e. “chatterer.” His works were numerous, and are fully given in Zettler’s large *Universal-Lexikon.* They are ascetical or biographical in nature, though frequently devoted specifically to the interests of his order. We mention his *Lives* of Ignatius de Loyola, Borgia, Lainez, and Salmeron: — the *Flos Sanctorum* (transl. into English, 1669) — all in numerous editions: — the *Hist. du Schisme de l’Angleterre* (Valencia, 1588): — *Le Prince Chretien,* a defense against Machiavelli (Antw. 1597, etc.): — *Catalogus Scriptorum Soc. Jesu* — a catalogue of Jesuit writers, their provinces, colleges, houses, etc. (ibid. 1608); also translations from Albert the Great and Augustine into Spanish. *SEE ALEGAMBE*.

Rib’ai

(*Heb. Ribay’*, yb;y]r; *pleader* [with Jehovah; *Sept.* Ῥιβα, Ῥηβαί), the father of Ittai, one of David’s mighty men of the tribe of Benjamin (2 Samuel 23:29; 1 Chronicles 11:31). B.C. ante 1020.

Ribalta, Francisco,

an eminent Spanish painter, was born at Castellon de la Plana in 1551. He studied the works of Raphael and Sebastian del Piombo in Rome, and settled in Valencia. His design, color, and composition are highly commended. Among his works are a *Last Supper*, a *Holy Family*, and *The Entombment of Christ.* He died in 1628.

Riband

(04158Numbers 15:38). *SEE LACE*.

Ribas, Juan De,

a Spanish ecclesiastic, was born at Cordova in 1612. He belonged to the Order of Dominicans, and taught for many years in the convent of St. Paul at Cordova. His death occurred Nov. 4, 1687. Besides sermons and some ascetic treatises, he wrote, *Sueldo al Cesar y a Dios su Gloria* (1663, fol.): this appeared under the name of Jose de Zais. Many writers have attributed to Ribas the work entitled *Teatro Jesuitico*, etc. (Coimbra, 1654, 4to), which bears the name of Francisco de la Piedad. This treatise speaks with great severity of the Jesuits, and was burned by order of the Inquisition. Ribas denied the authorship of the work, but was known to have written others against the Jesuits, one of which is entitled *Barragan botero.* See Echard, *Script. Ord. Proedicat.*; Goujet, in Moreri's *Dict. Hist.*; Peignot, *Dict. des Livres Condamnes*, 2, 154; Brunet, *Manuel du Libraire.*

Ribash.

SEE ISAAC BEN-SHESHETH.

Ribera, Francisco,

a Spanish Jesuit and commentator, was born at Segovia in 1537, and was educated at Salamanca. He became a Jesuit in 1570, and from that time was employed in interpreting the Scriptures, filling the chair of professor of divinity in the seminary at Salamanca until his death, in 1591. He wrote commentaries on the minor prophets, on John (Gospel arid Epistles), Apocalypse, and Epistle to Hebrews; also a treatise *De Templo*, etc.; and a *Life of St. Theresa.*

Ribera, Jose,

called *Spagnoletto*, a Spanish painter and engraver, was born at San Felipe, Jan. 12, 1588. In his youth he was sent to the capital of his native province to receive a classical education, but did not give himself to that exclusively. His love for art gradually drew him away from all else, and he studied painting under various masters. It is supposed that his peculiar and rather harsh style was gained while under the instruction of Michael Angelo Caravaggio at Naples. Later he went to Rome, to Parma, and other cities of Italy, studying and working with diligence. He finally settled in Naples, was made court painter, and received many favors. In 1630 he was made member of the Academy of St. Luke, and in 1644 received from the pope the decoration of the Order of Christ. He died at Naples in 1656. The works of Ribera deserve a place among those of the best engravers and etchers. Of his works in this style may be mentioned, *The Martyrdom of St. Bartholomew*: — *Silenus*, and a portrait of John of Austria. His paintings are numerous; in the Louvre is *The Adoration of the Shepherds*, and among many in Naples a *Deposition from the Cross*: this is remarkable for a harmony and vigor of tone hardly equaled by his other works. See Cean [Bermudez], *Diccionario Historico*; Quillet, *Dictionnaire des Peintres Espognols*; Caballero, *Observaciones sobra la Patria de Ribera* (Valencia, 1824, 4to).

Rib'lah

Picture for Riblah

(Heb. *Riblah'*, הלבר *fertility*; Sept. Δεβλαθᾶ or Βηλά, v.r. Ῥεβλαθᾶ, Ῥαβλαάμ, Ἀβλαᾶ, etc.), the name probably of two places.

1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Numbers 34:11). Its position is noted in this passage with much precision. It was between Shepham and the sea of Cinnereth, and on the "east side of the spring." There is but one other incidental notice in Scripture tending to fix the site of Riblah; it is said to be "in the land of Hamath" (2 Kings 23:33; 25:21; Jeremiah 52, 9). The land of Hamath lay on the north of the ancient kingdom of Damascus. *SEE HAMATH*. It embraced the plain on both sides of the Orontes, extending from the city of Hamath southward to the fountain of the Orontes. This position, however, seems inconsistent with the preceding, inasmuch as

Hazar-enan, the starting-point from the extreme north of the east border, lay at a considerable distance to the east of Hamath (the order given being thus: "entrance to Hamath, Zedad, Ziphron, Hazar-enan," Numbers 34:8, 9), so that a line drawn towards the Sea of Cinnereth (Lake of Tiberias) should have gone (one would think) a good deal to the east of Riblah; and the Riblah of the boundary line also seems to have been greatly nearer the Galilaean lake than the Riblah on the Orontes was, since Riblah was the town in the list nearest to the lake. The renderings of the ancient versions and the Targums only serve to confuse the passage. In the Sept. the division of the Hebrew words is even mistaken. Thus µpçm hlbrh is rendered ἀπὸ Σεπφαμὰρ Βηλά, joining the two first letters of the second word to the first word. The Vulg., too, without any authority, inserts the word *Daphnim*; and Jerome affirms that Riblah is identical with Antioch (*Onomast.* s.v. "Reblatha"). In his commentary on Ezekiel he is still more explicit. He says, "From the end, therefore, of the northern side-that is, from the temple (*atrio*) Enan — the border extends, according to the book of Numbers, to Sepham, which the Hebrews call Apamia, and from Apamia to Rebla, which is now called Antioch of Syria. And that it may be known that Rebla means that city which is now the noblest in Coele-Syria, the words *contra fontem* are added, which, it is manifest, signify *Daphne*" (*Opera,* 5, 478. ed. Migne). This singular view appears to be taken from the Targums (Bochart, *Opera,* 1, 431). Some suppose that the Daphne here mentioned was the place near the Lake of Merom of which Josephus speaks (*War,* 4, 1,1); and that therefore *Ain* may mean one of the fountains of the Jordan. With this agrees Parchi, the Jewish traveler in the 13th and 14th centuries, who expressly discriminates between the two (see the extracts in Zunz, *Benjamin,* 2, 418), and in our own day J.D. Michaelis (*Bibel fur Ungelehrten*; *Suppl. ad Lexica,* No. 2313) and Bonfrerius, the learned editor of Eusebius's *Onomasticon.* So likewise Schwarz (*Palest.* p. 28). But Dr. Porter has endeavored to draw the boundary line in consistency with the position of the Riblah or Ribleh above described (*Hand-book for Syria,* p. 580); and Winer, Gesenius, Van de Velde, and others seem to have found no difficulty in identifying the Riblah of Numbers with that of Jeremiah and the later historical books. But Palestine never actually extended thus far north, and the arguments of Keil (*ad loc.*) appear to us conclusive that another Riblah must there be meant south of Mt. Hermon, perhaps the site afterwards called *Leshem* and *Dan,* the present *Tell el-Kady. SEE TRIBE.*

2. Riblah of Hamath lay on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phoenicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were conducted by his lieutenants; hither were brought to him the wretched king of Judaea and his sons, and after a time a selection front all ranks and conditions of the conquered city, who were put to death, doubtless by the horrible torture of impaling, which the Assyrians practiced, and the long lines of the victims to which are still to be seen on their monuments (<2405>Jeremiah 39:5, 6; 52:9, 10, 26, 27; <1256>2 Kings 25:6, 20, 21). In like manner Pharaoh-necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (<1233>2 Kings 23:33). Riblah is probably mentioned by Ezekiel (<2614>Ezekiel 6:14), though in the present Hebrew text and A.V. it appears as *Diblah* or *Diblath* (q.v.).

This Riblah has no doubt been discovered, still retaining its ancient name, *Ribleh*, on the right (east) bank of el-Asy (the Orontes), upon the great road which connects Baalbek and Hums, about thirty-five miles northeast of the former and twenty miles southwest of the latter place. It lies about twelve miles east by north of its great fountain, which still bears the name *el-Ain*. The advantages of its position for the encampment of vast hosts, such as those of Egypt and Babylon, are enumerated by Dr. Robinson, who visited it in 1852 (*Bib. Res.* 3, 545). He describes it as "lying on the banks of a mountain stream in the midst of a vast and fertile plain yielding the most abundant supplies of forage. From this point the roads were open by Aleppo and the Euphrates to Nineveh, or by Palmyra to Babylon... by the end of Lebanon and the coast to Palestine and Egypt, or through the Bukaa and the Jordan valley to the center of the Holy Land." It appears to have been first alluded to by Buckingham in 1816 (*Arab Tribes*, p. 481). The most singular object in this neighborhood is a monument called *Kamoa el Hermel*, which stands on a high mound several miles farther up the Orontes than Riblah (that is, farther south), but distinctly visible from it. It stands on a pedestal of three steps, and in the form of two quadrilateral masses rising one above another, the lower ornamented with figures of dogs, stags, hunting-instruments, etc., and terminating in a kind of pyramid, it reaches the height of about sixty feet (as given by Robinson), but Van de Velde makes it about twenty more (2, 469). One of the corners, the southwest, is in a dilapidated state; in other respects it is entire, and forms a solid mass

of masonry built of large square stones. It is known to be of great antiquity; but its precise date and object are unknown; and Abulfeda is the first writer who is known to have mentioned it. Dr. Thomson, who was the first to draw attention to it, would connect it with the ancient Babylonian dynasty (*Bib. Sacra*, May, 1847).

Riccaltoun, Robert,

an eminent divine of the Church of Scotland, minister of Hobkirk, was born near Jedburgh in 1691, and died 1769. He wrote, *A Sober Inquiry into the Ground of the Present Differences in the Church of Scotland* (1723, 12mo): — A*n Inquiry into the Spirit and Tendency of Letters on Theron*, etc. (Edinb. 1762, 12mo). After his death, 1771, three volumes of his writings were published, edited by Rev. R. Walker: vol. 1, *Essays on Human Nature*, etc.; vol. 2, *Treatise on the General Plan of Revelation*; vol. 3, *Notes*, etc., *on Galatians.* See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Riccardi, Niccolo,

an Italian theologian, was born at Genoa in 1585. He studied in Spain, joined the Order of Dominicans, and in 1613 was chosen to occupy the chair of theology at Valladolid. He soon became noted as a preacher, and was called to court. Philip III, charmed with his eloquence, called him a prodigy; from this he was familiarly called *Il Padre Mostro.* In Rome his success was equally great; he was in favor with Urban VII, who made him professor in the college of Minerva in 1621, and in 1629 master of the palace. He died at Rome, May 30, 1639. As a preacher he was characterized by great passionateness, grandeur of imagery, and vigor of thought. His writings are, *Ragionamenti sopra le Litanie di Nostra Signora* (Rome, 1626, 2 vols. *fol.*).: — *Historioe Concilii Tridentini Emaculatoe Synopsis* (ibid. 1627, 16mo), and several minor treatises. He had also gathered materials for several important works, among them a *Commentary* on the whole Scriptures: — *De Christiana Theologia*, 3 vols.: *Adversaria Sacra*: — *Antique Lectiones*: — besides his *Sermons.* See Oldoino, *Athenoeum Ligusticum*; Erythrseus, *Pinacotheca*; Echard and Quetif, *Bibl. Script. Ord. Proedicat.* 2, 503; Tiraboschi, *Storia della Letter. Ital.* 8.

Ricchini, Tommaso Agostino,

a learned Italian ecclesiastic, was born at Cremona in 1695. At the age of fifteen he entered the Dominican order, devoted himself to poetry, and published at Milan several religious pieces. He afterwards taught theology in the principal houses of his order in Lombardy, and filled the office of prior at Cremona. Called to Rome in 1740, he became in 1749 secretary of the Congregation of the Index and examiner of the bishops. He enjoyed the favor of Benedict XIV, who often made use of his learning in literary work. In 1759 Ricchini became one of the masters of the pope's palace. He died at Rome in 1762. Among his numerous works are, *In Funere Benedicti XIII* (Rome, 1730, 4to): — *De Vita Vinc. Gotti* (ibid. 1742, 8vo): — *Patris Mlonetoe adversus Catharos et Valdenses* (ibid. 1743, fol.); the first edition of this work was accompanied with notes and a life of the author: — *De Vita et Cultu B. Alberti Villaconiensis* (ibid. 1784, 8vo): — *De Vita ac Rebus Cardinalis Gregorii Barbidici* (ibid. 1761, 4to), translated into Italian by Fr. Petroni. See Arisi, *Cremona Litterata*; Catalan, *De Secretario S. Congr. Indicis Lib. II.*

Ricci, Antonio,

called *Barbelunga,* a painter of the Neapolitan school, was born at Messina in 1600. He went to Rome and studied under Domenichino; in that city he left several fine paintings. On his return to his native country he executed numerous works which now decorate its churches. Among them we mention, the *Conversion of St. Paul*: — *an Ascension*: — *St. Charles Borromeo*: — and a very beautiful picture of *St. Cecilia* in a church in Palermo. See Domenici, *Vite de' Pittori Napolitani*; Lanzi, *Storia Pittorica*; Ticozzi, *Dizionario*; *Guida di Messina*; Mortillaro, *Guida di Palermo.*

Ricci, Bartolomeo (1),

an Italian scholar, was born at Lugo, in Romagna, in 1490. He studied at Bologna, Padua, and Venice, and in the last-named city had charge of the education of Luigi Cornaro, afterwards cardinal. He subsequently taught at Ravenna. His reputation as instructor gained for him in 1539 the position of tutor to Alfonso and Luigi d' Este, sons of the duke of Ferrara. In 1561 he received from Alfonso letters of nobility with the title of *lord of Vendina.* Ricci wrote with elegance, but his style has been criticized as harsh and unequal. He died in 1569. His works have been collected into

three volumes, *Opera* (Padua, 1748). See G. delia Casa, *Discorso sulla Vita di B. Ricci.*

Ricci, Bartolomeo (2),

an Italian Jesuit, was born at Castelfidardo. He was master of the novices at Nola and at Rome, and afterwards provincial of his order in Sicily. lie died at Rome, Jan. 12, 1613. His works are *Vita Jesu Christi ex Evangeliorum Contextu* (Rome, 1607, 8vo), translated into Italian (ibid. 1609, 4to): — *Triumphus Christi Crucifixi* (Antwerp, 1608, 4to): — *Monotessaron Evangelicum* (Poitiers, 1621, 4to). See Tiraboschi, *Storia della Letter. Ital.* 7.

Ricci, Lorenzo,

an Italian Jesuit, was born at Florence, Aug. 2, 1703. He was of a noble family, and at a very early age joined the Society of Jesus. He was employed in various ways, and finally became secretary-general under Luigi Centurione. At the death of his superior, Ricci was elected to fill his place, May 21, 1758. But there soon arose those difficulties which finally destroyed the order. Its members were banished from the principal courts of Europe, and Ricci received from France proposals of reform. To all such he replied haughtily that there was nothing to be reformed in the society, *Sint ut sunt, out non sint.* In January, 1769, several of the states of Europe solicited the abolishment of the order from Clement XIII. This pope died soon after, and his successor, Clement XIV, was also appealed to. He finally yielded, and on July 21, 1773, signed an edict which suppressed the entire order. Ricci, with his assistants, was transferred to the Castle of St. Angelo at Rome, where he died, Nov. 24, 1775. See Caraccioli, *Vie du P. Ricci*; Ch. Sainte-Foi, *Vie du P. Ricci* (2 vols. 12mo); *Ami de la Religion.*

Ricci, Matteo,

one of the earliest and most successful missionaries of the Romish Church. He was born at Macerata, in Ancona, Oct. 6, 1552, and was early devoted to a clerical life. After a thorough instruction in languages and the sciences, he entered the Order of Jesuits in 1571. His comprehensive learning, together with his shrewdness, led to his being selected some years later to undertake the work of reestablishing the missions of his Church in China. The Minorite Monte Corvino had founded them so long ago as A.D. 1294; but the hostility of the resident Nestorian Christians, and the opposition of

the native religions, Confucianism, Taoism, and Buddhism, followed by the persecutions of the Ming dynasty, had destroyed all the fruits of his labors. The Capuchin Gaspar de Cruz had attempted to reintroduce Christianity into China in about A.D. 1522, but without success. Ricci arrived with two companions in 1583 and was permitted to settle at Tsao-King-Fo. Aided by the Jesuit Roger, he was even permitted to build a Christian church in the immediate vicinity of a Chinese temple. His method was to gain the confidence of the people by conforming to their manners and prejudices. He assimilated his first teachings, for example, to the religious and moral tenets of Confucianism; and he constructed a map of the world in which he grouped all other states about China as their center. The Chinese priests were eventually successful, however, in exciting suspicion against him, from which he was compelled to flee to the seaport Chow-chu. In 1595 he attempted a visit to Pekin, but, being considered a Japanese in disguise, he was unable to secure a presentation at court. Five years later he repeated the undertaking, and was fortunate enough to be selected by the Portuguese as the bearer of presents to the emperor; and he so improved the opportunity that he was thereafter permitted to reside with the other missionaries of his company in Pekin itself. Ricci now labored with increased energy in his mission. He acquired the respect of the imperial family and of prominent mandarins through his mathematical proficiency and through the arts of painting and music. Having given much attention to the vernacular, he was able to write a number of books in the Chinese language, and to adapt all his sayings and writings to the promotion of Christianity. His influence extended, in course of time, beyond the precincts of the court and the capital, and was felt to the advantage of his cause in several provinces of the empire. The foundations for a durable work appeared to have been definitely laid when Ricci died, May 11, 1609. The mission immediately felt his loss in the withdrawal of the emperor’s favor, and in being obliged to remove from the capital for a time. But the services rendered by the missionaries to the cause of mathematical science, and even to the State, were so valuable that they were soon permitted to resume their appropriate labors The Jesuits Schall, Verbiest, Pereira, and others are prominent in the subsequent history of Roman Catholic missions to China, and the successes realized were large but the entrance of other orders upon this work, e. g the Dominicans and Franciscans, introduced an element of discord among the missionaries themselves which impaired their usefulness and brought them into disfavor with the Chinese rulers. Incessant persecutions followed, extending from 1722 to 1845, which have

almost obliterated the traces of the work of Ricci and his colleagues. *SEE CHINA* in this *Cyclopaedia.* See Trigault, *De Christ. Exped. apud Sinas ex Comm. Ricci* (Augsburg, 1615, 4to); Wertheim, *Ricci*, in Pletz's *Neue theol. Zeitschr.* (Vienna, 1833), No. 3; Schall, *Relatio de Initio et Progr. Missionis Soc. Jesu apud Chinenses* (Ratisbon, 1672, and with Notes by Mannsegg, Vienna, 1834); Du Halde, *Descript. de l'Emp. de la Chine* (Paris, 1736; German, with Mosheim's introd., Rostock, 4 vols. 4to); Gutzlaff, *History of China* (Canton, 1833; German by Bauer, Quedlinb. 1836, 2 vols.; and with continuation by Neumann, Stuttgart, 1847); Wittmann, *Herrlichkeit d. Kirche in ihren Missionen* (Augsburg, 1841, 2 vols.); *Gesch. d. kathol. Missionen bis auf unsere Zeit* (Vienna, 1845); Hue, *Chines. Reich* (Leipsic, 1856, 2 vols.) Comp. Gieseler, *Lehrb. d. Kirchengesch.* III, 2, 658 sq.

Ricci, Michael Angelo,

a learned Italian ecclesiastic, was born in Rome in 1619. He was created a cardinal in 1681, and died in 1683. He was skilled in mathematical sciences, and published at Rome (4to) *Exercitatio Geometrica,* which was reprinted in London, and annexed to Mercator's *Logarithmotechnia.* See Landi, *Hist. Lit. d'Italie*; Fabroni, *Vitoe Ital.* vol. 2.

Ricci (Lat. Ricius), Paul,

was a convert from Judaism in the 16th century. For a time he was professor at Padua, in Italy, when the emperor Maximilian I appointed him as his physician. Ricci was especially famous as a Cabalist, and translated a large portion of Joseph Gikatilla's cabalistic work entitled hrwa yr[ç (*The Gates of Light*), which he dedicated to Maximilian, and which Reuchlin used very largely. Erasmus was his special friend, whom he also defended against Stephen the Presbyter, who had attacked the Cabala, as can be seen from a letter of Erasmus, dated March 10, 1516: "Paulus Riccius sic me proximo colloquio rapuit, ut mira quaedam me sitis habeat cum homine saepius et familiarius conserendi sermones." To his former coreligionists he endeavored to prove the truth of Christianity philosophically. Living in a time when the Turks were the terror of the European nations, he used his influence to bring about a union between the Christians against their common foe by publishing his *In Virulentam Immanissimamque Turcarum Rabiem, ad Principes, Magistratus, Populosque Germanioe* (Augsburg, 1546). Of his numerous writings we

only mention, *Statera Prudentium*, a mystical treatise on Moses, the Law, Christ, and the Gospels (s. loc. 1532): — *Opuscula Varia* (printed by Burgfrank, Pavia, 1510, and often). See Fürst, *Bibl. Judaica*, 3, 155; Wolf, *Biblioth. Hebr.* 1, 966; Jocher, *Gelehrten Lexikon*, s.v.; Adams, *Hist. of the Jews*, 1, 346; Bayle, *Dictionnaire*, s.v. "*Riccio*;" Kalkar, *Israel u. die Kirche*, p. 87; Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 9; Gratz, *Gesch. d. Juden*, 9:193 sq.; Pick, *Mission among the Jews*, in the *Quar. Rev.* (Gettysburg, 1876; reprinted in the *Jewish Intelligencer*, Lond., Nov. and Dec., 1876), p. 368. (B.P.)

Ricci, Scipione,

bishop of Pistoja and Prato, in the duchy of Tuscany, was born at Florence Jan. 9, 1741, of parents belonging to an ancient and honorable family. He was early brought under Jansenistic influence, and developed the tendencies so received while pursuing his etheological studies with the Florentine Benedictines. In 1766 he became a priest, and soon afterwards a canon and auditor at the nunciature of Florence. In 1775 he visited Rome, on the occasion of the enthronement of pope Pius VI, and became acquainted with the intrigues of the papal court, which sought in vain to secure his adhesion. He returned to Florence, and became vicar general to the archbishop, in which capacity he introduced a Jansenist Catechism. In 1780 he was made t bishop. In connection with duke Leopold of Tuscany, he now attempted to carry through reforms similar to those effected by Joseph II in the empire of Austria. The inquiries instituted with reference to the state of nunneries, etc., revealed scandalous irregularities and crimes against morality carried to even unnatural lengths; but the removal of Leopold to ascend the throne of the German empire, soon after the Synod of Pistoja (q.v.), brought the reformatory career of Ricci to a close by depriving him of his protector. The opposition of the populace caused him to resign his bishopric, and the papal bull *Auctorem Fidei* annulled the decrees of the Synod of Pistoja (Aug. 28, 1795). He submitted to the papal decision, after a long struggle, in 1799, was subsequently imprisoned on political grounds, and died Jan. 27, 1810. See De Potter, *Vie de Sc. de Ricci* (Brussels, 1825, 3 vols.; German, Stuttg. 1826, 4 vols.).

Ricci, Sebastiano,

a painter of the Venetian school, was born at Belluno in 1659. At the age of twelve he entered the studio of Cervelli, who took him to Milan. He

there studied under Lisandrino, and afterwards went to Bologna. Receiving the patronage of the duke of Parma, Ricci was enabled to go to Rome to study design. He remained there until 1694, and spent several subsequent years in traveling through Europe, leaving his pictures in many of the most important cities. He finally settled in Venice, where he remained during the rest of his life. He died in 1734. The paintings of Ricci are noted for the nobility of the figures, grace of attitude, correctness of design, and brilliancy of coloring. Nevertheless, he never seemed able to rid his works of a certain disagreeable mannerism. Among those in Florence are a *St. Charles* and *St. Gregory Celebrating Mass*; at the Museum of Dresden, an *Ascension* and *Christ Giving to Peter the Keys* of *Paradise.* See Orlandi, *Abbecedario*; Lanzi, *Storia Pittorica*; Ticozzi, *Dizionario*; Bertoluzzi, *Guida di Parma.*

Ricciarelli, Daniele

(called *Daniel of Volterra*), a painter and sculptor of the Florentine school, was born at Volterra in Tuscany, in 1509. He studied design under Sodoma, and afterwards under Peruzzi at Siena. On going to Rome, he became a pupil of Pierino del Vaga, and assisted his master in adorning the Vatican and other buildings. He became a friend of Michael Angelo, who procured for him the patronage of pope Paul III, and continued his work in the Vatican after the death of his master Pierino. A great deal of the success of Ricciarelli was due to Angelo, who often furnished designs for his paintings and gave him valuable advice. The *Descent from the Cross,* considered one of the three finest paintings in Rome, owes much of its renown to the assistance which Ricciarelli received from his friend. Were this his only work, he would have ranked among the greatest of Italian masters, but many of his other pictures have a sad lack of expression. On the death of Paul III, Ricciarelli lost his position as superintendent of the works of the Vatican, and gave himself thenceforth to sculpture. He modeled the sculptures of Michael Angelo in the chapel of St. Lorenzo in Florence; and while engaged upon an equestrian statue of Henry II of France, he died suddenly, in 1566. In the Louvre is a bas-relief of *Christ Placed in the Tomb,* attributed to Ricciarelli. Among his minor paintings are *Massacre of the Innocents* and *Martyrdom of St. Cecilia* at Florence; at Dresden, a *Holy Family* (after Michael Angelo); and in the Louvre, *David Killing Goliath.* See Vasari, *Vite*; Lanzi, *Storia Pittorica*; Pistolesi, *Descrizione di Roma.*

Riccio, Domenico,

a painter of the Venetian school, was born at Verona in 1494. After receiving the instructions of Giolfino, he went to Venice to study the works of Giorgione and Titian. He decorated the ducal palace at Mantua, and at Verona left many celebrated frescos. He died in 1567. Among his works are *Conversion of St. Paul*: — *Marriage of St. Catharine*: — *Resurrection of Lazarus*: — *The Samaritan,* and *The Resurrection of Christ.* See Ridolfi, *Vite degli Illustri Pittori Veneti*; Bennasuti, *Guida di Verona.*

Riccio, Felice,

an Italian painter, son of the preceding, was born at Verona in 1540. A pupil of his father, he continued his, studies at Florence under Jacopo Ligozzi. Here he acquired an entirely different style from that of his father. His Madonnas have much grace and delicacy, and he excelled in portrait painting. He painted many small pictures upon stone. His larger paintings are almost innumerable; among them are *Adoration of the Magi*: — *Descent from the Cross*: — *St. Lucia and St. Catharine*: — a colossal *St. George,* and a fresco on the facade of a house at Verona. See Ridolfi, *Vite degli IIlustri Pittori Veneti.*

Riccioli, Giovanni Battista,

an Italian astronomer and Jesuit, was born at Ferrara in 1598, and was professor of philosophy, theology, etc., at Bologna and Parma. By authority of his superiors, he devoted himself to astronomy, that he might confute the Copernican system, which he attempted to do in his *Almagestum Novum* (1651, 2 vols.). According to his theory, the sun, moon, Jupiter, and Saturn revolve around the earth; while Mercury, Venus, and Mars are satellites of the sun. He also published an able treatise on mathematical geography and hydrography in 1661, and *Astronomia Reformata* in 1665. He died in 1671. See Fabroni, *Vitoe Italorum Doc. Excel.*; Tiraboschi, *Storia della Letteratura Italiana.*

Rice, Aaron,

a Methodist preacher, was a native of Green County, Ky. Of his early history and his conversion, little is known. He became a member of the Louisville Conference of the Methodist Episcopal Church, South, and was

long esteemed as an able and reputable minister. He died Sept. 9, 1846. See *Minutes of Annual Conf. M.E. Church, South,* 1846.

Rice, David,

a Presbyterian minister, was born in Hanover County, Va., Dec. 20, 1733. He began his classical studies under the Rev. John Todd, and went to New Jersey College in 1759, becoming a member of the junior class. He graduated in 1761; was licensed to preach by the Presbytery of Hanover, Nov., 1762; and was ordained and installed pastor of Hanover Church, Va., Dec., 1763. Giving up this charge, he afterwards preached for about ten years in Bedford County, Va., migrating to Kentucky in Oct., 1783, where he labored for fifteen years. In 1798 he removed to Green County, but did not take any pastoral charge. Mr. Rice assisted in the establishment of Hampden Sidney College, was one of the trustees of the Transylvania University, and president of the board from 1783 to 1787. The following is a list of his publications: *Essay on Baptism* (1789): — *Lecture on Divine Decrees* (1791): — *Slavery Inconsistent with Justice*, etc. (1793, 12mo): — *An Epistle* (1805): — *Second Epistle* (1808): — *Letters and Sermons.* See Sprague, *Annals of the Amer. Pulpit*, 3, 246.

Rice, Edward, D.D.,

an English clergyman, was educated at Christ's Hospital, whence he was elected as an exhibitioner to Trinity College, Cambridge, in 1813. He was one of the classical masters of Christ's Hospital in 1820; vicar of Horley, Surrey, in 1827; headmaster of Christ's Hospital in 1836; and died in 1853. He published several sermons: *On Liturgies* (Lond. 1820, 8vo): — *On the Coronation of George IV* (ibid. 1821, 8vo): — *Two Sermons on the Romish Church*, etc. (ibid. 1829, 8vo). See *Lond. Gent. Mag.* March, 1853, p. 316. See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rice, Henry Leffler,

a Dutch Reformed minister, was the son of Henry and Elizabeth (Leffler) Rice, and was born in Washington County, Ky., June 25, 1795. His early education was conducted by the Rev. James Vance, of Kentucky, who took young Rice for some years into his own home. After spending three years in Transylvania University, Ky., he was graduated from that institution in the class of 1818. Having early experienced the renewing

grace of God, in his sixteenth year he united, by a public profession of his faith, with the Presbyterian Church at Corydon, Ind. Immediately after leaving the university, he entered the theological seminary at Princeton, N.J., whence he was regularly graduated in three years, after passing through the full course of study. He was licensed by the Presbytery of New Brunswick, Oct. 3, 1821, and was ordained as an evangelist by the same presbytery, Oct. 2, 1822. After his ordination he spent two years in mission work in new portions of the West, and then returned to New Jersey, where he accepted a call to become pastor of the Dutch Reformed Church at Spottswood, and was installed in September, 1825. Here he labored faithfully and successfully about eight years, until he was released by his classis, April 16, 1834, in order that he might accept a call to the German Reformed Church in Chambersburg, Pa., over which latter charge he was installed in May, 1834, and in which he continued until his death. While residing in Chambersburg, he became profoundly interested in the literary and theological institutions of the German Reformed Church located at Mercersburg, and in the fall of 1836 he was induced to undertake an agency on their behalf, his pulpit being supplied, meanwhile, by neighboring ministers. For a considerable time he was president of the Board of Trustees of Marshall College at Mercersburg. After his removal to Mercersburg he studied the German language, and so thoroughly mastered it as to preach occasionally in that tongue to the German people in his vicinity, to their great delight. While prosecuting the above mentioned agency with great energy and success, he was stricken down by fever, and died at Chambersburg, May, 3, 1837. Mr. Rice married, in 1821, Miss Gertrude Van Dyke; youngest daughter of Matthew Van Dyke, of Mapleton, four miles from Princeton, N.J. She was a woman of estimable character and fervent piety. She died June 9, 1837, about a month after her husband. Mr. Rice was a man of large culture and of extraordinary piety, energy, and influence. (W.P.S.)

Rice, John H. (1),

a Presbyterian minister, was born at Sharon, N.Y., March 9, 1800. He received a good academical education, studied theology in Auburn Seminary, N.Y., was licensed and ordained in 1832, and subsequently became pastor of the following churches: Cambria, N.Y.; Beamsville and Grimsby, C.W.; Rutland, N.Y.; Barton, C.W.; Grand Haven, Mich.; Gowanda and Sheridan, N.Y.; Wattsburg and Wayne, Pa.; Clymer, N.Y.; Middlebrook and Green, Pa. He died in the latter place, June 21, 1858. Mr.

Rice was at one time an agent for the American Tract Society. He was a faithful laborer and devoted servant of Christ. See Wilson, *Presb. Hist. Almanac*, 1860, p. 122. (J.L.S.)

Rice, John H. (2),

a minister of the Methodist Episcopal Church, South, was born in Middle Tennessee, Dec. 26, 1826. He professed religion and joined the Methodist Episcopal Church in 1839. He was admitted on trial into the Arkansas Conference Nov. 9,1849, ordained deacon Nov. 9, 1851, and elder Nov. 20, 1853. He continued in active service until 1857, when he located. He joined the Confederate army in 1863, was readmitted into the Arkansas Conference Oct. 21, 1863, and appointed chaplain of Colonel Shaver's regiment. He was killed in a skirmish with United States troops, March 25, 1864. For many years he had been a faithful minister, an able defender of the doctrines of his Church, and a bold dispenser of truth. See *Minutes of Annual Conferences, M.E. Church, South*, 1864, p. 529.

Rice, John Holt, D.D.,

a Presbyterian minister, was born near New London, Bedford County, Va., Nov. 28, 1777. He became tutor in Hampden Sidney College, Va., in October, 1796, and on Sept. 12, 1803, was licensed to preach. On Sept. 29, 1804, he was ordained and installed pastor of the church at Club Creek, still retaining his connection with the college until the latter end of the year, when he resigned his tutorship and removed to a small farm in Charlotte County. Here, his salary being insufficient, he also opened a school, and thus continued until 1812, when he became pastor of Mason's Hall, Richmond, Va. In May, 1816, he came to New York as a representative of the Bible Society of Virginia at the formation of the American Bible Society. He afterwards attended the meeting of the General Assembly at Philadelphia, where he was often sent again as a delegate from his presbytery. He was elected president of the College of New Jersey Sept. 26, 1822, as well as professor in the Union Theological Seminary in Prince Edward County, Va., on Nov. 16 of the same year: he only accepted the latter and resigned his pastoral charge. He entered upon his professorship Jan. 1, 1824. In May, 1830, he came to New York, where he delivered one of the series of the Murray Street Lectures. After this his health gradually declined until his death, Sept. 3, 1831. Dr. Rice started, in 1815, and published for a time the *Christian Monitor*, the first weekly

religious newspaper which appeared in Richmond. In January, 1818, he published the first number of the *Virginia Evangelical and Literary Magazine*, which he continued till 1829. His other writings are, a memoir of S. Davies and of Rev. J.B. Taylor; also a number of occasional sermons, addresses, and pamphlets, among which we will notice his *Historical and Philosophical Considerations on Religion, addressed to James Madison, Esq.* (the ex-president), which, after being first published as successive articles in the *Southern Religious Telegraph* in 1830, appeared in a small volume in 1832. See Sprague, *Annals of the Amer. Pulpit*; 4, 325.

Rice, John Jay,

a Presbyterian minister, was the son of Gabriel and Phebe (Garrard) Rice, and brother of Rev. Nathan L. Rice, D.D. He was born in Garrard County, Ky., Sept. 7, 1804, and received his early education wholly in the country schools in the neighborhood of his father's residence. At the age of fourteen he entered Center College at Danville, Ky., but, after staying a short time, he returned home. Subsequently he again entered Center College and remained two years, but did not graduate. While at college he and his brother Nathan were both converted during a glorious revival which occurred in Danville. Soon after, having devoted himself to the work of the ministry, he began to study theology under Rev. James C. Barnes, a widely known pastor and preacher of Kentucky, at the same time laboring in Mr. Barnes's and neighboring churches. He was licensed by the Transylvania Presbytery, April 2, 1827, but soon became convinced that he was not so well furnished as to make full proof of his ministry, and went as a licentiate to Princeton Theological Seminary, where he studied two .years, 1829-31. While a student in the seminary he resided at Dutch Neck, about four miles south of Princeton. and statedly supplied the Church at that place, with frequent help from his brother Nathan. The preaching of the two brothers made a deep impression upon the people of Dutch Neck. Many were hopefully converted. The brothers were regarded with strong affection, and their names are held in tender and loving remembrance to this day among the people of the region. Having returned to Kentucky at the end of his second year in the seminary, Mr. Rice was ordained April 5, 1833, by the Presbytery of Ebenezer, and soon became widely popular as a preacher. In the years 1832-34 he preached as stated supply to the Church at Millersburg, Ky., and from 1834-35 at Maysville, Ky. But, alas! the hand of a fatal pulmonary disease was soon laid upon the zealous and eloquent preacher. After aiding his brother Nathan for two or three years in editing a

religious paper which the latter had started, he felt constrained to try a milder climate, and went to Florida. There, from Tallahassee as a center, he traveled much in Central Florida, and his soul was aroused at sight of the ignorance of the people and their destitution of Gospel privileges. Although sick, he *must* preach; and he *did* preach until he had utterly exhausted his remaining strength. He was at length seized with a high congestive fever, and died at Quincy, Fla., Sept. 19, 1840. He was a bright and shining light. His abilities were extraordinary. His pulpit gifts were highly attractive. His spirit was Christ-like, tender, loving, full of zeal. Mr. Rice married, May 5, 1829, Miss Emily Craig Welsh, of Lincoln, Ky., and at his death left only one child, a little daughter, who still survives (1878). Had he lived to a good old age, Mr. Rice would unquestionably have been one of the most prominent and illustrious ornaments of the American pulpit. (W.P.S.)

Rice, Luther,

a Baptist minister, was born in Northborough, Mass., March 25, 1783, graduated at Williams College in 1810, and immediately entered the Congregational Theological Seminary at Andover. He was ordained as a foreign missionary Feb. 6, 1812, and sailed a few days after for Calcutta; but his views on baptism having, in the meantime, undergone a change, he joined the Baptist Church on his arrival there, and came back to this country for the purpose of waking up the Baptist churches to an effort in behalf of foreign missions. He was the chief motor of the formation of the Baptist General Convention in 1814. He afterwards became agent of the Columbian College, for the establishment of which he had zealously labored, and with which he remained connected until his death, Sept. 25, 1836. See Sprague, *Annals of the Amer. Pulpit*, 6:602.

Rice, Nathan,

a Methodist minister, was born June 10, 1792. in Coventry, R.I. His mother was a member of the Freewill-Baptist Church, and the first sermon he heard by a Methodist minister was from Rev. William Jewett. He united with the Methodist Episcopal Church in Lee, Mass., at the age of seventeen years. In 1819 he joined the New York Conference, and continued in active service until 1854, when, worn down with labor, he took a superannuated relation. Mr. Rice was a true patriot, an example of simplicity, unmurmuring, of a kind and sympathetic nature which delighted

in the welfare of others. His death, which occurred at Washingtonville, N.Y., Feb. 21, 1864, was very happy, a fit closing of such a life. See *Minutes of Annual Conf. M.E. Church,* 1864.

Rice, Nathan Lewis, D.D.,

a Presbyterian minister, was born in Garrard County, Ky., Dec. 29, 1807; died June 11, 1877. To procure funds to enable him to obtain an education preparatory to the study of law, he taught a school at the early age of sixteen. At the age of eighteen he united with the Presbyterian Church. He entered Center College, Danville, Ky., in the fall of 1826, and during a part of his course was a teacher of Latin in the preparatory department. After remaining some years, without graduating he entered upon the study of theology, and at the close of the year was licensed to preach by the Transylvania Presbytery. Feeling the need of a more thorough preparation for the work of the ministry, he entered Princeton Theological Seminary, where, during his course, he became known for his large attainments and extraordinary ability. He accepted a call to the Presbyterian Church at Bardstown, Ky., and was ordained and installed in 1833. The more effectually to counteract the efforts at proselyting by the Roman Catholic college at that place, he established an academy for girls, and subsequently one for boys, and also founded a newspaper called the *Western Protestant*, which was afterwards merged in the *Presbyterian Herald* of Louisville. He continued in this pastoral relation for eight years, and became, in 1841, stated supply for the Church at Paris, Ky. While here he entered into a discussion with Alexander Campbell, the president of Bethany College, Va., on the subject of baptism. The debate was held in Lexington, Ky. The moderators consisted of some of the most eminent lawyers of the state, among, whom was Henry Clay. This discussion created a wide and intense interest throughout the country, and brought out the full power of Dr. Rice as a disputant, and gained for him the reputation of being the greatest polemic of the age. The debate was written out by the disputants and published in a large octavo volume, which was extensively circulated. Soon after, Dr. Rice received a call to the Central Presbyterian Church, Cincinnati, O., and entered upon his duties as its pastor in 1844. He was installed June 12, 1845. He was in labors more abundant, and in connection with his work as pastor he wrote several volumes, taught classes of candidates for the ministry, held a debate with the now archbishop Purcell of Cincinnati, which was published in a volume, also a debate with the Rev. Mr. Pingree of the Universalist Church of that city. Calls came to him from

every quarter, so extensive had become his fame. In 1853, on the death of Dr. Potts, he accepted a call to the Second Presbyterian Church of St. Louis, Mo., and was installed Oct. 9 of the same year. He edited, besides his other labors, the *St. Louis Presbyterian,* and published several books. At the meeting of the General Assembly in Nashville, Tenn., in 1855, he was elected moderator. In 1858 he accepted a call to the North Presbyterian Church, Chicago, Ill. The Church was small and weak, but under his labors it grew strong and flourishing. While there he edited the *Presbyterian Expositor.* In May, 1859, he was elected by the General Assembly to the professorship of didactic and polemic theology in the Northwest Theological Seminary at Chicago, which duties he performed in addition to pastoral work. In 1861 he was called to the Fifth Avenue Church in the city of New York, to succeed Dr. J.W. Alexander, deceased. Here his labors proved too great for his strength, and he sought release in 1867, and retired to a farm near New Brunswick, N.J. After resting a year, he was called to the presidency of Westminster College, Mo., where he remained until 1874, when he was elected to the chair of didactic and polemic theology in the theological seminary at Danville, Ky. Here he performed his last earthly labors; and at the close of the session in 1877, having become greatly impaired in health, he sought retirement and rest at the residence of his brother-in-law in Bracken County, Ky., where within the brief space of one month, with a mind full of peace and holy joy, he died June 11. (W.P.S.)

Rice, Phineas, D.D.,

an eminent Methodist preacher, was born in the State of Vermont in 1786. Having been converted when about sixteen years of age, he was soon called to publicly exercise his gifts. He was received on trial in the New York Conference in 1807, and was sent to labor as junior preacher on the Granville Circuit. The ministry of Dr. Rice extended over a period of fifty-four years, and each year during all that long period he was returned effective, and received regularly his appointment. He labored on circuits sixteen years, in stations eleven, and in the presiding elder’s office twenty-eight years, excepting the last year, which was not completed at the time of his death. He was a member of every General Conference from 1820 to 1856, inclusive. He received the degree of D.D. from Wesleyan University. Dr. Rice was a marked man in every respect. His piety was deep, fervent, and abiding, and he was eminently a man of prayer. Scrupulously punctual, industrious, and self-sacrificing, he was a wise counsellor and a true friend.

He had a natural vein of pleasantry, and his conceptions were not unfrequently quaint, and quaintly expressed. Even when in the pulpit, at times a facetious remark, evidently unpremeditated, would cause his hearers to smile. These smiles were not seldom suddenly followed by tears as the preacher passed from one phase of his subject to another. His pathos and tenderness were strangely blended with his wit and humor; and if one could have wished that there had been less of the latter qualities, it was nevertheless evident that there was in them no bitterness, no harshness, no undue severity. As an expounder of ecclesiastical law and an administrator of the discipline Dr. Rice had few equals. During the last months of his life he suffered greatly but patiently, and calmly contemplated the approach of death, which came Dec. 4, 1861. See *Minutes of the Conferences, Meth. Episc. Church*, 1862, p. 70.

Rice, William H.,

a Presbyterian minister, was born in Shelby County, Ky., July 15, 1827. His early education was thorough; his collegiate studies were pursued in Wabash College, Ind., and Hanover College, Ind. He spent one year in the theological seminary at New Albany, Ind., was licensed to preach in April, 1853, and ordained the same year by Vincennes Presbytery, and preached as stated supply for the Church at Rockport, Ind. In 1854 he removed to Texas, in the hope of restoring his health by a warmer climate. While there he preached for the churches at Palestine and Mound Prairie, in the bounds of the Eastern Texas Presbytery. In 1858 he resigned his charge, went to Alabama, and finally, in 1859, returned to Indiana, where he died, Sept. 27, 1859. Mr. Rice had a mind that was clear and penetrating, and his preaching powers were excellent. See Wilson, *Presb. Hist. Almanac*, 1861, p. 106. (J.L.S.)

Rich, Claudius James,

an Oriental traveler, was born March 28, 1787. His researches as a pioneer explorer of Oriental countries were patient and protracted, and, though not able to sink his shafts as deep as Layard and other modern explorers, his labors are equally worthy of regard. Even as scientists have been supplanted by after discoveries, so the time may come when Wilkinson and Layard, and Schliemann and Cesnola, may be outdone by future explorers. The works of Rich are entitled, *Memoires sur les Ruines de Babylon*

(1812): *Narrative of a Residence in Koordistan* (1836). He died Oct. 5, 1821. (W.P.S.)

Rich, Edmund, St.

(French *Saint-Edme*), archbishop of Canterbury, was born in Abingdon, Berkshire, about 1190. Having studied at Oxford, he graduated in theology at the University of Paris, and lectured there for some time on Scripture. He taught philosophy at Oxford from 1219 to 1226, enjoying also a prebend in Salisbury. On April 2, 1234, he was consecrated archbishop of Canterbury, enforcing discipline, by authority given by the king, in spite of the opposition of clergy and others. Pope Gregory IX appointing Italians to vacancies, Edmund deemed this an abuse of the papal power, and, about 1239, retired to the Cistercian abbey of Pontigny, in France. Being in feeble health, he went to Soissy, in Champagne, where he died. He was canonized in 1246 by Innocent IV. Among his works are, *Constitutions*, in thirty-six canons, found in Labbd's edition of the *Councils*: — *Speculum Ecclesioe*, in vol. 3 of *Bibliotheca Patrum.* A manuscript *Life* of St. Edmund, by his brother Robert, is preserved in the Bodleian library; another by Bertrand, his secretary, was published in Martene's *Thesaurus Anecdotorum.* See *Appletons' Cyclopaedia*, s.v.

Rich, John,

a minister of the Methodist Episcopal Church, South, was born in Davie County, N.C., Oct. 10, 1815. His conversion took place in 1837, he was licensed to preach in 1839, and was received into the North Carolina Conference in 1840. During the succeeding ten years of his laborious and useful life he filled many of the most important appointments in the conference with great acceptability. At the conference of 1850 he was superannuated, and on Oct. 25, 1851, he died. His distinguishing traits were clearness and penetration of thought, childlike simplicity, and unaffected piety. See *Minutes of Annual Conf. M.E. Church, South*, 1851, p. 345.

Rich, Obadiah,

an American bibliopole, was born in 1783. He published several works bearing on bibliography, but that for which he was most distinguished was the *Bibliotheca Americana Nova.* He died Jan. 20, 1850. (W.P.S.)

Richard Of Armagh

whose real name was *Fitz-Ralph,* and whose historical name is *Armachanus* — was born in Devonshire, England, or, according to some, at Dundalk, in Ireland. He was educated at Oxford — first at University and then at Baliol College. He graduated as doctor of divinity, and in 1333 was commissary-general of that university. His first Church promotion was to the chancellorship of the Church of Lincoln, July, 1334; he was next made archdeacon of Chester, in 1336; and dean of Lichfield, April, 1337. At Oxford he opposed the affectation and irregularities of the mendicant friars. In 1347 he was advanced to the archbishopric of Armagh, and still continued his opposition to the friars, who became so incensed at his exposure of them that they had him cited before Innocent VI at Avignon, where he defended his opinions with great firmness, but was decided against by the pope. He died at Avignon, Nov. 16, 1360, not without suspicion of poison. He was unquestionably a man of great talents and sound judgment. Perhaps his best panegyric is his being ranked, by some Catholic writers, among heretics. He is said by Bale to have translated the New Test., by Fox, the whole Bible, into Irish. His published works are, *Defensio Curatorum adversus Fratres Mendicantes* (Paris, 1496): — *Sermones Quatuor ad Crucem* (Lond. 1612).

Richard Of Bury,

an English prelate, was born at St. Edmundsbury, Suffolk, in 1281. His family name was *Richard Angerville,* or *Angarville.* He was educated at Oxford, and became tutor to prince Edward (afterwards Edward III). Having been sent on a mission to the pope, he formed a friendship with Petrarch, and was appointed bishop of Durham in 1333. He was made high chancellor of England in 1334; treasurer of England in 1336; co-ambassador to France twice in 1338. He died in 1345. Richard was a man of great erudition, for his day, and a liberal patron of learning, as well as a great collector of books, which he devised to a company of scholars at Oxford, and which were deposited in a hall once occupying the site of Durham (now Trinity) College. For an estimate of his character, see Jortin, *Remarks on Eccles. Hist.* 2, 394. His *Philobiblon de Amore Librorum* (Cologne, 1473, 4to) was translated into English (Lond. 1832, 8vo); the American edition was collated and corrected, with notes, by Samuel Hand (Albany, 1861, 12mo and 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Richard Of Cirencester

(so called from his birthplace, in Gloucestershire, England) — in Latin *Ricardus Corinensis* — was born in the first half of the 14th century. Nothing is known of his family or circumstances. In 1350 he entered the Benedictine monastery of St. Peter, Westminster (whence he is sometimes called the "Monk of Westminster"), and remained there the rest of his life. His leisure was devoted to the study of British and Anglo-Saxon history and antiquities. In the prosecution of these studies Richard is said to have visited numerous libraries and ecclesiastical establishments in England, and it is certain that in 1391 he obtained a license from his abbot to visit Rome. He died in 1401 or 1402. The work to which he owes his celebrity is his *De Situ Britannioe,* a treatise on the ancient state of Great Britain. This work was brought to light by Dr. Charles J. Bertram, professor of English at Copenhagen (1747), who sent a transcript of it, together with a copy of the map, to Dr. Stukeley, the celebrated antiquarian. From this transcript Dr.. Stukeley published an analysis of the work, with the itinerary (1757, 4to; London, 1809): — *Historia ab Hengista ad Annum* 1348: — *Tractatus super Symbolum Majus et Minus*: — and *Liber de Offciis Ecclesiasticis.*

Richard Of Devizes

was a monk of the priory of St. Swithun, at Winchester, in the 12th century, who wrote a history of the first years of the reign of Richard I — 1189-92: — *Chronicon Ricardi Divisiensis de Rebus Gestis Ricardi Primi Regis Anglioe* (Lond. 1838, 8vo): — also Richard of Cirencester's *Description of Britain*; translated and edited by J. Giles (Lond. 1841, 8vo): — *Chronicles of the Crusades* (1848, sm. 8vo). See Wright, *Biog. Brit. Lit.* etc.; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Richard Of Hexham

was the first prior of his house before 1138. He compiled a short history of the last two years of the reign of Henry I, and of the more remarkable events of that of Stephen, and a history of the Church of Hexham. Tanner also attributes to him — probably on slender foundation — a history of the reign of Henry II. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Chalmers, *Biog. Dict.* s.v.

Richard Of St. Victor,

a celebrated mystic and writer of the 12th century, concerning whose life but little is known. He was of Scottish extraction, and at an early age entered the Augustinian convent of St. Victor at Paris, where he became the pupil of the learned and pious Hugo (q.v.). He was made sub-prior of the abbey in 1159 and prior in 1162, and in the latter capacity contended persistently against the bad administration and the unedifying life of the abbot Ervisius, until he effected the removal of the latter from his office. Nothing further has been handed down with reference to the circumstances of his life, save that he was a friend of St. Bernard, and died in 1173. A number of writings from his hand have been preserved, divided, as respects character, into exegetical, ethical, dogmatical, and mystical, or contemplative, works. As the exegesis is little more than mystical allegory, the works in which it is contained possess simply historical value; but those which deal with other subjects have much higher merit, though the mystical element is everywhere apparent. Of his ethical works, mention is made of his tracts, *De Statu Interioris Hominis*: — *De Eruditione Interioris Hominis*: — *De Esterminatione Mali et Promotione Boni*: — *De Differentia Peccati Mortalis et Venialis.* Of his dogmatic writings the following are prominent, *De Verbo Incarnato,* where, in imitation of Augustine, sin is praised as *felix culpa,* because it necessitated the incarnation of Christ: — two books, *De Emmanuele,* against the Jews: — and, very particularly, six books, *De Trinitate*, with which compare *De Tribus Appropriatis Personis in Trinitate.* In these works the author appears as one of the most skilful dialecticians and experienced psychologists of his time. Like his master Hugo, he aims to unite knowledge and faith, scholasticism and mysticism. He acknowledges the right of philosophical inquiry, but insists that for the Christian thinker faith is the necessary prerequisite of knowledge. This principle governs him in the work on the Trinity, which is perhaps the most remarkable product of his mind. He first shows that reason proves the existence of but one supreme substance, which is God. An examination of the divine attributes follows, particularly of power and knowledge, and it is argued that in their perfection they can belong only to the one Absolute Being. The idea of love is then introduced, in order to effect the transition to the subject of the Trinity. As love, like all the attributes of the Deity, must be perfect, it implies necessarily a plurality of Persons. Abstract love (*amor*) cannot become concrete (*caritas*) without an object upon which it may fasten. The

Supreme Love can only be expended on a Supreme Object; and as it is eternal, its object must be so likewise. But as it is a proof of weakness not to allow society in love, these two Persons, who love each other, desire a third Person whom they may love with equal fervor. As there can be no inequality in the divine nature, these Persons differ simply in their origin — one being self-originated, and the others deriving their origin from him, though in an eternal sense. In his mystical writings Richard appears as the first to undertake a scientific theory of contemplation, on which account he bore the name of *Magnus Contemplator*. He begins with a sober psychological analysis, by which he shows that reason (*ratio*) and inclination or will (*affectio*) are the fundamental powers, and that they are aided, the former by the imagination, the latter by the senses. Reason needs to perceive the forms of visible things before it can ascend to the contemplation of the invisible, and the will needs sensual objects in order to the exercise of its powers. The human spirit is the reflection of the divine, and the recognition of self and the purification of the heart are necessary to an apprehension of God, though even then supernatural help and revelation are needed. The highest aim of contemplation can only be realized "per mentis excessum," caused by the direct operation of grace, or brought about by practice, and consisting in a widening (*dilatatio*) of the spirit to greater keenness and comprehension, in an elevation (*sublevatio*) by which it is exalted above itself, but retains its consciousness of external things, or in an alienation or transport (*alienatio*) in which such consciousness is lost, and a trance-like state ensues, in which present and future are seen in visions. This entire process of contemplation rests on the idea of love to God, and has for its object the recognition of God. There is no hint of an absorption into the Divine Being. The influence of this theory is seen in the tendency of the more distinguished of the scholastics to rate the objects of contemplation above those of dialectics from this time, and in the more or less complete reproduction of the theory itself in the writings of Bonaventura and in the mysticism of Gerson. With Richard of St. Victor the glory of that school came to an end. The first edition of his works appeared in Paris in 1528; reprinted at Lyons in 1534; at Cologne in 1621. The best edition is that of Rouen (1650, fol.). Concerning the MSS. of unprinted works, see the *Hist. Lit. de la France,* 13, 486. See Schmid, *Mysticismus d. Mittelalters* (Jena, 1824), p. 308 sq.; Engelhard, *R. von St. Victor u. Joh. Ruysbrock* (Erlangen, 1838); Liebner, *R. a Sto. V. de Contempl. Doctrina* (Gott. 1837 and 1839, 4to), pt. 1, 2; Helfferich, *Christl. Mystik* (Gotha, 1842), 2, 373 sq.; Noack, *Christl. Mystik*

(Königsb. 1853), 1, 91 sq.; Baur, *Christl. Lehre v. d. Dreieinigkeit,* 2, 521 sq.

Richard I,

Picture for Richard 1

king of England, surnamed COEUR DE LION, was the third son of Henry II by his queen, Eleanor. He was born at Oxford in September, 1157. In the treaty of Montmirail, entered into Jan. 6, 1169, between Henry and Louis VII of France, it was stipulated that the duchy of Aquitaine should be made over to Richard, and that he should do homage for it to the king of France; also, that he should marry Adelais, youngest daughter of Louis. In 1173 Richard joined his mother and his brothers Henry and Geoffrey in their rebellion against the king. The rebels submitted in September, 1174, when two castles in Poitou were allotted to Richard. In 1183 a second family feud broke out in consequence of Richard refusing to do homage to his elder brother, Henry, for the duchy of Aquitaine. In this war his father sided with Richard against Henry and Geoffrey. It was ended by the death of prince Henry, when Richard, actuated probably by jealousy of his youngest brother, John, declared himself the liegeman of France for his possessions in that country. This step led to a war between the king of England and Philip of France, in which Richard fought against his father. The balance of success being decidedly with France, a treaty in accordance with this fact was about to be executed, when, by the death of Henry II, on July 6, 1189, Richard became king of England. He landed in his own country on Aug. 15, 1189, and was crowned in Westminster Abbey on Sept. 3 following. In the hope of gaining salvation, and with the certainty of following the occupation which he loved best, he now set out with an army to join the third Crusade, then about to leave Europe. He united his forces to those of France on the plains of Vezelay, and the two armies (numbering in all 100,000 men) marched together as far as Lyons, where they separated, and proceeded by different routes to Messina, where they again met. Here Richard betrothed his nephew Arthur to the infant daughter of Tancred, king of Sicily, with whom he formed a close alliance. The Sicilian throne was at that time claimed by the emperor Henry VI; and the alliance with Tancred, from this cause, afterwards turned out a very unlucky one for Richard. Having settled a difference which now arose between him and Philip respecting his old engagement to Philip’s sister Adelais, the English king, on April 7, 1191, sailed from Messina for

Cyprus, carrying along with him Berengaria, daughter of Sancho VI, king of Navarre. He had fallen in love with this princess, and he married her in the island of Cyprus, where he halted on his way to Palestine. But even love did not make him forget his favorite pastime of war: he attacked and dethroned Isaac of Cyprus, alleging that he had ill-used the crews of some English ships which had been thrown on his coasts. Having then presented the island to Guy of Lusignan, he set sail on June 4, 1191, and on the 10th of the same month he reached the camp of the Crusaders, then assembled before the fortress of Acre. The prodigies of personal valor which he performed in the Holy Land have made the name of Richard the Lion-hearted more famous in romance than it is in history. The man was the creation and impersonation of his age, and the reader who follows his career may perhaps be more interested than he would be by the lives of greater men, or by the history of a more important period. On Oct. 9, 1192, he set out on his return to England. After some wanderings and adventures, he became the captive of the emperor Henry VI, who shut him up in a castle in the Tyrol. John, meanwhile, ruled in England, and he and Philip of France had good reasons for wishing that Richard should never return to his kingdom. He disappointed them; not, however, until he had paid a heavy ransom, and even, it is said, agreed to hold his kingdom as a fief of the empire. On March 13, 1194, he found himself once more in England. His brother John, who had acted so treacherously towards him, he magnanimously forgave, but with Philip of France he could not deny himself the pleasure of a war. In the contest which followed he was generally victorious, but in the end it proved fatal to himself. He was killed by an arrow shot from the castle of Chaluz, which he was besieging, on March 26, 1199. If Richard had the vices of an unscrupulous man, he had at least the virtues of a brave soldier. See Stubbs, *Chronicles and Memorials of Richard I,* from a MS. in the library of Corpus Christi College (1864). *SEE CRUSADES*.

Richard, Charles Louis,

a French ecclesiastic, was born at Blainville sur l’Eau, Lorraine, in April, 1711. At the age of sixteen he entered the Dominican convent at Blainville, and took the vows of that order at Nancy. He taught theology at Paris, was made doctor, and in various ways showed himself the champion of his sect. In 1778 he was obliged to retire to Flanders in consequence of the part he had taken in a controversy concerning the marriage of a converted Jew. When the Revolution occurred, he went into Belgium, and at the time of

the second French invasion, in 1794, was living at Mons. On account of his great age he was unable to flee, and, though he remained some time in concealment, was at last discovered, brought before a military commission, and sentenced to be shot. The sentence was executed on Aug. 16,1794. His crime was that of publishing, before the entrance of the French, a treatise entitled *Parallele des Juifs qui ont Crucifie Jesus-Christ avec les Francais qui ont Execute leur Roi* (Mons, 1794, 8vo); and not, as Barbier pretends, one entitled *Des Droits de la Maison d'Autriche sur la Belgique* (ibid. 1794, 8vo). The works of father Richard are numerous; among them are, *Dissertation sur la Possession des Corps et l'Infestation des Maisons par les Demons* (1746, 8vo): — *Bibliotheque Sacroe,* etc. (Paris, 1760, 5 vols. fol.); in this work he was assisted by several other Dominicans; the supplement bears his name and that of Giraud; a new edition, with additions and corrections, appeared early in the present century (ibid. 1821-27, 29 vols. 8vo): — *Examen du Libelle intitule Histoire de l'Etablissement des Moines Mendiants* (Avignon, 1767, 12mo): — *Analyse des Conciles Generaux et Particuliers* (Paris, 1772-77, 5 vols. 4to): — *La Nature en Contraste avec la Religion et la Raison* (ibid. 1773, 8vo): *Annales de la Charite et de la Bienfaisance Chretienne* (ibid. 1785, 2 vols. 12mo): — *Voltaire de Retour des Ombres,* etc. (Brussels and Paris, 1776, 12mo): — *Sermons* (Paris, 1789, 4 vols. 12mo). He also wrote many treatises and brochures, all relative to the civil oath required of the priests and the Revolution. See Guillon, *Les Martyrs de la Foi*; Carron, *Les Confesseurs de la Foi,* vol. 4; *Ami de la Religion,* 1822, vol. 30; *Notice* in vol. 1 of the new edition of the *Bibliotheque Sacroe.*

Richard, Jean-Pierre,

a French preacher, was born at Belfort, Feb. 7, 1743. In 1760 he was admitted to the Order of Jesuits, and on its dissolution he went to Lorraine, where he superintended the education of the nephew of the prince-bishop. About 1786 he returned to France, and preached in Paris, but did not take the oath. In 1805 he became canon of Notre Dame. He died at Paris Sept. 29, 1820. His *Sermons* were published in 1822 (Paris, 4 vols. 12mo). See *L'Ami de la Religion,* 34, 65, 77.

Richardot, Francois,

a French prelate, was born in 1507 at Morey-Ville-Eglise, Franche-Comte. While very young he joined the Order of Augustines at Champlitte, and

was sent in 1529 to Tournay to teach theology. He afterwards taught in Paris. During his visit to Italy, which occurred a little later, he obtained from the pope a release from the vows of his order, with permission to wear the secular dress. He was made canon of Besancon, and in this capacity rendered such efficient service to his bishop that he was made suffragan, with the title of bishop of Nicopolis. On Nov. 11, 1561, he was installed bishop of Arras, but had scarcely taken possession of the see when he obtained from Philip II the creation of the University of Douai. He founded this institution in 1562, and taught there till his death. He was a member of the Council of Trent in 1563, assisted at the provincial Council of Cambrai in 1565. and held several synods. At the taking of Malines by the duke of Alba he was made prisoner, but regained his liberty a month after. He died at Arras July 26, 1574. Of his writings we have, *Ordonnances Synodales* (Antwerp, 1588, 4to): — *Trait de Controverse, Sermons,* translated into Latin by Francois (Schott, 1608, 8vo): — *L'Institution des Pasteurs* (Arras, 1564. 8vo): — *Oraisons Funebres,* of Isabella of France, wife of Philip II. His works are all remarkable for great erudition. See Stapleton, *Oraison Funebre de Richardot,* in his *Oeuvres* (1620, 4 vols. fol.;); Valere Andre, *Bibl. Belgica*; Gazet, *Hist. Eccles. des Pays-Bas*; *Gallia Christiana,* vol. 3; Dom Berthod, *Vie MSS. de Fr. Richardot,* in the *Memoires de la Société Royale d'Arras,* p. 170.

Richardot, Jean,

a French prelate, was born at Arras in the 16th century. His father sent him to the best schools in Spain, and his precocity attracting the attention of Philip II, he was admitted to the privy council of that monarch. While in Flanders, somewhat later, he was made ambassador to Clement VIII, and received in 1602 the bishopric of Arras. He was afterwards prior of Morteau, and in 1610 was made archbishop of Cambrai, which office he held till his death, Feb. 28, 1614. See Le Carpentier, *Hist. de Cambrai et du Cambresis.*

Richards, Elias Jones, D.D.,

a Presbyterian minister, was the son of Hugh and Jane Ellis Jones Richards, and was born in the valley of the Dee, England, Jan. 14,1813. While he was yet a child his parents came to the United States, and settled in the State of New York. He was prepared for college at Bloomfield Academy, in the town of Bloomfield, N.J., and was graduated at the college of New Jersey

at Princeton in 1834. In early life he gave evidence of conversion, and at about seventeen years of age united with the Brick Church in the city of New York. After leaving college he spent one year in teaching as tutor in a private family at Fredericksburg, Va. In 1835 he entered Princeton Theological Seminary, and passed through a full course of three years. He was licensed by the Presbytery of New York in 1838, and ordained by the same presbytery, *sine titulo,* in New York city in the same year. For one year (1839-40) Mr. Richards preached as stated supply to the Presbyterian Church at Ann Arbor, Mich. From 1840 to 1842 he was pastor of the Second Presbyterian Church at Paterson, N.J., and from 1842 to 1846 he was pastor of the Western Presbyterian Church in the city of Philadelphia. On Oct. 14, 1846, he was installed as pastor of the First Presbyterian Church of Reading, Pa. Here he really began the best and greatest work of his life — a work which was prosecuted with fidelity, zeal, and perseverance to the end of his life. Dr. Richards was a man of great gentleness and amiability of character, yet was endowed with unusual tenacity of purpose. As a scholar, he was far above the average of his profession. As a preacher, he was pleasing, attractive, persuasive, logical, and thoroughly evangelical. As a pastor, he was faithful, kind, and dignified. In all the relations of life he was lovely and beloved, and had a strong hold upon the affections of those who knew him well. Dr. Richards was twice married: the first time to Miss Emily Theresa Ward, of Newark, N.J.; the second time to Elizabeth F. Smith, of Reading, Pa. After more than twenty-five years of active and earnest pastoral labors in Reading, he was attacked by that frightful malady known as Bright's disease of the kidneys, and, after much suffering, departed to be with Christ, March 25, 1872. His last utterance was, "My faith is in Christ." (W.P.S.)

Richards, George, D.D.,

an English divine, was born at Halesworth, Suffolk, in 1769. He was educated at Christ's Hospital, matriculated at Trinity College, Oxford, in 1785, and obtained a scholarship. He was made fellow of Oriel College in 1790, vicar of Bampton in 1796, and rector of St. Martin's-in-the-Fields in 1820. He died in 1837. His principal work is *The Divine Origin of Prophecy Illustrated and Defended,* in a course of sermons preached in 1800 (Oxford, 1800, 8vo). He also published several *Sermons* and *Poems.* See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Richards, James (1), D.D.,

a Presbyterian minister, was born at New Canaan, Conn., Oct. 29, 1767. His early education was limited. Having finally succeeded in entering Yale College in 1789, his health soon compelled him to leave it; yet, having afterwards gone through the academical and theological course with untiring energy, the corporation of Yale College conferred upon him the degree of B.A. in 1794. In 1793 he was licensed to preach, and, having been called as pastor by the Church in Morristown, N.J., he was ordained and installed in May, 1797. In 1801 he was made M.A. by Princeton College, and in 1805, when but thirty-seven years of age, he was chosen moderator of the General Assembly of the Presbyterian Church. His ministrations at Morristown were particularly successful, but having in 1809 received a call to the congregation of Newark, he accepted it, and removed there. Here his influence gradually increased. In 1815 he preached the annual sermon before the American Board of Commissioners for Foreign Missions. The theological seminary at Auburn having been established by the Synod of Geneva in 1819, he was appointed its professor of theology in 1820. This he at first declined, but, having been reelected in 1823, he finally accepted, and entered upon his duties Oct. 29,1823. His rare qualities fitted him for this service, and he filled the situation with great credit to himself and benefit to others until his death, Aug. 2,1843. Dr. Richards published a number of occasional *Sermons, Addresses,* and *Lectures.* After his death there were published from his MSS. a volume of *Lectures on Mental Philosophy and Theology,* with a sketch of his life by the Rev. Samuel H. Gridley (1846, 8vo), and some twenty *Discourses* (1849, 12mo): — Sprague, *Annals of the Amer. Pulpit,* 4, 99. See also the *Meth. Quar. Rev.* Jan. 1850; Plumley, *Presbyterian Church,* p. 371.

Richards, James (2),

a Congregational minister, was born at Abington, Mass., Feb. 23, 1784. He graduated at Williams College in 1809, entered the ministry in 1812, and, having offered himself to the American Board, sailed, with eight others, Oct. 23, 1815, for Ceylon. He was stationed at Batticotta, but, his health failing, he went to Cape Town in 1818, and returned the next winter, after which he was able to labor a year from April, 1820, and died Aug. 3, 1822. See Sprague, *Annals of the Amer. Pulpit,* 2, 596.

Richards, John J.,

a minister of the Methodist Episcopal Church, South, was born July 16, 1816. He united with the Church in his thirteenth year, and for several years filled the office of class leader, Sunday school teacher, and exhorter. In 1837 he was licensed to preach, and admitted on trial in the Georgia Conference in 1839, in which connection he remained until 1844, when he was transferred to the Florida Conference. There he labored until 1860, when, because of failing health, he was superannuated, and held that relation until his death — Sept. 4, 1863 — in Madison County, Fla. Mr. Richards was a sound and practical preacher, devoting his time and talents to the service of the Church. See *Minutes of Ann. Conf. M.E. Ch. South,* 1863, p. 467.

Richards, John W., D.D.,

a Lutheran minister, was born in Reading, Pa., April 18, 1803, and made a public profession of religion in his sixteenth year. His classical studies were pursued chiefly under the instruction of Rev. Dr. J. Grier. In 1821 he commenced the study of theology under the direction of his pastor, Dr. Muhlenburgh, remaining with him until 1824. when the Synod of Pennsylvania licensed him to preach. He resigned his first charge (New Holland, Lancaster County, Pa.) in 1834, and removed to Trappe, Montgomery County. In 1836 he accepted a call to Germantown, Pa., where he remained till 1845, when he became pastor of St. John’s Church, Easton, Pa. While here he held the professorship of German language and literature in Lafayette College. In 1851 he took charge of Trinity Church, Reading, Pa., and died Jan. 24, 1854. He was made doctor of divinity by Jefferson College in 1852. He published two *Sermons,* and left in MS. a translation of *Hallische Nachrichten,* and a *History of the American Lutheran Church.* See Sprague, *Annals of the Amer. Pulpit,* 9, 165.

Richards, Jonas De Forest, LL.D.,

a Congregational minister, was born at Hartford, Vt., Dec. 28, 1809. After attending a grammar school, he entered Dartmouth College, where he graduated in 1836, and became tutor in Marietta College, O., where he remained but a short time, and then entered Lane Theological Seminary, at Cincinnati, O. From thence he went to New York and entered Union Theological Seminary, where he remained one year, and then matriculated at Andover Theological Seminary, where he graduated in 1840, staying

long enough at each of these institutions to become acquainted with their policy and modes of instruction. On May 28, 1841, he was ordained and installed pastor of a Church in Charlestown, N.H. After remaining ten years, his pastoral relation was dissolved, and he accepted a call from Chester, Vt., where he remained four years as a stated supply. His next pastorate was Weathersfield, Vt., where he continued five years, at the end of which time he removed to Monroe, Mich., where he remained without charge for three years and returned to Weathersfield. After remaining one year in this place, he went South, and was elected a member of the Alabama Senate, which post he occupied four years, in the meantime being elected to a professorship in the University of Alabama. He died during his professorship, Dec. 2, 1872. (W.P.S.)

Richards, Lewis,

a Baptist minister, was born in 1752, in the parish of Llanbadarn Fawr, Cardiganshire, South Wales. At the age of nineteen years he made a public profession of religion, and joined a society of Independents and studied for a short time in Lady Huntingdon's College. He then came to America, intending to pursue his studies at the Orphan House in Georgia. He was ordained in Charleston in 1777, and after traveling about a year in various parts of South Carolina and Georgia he removed to Northampton County, Va. In 1784 he became the pastor of the First Baptist Church in Baltimore. He continued alone in this pastorate till 1815, when Rev. E.J. Reis was elected copastor. Mr. Richards resigned his charge in 1818, but continued a member of the Church until his death, Feb. 1, 1832. See Sprague, *Annals of the Amer. Pulp.* 6:201.

Richards, Robert R.,

a Methodist preacher, joined the Methodist Episcopal Church in Thomaston (now city of Rockland), Me., in 1838. Of his birth and early life we have no information. In 1841 he was admitted into the Maine Conference as a probationer, was ordained deacon in 1843, and elder in 1848. For twenty-three years he sustained an effective relation in the conference, but in 1864 failing health compelled him to take a superannuated relation, which relation he sustained until Aug. 9, 1866, the date of his death. He was a man of sound understanding and great perseverance; as a friend, true and faithful; as a preacher, clear, logical, and instructive. See *Minutes of Annual Conf. M.E. Church,* 1867, p. 138.

Richards, Thomas T.S.,

a minister of the Methodist Episcopal Church, was born in Baltimore, Md., Sept. 13, 1834. He professed conversion when in his thirteenth year, and in due time entered the ranks of the local ministry. In 1864 he was received on trial in the East Baltimore Conference, and continued in active service until the fall of 1868, when failing health compelled him to seek relief in rest. In the spring of 1869 he was transferred to the Baltimore Conference and given a supernumerary relation. lie died Dec. 26, 1869. Mr. Richards was a preacher of creditable abilities, and, as a Christian, was ardent and devout. See *Minutes of Annual Conferences,* 1870, p. 19.

Richards, William (1), LL.D.,

a Baptist minister of distinction, was born in 1749, in South Wales, His early advantages for obtaining an education were very limited. At the age of twenty-four he entered the academy at Bristol, England, where he remained two years. He became pastor of the Church in Lynn, England, July 7, 1776, and continued his residence in that place the remainder of his life, about half the time as pastor of the Church. He died in 1818. In English and Welsh history and in the Welsh language and literature Dr. Richards was well versed. He wrote, *History of Lynn*: — *A Review of Noble's* "*Memoirs of the Protectoral House of Cromwell*:" — and a *Dictionary of Welsh and English.* At his death he bequeathed his library — consisting of not far from 1300 volumes — to Brown University. "The library thus bequeathed is in many respects valuable; it contains a considerable number of Welsh books, a large collection of works illustrating the history and antiquities of England and Wales, besides two or three hundred bound volumes of pamphlets, some of them very ancient, rare, and curious. The collection is particularly valuable for its treatises on civil and religious liberty" (Guild, *Manning and Brown University,* p. 145-147). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v. (J.C.S.)

Richards, William (2),

a Congregational minister, was born in Plainfield, Mass., Aug. 22, 1792. He graduated at Williams College in 1819, and in Feb., 1822, offered himself to the American Board as a missionary to the Sandwich Islands. He was accepted, ordained Sept. 12, and sailed on Nov. 19, with two others, and four natives of the islands who had been instructed in this country. Mr. Richards was stationed at Lahaina, on Mani Island, and labored with great

success until 1837, when he came to the United States, but returned in 1838, and occupied the posts of king's counsellor. interpreter, and chaplain. In 1842 — after the organization of an independent government on the islands — he was sent as ambassador to England, where he remained three years. After his return he lived in Honolulu with the king, and died there, Dec. 7, 1847. See Sprague, *Annals of the Amer. Pulpit*, 2, 688.

Richards, William I.,

a minister of the Methodist Episcopal Church, was born in Fulton County, N.Y., July 30, 1815. He was converted when nineteen years of age, and for several years served as a local preacher, but entered the Black River Conference in 1850. He continued in active service (with the exception of one year) until his death — in Clarkson, Monroe County, N.Y. — May 22, 1875. He was a man of piety and great usefulness. See *Minutes of Annual Conferences*, 1875, p. 137.

Richards, William K.,

a minister of the Methodist Episcopal Church, was born in Tennessee. Aug. 20, 1816, and in the same year his parents removed to Indiana. In 1837 he professed conversion; he was licensed to preach on Aug. 13, 1844; was employed by the presiding elder in 1851, and the next fall was admitted into the Indiana Conference. He labored until a few weeks previous to April 6, 1861, the date of his death. He was a good man and a strong preacher. See *Minutes of Annual Conferences*, 1861, p. 197.

Richards, William Lyman,

a native Indian missionary, was born in Lahina, Southern India, Dec. 2, 1823. He was sent to America to be educated with a view to the ministry. He accordingly entered Jefferson College, Va., where he graduated in 1841. Soon after he left college he became teacher of a classical school in Woodington, Va., where he remained one year, and then entered the Union Theological Seminary, where he graduated in 1846. He received license to preach at the same time, and was ordained to the Gospel ministry in Oct., 1847, and sent as a missionary to Fuh Chau, China, at which place he remained until 1851, when, on account of declining health, he was released and advised to return to the United States for its recovery, but died at sea near St. Helena, in the South Atlantic, June 5 of the same year. (W.P.S.)

Richardson, Chauncey,

a Methodist minister, was born in Vermont in 1802. When nineteen years of age he professed conversion, and in 1823 was licensed to preach. In 1826 he was received on trial by the New England Conference, and in 1832, because of impaired health, was obliged to locate. His first residence in the South was at Tuscumbia, Ala., where he labored to build up an educational institution. He was elected president of Rutersville College, Texas, in 1839, and became a member of the first Annual Conference in Texas, 1840. He was also a member of the convention held in Louisville, 1845, to organize the Methodist Episcopal Church, South; and of its General Conference in 1850. He served the Church as presiding elder, as editor of the Church paper, the *Texas Wesleyan Banner,* and as conference secretary for several years. He died April 11, 1852. Mr. Richardson was a good, gifted, trusty man. See Sprague, *Annals of the Amer. Pulpit,* 7, 721; *Minutes of Annual Conf. M.E. Church, South,* 1852, p. 423.

Richardson, James, D.D.,

fourth bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828, was born at Kingston, Upper Canada, Jan. 29, 1791. He was trained as a sailor on the lakes; in the war of 1812-15 he served as a lieutenant in the provincial marine, and subsequently as principal pilot of the royal fleet. In the capture of the fort of Oswego he lost his left arm. At the close of the war he settled at Presque Isle, and became magistrate and collector of customs. He was converted in 1817, and joined the Methodist Episcopal Church the following year, serving the Church as steward and local preacher. In 1825 he was admitted on trial into the Conference, and was ordained deacon at Hamilton Conference, 1827, but was not ordained elder till 1830. In 1831 Mr. Richardson was appointed presiding elder of the Niagara district, and in 1832 editor of *The Christian Guardian.* He opposed the union with the British Wesleyans in 1833, but finally acceded to it and accepted appointments under it. But afterwards, being dissatisfied, he removed to the United States, and was preacher in charge at Auburn. In 1837 he returned to Toronto and joined those who continued to adhere to Episcopal Methodism. In 1840 he became agent for the Upper Canada Bible Society, and held the office for eleven years. In 1852 he was appointed presiding elder, and in 1858, at St. David’s, he was elected and consecrated bishop, which office he held until his death, in March, 1875. See Simpson, *Cyclop. of Methodism,* s.v.

Richardson, James J.,

a minister of the Methodist Episcopal Church, was born in Tennessee in 1808. He experienced religion in 1822, and in 1827 emigrated to Illinois. He was admitted on trial in the Illinois Conference in 1837, and served the Church in active work until 1856, when, because of failing health, he took a superannuated relation. In 1859 he became effective, but in 1862 he was again superannuated. In 1865 he was appointed to Spring Garden Circuit, which he served three years. He then traveled Benton Circuit one year, at the close of which the active labor of his life ceased. His death occurred Sept. 21, 1872, in Marion County, Ill. Mr. Richardson was a plain, practical, and earnest preacher, and a prudent disciplinarian. See *Minutes of Annual Conf.* 1872, p. 136.

Richardson, James Monroe,

a Presbyterian minister, was born in Carroll County, Miss., in 1829. He went to Mississippi College, where he graduated in 1849, and entered the Union Theological Seminary and passed through the full course, graduating in 1852. He was ordained in 1853, and became a stated supply of the Church at Marion, Miss., where he remained five years, and began the profession of teacher in Enterprise, Miss. In 1860 he supplied the Church at Flower's Place, Miss. After this he entered the Confederate army as an officer, and was killed in battle in Georgia in 1864. (W.P.S.)

Richardson, J. Clark,

a Presbyterian minister, was born in East Windsor, Conn., in 1822. He spent some time in Yale College, but was compelled to discontinue because of sickness. Subsequently he passed a year, in the double character of pupil and tutor, in the University of Knoxville, Tenn. In 1847 he acted as colporteur in Kentucky and Tennessee; in 1849 he was licensed by the Presbytery of Tennessee, and was associated with James G. Fee as a missionary until 1860, when he accepted an invitation to Oramel, Allegheny Co., N.Y., where he was ordained by Genesee Valley Presbytery, and where he continued his acceptable labors until his removal to Ossian, N.Y., in 1865. He died Sept. 30, 1865. Mr. Richardson was a devoted, self-denying minister of the Gospel; in spirit, humble and retiring; in the maintenance of truth and the discharge of duty, extremely conscientious. See Wilson, *Presb. Hist. Almanac,* 1866, p. 222. (J.L.S.)

Richardson, John,

bishop of Ardagh, was a native of Chester, England, but took his degree of D.D. at the University of Dublin. Of his early life we know nothing, save that he was appointed preacher to the state in 1601. He was consecrated bishop of Ardagh in 1633, and held the archdeanery of Derry, the rectory of Ardstra, and the vicarage of Granard for a year after. In 1641, being in dread of the rebellion which broke out in October, he removed to England, and died in London, Aug. 11, 1654. He was a man of profound learning, well versed in the Scriptures, and skilled in sacred chronology. His works are, *Choice Observations and Explanations upon the Old Testament* (1655, fol.): — *Sermon of the Doctrine of Justification* (Dublin, 1625, 4to). He also wrote the "Assembly's Annotations" on Ezekiel. See Harris, *Ware*; Lloyd, *Memoirs,* p. 607.

Richardson, John P.,

a minister of the Methodist Episcopal Church, South, was born in Virginia. 1829, and was admitted into the Memphis Conference in 1848 or 1849. After five or six years his health failed: he located, studied medicine, and graduated as a physician. He was readmitted into the Mississippi Conference in 1860, and after a year's successful labor volunteered as a soldier in the Confederate army, receiving the appointment of chaplain. At the fall of Fort Donaldson, he was taken prisoner and carried to Camp Chase, Ohio, where he died, March 4, 1862. Mr. Richardson was a superior preacher, a close and indefatigable minister, and active and zealous as a Christian. See *Minutes of Annual Conf. M.E. Church, South,* 1862, p. 384.

Richardson, Lyman,

a Presbyterian minister, was born in Attleborough, Mass., in 1790. In 1806 his parents removed to Harford, Pa.; he had at this time a fair education, with some knowledge of Latin, and in the winter of 1807-8 he taught his first school, which employment he continued in subsequent years. He was converted in 1809, and immediately turned his attention to the ministry. A friend secured for him the position of assistant in the academy at Wilkes-Barre, Pa., of which he subsequently became principal; he remained there three years, devoting all his spare time to his classical studies, and then returned to Harford, Pa., and opened a select school for youths pursuing the higher branches of study. He remained at Harford three years, during

which he studied theology under Rev. Ebenezer Kingsbury, and in 1820 was licensed by Susquehanna Presbytery, and soon after entered upon his ministry at Louisville, now Franklin, Pa. Subsequently he was ordained as an evangelist, and as such he preached at Wyalusing, Pike, and Orwell, Pa.; at Windsor, N.Y., three years; at Mount Pleasant and Bethany, Pa.; and at Wysox, Pa. In 1840 he returned to Harford, Pa., to take charge of the academy, then a very popular institution. This work suited him exactly, and he entered into it with great zeal and success, until 1865, when disease and old age induced him to give it up. He died Dec. 1, 1867. As a preacher, Mr. Richardson was characterized by the power of glowing representations of truth and earnest love for souls; as a teacher, by kindness of manner and spirit, and by his wise counsel. See Wilson, *Presb. Hist. Almanac,* 1868, p. 225. (J.L.S.)

Richardson, Manoah,

a Methodist preacher, was born in Lincoln County, Tenn., June 21, 1814; went to Missouri in early life, and settled in Chariton County. He joined the Church in 1831; was licensed to preach Jan. 16, 1841; entered the itinerancy Oct. 16, 1841; and was ordained deacon Oct. 1, 1843; elder Oct. 7, 1845. He did effective work for six years, when he superannuated, owing to failing health, and located at the end of a year. In 1868 he was readmitted into the Missouri Conference, and labored until about four weeks previous to his death, which occurred in Bloomington, Macon Co., Mo., April 18, 1871. He was a good man and a faithful preacher. See *Minutes of Annual Conf. M.E. Church, South,* 1871, p. 606.

Richardson, Marvin, D.D.,

a prominent Methodist minister, was born in Stephentown, Rensselaer Co., N.Y., June 10, 1789, but went, with his parents, in early youth to Brooklyn. He professed conversion in May, 1806, and united with the Sands Street Methodist Episcopal Church in that city. On Oct. 1, 1808, he was appointed to fill a vacancy on Croton Circuit, and was admitted into the New York Conference in 1809, of which he continued to be a member for sixty-seven years. He received his regular appointment as an effective minister forty-two consecutive years. He was a member of eight successive General Conferences 1820-52. Mr. Richardson in his early ministry endured the hardship, deprivation, and toil of pioneer life. The record of his life is one of early and deep religious experience, of consistent piety, of

ardent love to God and the Church, of a successful ministry, and at the close a record of patient waiting and holy triumph. His last words were, “I have no fear.” He died at Poughkeepsie, N.Y., June 14, 1876. See *Minutes of Annual Conferences M.E. Church,* 1877, p. 41.

Richardson, Robert Hugh,

a Presbyterian minister, was born at Liberty, Va., March 13, 1834. After receiving a preparatory education, he entered the Union Theological Seminary in 1860, and, taking the full course, graduated in 1863. He was appointed — after he had been duly licensed by the New York Presbytery — a city missionary of New York, and remained in that office till he died, Oct. 6, 1863. Though his ministerial life was brief, it was not without its usefulness or good fruits. (W.P.S.)

Richardson, William, D.D.,

an English clergyman, was born in 1698, at Wilshamstead, near Bedford, and educated at Westminster and Emmanuel colleges, Cambridge. He was appointed curate of St. Olave’s, Southwark; and lecturer in 1727. He was collated to the prebend of Welton-Rivall, Lincoln, in 1724; was made master of Emmanuel College in 1736, and its vice-chancellor in 1738, and again in 1769; in 1746 he was appointed chaplain to the king. He died in 1775. He published four sermons on *The Usefulness and Necessity of Revelation* (Lond. 1730, 8vo): — a fifth on *Relative Holiness* (1733).

Richelieu, Alphonse-Louis du Plessis de,

called the *cardinal of Lyons,* elder brother of the great French marshal, was born at Paris in 1582. At the age of twenty-two he became bishop of Lucon, but about 1605 he resigned the see in favor of his brother Armand. In 1606 he entered the convent of Grande-Chartreuse, and for twenty years led a life of great austerity. He was prior of Bonpas when his brother obliged him to leave the cloister to occupy the archbishopric of Aix. In 1628 he was transferred to Lyons, and was made cardinal by Urban VIII, Aug. 21, 1629. Honors were heaped upon him, and he became, successively, grand almoner of France in 1632; dean of St. Martin’s of Tours in the same year; abbot of St. Victor’s, at Marseilles, and of St. Stephen’s, at Caen, in 1640; of the Chaise-Dieu in 1642; and, on the death of his brother, was elected master of the Sorbonne. Meanwhile he was engaged in the work of his diocese, and, during the ravages of an epidemic

in Lyons, was untiring in his efforts to aid the suffering. Louis XIII had several times engaged him in ecclesiastical affairs, but after the death of this monarch Richelieu seldom left Lyons, and gave little attention to the court intrigues of the day. He died March 23, 1653. In the Imperial Library are to be found letters written by Richelieu to Louis XIII and the most illustrious persons of his court. See Abbé de Pure, *Vie de Richelieu, Cardinal de Lyon*; Du Tems, *Le Clerge de France,* t. 4; Aubery, *Dict. des Cardinaux.*

Richelieu, Armand Jean du Plessis de,

a noted French ecclesiastic and statesman, was born at Paris, Sept. 5, 1585, and was educated for the military profession at the College de Navarre. His eldest brother resigning the bishopric of Lucon, Richelieu decided to take holy orders in order to succeed to that office. In 1607 he was consecrated bishop of Lucon, and for some time devoted himself zealously to the duties of his office. At the States-General, 1614, being appointed one of the representatives of the clergy, he secured the favor of the queen mother — Marie de Medicis — by an address delivered in the presence of the young king, Louis XIII. He was appointed almoner to the queen mother, and in Nov. 1616, entered the council as secretary of state. In 1617 Mary was banished to Blois, and he followed her thither, but was ordered to retire to Avignon. When the queen mother was recalled to the court she reinstated Richelieu in favor, and from that time he grew in power. Having strengthened his position by the marriage of his niece with the nephew of the duke De Luynes, he received the cardinal's hat in 1622, reentered the state council, and soon after rose to the premiership. The administration of Richelieu was memorable for several great measures, of which the first and most lasting was that by which the remains of feudalism were swept away and the absolute authority of the sovereign was established. In the pursuit of this object his most powerful adversary was Gaston, the duke of Orleans, brother of the king. But Richelieu triumphed over him, and even the queen mother was obliged to bow before his unbending spirit and to withdraw into exile at Cologne. Another enterprise was the overthrow of the Huguenots as a political party and a rival of the throne of France. He conducted in person (1628) the siege of Rochelle, but is said to have secured for the Huguenot party a certain measure of toleration, and to have used his success against them with moderation. In 1631 Richelieu was raised to the dukedom and peerage. In the external relations of France the great object of Richelieu's measures was the abasement of Austria. With

this view he did not hesitate to foment the internal disaffections of Germany, even allying himself with the German Protestants, and assisted Gustavus Adolphus of Sweden, the great champion of Protestantism. He also took part with the disaffected Spanish provinces in the Netherlands, and favored the Catalonians and Portuguese when they shook off the Spanish yoke. At last Austria was humbled, Portugal was separated from Spain (1640), French influence predominated in Catalonia, England was in full revolution, and France quiet and prosperous. His administration was again threatened by intrigues at court or treason in the camps. Richelieu, however, vindicated his power, and in 1642 came into Paris in triumph, carried on a litter, escorted by an army, and surrounded by the utmost pomp. Two months afterwards — Dec. 4, 1642 — he died, and was buried at the Sorbonne, where his mausoleum (the celebrated Girardon's masterpiece) may be seen. Busy with affairs of state, with war abroad, and dissension, plots, and treason at home. Richelieu nevertheless promoted arts and sciences, founded the Jardin du Roi (now Jardin des Plantes), also the French Academy and the royal printing office, built the Palais Royal, and rebuilt the Sorbonne. He also found time to write several works and two plays — *Mirame,* a comedy, and *La Grande Pastorale.* He is regarded as the author of *Memoires du Cardinal de Richelieu* (first published complete by Petitot [Paris, 1823]): — Le *Testament Politique* (1764, 2 vols.): — and of *Le Journal de M. le Cardinal de Richelieu* (Amst. 1649, 2 vols.). His theological works are, *La Defense des Principaux Points de la Foi Catholique,* etc. (1617): — *Instruction du Chretien* (1619). See Aubery, *Memoires du Cardinal de Richelieu* (1660); Jay, *Histoire du Ministere de Richelieu*; Capefigue, *Richelieu et Mazarin* (1836); Martin, *Histoire de France*; Michelet, *Histoire de France*; Violart, *Histoire du Ministere de Richelieu* (1649); Caillet, *L'Administration en France sous Richelieu* (1861, 2 vols.); Robson, *Life of Cardinal Richelieu* (1854); Sully, *Memoires*; Retz, *Memoires.*

Richer, Edmund,

a noted defender of the liberties of the Gallican Church against papal absolutism, was born, of poor parents, in a village in Champagne, Sept. 30, 1560. He became doctor in theology in 1590, and for a time devoted his energies to pulpit labors; but in 1594 he was made president of the College of Cardinal Lemoine, and soon afterwards censor of the University of Paris, in whose faculty he filled a theological chair. He undertook an edition of Gerson's works in 1605, the publication of which was defeated

by the papal nuncio Barberini (subsequently pope Urban VIII), and which called forth the violent condemnation of Gersol's works by Bellarmine. Richer's defense (*Apologia pro J. Gersonio* [1606]) was not published until after his death (Leyden, 1674, 4to); but Gerson's writings appeared in 1607. Appointed syndic of the theological faculty in the following year, he opposed the public defense of the theses on the infallibility of the pope; and, in response to the request of Nicholas de Verdun, the first president, he wrote the book *De Ecclesiastica et Politica Potestate,* in which he developed the idea — always held by the University of Paris — of the superiority of councils over the pope, and of the independence of secular governments in temporal things. This book brought on him the rage of the ultramontane party. He was dismissed from the university, his teachings were condemned by several provincial synods and the papal court, and he was prohibited from replying to the charges promulgated against him. He was even apprehended, but again liberated on the demand of the university. A protracted contest with his enemies ensued, in which he was finally conquered by cardinal Richelieu. He signed a retraction at the point of the dagger of assassins hired to take his life. His death took place Nov. 28, 1631. See Baillet, *La Vie d'Edm. Richer* (Amst. 1715, 12mo).

Riches

(the rendering in the A.V. of several Heb. and Gr. words, especially רְכֻשׁ, πλοῦτος). The wealth of a pastoral people, such as the Hebrews in the patriarchal age, consisted chiefly in flocks and herds. Hence we find it assigned as a cause of the separation of Esau and Jacob that "their riches were more than they might dwell together; and the land wherein they were strangers could not bear them because of their cattle" (Genesis 36:8). It was not until the reign of Solomon that the Jews possessed any abundance of the precious metals; and as the nation never became commercial, its rich men must in all ages have been the great land holders. Throughout the East the holders of land have ever been remarkable for exacting very disproportionate shares of the profit from the actual cultivators of the soil, and this is the reason why we find "the rich" so often and so severely denounced in Scripture. Riches is frequently used in a metaphorical sense for intellectual endowments, and for the gifts and graces of God's Holy Spirit, which constitute the treasure to be "laid up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Richey, Daniel,

a Methodist minister, was born in New Jersey in 1797, and moved when quite young to the neighborhood of Cayuga Lake, N.Y. His connection with the traveling ministry began in the Pittsburgh Conference, 1829, and continued up to the time of the Erie Annual Conference, July, 1845. when he was placed in a superannuated relation, which continued until his death, March 25, 1855. In point of zeal, integrity, and fidelity to duty and principles, he had few equals. See *Minutes of Annual Conferences,* 1855.

Richmond, Francis M.,

a Methodist preacher, was born in Herkimer County, N.Y., in 1803, and emigrated to Indiana in 1817. Although reared under Baptist influence, he united with the Methodist Episcopal Church at the age of twenty-five years. In 1836 he was admitted on trial into the traveling connection, and, with the exception of a temporary location under pressure of domestic circumstances, he labored faithfully to the close of life. His last appointment was to Greenfield Circuit, North Indiana Conference, but, after laboring a few months, was smitten down in the prime of life, in 1853. He was a sound theologian, and a powerful, practical, and experimental preacher. See *Minutes of Annual Conferences,* 1853, p. 283.

Richmond, Legh,

an English clergyman, was born in Liverpool, Jan. 29, 1772. He graduated at Trinity College, Cambridge, in 1794, and was ordained in 1797. He became curate of Brading and Yaverland, in the Isle of Wight, in 1798, and, in 1805, chaplain to the Lock Hospital, London. In the same year he was presented to the rectory of Turvey, Bedfordshire, which he held until his death, May 8, 1827. Mr. Richmond was the author of several tracts — The *Dairyman's Daughter, The Negro Servant, The Young Cottager* — published separately at first, but afterwards (1814) collected into two volumes 12mo, under the title of *Annals of the Poor.* Of *The Dairyman's Daughter* four millions of copies, in nineteen languages, had been circulated before 1849. He also edited *The Fathers of the English Church* (Lond. 1807, 12, 8 vols. 8vo), and published *Domestic Portraiture*: — *Memoirs* of his three children (9th ed. Lond. 1861, 8vo): — a *Missionary Sermon* (1809, 8vo), and a *Memoir of Miss H. Sinclair.*

Richmond, Paul C.,

a minister of the Methodist Episcopal Church, was born in Barnard, Vt., where he passed his early manhood. He received license to preach in March, 1825, and soon after was received on trial into the New England Conference. After filling several appointments in Vermont, he was in 1829 transferred to Maine Conference, where he did effective work until 1855, when failing health compelled him to take a superannuated relation. He resided in Frysburgh, and continued to labor as his strength allowed. He died there, May 29, 1875. He was well versed in Scripture, apt in illustration, an able and successful minister. See *Minutes of Annual Conferences*, 1876, p. 87.

Richter, Aemilius Ludwig,

a distinguished teacher of jurisprudence in Germany, who rendered especially meritorious services in the department of ecclesiastical law. Richter was born at Stolpen, near Dresden, on Feb. 15, 1808, and entered Leipsic University in 1826. After graduating, he became an advocate, and at once began to write in the field of ecclesiastical jurisprudence; and he added to these functions those of a teacher in the university, at first as a tutor, and subsequently, in 1835, as extraordinary professor. His labors were already attracting notice by that time, and obtained for him the doctorate of laws from the University of Göttingen, to which the University of Greifswald, twenty years later, added that of divinity. In 1838, Richter was made professor of ecclesiastical and civil law in the University of Marburg. Eight years of quiet but productive labors were spent in that station, and he was then transferred to the High-school at Berlin, where he entered on a career which made him felt throughout Germany within the limits of his chosen field. His studies were given to the world in numerous writings, and the conclusions reached by him were brought to bear in the administration of the Department of Religion, under whose ministry he held various important posts; and his thorough learning, and fair yet conscientious spirit, gave him a commanding position with reference to Church laws and methods of administration, not only in Prussia, but in many other German lands. Few laws were passed relating to the churches, and few changes in their administration introduced, during the period of his connection with the government, in respect to which he did not exert a more or less determining influence. He died, after a long and severe illness, May 8, 1864.

The attitude of Richter towards the ecclesiastical issues of his time was largely determined by the principle, fundamental in his view, that the *jus circa sacra* belongs inseparably to the State as a moral power. He believed it wise that the State should allow freedom of action to the Church within its own appropriate field; but insisted that for the regulation of mixed questions, for the restraining of ecclesiastical intrusions into the secular realm, for the repression of notoriously aggressive and thoroughly organized religious parties, e.g. the Order of the Jesuits; for the protection of the rights of one ecclesiastical organization as against the encroachments of others, etc., the right of sovereignty must be retained by the State. He was accordingly opposed to the course of the Raumer ministry, which simply ignored the necessity for restraining the unconstitutional demands of the Roman Catholic Church, in consequence of which the Jesuits flooded the western provinces of Prussia, and formed settlements without corporate titles as required by law, and even without coming under any kind of legal supervision. He was also opposed to the concordats concluded between several states and the pope, as being radically wrong. With regard to the evangelical churches of Germany, Richter condemned the territorial no less than the episcopal system, and favored that in which the sovereign prince is endowed with authority, while the Church itself is thoroughly organized into congregations (not *parishes*), presbyteries, and synods. The merit of Richter as a writer on ecclesiastical law consists in his having based his works on a wide collection of previously unused material as well as that to which reference was ordinarily made, and on a profound investigation of all the sources at command, and also in the absolute fairness of his spirit. These qualities appear as clearly in his works on Roman Catholic law as elsewhere. His earliest publication, the *Corpus Juris Canonici* (1833-39), is the best edition of that book extant. Other early books are, *Beiträge zur Kenntniss d. kanon. Rechts* (Leips. 1834): — *De Inedit. Decretal. Coll. Lipsiensi* (Lips. 1836). In connection with Schulte he also published a large edition of the *Canones et Decret. Conc. Tridentini* (ibid. 1853). An epochal book in its department was his *Lehrbuch des kathol. und evangel. Kirchenrechts*, etc. (Leips. 1842; 6th posthumous ed. 1865); and similar importance attaches to the collection entitled *Die evangel. Kirchenordnungen des* 16*ten Jahrhunderts*, etc. (Weimar, 1846, 2 vols.).

Richter, Christian Friedrich,

a German hymnologist, was born at Sorau, in Silesia, Oct. 5, 1676. He studied medicine and theology at Halle, and after the completion of his studies was appointed by Francke superintendent of the academy. After the death of his brother, he was also appointed medical attendant of the Orphan house there. In conjunction with his brother, Dr. Christian Sigismund Richter, he discovered the celebrated Halle medicine, prepared from gold, and called *essentia dulcis,* and which gave a great name to the Orphan house at Halle. The profits of this medicine he devoted to the benefit of the institution. From his twentieth year he composed hymns, and thirty-three excellent and deeply spiritual Christian hymns are attributed to him. Knapp, in his *Liederschatz,* gives fourteen of his hymns, some of which have also been translated into English, as, *Mein Salomo! dein freundliches Regieren,* by Dr. Bomberger, in Schaff's *Kirchenfreunde,* 2, 337 ("Jesus my king! thy mild and kind control"); *Huter wird die Nacht der Sunden,* in *Sacred Lyrics,* p. 32 ("O watchman, will the night of sin"); *Hier legt mein Sinn vor dir sich nieder,* in the *Moravian Hymn-book,* No. 437 ("My soul before thee prostrate lies"); *Gott, den ich als Liebe kenne,* by Cox, in *Hymns from the German,* p. 190 ("O God, whose attributes shine forth in turn"). Richter was also the author of a remarkable medical treatise on the Crucifixion of Christ. He died October 5, 1711. See Koch, *Geschichte des Kirchenliedes,* 4, 296, 355 sq.; 8, 246 sq., 297, 434, 515; Miller, *Singers and Songs of the Church,* p. 141 sq.; Jocher, *Gelehrten-Lexikon,* s.v.; *Richter's Leben und Wirken als Arzt, Theolog. und Dichter* (published by the Haupt-Verein fur christl. Erbauungsschriften in den preussischen Staaten, Berlin, 1865). (B.P.)

Richter, Henry,

an English painter, of German extraction, was born in 1772. He resided mostly in London, where he died in 1857. His most important historical work is *Christ restoring Sight to the Blind,* now in a church at Greenwich, England.

Richter, Johann Heinrich,

inspector in the missionary institute at Barmen, Germany, under whose administration the missions of the Rhenish Missionary Society were established, was born at Belleben Dec. 11, 1799, and entered on the duties of the station in which he spent his life May 28, 1827. The Barmen

Missionary Society did not as yet send out missionaries, nor even own a house, but a number of young men were trained under its direction for work among the heathen. Richter subsequently, aided by his brother William, became their instructor, and after about eighteen months was able to report the readiness of four of his pupils to begin their expected labors. The poverty of the Barmen association now induced them to invite other local societies to aid in forwarding the candidates to their foreign fields, and as a result the Rhenish Missionary Society was organized. Its first mission was among the slaves of the Boers in South Africa, which, in course of time, extended over five stations. Another was begun on the island of Borneo in 1834, but failed to achieve successful results while Richter lived; and a third, among the Indians of North America, was likewise unsuccessful; but the latter gave rise to a flourishing mission among the evangelical Germans of America. Richter's ardent soul was continually employed in devising new means for the extension of Christianity. He was incessantly busy with his pen, issuing reports, spreading information through the periodical press, editing the *Monatsberichte d. rhein. Missions-Gesellschaft,* etc., and with public appeals in sermons and addresses in every section of the land. The institution of a society to preach the Gospel to the Jews was his work, and also the establishing of a German mission in China, which came to pass but a short time previous to his death. Richter was twice married, and became the father of a large family. A brief sickness ended his life April 5, 1847. As an author, Richter gave to the world a number of works; e.g. *Erklarte Hausbibel,* a commentary on the entire Bible (6 vols.), decidedly orthodox according to the Lutheran standard, and everywhere confidently accepting the literal meaning: *Evangel. u. romische Kirchenlehre* (1844), a polemical work: — a *Life of Gutzlaf,* the Chinese missionary, and others. In personal intercourse he was vivacious, stimulating, witty, and yet dignified. A man of scientific culture, he was an accomplished botanist, mineralogist, etc.; but his writings are characterized by freshness of statement rather than by depth of thought.

Richthofen, Charles, Baron Von,

canon of Breslau, was born of evangelical parents Jan. 31, 1832, in Hartwigswaldau, Silesia. In 1838 his father quietly joined the Roman Catholic Church, while his mother remained firm in her belief, and the sons, by law, had to follow the father. From 1845 to 1852 he attended the [Matthias Gymnasium at Breslau, and decided to prepare himself for the

office of woods and forests. He entered the academy at Neustadt-Eberswalde, and finished his course there, but was not satisfied with the step he had taken. He decided to study theology, attended the theological course at the Breslau University, and in 1860 received holy orders. In 1869 he was stationed at Hohenfriedberg, but would not accept the decisions of the Vatican Council. The government had appointed him canon of Breslau, but bishop Forster, of that city, pressed by the chapter, wished to have the canon sign a paper, according to which he accepted the Vatican decrees. Richthofen refused to sell his conscience to Rome, and the bishop excommunicated him in 1873. He then joined the Old Catholic party, and acted as priest till 1875. But finding no satisfaction or peace of conscience and mind even in this party, he joined the Lutheran Church at Leipsic, being received by Dr. Ahlfeld as member Dec. 11, 1875. He died March 7, 1876, in the house of his brother at Berlin. Dr. Besser delivered the funeral oration. See Schneider, *Theol. Jahrbuch*, 1877, p. 227 sq.; *Carl Freiherr von Richthofen, fruher Domherr in Breslau, ein Lebensbild aus den kirchlichen Kampen der Gegenwart* (Leipsic, 1877); Schürer, *Theologische Literaturzeitung*, 1877, p. 616 sq. (B.P.)

Ricius, Paul.

SEE RICCI.

Rickards, Samuel,

an English clergyman, was born in 1795; entered Oriel College, Oxford, in 1814; obtained the Newdigate prize for English verse in 1815, and graduated in second-class honors in 1817. He was fellow of Oriel College in 1819 to 1823, and vicar of Stow, Langtoft, Suffolk, from 1832 until his death, in 1865. He was the author of the *Christian Householder, or Book of Family Prayers* (1849, 12mo): — *Short Sermons for Family Reading* (1849, 8vo): — several other *Prayer-books*: — also *Religious Tracts*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rickman, Thomas,

a distinguished English architect, was born at Maidenhead in 1776. Although unsettled in early life, he seems always to have had a love for architecture, and to have studied it carefully. In 1808 he began to give his full attention to it, and wrote the *Classification of Gothic Styles*, which has rendered him famous. He afterwards resided in Birmingham, and acquired

great celebrity by his Gothic churches and other structures. He died in March, 1841. He is well known as an author by his *Gothic Architecture, an Attempt to Discriminate the Styles of Architecture in England,* etc. (Lond. 1817, 8vo). There is a later and better edition by Parker (Oxford, 1862, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Riculphus (Fr. Riculfe),

bishop of Soissons, died about 902. He entered upon this see between 883 and 892, and assisted in the council of Verberie in 892 and of Rheims in 893. In 900, in the latter city, he consecrated archbishop Hervd, and excommunicated the murderers of archbishop Foulques. He made himself celebrated by the constitution which he established in his church in 889. This had for its object the correction of the ignorance of the clergy, and has been reprinted several times since 1615. It may be found in the supplement to the *Conciles des Gaules* of Pierre de la Lande, and in vol. 9 of the *Conciles* of Labbe. See *Gallia Christiana*; *Hist. Litter. de la France*; Hoefer, *Nouv. Biog. Générale,* s.v.

Rid.

SEE ISAIAH DI TRANI.

Riddha,

in Arabic mythology, is coincidence with he divine will; one of the five principal virtues which swim about on the sea of passions and tribulations.

Riddle

(hdyj;æ*chidah*'; lit. *complication,* <07101>Judges 14; <26702>Ezekiel 17:2; Sept. αἴνιγμα, πρόβλημα; Vulg. *problema, propositio*; A.V. elsewhere "dark saying," dark speech," "dark sentence," "hard question;" once [<35106>Habakkuk 2:6] "proverb"). The Hebrew word is derived from a root cognate to an Arabic one meaning "to bend off," "to twist," and is used for artifice (<27823>Daniel 8:23), a proverb (<20106>Proverbs 1:6), a song (<19404>Psalm 49:4; 78:2), an oracle (<04128>Numbers 12:8), a parable (<26702>Ezekiel 17:2), and in general any wise or intricate sentence (<19404>Psalm 94:4; <35106>Habakkuk 2:6, etc.), as well as a riddle in our sense of the word (<07142>Judges 14:12-19). In these senses we may compare the phrases στροφὴ λόγων, στροφαὶ παραβολῶν (Wisd. 8, 8; Ecclesiastes 39:2), and περιπλοκὴ λόγων (Eurip. *Phacn.* 497), and the Latin *scirpus,* which appears to have been

similarly used (Aul. Gell. *Noct. Att.* 12, 6). Augustine defines an enigma to be any "obscura allegoria" (*De Trin.* 15, 9), and points out, as an instance, the passage about the daughter of the horseleech in <20 30 15>Proverbs 30:15, which has been elaborately explained by Bellermann in a monograph on the subject (*AEnigmata Hebraica* [Erf. 1798]). Many passages, although not definitely propounded as riddles, may be regarded as such — e.g. <20 26 10>Proverbs 26:10, a verse in the rendering of which every version differs from all others. The riddles which the queen of Sheba came to ask of Solomon (<11 10 01>1 Kings 10:1; <14 09 01>2 Chronicles 9:1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of the riddle proper, for Josephus (*Ant.* 8, 5, 3) quotes two profane historians (Menander of Ephesus, and Dius) to authenticate a story that Solomon proposed numerous riddles to Hiram, for the non-solution of which Hiram was obliged to pay a large fine, until he summoned to his assistance a Tyrian named Abdemon, who not only solved the riddles, but propounded others which Solomon was himself unable to answer, and consequently in his turn incurred the penalty. The word αἴνιγμα occurs only once in the New Test. (<46 13 12>1 Corinthians 13:12, "darkly," ἐν αἰνίγματι; comp. <04 12 08>Numbers 12:8; Wettstein, *N.T.* 2, 158); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. Thus Erasmus applies the term to <40 12 43>Matthew 12:43-45. In the Apocrypha we find (Wisd. 47, 15) παραβολαῖς αἰνιγμάτων. The object of such implicated meanings is obvious, and is well explained by Augustine: "Manifestis pascimur, *obscuris exercenmur*" (*De Doct. Christ.* 2, 6). The word αἴνιγμα, taken in the extensive meaning of its root, αινος, certainly applies to an immense portion of the sacred writings — viz. as a narrative or tale, having an application to present circumstances; *Odyss.* (14, 508), a fable, bearing moral instruction; Hesiod, *Oper.* (p. 202), which nearly approaches to the nature of a parable, *SEE PARABLE* ; a pointed sentence, saying, or proverb (Theocritus, 14, 13). *SEE PROPHECY*; *SEE PROVERB.* According to Lennep, the word αἴνιγμα, taken substantively, means "*anything* obscure."

We know that all ancient nations, especially Orientals, have been fond of riddles (Rosenmüller, *Morgenl.* 3, 68). We find traces of the custom among the Arabs (Koran, 25, 35), and, indeed, several Arabic books of riddles exist — as *Ketab el-Algaz* in 1469, and a book of riddles solved, called *Akd el-Themin.* But these are rather emblems and devices than what we call riddles, although they are very ingenious. The Persians call them

Algaz and *Maamma* (D'Herbelot, s.v. "Algaz"). They were also known to the ancient Egyptians (Jablonski, *Pantheon AEgypt.* p. 48). They were especially used in banquets both by Greeks and Romans (Müller, *Dor.* 2, 392; Athen. 10, 457; Pollux, 6, 107; Gell. 18, 2), and the kind of witticisms adopted may be seen in the literary dinners described by Plato, Xenophon, Athenseus, Plutarch, and Macrobius (see Zorn, *De Enigmatibus Nuptialibus* [Lips. 1724]). Some have groundlessly supposed that the proverbs of Solomon, Lemuel, and Agur were propounded at feasts, like the parables spoken by our Lord on similar occasions (<scripRef passage="Luke 14:7" />Luke 14:7, etc.).

Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly (as Voss points out, *Instt. Oratt.* 4, 11) no riddle at all, because the Philistines did not possess the only clue on which the solution *could* depend. For this reason Samson had carefully concealed the fact, even from his parents (<scripRef passage="Judges 14:14" />Judges 14:14, etc.). Other ancient riddles in verse are that of the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch, *Vit. Hom.*).

The pleasure of the propounder is derived from perplexing his hearers, and theirs from overcoming the difficulty, which is usually renewed by their proposing another enigma. This kind of amusement seems to have been resorted to, especially at entertainments, in all ages among different nations, and has even been treated as an art and reduced to rules. The chief writers on this curious subject are Nic. Reusner (*AEnigmatograph.*) and F. Menestrier. The principal rules laid down for the construction of an enigma are the following: that it must be obscure, and the more obscure the better, provided that the description of the thing, however covered and abstract, and in whatever remote or uncommon terms, be really correct; and it is essential that the thing thus described be well known. Sometimes, and especially in a witty enigma, the amusement consists in describing a thing by a set of truisms, which tell their own meaning, but which confound the hearer through his expectation of some deep and difficult meaning.

Franc. Junius distinguishes between the *greater* enigma, where the allegory or obscure intimation is continuous throughout the passage (as in <scripRef passage="Ezekiel 17:2" />Ezekiel 17:2, and in such poems as the *Syrinx* attributed to Theocritus), and the *lesser* enigma or ὑπαίνιγμα, where the difficulty is concentrated in the peculiar use of some one word. As specimens of the enigmatical style of the former kind in the Old Test., Winer points out <scripRef passage="Proverbs 30:12" />Proverbs 30:12-

19; <232112>Isaiah 21:12. The speech of Lamech to his wives Adah and Zillah (<010423>Genesis 4:23, 24) is possibly an enigmatic mode of communicating some painful intelligence. In the New Test. we may adduce our Lord's discourse with Nicodemus (<430303>John 3:3), and with the Jews (6:51, etc.), where the enigmatical style is adopted for the purpose of engaging attention in an unrivalled manner (Stuck, *Antiq. Conviv.* 3, 17). It maybe useful to refer to one or two instances of the latter kind, since they are very frequently to be found in the Bible, and especially in the prophets. Such is the play on the word µk;v] ("a portion," and "Shechem," the town of Ephraim), in <014822>Genesis 48:22; on rwOxm; (*matzor*, "a fortified city") and µyaeîx]mi (*Mizraim*, Egypt), in <330712>Micah 7:12; on dqeîv; (*Shaked*, "an almond tree") and dqiv; (*shakad*, "to hasten"), in <240111>Jeremiah 1:11; on hmeWD (*Dumah*, meaning "Edom" and "the land of death"), in <232111>Isaiah 21:11; on Ëvive *Sheshach* (meaning "Babylon," and perhaps "arrogance"), in <242526>Jeremiah 25:26; 51:41. The description of the Messiah under the name of the "Branch" (rz;n, *nezer*), when considered in regard to the occasion and context, may be taken as a specimen of the lesser enigma (see Lowth upon the passage). *SEE NAZARITE*.

It only remains to notice the single instance of a riddle occurring in the New Test. — viz. *the number of the beast.* This belongs to a class of riddles very common among Egyptian mystics, the Gnostics, some of the fathers, and the Jewish Cabalists. The latter called it *Gematria* (i.e. γεωμετρία), of which instances may be found in Carpzov (*App. Crit.* p. 542), Reland (*Ant. Hebr.* 1, 25), and some of the commentators on <661316>Revelation 13:16-18. Thus vj;n; (*nachash*), "serpent," is made by the Jews one of the names of the Messiah, because its numerical value is equivalent to jyvæ; and the names Shushan and Esther are connected together because the numerical value of the letters composing them is 661. Thus the Marcosians regarded the number 24 as sacred from its being the sum of numerical values in the names of two quaternions of their eons, and the Gnostics used the name *Abraxas* as an amulet because its letters amount numerically to 365. Such idle fancies are not infrequent in some of the fathers. Instances occur in the mystic explanation by Clem. Alexandrinus of the number 318 in <011414>Genesis 14:14, and by Tertullian of the number 300 (represented by the letter T or a *cross*) in <070706>Judges 7:6, and similar instances are supplied by the Testimonia of the Pseudo-Cyprian. The most exact analogies, however, to the enigma on the name of

the beast are to be found in the so-called Sibylline verses. We quote one which is exactly similar to it, the answer being found in the name Ἰησοῦς =888, thus: Ι =10+ η = 8+ σ =200+ ο =70+ υ =400+ ς =200=888. It is as follows, and is extremely curious:

ἥξει σαρκοφόρος θνητοῖς ὁμοιούμενος ἐν γῇ τέσσερα φωνήεντα φέρει, τὰ δ ἄφωνα δὺ αὐτῷ δίσσων ἀστραγάλων (·), ἀριθμὸν δ ὅλον ἐξονομήνω ὄκτω γὰρ μονάδας, ὅσσας δεκάδας ἐπὶ τούτοις, ἥδ ἑκατοντάδας ὄκτω ἀπιστοτέροις ἀνθρώποις οὔνομα δηλώσει.

With examples like this before us, it would be absurd to doubt that John (not *greatly* removed in time from the Christian forgers of the Sibylline verses) intended some *name* as an answer to the number 666. The true answer must be settled by the Apocalyptic commentators. Most of the fathers supposed, even as far back as Irenaeus, the name Λάτεινος to be indicated. A list of the other very numerous solutions, proposed in different ages, may be found in Elliott's *Horoe Apocalypticoe* (3, 222-234), from which we have quoted several of these instances. *SEE NUMBER OF THE BEAST*.

Riddle, John, D.D.,

a minister of the Associate Reformed Church, was born in Monaghan County, Ireland, in 1758. He graduated at the University of Glasgow April 10, 1782, and entered upon the study of theology, under the supervision of John Brown, of Haddington. He was licensed to preach June 14, 1788, and was installed pastor of the congregation in Donaghloney, County Down, Nov. 18. In this connection he remained till the spring of 1794, when he came to the United States. In August of the same year he was installed at Robinson Run as pastor of the united congregations of Robinson Run and Union, in the vicinity of Pittsburgh. After a few years the congregations so increased that, at his request, he was released from Union, and settled for the whole of his time at Robinson Run. Here he continued to labor the remainder of his life, and died, after a month's illness, Sept. 4, 1829. Dr. Riddle took an active part in the management of the affairs of the Associate Reformed Church, which was in its infancy when he became a member of it. He was among those who opposed the proceedings of the General Assembly Reformed Synod, and who finally, in 1820, resolved to constitute themselves into an independent synod, to be known as the "Associate Reformed Synod of the West." He was a close student, argumentative in his preaching, and an excellent pastor. None of the

productions of his pen were ever printed, though he left behind a large MS. on the subject of *Religious Covenanting*, which, had he lived a little longer, it is thought he would have published. See Sprague, *Annals of the Amer. Pulpit*, 9, 57.

Riddle, Joseph Esmond,

an English clergyman, of St. Edmund's Hall, Oxford, curate of Harrow, and subsequently incumbent of St. Philip's, Leckhampton, was born about 1801, and died Aug. 27, 1859. He was the author of many works, both theological and educational, among which are, *Luther and his Times* (Lond. 1837, 12mo): — *Ecclesiastical Chronology, or Annals of the Christian Church* (ibid. 1840, 8vo): — *Manual of Christian Antiquities* (ibid. 1839, 8vo; 2d ed. 1843): — *Natural History of Infidelity* (eight Bampton Lectures; 1852, 8vo): — besides *Sermons, Manuals*, etc.: — also a *Complete English -Latin and Latin-English Dictionary* (ibid. 1836, 8vo), of which several editions have been published. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Riddoch, James,

a minister of the Episcopal Church, Scotland, during the last century, was born at Grange, Bamffshire. He was first minister of a chapel at Glasgow, and afterwards became one of the ministers of St. Paul's Chapel, Aberdeen, in 1757, in which charge he continued twenty years. His sermons are distinguished for pathos, persuasion, eloquence, and piety. He published *Sermons on Several Subjects*, etc. (Lond. 1799, 3 vols. 8vo; a fifth edition was published in 1831, 2 vols. 8vo).

Rideout, Uriel,

a minister of the Methodist Episcopal Church, was born in Bowdoin, Me., July 26, 1816. He joined the Maine Conference in 1846, and labored until 1849, when he located for the purpose of attending the Concord Biblical Institute. He resumed his place in conference in 1850, and continued in active service until the session of 1868, when he received a supernumerary relation. After an illness of ten days, he died at Cape Elizabeth Ferry Aug. 30, 1868. His labors were characterized by zeal and discretion, by ability and ministerial fidelity. See *Minutes of Annual Conferences*, 1869, p. 141.

Rider

(רכב, *rokeb*). It is uncertain at what time, or in what place, horses were first used for riding, but there is every reason to believe that it was not until a period long after their having been employed for draught. Instead of cavalry, the Egyptians and Babylonians, and the Greeks of the Homeric age, used war chariots, the drivers of which are in the earlier books of the Old Test. called "riders," as in Miriam's song of triumph for the overthrow of the Egyptian host (Exodus 15). The book of Job, however, clearly intimates a "rider," in our acceptation of the word, in the description of the chase of the ostrich: "She scorneth the horse and his rider" (Job 39:18). White asses were used as steeds by the nobles in the land under the Judges, and instead of these we find that mules were used in the age of the Kings, horses being almost exclusively reserved for chariots. The Persians appear to have been the first Oriental nation that discovered the superiority of a flexible body of cavalry over a cumbrous and unwieldy corps of chariots. Many of their early victories may fairly be ascribed to their skill in horsemanship. On the other hand, the Jewish armies were always deficient in cavalry, and their alliances with foreign states were generally designed to obtain a supply of auxiliary horse. It is not one of the least proofs of Solomon's political wisdom that he exerted himself to supply this national deficiency. *SEE HORSE*.

Rider, John,

an Irish prelate, was born at Carrington, in Cheshire, about 1562, and entered Jesus College, Oxford, in 1576, where he took his degree of A.M., and continued in the university for some years, teaching grammar chiefly. He was preferred to the living of Waterstock, Oxfordshire, in 1580, but resigned it in 1581. In 1583 he was admitted to that of South Wokingdoin, which he resigned in 1590. He was also rector of St. Mary Magdalen, Bermondsey, and of Winwick, in Lancashire. He was afterwards archdeacon of Meath, in Ireland, dean of St. Patrick's, Dublin, and in 1612 bishop of Killaloe. He died in 1632, and was buried in his cathedral. He was much respected for his piety and learning. His principal work is, *A Dictionary, English-Latin and Latin-English* (Oxf. 1589, 4to). It was the first Latin dictionary in which the English part was placed before the Latin part. In addition are given, *A Letter Concerning the News out of Ireland* (Lond. 1601, 4to): — *Caveat to Irish Catholics* (Dublin, 1602, 4to): —

Claim of Antiquity in Behalf of the Protestant Religion (Lond. 1608, 4to). See Chalmers, *Biog. Dict.*; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Ridge,

Picture for Ridge

the upper angle of a roof. It has usually, though by no means always, a piece of timber running along it, called the ridge piece, upon which the upper ends of the rafters rest; the tiles with which it is covered are called *ridge-tiles.* These are sometimes made ornamental, good instances of which are found at Great Malvern and Lincoln. — Parker, *Glossary of Architecture,* s.v. *SEE RIB.*

Ridgley, Thomas, D.D.,

an eminent English Independent minister, was born in London about 1667, and educated at an academy in Wiltshire. Entering the ministry, he was in 1695 chosen assistant to Mr. Thomas Gouge, near the Three Cranes, London, and about four years afterwards became his successor. In 1712 he, with Mr. John Eames, began to conduct an Independent academy in London as divinity tutor. He died March 27, 1734. His principal work is, *A Body of Divinity,* an exposition of the Assembly's Larger Catechism (1731-33, 2 vols. fol.; new edition, with notes, by John M. Wilson, Edinb. 1844, 2 vols. 8vo; Lond. 1845, 2 vols. 8vo; N.Y. 1855, 2 vols. 8vo). He also published *Sermons,* etc. (Lond. 1701-25). See Chalmers, *Biog. Dict.*; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Riding Committees

were committees of the General Assembly sent to supersede a presbytery which had refused to ordain a presentee over a reclaiming parish. The first instance occurred in 1717, when a presbytery refused to ordain a Mr. John Hay in the parish of Peebles, and the General Assembly passed an act "appointing certain brethren to correspond with the Presbytery of Peebles, and to act and vote in their meetings at their next ensuing diet, and thereafter, until the settlement of Mr. John Hay in the parish of Peebles be completed, and to concur with them in his ordination." By this device both the opposition of the people and the conscientious reluctance of the presbytery were surmounted. The last instance of a settlement effected by

means of a riding committee was that of Mr. Watson in the Presbytery of Linlithgow, May 30, 1751.

Ridley, Gloucester, D.D.,

a learned English divine, was born at sea, on board the Gloucester, an East Indiaman, 1702. He received his education at Winchester and New College, receiving the degree of B.C.L. April 29, 1729. For a great part of his life he had no other preferment than the small college living of Weston, in Norfolk, and the donative of Poplar, in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. In 1761 he was presented by archbishop Secker to a golden prebend at Salisbury. He published, *Eight Sermons on the Holy Ghost* (1740-41; Lond. 1742, 8vo; new ed. Oxf. 1802, 8vo): — *De Syriacarum Novi Foederis Versionum Indole atque Usu Dissertatio,* etc. (Lond. 1761, 4to): — *Life of Nicholas Ridley* (1763, 4to): — besides *Letters,* etc. See Chalmers, *Biog. Dict.*; Hook, *Eccles. Biog.*; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Ridley, Nicholas,

Picture for Ridley

an eminent English prelate and martyr, was descended from an ancient family in Northumberland, and was born in the year 1500, in Tynedale, at a place called Wilmontswick. He was educated in a grammar school at Newcastle-upon-Tyne, and entered Pembroke Hall, Cambridge, about 1518. Here he was taught Greek by Richard Crook, who about that time began to teach it in Cambridge. His religious sentiments were those of the Romish Church, in which he had been brought up. In 1522 he took the degree of A.B., in 1524 was chosen fellow of his college, and in 1525 received the degree of A.M. Directing his attention to the study of divinity, his uncle, Dr. Robert Ridley, who had thus far paid for his education, sent him for further improvement to the Sorbonne at Paris, and thence to Louvain. In 1530 he was chosen junior treasurer of his college, and at this time paid great attention to the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke Hall, and there committed to memory almost all the epistles in Greek. The walk is still called Ridley’s Walk. In 1533 he was chosen senior proctor of the university, and while in that office the question of the pope’s supremacy came before the university to be examined on the authority of Scripture. The decision was that “the

bishop of Rome had no more authority and jurisdiction derived from God, in this kingdom of England, than any other foreign bishop," and was signed by the vice-chancellor, and by Nicholas Ridley and Richard Wilkes, proctors. In 1534 he took the degree of B.D., and was chosen chaplain of the university and public reader. In 1537, Cranmer, archbishop of Canterbury, appointed him one of his chaplains, and as a further mark of his esteem collated him, April, 1538, to the vicarage of Herne, in Kent. In 1539, when the act of the Six Articles was passed, Mr. Ridley bore his testimony against it in the pulpit, although he was in no danger from its penalties; still believing in transubstantiation, unmarried, and leaning to the practice of auricular confession, although not insisting upon it as necessary to salvation. In 1540 he went to Cambridge and took the degree of D.D., and about the same time was elected master of Pembroke Hall, having been also, through Cranmer's influence, appointed chaplain to the king, and appointed a prebend in the cathedral of Canterbury. At Canterbury he preached with so much zeal against the abuses of popery that the other prebendaries and preachers of the *old learning* brought articles against him at the archbishop's visit in 1541, but the attempt failed. Gardiner, bishop of Winchester, next caused articles to be exhibited against him before the justices of the peace in Kent, and afterwards before the king and council, charging him with preaching against auricular confession and with directing the *Te Deum* to be sung in English. The accusation was referred to Cranmer, and immediately crushed by him. The greater part of 1545 was spent by Dr. Ridley in retirement, and he employed himself in carefully examining the truth and evidence of the doctrine of transubstantiation, of which he had been an unsuspecting believer. He consulted the Apology of the Zwinglians and the writings of Bertram (q.v.), and concluded that the doctrine had no foundation, and found that Cranmer and Latimer both joined him in the same opinion. At the close of the year Cranmer gave him the eighth stall in St. Peter's, Westminster. When Edward VI ascended the throne, in 1547, Dr. Ridley, being appointed to preach before the king on Ash-Wednesday, took that opportunity to discourse concerning the abuses of images in churches, and ceremonies, particularly the use of holy-water for driving away devils. About this time the fellows of Pembroke Hall presented Dr. Ridley to the living of Soham, in the diocese of Norwich; but the presentation being disputed by the bishop, he was admitted to the living by command of the king. On Sept. 25 he was consecrated bishop of Rochester, and in 1548 was employed with Cranmer and others in reforming and compiling the Book of Common Prayer. On the suspension

of bishop Bonner, bishop Ridley was transferred to London, and was installed April, 1550. In 1551 the sweating sickness prevailed in London, and although it was fatal to hundreds, yet bishop Ridley remained faithfully at his post. In June, 1550, the bishop directed that the Romish altars should be taken down, and tables substituted, in order to take away the belief of the people that an altar was necessary to the celebration of the sacrament. He was soon after engaged with Cranmer in drawing up the Forty-two Articles. In 1552 he visited his old college at Cambridge, and on his return called at Hansdon, to pay his respects to the princess Mary. The arrogance, insolence, and bitterness of her nature she displayed on this occasion in the insults she offered Ridley. In 1553 the bishop preached before Edward VI, and so aroused the benevolence of the king that the latter sent to him to inquire how he might best put into practice the duties he had so strongly enforced. The result was the founding and endowment of Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals. Upon the death of Edward VI, Ridley strove to put lady Jane Grey upon the throne; but failing, he went to Mary, as was expected of the bishop of London, and did her homage. By her command he was sent back from Framingham on a lame horse and committed to the Tower, July 26, 1553, to be proceeded against for heresy. It has been thought that bishop Ridley might have recovered the queen's favor by countenancing her proceedings in religion. But he was too honest to act against his convictions, and, after eight months' imprisonment in the Tower, was taken to Oxford, where he was, Oct. 1, 1555, condemned to death for heresy. The evening before his execution he supped with some of his friends, showing great cheerfulness; and refused the offer of one of them to sic up with him, saying, "I mean to go to bed, and, by God's will, to sleep as quietly as ever I did in my life." On October 16, arrayed in his episcopal habit, he walked to the place of execution between the mayor and one of the aldermen of Oxford. Seeing Latimer approach, he ran to meet him, and, embracing him, exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." Going to the stake, they both kissed it and prayed earnestly. Refused permission to speak unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ and his known truth. God's will be done in me." Fire was then applied, and after suffering intensely for a long time Ridley expired. Bishop Ridley, in his private life, was a pattern of piety, humility, temperance, and regularity. The following works are ascribed to him by Anthony Wood: *Treatise concerning Images*: — *Brief Declaration of the*

Lord's Supper (1555 and 1586, 8vo): — A *Friendly Farewell,* written during his imprisonment at Oxford (1559, 8vo): — *Account of the Disputation held at Oxford* (1688, 4to): — *A Treatise of the Blessed Sacrament.* Additions are made by other authorities. Many of his letters are in Fox's *Acts and Monuments,* and in Dr. Gloster's *Life of Bishop Ridley.*

Ridolphus (Ital. Ridolfi), Claudio,

a painter of the Venetian school, was born at Verona in 1574. He was descended from a noble family, and in his youth made great progress in his art. He worked in Verona, Urbino, and other cities of Italy. He died in 1644. The works of Ridolphus show a purity of design and simplicity of composition which are seldom found in the works of the Venetian school. Among his best are. *Presentation of the Virgin at the Temple*: — *The Assumption*: — a *Virgin,* and several Saints. See Bumassuti, *Guida di Verona.*

Riegger, Joseph Anton Stephan von,

an eminent teacher of jurisprudence, who was also author, imperial councilor, censor of books, etc., and whose principal field of labor was the University of Freiburg, was born at Innspruck, Feb. 13, 1742. He wrote his first work — a review of the works of Plautus and Terence when scarcely fifteen years of age, became master in philosophy in 1761, and in 1764 entered on his first position as a teacher in the *Theresianum.* During his preliminary studies he had published a *Bibliotheca Juris Canonici* (1761): — an edition of August. Archiep. Taracon. *De Emend. Gratiani Dialogi,* and a new edition of the canonist Cironius, and had also written verses in German and Latin. In 1765 he was called to a professorship at Freiburg, and for the first time delivered lectures on jurisprudence in the German tongue. His promotions were now so rapid that scarcely a year passed without bringing to him new honors of this kind, and his reputation secured for him the charge of repeated government commissions of importance and delicacy; but the payment of debts incurred by his father and by an insolvent brother so impaired his fortune that a removal from Freiburg became desirable. He became professor of civil law at Prague and government councilor of Bohemia, and died Aug. 5, 1795. He had been actively connected with the reform movements of his age, and had given books to the world which excited much attention in their time, e.g. one on the right of a prince to tax persons of clerical rank. A work on the decretals

of popes, etc., in which unpublished MSS. were largely introduced, would have been his crowning labor, but an installment issued under the title *Bernardi Breviarium Extravagantium* (1778) failed to secure the sympathy of the public and caused him to renounce the undertaking. His numerous writings in the departments of belles lettres, jurisprudence, and canon law are given in Mensel, *Lexikon d. v. Jahre* 1750-1800 *verstorb. deutsch. Schriftsteller* (Leips. 1811), vol. 11; and in Weidlich, *Biogr. Nachrichten*, etc. (Halle, 1751), part 2. See Grünwald, *Biographie d. beid. Ritter von Riegger* (Prague, 1798); Schlichtegroll, *Necrolog. auf d. Jahr* 1795, 1st half.

Riegger, Paul Joseph von,

father of J.A.S. Riegger (q.v.), and professor of canon law in the University of Vienna from 1753 to 1775, was born at Freiburg, June 29, 1705, and received his education in his native town. At the age of sixteen years he obtained the degree of master in philosophy, and at the age of twenty-eight he became doctor of both civil and ecclesiastical law. Soon afterwards he was called to the chair of jurisprudence and German history at Innspruck, where he subsequently attained to the highest honors, being twice elected rector and eight times dean of the university, frequently acting as its chosen agent in transactions with the imperial court, and also serving as counsel to the courts of Lower Austria. The empress Maria Theresa placed him over the Imperial Theresa School and the Academy of Savoyard Knights as teacher of public and canonical law in 1749, and in 1753 he became professor of ecclesiastical law in the University of Vienna, though retaining the positions he already held. His *Institutiones Jurisprudentioe Ecclesiasticoe* (4 vols.) were generally introduced into the schools of Austria. His next preferment was to the posts of imperial councilor and censor of books, and in 1764 to the knighthood and to the Bohemian branch of the government. Many laws relating to the establishing and execution of spiritual functions owe their origin to him, as does the abolition of trials for magical practices and witchcraft. He is the father of the ecclesiastical system of Austria as subsequently taught in all its schools. The liberal influence exerted by him crowded the ultramontane theories out of use, and caused him to be regarded at Rome as an important promoter of reforms in the Church. It is said that he was threatened with excommunication in consequence, and that his works were placed in the *Index*. He died Dec. 8, 1775. A list of his works is given in Mensel and Weidlich. See *Biographie d. beid. Ritter von Riegger* (Prague, 1798).

Rienzo, Cola Di

(*Nicolo di Lorenzo*), Rome's "last tribune," was born of humble parentage, in the year 1313, at Rome. He was endowed with an ambitious and daring spirit, and, as the event proved, with an overweening vanity, and he possessed the gift of a fiery eloquence. His first public appearance was in 1343, in the character of notary to an embassy of Roman citizens sent to greet pope Clement VI and persuade him to return to Rome, where the families of Colonna and Ursini were then contending against each other — the power of the nobles generally having grown to excessive proportions — and the oppression of the people and their sinking into immorality were keeping equal pace. Rienzo became acquainted with Petrarch — subsequently his enthusiastic supporter — while at Avignon, and he there received the appointment of papal notary. After his return to Rome he devoted himself to the work of inflaming the passions of the people through the means of popular and patriotic addresses, and with such success that he was proclaimed tribune of Rome and clothed with dictatorial powers in May, 1347. The pope at first confirmed Rienzi's elevation in the hope of securing the people and humbling the nobility, and the tribune's good fortune, power, and just administration recommended him even to princes, e.g. the emperor Lewis and the king of Hungary, who sought his friendship; but the height he had attained made him dizzy. He knighted himself; declared Rome the sovereign of the world; commanded the pope and cardinals to return to Rome; cited the emperor and the king of Bohemia before him in order to restore peace between them; ordered the electors to furnish evidence of their right to elect the emperors, etc. Warnings and outbreaks of discontented factions failed to restrain him, and pope Clement interfered with what was rapidly becoming a reign of terror by issuing (Dec. 3, 1347) a bull against the tribune. The people immediately forsook Rienzi, and he was compelled to flee in disguise from Rome in January 1348. He subsequently returned secretly to Rome, but soon went to Prague, where he was apprehended by the emperor Charles IV, who delivered him to the pope at Avignon in 1351. Innocent IV soon afterwards became pope, and Rienzi succeeded in disproving the charges raised against him of heresy and tyranny, and even in securing the pope's favor and confidence. In the meantime the conflict of factions had broken out again with fresh fury at Rome, and a papal notary named Baroncelli (or Baracelli) had assumed the role of tribune. It was seen at Avignon that Rienzi might defeat the projects of that agitator, and he was accordingly

attached to the suite of the cardinal Aegidius Albornoz, to whom was intrusted the pacification of Italy. The vacillating populace received him with enthusiasm; but no sooner was he in the possession of power than he began once more to abuse it. He disregarded the hatred of the house of Colonna, imposed unwise taxes, and left his bodyguard unpaid; and when it became apparent that his firmness had departed and that his administration was undecided and fluctuating, a popular outbreak was brought about by some means, Rienzi's house was burned, and Rienzi himself was slain by the people who just before had almost worshipped him. The date of his death is Oct. 4, 1354 (others, Oct. 7 or 8). The estimates of Rienzi's life and services differ greatly, some (as Schlosser, *Weltgesch.*) representing him as a fantastical charlatan, and others finding in him noble traits, especially an enthusiasm for republican institutions and for justice. Still others deny to him all greatness of character, but find an explanation of his career in the extraordinary conditions of his time and the circumstances of his life. Nationalism, based on the renewed familiarity with the conditions of antiquity, was certainly the leading element in the rapid drama of his life. See Baluzii *Vitoe Pap. Avenion.*; Bzovius, *Annal. Eccl. ad Ann.* 1353, No. 2; Villani, *Col. di Rienzo*; Schlosser, *Weltgesch.* vol. 4, pt. 1; *Hist. polit. Blätter,* vol. 20; Papencordt, *Col. di Rienzo u. seine Zeit* (Hamb. and Gotha, 1841); and others; also Bulwer's novel, *Rienzi, the Last of the Tribunes.*

Rieti, Moses Ben-Isaac Di,

of Perugia, a noted Jewish writer, was born in 1388 and died after 1451. He was a physician and philosopher of some renown. and wrote very elegant verses in Hebrew and Italian. He is the author of f[m çdqm 8s, *a Great Paradiso in Terza Rima,* with literary and historical notes. It consists of two parts, viz. the µlwah qlj and qlj lkyjh, which again are separated into divisions. The first part contains in the first division a prayer to God, and speaks of the plan, name, division, and grouping of the work; in the second the author treats of theology, revelation, the thirteen articles of faith, the phases of philosophy among Greeks and Hebrews, of the Cabala and its study; in the third he treats of the other sciences, the liberal arts, etc.; in the fourth he speaks of the introduction of Porphyry, the ten categories, the commentary of Ibn-Roshd, and the philosophical labors of Levi ben-Gershon, or Ralbag; in the fifth he continues to speak of philosophy. The second part, which is composed of eight divisions, speaks

in the first of Paradise, with its patriarchs, prophets, Sanhedrim, the wise and pious; the second, which is also entitled hlpt hçml, is a grand confessional, penitential, and admonitory prayer; in the third, which is called µyhla ry[, *The City of God,* the bright abode of Ezra, Daniel, Zerubbabel, Zechariah, etc., is described; in the fourth, called çpnh twyna, the author of the Mishna and his work in the domain of the blessed are described; the fifth speaks of the chapters of the six orders of the Mishna and their contents; the sixth treats of the writings of the Tanaim, Amoraim, Saboraim, Geonim, etc., down to the author's own time; the seventh descants upon the teachers of the Talmud, the theology of the Midrashim, etc.; and, finally, the eighth narrates the exiles of the Jews and their sufferings. In the *Paradiso,* Di Rieti excludes Immanuel of Rome (q.v.) from the regions of the blessed, and he is also said to have repented of his own poetry as a waste of time. "This would show that he possessed more judgment than those who have published this unattractive work as the production of the 'Hebrew Dante'" (Steinschneider). This *Divina Commedia* was first edited after three MSS., by Jacob Goldenthal, with an Italian and Hebrew introduction (Vienna, 1851). Di Rieti wrote some other works, which, however, are yet in MS. See Fürst, *Bibl. Jud.* 3, 158 sq.; Bartolocci, *Bibl. Rabb.* 3, 945 a; Grätz, *Gesch. d. Juden* (Leips. 1875), 8, 143-145; Delitzsch, *Gesch. d. jüdischen Poesie,* p. 54, 145; *Moses Rieti,* in the *Jewish Messenger* (N.Y.), May 18, 1876. (B.P.)

Rietschel, Ernst Friedrich August,

an eminent German sculptor, was born in Pulsnitz, Saxony, Dec. 15, 1804. He studied under Rauch at Berlin, and in Italy. Settling in Dresden, he became professor in the Academy of Arts. Among his works are, *Mary Kneeling over the Dead Body of Christ*: — a bust of *Luther*: — *the Four Hours of the* Day: — colossal statues of *Goethe* and *Schiller* (at Weimar), and the *Christ-angel.* He died at Dresden in 1861.

Rietter, Anton,

a German Roman Catholic theologian, was born at Stadt-am-Hof in 1808. He studied at Regensburg and Munich; was appointed professor of moral philosophy at Amberg in 1835, at Regensburg in 1842, and at Munich in 1852. He died at Stadt-am-Hof, Nov. 6, 1866. He wrote, *Das Leben, das Werk und die Würde Jesu Christi* (Regensburg, 1846): — Der *Weg der Liebe* (ibid. 1856): — *Der heil. Liebe naturliches Licht,* etc. (Munich,

1857): — *Die Moral des heil. Thomas von Aquin* (ibid. 1858): — *Breviarium der christlichen Ethik* (Regensburg, 1866). (B.P.)

Rigand, Stephen Jordan, D.D.,

the eldest son of John Francis Rigand, was educated at, and afterwards fellow and tutor of, Exeter College, Oxford. He became second master of Westminster School, and headmaster of Ipswich School, Suffolk; mathematical examiner in 1845, and one of the select preachers of Oxford University in 1856. He was appointed bishop of Antigua in 1857, and died there, of yellow fever, May 16, 1859. He published *Sermons on the Lord's Prayer* (Ipswich, 1852, 8vo), and edited vol. 1, and published vols. 1 and 2, of the *Correspondence of Scientific Men.* See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Rigby, Alfred A.,

a Methodist Episcopal minister, of whose early history nothing is known. He fought in the Union army during the Rebellion, and it was while in military service that he connected himself with the Church. He was licensed to preach soon after his return from the war, and in 1870 was received on trial in the Des Moines Conference and appointed to Wheeling Circuit. But overwork and over study brought on disease, and he died at New Vernon, July 9, 1872. See *Minutes of Annual Conferences,* 1872, p. 103.

Riggen, John Wesley,

a minister of the Methodist Episcopal Church, South, was born in Maryland Aug. 26, 1794. His parents migrated to Mason County, Ky., and, being poor and in a new country, were unable to give him a proper education. In 1816 he was converted, and joined the Methodist Episcopal Church. He commenced as a local preacher in 1823, and in 1827 was ordained deacon. He joined the traveling connection in 1834, and was ordained elder in 1835. He was a member of the Kentucky Conference until his death, Sept. 30, 1845. See *Minutes of Annual Conferences, M.E. Church, South,* 1846, p. 56.

Riggs, Adam S.,

a minister of the Methodist Episcopal Church, South, was born in Williamson County, Tenn., near Rigg's Cross Roads, June 6, 1816, and professed conversion June 19, 1836. He united with the Church on the

25th of the same month; was licensed to preach Sept. 21, 1839; was received on trial in the Tennessee Conference in 1839, and served as an itinerant preacher thirty-one years. After an illness of a little over three weeks, he died Oct. 29, 1870. Mr. Riggs was an able and judicious officer of the Church; a wise counsellor; modest, firm, and faithful. He was honored by his brethren, and was chosen several times as a delegate to the General Conference. See *Minutes of Annual Conferences, M.E. Church, South,* 1870, p. 586.

Riggs, Joseph L.,

a Presbyterian minister, was born at New Providence, N.J., March 19, 1809. He graduated at Amherst College, Mass.; studied theology in Andover Seminary, Mass., and in Princeton Theological Seminary, N.J., and was licensed and ordained Aug. 27, 1845. His fields of labor were, Wells, Bradford Co., Pa.; Millerstown, Pa.; Cumberland, Ill.; and as city missionary in Elmira, N.Y., where he died, Aug. 20, 1865. Mr. Riggs was a faithful preacher, and he loved the work to which he had devoted himself. See Wilson, *Presb. Hist. Almanac,* 1866, p. 223.

Righiel Lambo,

in Mongol mythology, is the sacred mountain, in the main identical with the Hindu *Meru,* and varying from it only in minor particulars which grow out of the fancy of the worshippers of the Lama.

Right,

as an *adjective,* describes the quality of an action as in conformity with moral law; as a *substantive,* the claim of a person upon others consequent upon the equal subjection of all to moral law. A *right* action (rectum) is an action agreeable to our duty, but *a man's right* (jus) has a very different meaning. What I have a *right* to do, it is the *duty* of all men not to hinder me from doing, and what I have a *right* to demand of any man, it is his *duty* to perform. A man's *right* is that which is vested in him by society, and because its laws may not always be conformable to the supreme rule of human action, viz. the Divine Law, the two words may often be properly opposed. We may say that a poor man has no *right* to relief, but it is *right* that he should have it. A rich man has a *right* to destroy the harvest of his fields, but to do so would not be *right.* See Fleming and Krauth, *Dict. of Phil. Science,* s.v.

Right, Divine.

SEE JURE DIVINO.

Righteousness

(qdx, δικία, the quality of *being right* morally). The righteousness of God is the essential perfection of his nature, and is frequently used to designate his holiness, justice, and faithfulness (<01825>Genesis 18:25; <0605>Deuteronomy 6:25; <19801>Psalm 31:1; 119:137, 142; <2452>Isaiah 45:23; 46:13; 51:5-8; 56:1). The righteousness of Christ denotes not only his absolute perfection (<2511>Isaiah 51:11; <62201>1 John 2:1; <44814>Acts 3:14), but is taken for his perfect obedience unto death as the sacrifice for the sin of the world (<27024>Daniel 9:24; <4525>Romans 3:25, 26; 5:18, 19; <24236>Jeremiah 23:6; <43029>John 1:29). The righteousness of the law is that obedience which the law requires (<45810>Romans 3:10, 20; 8:4). The righteousness of faith is the justification which is received by faith (<4521>Romans 3:21-28; 4:3-25; 5:1-11; 10:6-11; <47521>2 Corinthians 5:21; <48221>Galatians 2:21). Righteousness is sometimes used for uprightness and just dealing between man and man (<23017>Isaiah 60:17), also for holiness of life and conversation (<27027>Daniel 4:27; <42006>Luke 1:6; <45147>Romans 14:17; <49509>Ephesians 5:9). The saints have a threefold righteousness:

(1.) The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof (<47521>2 Corinthians 5:21; <49527>Ephesians 5:27; <23524>Isaiah 45:24);

(2.) The righteousness of their principles, being derived from, and formed according to, the rule of right (<19911>Psalm 119:11);

(3.) The righteousness of their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord (<58124>Hebrews 13:24; <46011>1 Corinthians 6:11). See Dickinson, *Letters*, let. 12; Witherspoon, *Essay on Imputed Righteousness*; Hervey, *Theron and Aspasio*; Owen, *On Justification*; Watts, *Works*, 3, 532, 8vo ed.; Jenks, *On Submission to the Righteousness of God*. *SEE JUSTIFICATION*; *SEE SANCTIFICATION*.

Righter, Chester N.,

an agent of the American Bible Society in the Levant, was a native of New Jersey. He graduated at Yale College in 1846; studied at New Haven and

Andover, and afterwards spent a year or two in foreign travel for the benefit of his health. He sailed for the Levant in 1854, and died at Diarbekir, Turkey, in December 1856, aged about thirty. Extracts from his letters and journals will be found in *The Bible in the Levant*, by Samuel I. Prime. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rigorists,

a name given to the Jansenists by their adversaries. They made repentance to consist in the voluntary sufferings which the transgressor inflicts upon himself, in proportion to the nature of his crimes and the degree of his guilt. They went so far as to call those who had shortened life by excessive abstinence and labor the sacred victims of repentance, and said that they were consumed by the fire of divine love; that their conduct was highly meritorious in the sight of God; and that by their sufferings they not only appeased the wrath of God, but drew down abundant blessings upon their friends and upon the Church. *SEE JANSEN*.

Rigr,

in Norse mythology, was a name of the god *Heimdal*, under which he became the ancestor of the four ranks of men servants, peasants, nobles, and princes. Two of his descendants likewise bear this name.

Rig-Veda,

the first and principal of the four Vedas. *SEE VEDA*.

Riley, Henry Augustus,

a Presbyterian minister, was born in the city of New York Nov. 21, 1801. In 1815 he was sent to the Jesuit College at Georgetown, D.C., but left in 1817, and, under a private tutor in Philadelphia, he was prepared for the University of Pennsylvania, from which institution he graduated in July, 1820. After this he entered the law office of Horace Binney, Esq., and continued in the study of the law until the fall, when a severe attack of illness moved him to the study of medicine. To this end he entered a private class of Prof. Nathaniel Chapman, M.D., and attended medical lectures in the University of Pennsylvania, and graduated from its medical department in April, 1825. Returning to his home in New York, he entered upon the practice of medicine, and continued for about three years. In June 1828, he united with the Rutgers Street Presbyterian Church, then under

the pastoral care of the Rev. Thomas M'Auley, D.D., and soon after determined to devote his life to the work of preaching the Gospel. With this end in view, he entered Princeton Theological Seminary Feb. 5, 1829, and, after taking the full course, graduated in 1832. He was licensed by the Presbytery of New York in October of the same year, and ordained by the said presbytery in 1835. After his licensure he went to Philadelphia, and laid the foundation of the Third Church of that city in January 1833, and labored there until April following. From that time until August he supplied the Presbyterian Church at Mattewan, N.Y., and in April 1835, took charge of the Eighth Avenue Church — now West Twenty-third Street Church — in New York city, at which time, as above stated, he was ordained. He labored in this field until January 1839, when he went to Montrose, Pa., and was installed, and there he had a long, most useful, and successful pastorate of nearly a quarter of a century, from which he was released only on account of the loss of his voice, which occurred in 1863. After his resignation, he resumed for a limited time the practice of medicine, and continued to reside in Montrose, where he died, March 17, 1878. (W.P.S.)

Riley, Isaac,

a minister of the Presbyterian Church, son of H.A. Riley, was born in the city of New York Feb. 2, 1835. After receiving a preparatory education he entered Yale College, and was graduated, having written the class poem. He next entered the Union Theological Seminary, and, after graduation, was admitted to the ministry. His first pastorate was at Middletown, Del., where he labored three years. He then accepted a call to Pottsville, Pa., and from there went to Newark, where he spent some time as associate pastor with his father-in-law, the Rev. Joel Parker. His next pastoral duties were in New York, where for seven years he occupied the pulpit of the Thirty-fourth Street Church, filling the position with signal ability and success. In 1875 he was called to the pastorate of the Westminster Church, Buffalo, preaching his first sermon Oct. 20. His work was remarkably fruitful, and during his pastorate the Church enjoyed an uninterrupted prosperity. He was a man of very decided ability, and in him were united qualities very rarely combined in the same individual. His reasoning faculty was strong, and so also was his imagination. He was exact and mathematical, and at the same time poetical and rhetorical. All the varied powers of a disciplined intellect, and also of a strong emotional nature, were imbued with divine love, so that the whole man was consecrated to the work of the ministry.

He wrote carefully and spoke fluently, and the best work was what he gave to his people and the public. He was one of the most useful men in Buffalo. In his last illness he suffered much, but bore it uncomplainingly, and sank into the peaceful slumber of death. He died at Buffalo Oct. 23, 1878. (W.P.S.)

Rimah.

SEE WORM.

Rimmon.

SEE POMEGRANATE.

Rim'mon

(Heb. *Rimmon'*, ˆwOmr; *a pomegranate*, as often), the name of an idol, of a man, and also of several places; all probably having some allusion to the pomegranate, especially the localities, which were doubtless so named from the abundance of that fruit in the vicinity, although in modern times, owing to the neglect which has for ages prevailed under Turkish rule, that tree is comparatively scarce. *SEE RIMMON METHOAR*; *SEE RIMMON PAREZ*.

1. (Sept. ῾Ρεμμάν.) A deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 Kings 5:18). Traces of the name of this god appear also in the proper names Hadadrimmon and Tabrimmon, but its signification is doubtful. Serarius, quoted by Selden (*De Dis Syris*, 2, 10), refers it to the Heb. *rimmon*, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title (comp. *Pomona*, from *pomum*). Ursinus (*Arboretum Bibl.* cap. 32, 7) explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, the personified *natura naturans*, a symbol of frequent occurrence in the old religions (Bahr, *Symbolik*, 2, 122). If this be the true origin of the name, it presents us with a relic of the ancient tree worship of the East, which we know prevailed in Palestine. But Selden rejects this derivation, and proposes instead that Rimmon is from the root µWr, ram, "to be high," and signifies "most high;" like the Phoenician *Elium*, and the Hebrew ˆ/yl][, Hesychius gives ῾Ραμάς, ὁ ὕ ψιστος θεός. Clericus, Vitringa, Rosenmüller, and Gesenius were of the same opinion. Movers (*Phon.* 1, 196, etc.) regards Rimmon as the abbreviated form of Hadadrimmon (as

Peor for Baal-Peor), Hadad being the sun god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadadrimmon would then be the sun god of the late summer, who ripens the pomegranate and other fruits, and, after infusing into them his productive power, dies, and is mourned with "the mourning of Hadadrimmon in the valley of Megiddon" (<38121>Zechariah 12:11).

2. (Sept. Ῥεμμών.) A Benjamite of Beeroth, and the father of Rechab and Baanah, the murderers of Ishbosheth (<10402>2 Samuel 4:2, 5, 9). B.C. ante 1053.

3. (Sept. Ῥεμμών v.r. Ἐρεμώθ, etc.) A town in the southern portion of Judah (<06532>Joshua 15:32), allotted to Simeon (<06907>Joshua 19:7; <13042>1 Chronicles 4:32: in the former of these two passages it is inaccurately given in the A.V. as "Remmon"). In each of the above lists the name succeeds that of Ain, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (<16129>Nehemiah 11:29) the two are joined, and inaccurately appear in the A.V. as "En-Rimmon" (q.v.). It is grouped with Ziklag and Beersheba, and must consequently have been situated near the southern border of the tribe. Rimmon would appear to have stood towards the western extremity of Simeon, and thus south of the plain of Philistia; for Joshua, in enumerating "the uttermost cities of the tribe of the children of Judah," begins at the coast of Edom on the east, and Rimmon is the last of twenty-nine, and therefore must have been near the western extremity. The only other notice of it in the Bible is in the prophecies of Zechariah "All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem" (<38140>Zechariah 14:10). The land referred to is the kingdom of Judah; Geba lay on the northern and Rimmon on the southern border. Though both Eusebius and Jerome mention Rimmon, their notices are so confused, and even contradictory, that they evidently knew nothing of it. They appear to have confounded three towns of the same name. In one place Jerome calls it a town "of Simeon or Judah;" and yet he locates it "fifteen miles *north* of Jerusalem." In the very next notice he writes, "Remmon, in tribu Simeonis, vel Zabulon" (*Onomast.* s.v. "Remmon"). Under the name *Eremmon* (Ἐρεμβών, *Onomast.* s.v.) both Eusebius and Jerome appear to give a more accurate account of the site of this city. They state that it is a "very large village" (*vicus proegrandis*), sixteen miles south of Eleutheropolis. This was no doubt pretty nearly its true position (see Reland, *Paloest.* p. 973). About thirteen miles south of Eleutheropolis (now Beit Jibrin) is a

ruined village called *Khurbet Um er-Rumanim* ("Mother of Pomegranates"), which in all probability marks the site, as it bears the name, of Rimmon of Simeon. On the top of the hill there are the foundations of an important square building of large well-dressed stones, and lower down there are the bases of three columns *in situ* (*Quar. Statement* of "Pal. Explor. Fund," Jan, 1878, p. 13). A short distance (about a mile) south of it are two tells, both of which are covered with ruins; and between them, in the valley, is "a copious fountain, filling a large ancient reservoir, which for miles around is the chief watering place of the Bedouin of this region" (Van de Velde, *Memoir*, p. 344). As fountains are extremely rare in this southern district, it seems probable that this one may have given the name of Ain to the ancient town on the adjoining tell; and the proximity of Ain and Rimmon led to their being always grouped together.

4. (Heb. *Rimmono'*, wnwmr; *his pomegranate*; Sept. ἡ Ῥεμμών.) A city of Zebulun belonging to the Merarite Levites (1Ch 6:67 1 Chronicles 6:77). There is great discrepancy between the list in which it occurs and the parallel catalogue of Jos 21:34 Joshua 21. The former contains two names in place of the four of the latter, and neither of them the same. But it is not impossible that DIMNAH (Jos 21:35 Joshua 21:35) may have been originally Rimmon, as the D and R in Hebrew are notoriously easy to confound. At any rate there is no reason for supposing that Rimmono is not identical with Rimmon of Zebulun (19:13), in the A.V. Remmon-methoar (q.v.). The redundant letter was probably transferred, in copying, from the succeeding word — at an early date, since all the MSS. appear to exhibit it, as does also the Targum of Joseph.

5. THE ROCK RIMMON (Heb. *Sela ha-Rimmon*, ˆ/Mrh[;[also without the article] [lis; Sept. ἡ πέτρα τοῦ Ῥεμμών; Josephus, πέτρα Ῥοά; Vulg. *petra cujus vocabulum est Remmon*; *petra Remmon*), a cliff (such seems rather the force of the Hebrew word *sela*) or inaccessible natural fastness, in which the six hundred Benjamites who escaped the slaughter of Gibeah took refuge, and maintained themselves for four months until released by the act of the general body of the tribes (Jg 20:47 Judges 20:45, 47; 21:13). It is described as in the "wilderness" (*midbar*), that is, the wild, uncultivated (though not unproductive) country which lies on the east of the central highlands of Benjamin, on which Gibeah was situated — between them and the Jordan valley. This is doubtless the Rimmon which Eusebius and

Jerome mention, locating it fifteen miles north of Jerusalem (*Onomast.* s.v. "Remmon"). About ten miles north of Jerusalem, and nearly four east of Bethel, is a very conspicuous white limestone tell, rising like a cone above the neighboring hill tops, and overlooking the whole wilderness down to the Jordan valley. Upon it stands a large modern village called *Rummon.* This is unquestionably the "Rock Rimmon" on which the Benjamites took refuge. It is admirably adapted for the purpose. A deep and wild ravine cuts off the approach from the south, and others skirt its western and northern sides, rendering it a natural fortress of great strength. The sides of the tell are steep, bare, and rocky, and could be defended by a few resolute men against a host. The top is rounded, affording ample space for the refugees, while along the sides are some large caverns (Robinson, *Bib. Res.* 3, 290; Van de Velde, *Memoir,* p. 344; Porter, *Handbook,* p. 217; Schwarz, *Palest.* p. 129).

Rim'mon Metho'ar

(Heb. *Rimmon' ham-Methoar',* רמון המתואר, i.e. *Rimmon the extensive*; Sept. Ῥεμμωναὰ Μαθαραοζᾶ v.r. Ῥεμμωνὰμ μαθαρίμ; Vulg. *Remmon, Amthar*; A.V. "Remmon-methoar"), a place which formed one of the landmarks of the eastern boundary of the territory of Zebulun (Joshua 19:13 only). It occurs between Eth-Katsin and Neah. *Methoar* does not really form a part of the name, but is the *Pual* of נטה; *to stretch,* and should be translated accordingly (as in the margin of the A.V.) — "Rimmon which reaches to Neah." The object of the sacred writer is to describe as minutely as possible the exact course of the borderline. This is the judgment of Gesenius, *Thesaur.* col. 1292 a; Rodiger, *ibid.* 1491 a; Fürst, *Handwb.* 2, 512 a; and Bunsen, as well as of the ancient Jewish commentator Rashi, who quotes as his authority the Targum of Jonathan, the text of which has, however, been subsequently altered, since in its present state it agrees with the A.V. in not translating the word. The latter course is taken by the Sept. and Vulg. as above, and by the Peshito, Junius and Tremellius, and Luther. Symmachus rendered רתמה, a descriptive epithet attached to Rimmon, "Rimmon the Renowned" (Rosenmüller, *ad loc.*). This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveler Parchi, who says that it is called *Rumaneh,* and stands an hour south of Sepphoris (Zunz, *Benjamin,* 2, 433). If for south we read north, this is in close agreement with the statements of Robinson (*Bib. Res.* 3, 110) and Van de Velde (*Memoir,* p.

344), who place *Rummaneh* on the south border of the plain of Buttauf, three miles north northeast of Seffuirieh (comp. Pococke, *Trav.* 2, 62; Thomson, *Land and Book,* 2, 123; De Saulcy, *Dead Sea,* 1, 69).

Rimmon is not improbably identical with the Levitical city which in (0615)Joshua 21:35 appears in the form of *Dimnah,* and again, in the parallel lists of Chronicles ((1067)1 Chronicles 6:77) as *Rimmono* (A.V. "Rimmon").

Rim'mon Pa'rez

(Heb. *Rimmon' Pe'rets,* ˆwOmr æ r ;P ,[in pause, *Pa'rets,* / r ;P], *pomegranate of* the *breach,* so called probably from some local configuration; Sept. ˚Ρεμμὼν Φαρές), the second-named station of the Israelites in the desert after leaving Hazeroth, and located between Rithmah and Libnah ((0433)Numbers 33:20). It was somewhere in the northern interior of the Desert et-Tih, west of Kadesh-Barnea. *SEE EXODE*.

Rin,

in Norse mythology, was the name of one of the rivers of hell.

Rinaldi, Odoric,

a learned Italian ecclesiastical historian of the 17th century, was a native of Treviso, and was educated at Parma by the Jesuits. He became an Oratorian at Rome in 1618. After the death of cardinal Baronius (who was also a member of the Congregation of the Oratory), Rinaldi wrote a continuation of his *Ecclesiastical Annals* from 1198 (where the former left off) to 1564, when the Council of Trent was dissolved. Rinaldi's addition to the work consists of ten large folio volumes, published at different periods from 1646 to 1677. Rinaldi was also the author of a sufficiently copious abridgment in Italian of the whole *Annals,* compiled by Baronius and himself.

Rinda,

in Norse mythology, was one of Odin's wives, the mother of Wali, who became so strong in a single night that he was able to slay Hoeder, the murderer of Balder.

Ring

Picture for Ring 1

(usually t [Bif¡ *tabba'ath*; δάκτυλος, occasionally lylG; *galil,* a *circlet* for the fingers, <170106>Esther 1:6; <210514>Song of Solomon 5:14, bG; *gab,* a *rim* of a wheel, <261018>Ezekiel 1:18). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet, and even owed its name to this circumstance, the term *tabbaath* being derived from a root signifying "to impress a seal." It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (<014142>Genesis 41:42), by Ahasuerus to Haman (<170310>Esther 3:10), by Antiochus to Philip (1 Macc. 6:15), and by the father to the prodigal son in the parable (<421522>Luke 15:22). It was treasured accordingly, and became a proverbial expression for a most valued object (<242224>Jeremiah 22:24; <370223>Haggai 2:23; Ecclesiastes 49:11). Such rings were worn not only by men, but by women (<230321>Isaiah 3:21; Mishna, *Sabb.* 6, § 3), and are enumerated among the articles presented by men and women for the service of the tabernacle (<023522>Exodus 35:22). The signet ring was worn on the right hand (Jeremiah *loc. cit.*). We may conclude, from <022811>Exodus 28:11, that the rings contained a stone engraven with a device, or with the owner's name. *SEE ORNAMENT.*

Picture for Ring 2

The ancient Egyptians wore many rings, sometimes two and three on the same finger. The left was considered the hand peculiarly privileged to bear those ornaments; and it is remarkable that its third finger was decorated with a greater number than any other, and was considered by them, as by us, *par excellence* the ring finger, though there is no evidence of its having been so honored at the marriage ceremony. They even wore a ring on the thumb. Some rings were very simple; others were made with a scarabaeus, or an engraved stone; and they were occasionally in the form of a shell, a knot, a snake, or some fancy device. They were mostly of gold, and this metal seems to have always been preferred to silver for rings. Silver rings, however, are occasionally met with. Bronze was seldom used for rings, though frequently for signets. Some have been discovered of brass and iron (the latter of a Roman time); but ivory and blue porcelain were the materials of which those worn by the lower classes were usually made. The scarabaeus was the favorite form for rings; in some the stone, flat on both faces, turned on pins, like many of our seals at the present day, and the ring

itself was bound round at each end, where it was inserted into the stone, with gold wire. This was common not only to rings, but to signets, and was intended for ornament as well as security. Numerous specimens of Egyptian rings have been discovered, most of them made of gold, very massive, and containing either a scarabaeus or an engraved stone (Wilkinson, *Anc. Egypt.* 2, 337). The ancient Assyrians seem to have been equally fond of similar ornaments. The same profusion was exhibited also by the Greeks and Romans, particularly by men (Smith, *Dict. of Antiq.* s.v. "Rings"). It appears also to have prevailed among the Jews of the apostolic age; for in ⁵⁹⁰⁰²James 2:2, a rich man is described as χρυσοδακτύλιος, meaning not simply "with a gold ring," as in the A.V., but "golden-ringed" (like the χρυσόχειρ, "golden-handed," of Lucian, *Timon*, 20), implying equally well the presence of several gold rings. *SEE JEWEL*.

Picture for Ring 3

The principal information we have about ancient rings is derived from Pliny. He says that Alexander the Great sealed all important documents in Europe with his own ring, and in Asia with that of Darius. He states that the Romans derived the custom of wearing rings from the Sabines, and they from the Greeks; hence there occurs no mention of Roman rings earlier than the reign of Numa Pompilius. The rings then worn were generally of iron, and sometimes engraved. In process of time silver rings were adopted by free citizens, and those of iron were abandoned to slaves. Gold rings could, in the earlier ages of the republic, only be worn by senators; and even in their case the use of the gold ring was to be confined to public occasions. Marius, in his third consulate, is said to have worn one habitually; but if this account be correct, it must have been a ring of some special kind, for more than a century earlier the equestrian order had the privilege of wearing gold rings, since Hannibal, after the battle of Cannae, sent as a trophy to Carthage three bushels of gold rings, taken from the fingers of the Roman knights slain in the battle. It is clear that the equestrian ring was not allowed to be indiscriminately worn, for Horace informs us that he did so himself by the express permission of Augustus (Horace, *Sat.* 2, 7, 54). It may be that the passage in James's epistle refers to the equestrian ring as a token of Roman rank. The ring was generally worn on the fourth finger of the left hand, and Aulus Gellius gives as a reason for this that there is a vein from that finger running directly to the heart. To wear rings on the right hand was regarded as a mark of effeminacy, but they were not unfrequently worn in considerable numbers

on the left. This was a practice among men of fashion at Rome (Martial, *Epig.* 11, 60), as it had been at Athens so far back as the age of Aristophanes (Aristoph. *Nubes*). Lampridius informs us that Heliogabalus, whose fingers were always covered with rings, never wore the same twice; and a part of the foppery of the age consisted in having rings of different weights for summer and winter. Wedding rings, often of large size, were in use among the Jews, and from them Christians have borrowed the practice; and the ring has from a very early period formed a part of the episcopal costume, as indicating that the bishop was wedded to his Church. So long ago as the Council of Toledo (A.D. 633), a deposed bishop was restored by returning to him his episcopal ring. *SEE SIGNET*.

Ring (In Attire).

The practice of wearing rings has been widely prevalent in different countries and at different periods. They have been used to decorate the arms, legs, feet, toes, fingers, nose, and ears. The most general and most distinguished use of rings is on the finger. In ancient times the ring was a symbol of authority, and power was delegated by means of it. Finger rings are alluded to in the books of Genesis and Exodus; Herodotus mentions that the Babylonians wore them; and from Asia they were probably introduced into Greece, doubtless subsequent to Homer’s time, as he makes no mention of them. Rings worn in early times were not purely ornamental, but had their use as signet rings. The devices in the earlier rings were probably cut in the gold; but at a later period the Greeks came to have rings set with precious stones Among the Romans the signs engraved on rings were very various, including portraits of friends or ancestors and subjects connected with mythology or religion. Rings entered into the groundwork of many Oriental superstitions, as in the legend of Solomon’s ring, which, among its other marvels, sealed up the refractory Jinn in jars and cast them into the Red Sea. The Greeks mention various rings endowed with magic power, as that of Gyges, which rendered him invisible when its stone was turned inwards; and the ring of Polycrates, which was flung into the sea to propitiate Nemesis and found by its owner inside a fish. Wedding and other rings have been thought to possess curative powers. Sometimes they owed their virtue to the stones with which they were set; thus diamond was believed to be an antidote against poison, etc. The Gnostics engraved ring gems with mystic symbols, names, monograms, and legends. In early times the names of Jesus, Mary, and Joseph on rings were deemed to be preservatives against the plague.

The early Christians adopted the use of rings, being at first simple circles of ivory, bronze, iron, or some other cheap material. Many of them were adorned with symbols connected with their faith, such as the cross, the monogram of Christ, the dove, anchor, ship, palm branch, etc.; others had simple religious phrases, among the most common of which was *Vivas in Deo* or *Spes in Deo.* Rings to be used as seal rings alone were fitted with a plate of metal, often of the form of the bottom of a sandal or of the human foot, this, according to ancient tradition, being the symbol of possession. Among the rings found in the catacombs are some with a key, and some with both a key and a seal, the latter for both locking and sealing a casket. See *Appletons' Cyclop.* s.v.; *Chambers's Encyclop.* s.v.; Gardner, *Faiths of the World,* s.v.

Ring (In Espousals).

Picture for Ring

In early times it was customary for the man, together with other espousal gifts, to give the woman a ring as a further token and testimonial of the contract. This ceremony was used by the Romans before the introduction of Christianity, and in some measure admitted by the Jews, whence it was adopted among the Christian rites of espousal without any opposition. That the ring was used in espousals, and not in the solemnity of marriage itself, seems evident from the account given by pope Nicholas, A.D. 860 (*Nicol. Respons. ad Consulta Bulgarorum, Conc.* t. 8, p. 517). "In the espousals," says he, "the man first presents the woman with the *arroe,* or espousal gifts; and among these he puts a ring upon her finger," etc. St. Ambrose (*Ep.* 34) and Tertullian (*Apol.* cap. 6) also speak of the *annulus pronubus,* or ring of espousal. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest made the sign of the cross upon the head of the bridegroom, and then placed it upon the finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and forever, world without end, Amen." In like manner and with the same form of words he presents the bride with a silver ring. The groomsman then changes the rings while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of times. The upper figure shows the three parts brought together; the lower figure, the parts separately. In

Iceland the ceremony of betrothal used to be accompanied by the bridegroom passing his four fingers and thumb through a large ring and in this manner receiving the hand of the bride (Bingham, *Christ. Antiq.* 22, 35; Gardner, *Faiths of the World*, s.v.; *Chambers's Encyclop.* s.v.).

Ring (In Investitures).

A ring was anciently given to bishops on their consecration with these words: "Accipe annulum discretionis et honoris, fidei signum," etc. The ring was emblematical of his espousal to the Church, in imitation of the ancient ceremony of presenting a ring on the espousal of parties in marriage. It was called the ring of his espousals, *annulus sponsalitius pronubus*, and sometimes *annulus palatii.* The ring was formerly worn on the middle finger of the right hand, as indicative of silence and discretion in communicating the mysteries, in giving the benediction, but was shifted to the annular finger in celebrating mass. The ring is mentioned by the Councils of Orleans, 511; Rome, 610; fourth of Toledo, 633; Hincmar of Rheims, Isidore of Seville, and the sacramentaries of Gelasius and Gregory the Great, 590. These rings usually had monograms (*sigloe*), or engraved subjects, and were used as signets till the 11th century in official correspondence, and for sealing a neophyte's confession of faith, and, by pope Sergius's order (687-701), for sealing the font from the beginning of Lent to Easter eve in France and Spain. They were, in consequence, sometimes called church rings. Every bishop had also a jeweled pontifical ring. This ring represented fidelity to Christ; the duty of sealing and revealing; and, lastly, the gifts of the Holy Spirit. The best rings of suffragans at their decease were the perquisite of the primate, and, in the vacancy of the archiepiscopal chair, of the crown. Priests, as friends only of the bridegroom, did not wear rings (Coleman, *Christ. Antiq.*; Walcott, *Sacred Archceol.* s.v.).

Ring (In Matrimony).

Originally the gift of the ring was made at the time of espousal, and not at the solemnization of marriage. Calroer (*Ritual. Eccles.*) traces the origin of the marriage ring to the 10th century. He supposes it to have been introduced in imitation of the ring worn by bishops, and to have been regarded as a kind of phylactery, or charm. According to Rome, the delivery of the ring by the husband to the wife indicated that she was admitted into his confidence. Another explanation is that the ring

symbolizes eternity and constancy; and it has been alleged that the left hand was chosen to denote the wife's subjection to her husband, and the third finger because it thereby pressed a vein which was supposed to communicate directly with the heart (Riddle, *Christ. Antig.* 7, 1; *Chambers's Encyclop.* s.v.). *SEE RING* (*in Espousals*).

Ring, The Decade,

a modern substitute for the rosary during the existence of the penal laws, being more easily concealed. It has on it ten knobs, on each of which, as it passed under the fingers, an Ave was said, and on the eleventh, which is distinguished by a cross, a Paternoster.

Ring, Fisherman's,

is that worn by the pope as the descendant of Peter, with an engraving of Peter casting his net.

Ring, Melchior,

a prominent Anabaptist leader in the landgravate of Hesse in the period of the Reformation, was at first a school teacher and chaplain at Hersfeld. Having become a zealous disciple of Thomas Munzer (q.v.), he appeared in Sweden in 1524 in company with M. Hoffmann and Knipperdolling (q.v.), and by the fanaticism of his sermons excited a riot in Stockholm against images, which he justified as being the work of the Spirit of God. Towards the close of 1524 he returned to Germany in order to participate as a leader in the Peasants' War; and, after the bloody catastrophe at Frankenhausen, he fled to Switzerland, where he found a fruitful soil and a cordial reception. A murder committed by one of his adherents, professedly in obedience to the inspiration of God, obliged Ring, in 1527; to flee to the neighborhood of his early home. He now became a peripatetic preacher, made the teaching of Luther the subject of bitter attack, characterized the evangelical preachers as the expounders of a corrupt and dead faith, and by such means secured a large following. Disputations held with him failed to convince, and a threat of expatriation failed to alarm him. He eventually fled to East Friesland, which had become a rallying place for Anabaptists generally, and while there employed every method to inspire his followers with a fanatical contempt for Scripture and the Lord's supper. It was difficult to restrain the fanatical tendencies thus implanted in the populace; but the Lutherans finally secured a preponderating influence, and Ring was

compelled to flee once more. He labored in his characteristic method in Hesse and Saxony and met with some success, but was repeatedly imprisoned. He would seem to have died in connection with the Münster revolt. The teaching of Ring may be briefly stated as follows. Original sin involves no condemnation for persons of immature mind, etc. The curse in Genesis 3 imposes spiritual death only, consequently death does not come to children on account of sin. Infant baptism is blasphemous, and cannot be justified on scriptural grounds. Christ is not God according to his nature, and does not derive human nature from Mary. He died and suffered, not for purposes of redemption and forgiveness of sins, but simply as an example and type; and they who would profit by his work must follow him with like works and sufferings. Christ's body and blood are not present in the sacrament. Man has the ability by nature to prepare himself to believe and come to the Spirit of God. See Krohn, *Gesch. d. fanat. u. enthus. Wiedertlufer*, etc. (Leips. 1758); *Mittheilungen aus d. prot. Sektengesch. in Hessen*, in Niedner's *Zeitschr. f. d. hist. Theologie*, 1858, p. 541-553, and 1860, p. 272 sq.

Ringgli, Gotthard,

an excellent Swiss artist, was born at Zurich, Jan. 27, 1575. Of his early life, education, and progress we are not informed. He was chosen by the magistracy of Berne to decorate with paintings of large size the senate house and minster of that metropolis, and had the freedom of the city conferred on him. For the public library of Zurich he painted the arms of the state and its dependencies, supported by Religion and Liberty. Death lies at the feet of Religion, but to the usual allegorical implements in her hands he added a bridle, to distinguish her from Fanaticism and Superstition. One of the most remarkable of his easel pictures, in the house of Werdmuller, is *Job Listening to his Wife's Invectives.* Perhaps his most valuable remains arc designs, generally drawn with a pen and washed with India ink. Among these are *Our Savior's Burial*: — *Susannah with the Elders*: — *Faith Sheltered from Persecution.* He died in 1635.

Ringoraldt, Bartholomew,

a German hymnologist, born at Frankfort-on-the-Oder in 1530, was preacher at Langenberg, in Neumark; but his principal fame was achieved as a writer of spiritual hymns, some of which are still in common use (e.g. *Es ist gewisslich an der Zeit*). His writings other than hymns are nearly all

lost from sight. He believed that the end of the world was near, and had even calculated its date to fall in the year 1684; and his first book, *Die lautere Wahrheit* (1585), expresses his yearning for the eternal world and warns against the condemnation of hell; while his second book, *Christliche Warnung des treuen Eckert* (Frankfort-on-the-Oder, 1588), serves as a guide to the mysteries of heaven and hell, which places Eckert traverses in a trance. See Koch, *Geschichte des deutschen Kirchenliedes*, 2d ed. 1, 156 sq.; Langbecker, *Das deutsch-evang. Kirchenlied* (1830), p. 201 sq.; Virkel, *Ehrengedachtniss evangel. Glaubenshelden u. Sanger* (1830), 2, 98; Wendebourg, *B. Ringoraldt's geistliche Lieder*, etc.

Ring-streaked

is the rendering of the English Version ("ring-straked") of the Heb. dqf; *akod* (Genesis 30; 31), as applied to the parti-colored rams of Jacob's flock. The Hebrew word literally means *banded*, or *striped*, and seems to refer especially to a variegation of color in the feet (Symmachus λευκόποδες, Saadias similarly).

Rinkart, Martin,

preacher and archdeacon at Eilenburg, in Saxony, was born there, April 23, 1586. His official life began at Leipsic, where he obtained the master's degree, and at Eisleben and Endeborn, where he first engaged in the duties of the ministry of the Word. His pastorate in his native town extended over thirty-two years, and covered the entire period of the Thirty Years' War. It is related that a forced contribution of 30,000 thalers having been demanded from the town, Rinkart held a prayer meeting on Feb. 21, 1639, to invoke God's help in the emergency, with the result that the sum demanded was reduced to 8000 florins, then to 4000, and finally to 2000. Pastor Rinkart was also a poet, and wrote hymns which are sung in the churches of Germany today, and are worthy of note because of their jubilant spirit, e.g. *Nun danket Alle Gott*, etc. Of his writings in other departments, though they were once numerous, but few have been preserved, and they contain nothing that possesses importance at this day. He died Dec. 8, 1649. See Plato, *M. Martin Rinkart*, etc. (Leips. 1830); Vorkel, *Ehrengedachtniss evang. Glaubenshelden u. Sange?* (ibid. 1830), 2, 21 sq., 127 sq.; Koch, *Gesch. d. deutsch. Kirchenliedes*, 2d ed. 1, 144 sq.; 4, 567 sq.

Rin’nah

(Heb. *Rinnah’*, hN;r;a *a shout*; Sept. Ῥαννών v.r. Ἀνά), a son of Shimon, of the tribe of Judah (1 Chronicles 4:20). B.C. prob. ante 1618.

Riper Years.

In one of the offices for baptism, this phrase is used to designate those who are beyond the age of children and “able to answer for themselves.” This definition is not only that given by the Church, but is implied in the words themselves, which embrace both adults and those in age between the latter and children. In the ordinal this and kindred terms are used, as in the exhortation of priests, “that by daily reading and weighing the Scriptures ye may wax *riper* and stronger in your ministry.”

Riphaeus,

in Greek mythology, was the largest of the centaurs, whose monstrous head towered far above the tallest trees of the forest. He was killed by Theseus while present at the marriage of Pirithous.

Ri’phath

(Heb. *Riphath’*, tpyrIa perhaps *spoken*; Sept. Ῥιφάθ v.r. Ῥιφαε; Vulg. *Riphath*), the second son of Gomer and the brother of Ashkenaz and Togarmah (Genesis 10:3). B.C. cir. 2450. The Hebrew text in 1 Chronicles 1:6 gives the form *Diphath* (q.v.); but this arises out of a clerical error similar to that which gives the forms Rodanim and Hadad for Dodanim and Hadar (vers. 7:50; Genesis 36:39). The name Riphath occurs only in the genealogical table, and hence there is little to guide us to the locality which it indicates. The name itself has been variously identified with that of the Rhipaean Mountains (Knobel); the river Rhebas, in Bithynia (Bochart); the Rhibii, a people living eastward of the Caspian Sea (Schulthess); and the Riphaeans the ancient name of the Paphlagonians (Joseph *Ant.* 1, 6, 1). This last view is certainly favored by the contiguity of Ashkenaz and Togarmah. The weight of opinion is, however, in favor of the Rhipaean Mountains, which Knobel (*Volkert.* p. 44) identifies etymologically and geographically with the Carpathian range in the northeast of Dacia. The attempt of that writer to identify Riphath with the Celts or Gauls is evidently based on the assumption that so important a race ought to be mentioned in the table, and that there is no other name to

apply to them; but we have no evidence that the Gauls were for any lengthened period settled in the neighborhood of the Carpathian range. The Rhipaean Mountains themselves existed more in the imagination of the Greeks than in reality; and if the received etymology of that name (from ῥιπαί, "blasts") be correct, the coincidence in sound with Riphath is merely accidental, and no connection can be held to exist between the names. The later geographers, Ptolemy (3, 5, § 15, 19) and others, placed the Rhipaean range where no range really exists, viz. about the elevated ground that separates the basins of the Euixine and Baltic seas. *SEE ETHNOLOGY*.

Ripidium

(Gr. ῥιπίδιον, *a bellows*) was a fan made of parchment, peacocks' feathers, or linen, and was used in the ancient churches to drive away all such insects as might drop into the cups or infest the altar. The author of the *Fasti Siculi* or *Chronicum Alexandrinum* (p. 892), calls them τιμία ῥιπίδια, and reckons them among the holy utensils of the altar which were laid up among the rest in the scenophylacium, or vestry of the church. Suicer thinks that in most of the writings the word *ripidia* signifies one of their holy vessels, a basket or the like, in which they used to carry the sacred elements to and from the altar. In the liturgies of Chrysostom and Basil it is taken in the common sense of Greek authors, and it is used in the *Constitutions* for a fan to blow with: for in Chrysostom's liturgy the deacon is to ventilate, or blow over, the elements with a fan; or, if there be no fan, then to do it with the covering of the cup. See Bingham, *Christ. Antiq.* 8, 6, 21; 15, 3, 6.

Ripley, Ezra,

a Unitarian minister, was born at Woodstock, Conn., May 1, 1751. He followed farming until he was sixteen, when he began to study, and was admitted into Harvard College, July 1772. After his graduation he taught in Plymouth, and studied theology under Rev. Jason Haven, of Dedham. He was ordained pastor of the Church in Concord, Mass., Nov. 7, 1778. He was honored with the degree of D.D. in 1816. Dr. Ripley was an ardent advocate of the temperance cause, and was a member of the old Massachusetts Society for the Suppression of Intemperance. His death took place Sept. 18, 1841. His publications are *Sermons* and *Charges*

(1791-1829): — *History of the Concord Fight* (1827). See Sprague, *Annals of the Amer. Pulpit,* 8, 112.

Ripley, Henry Jones, D.D.,

a distinguished Baptist divine and Biblical scholar, was born in Boston, Jan. 28, 1798. He entered Harvard University, a medal scholar from the Boston Latin School, at the early age of fourteen, and graduated with the class of 1816. He took the full course of theological study at Andover, where he graduated in 1819. He was ordained as an evangelist Nov. 7, 1819, and spent some time in Georgia, devoting himself especially to the religious welfare of the colored people in the section of the state where he labored. The length of his ministerial service at the South was not far from seven years, 1819-1826. One year during this period he spent in Eastport, Me. Soon after the founding of the Newton Theological Institution, Dr. Ripley was elected, in 1826, professor of Biblical literature and pastoral duties, which office he held until 1832, when the election of another officer allowed him to direct his whole attention to Biblical interpretation. In 1839 he was transferred to the chair of sacred rhetoric and pastoral duties, which position he occupied with ability for seventeen years. The last three years of his connection with the institution he was associate professor of Biblical literature. After a service of thirty-four years, he resigned his professorship. After his resignation he was occupied some five years in literary work, and for a time was engaged in evangelical labors among the freedmen of Georgia. Returning to the institution at Newton, he accepted an appointment as librarian, which position he held during the remainder of his life. He died at Newton Center, Mass., May 21, 1875. Prof. Ripley made diligent use of his pen during his life. He published quite a number of carefully prepared articles in the *American Baptist Magazine,* the *Christian Review,* and the *Bibliotheca Sacra.* He was also the author of the following works: *Memoir of Rev. Thomas S. Winn*: — *Christian Baptism,* an examination of Prof. Stuart's essay on the mode of baptism: — *Notes on the Four Gospels*: — *Notes on the Acts of the Apostles*: — *Notes on the Epistle to the Romans*:: — *Notes on the Epistle to the Hebrews,* with new translation: — *Sacred Rhetoric,* composition and delivery of sermons: — *Exclusiveness of the Baptists,* a review of Rev. A Barnes's pamphlet on exclusivism: — *Church Polity,* a treatise on Christian churches and the Christian ministry. He prepared also an edition of *Campbell's Lectures on Systematic Theology,* and edited the *Karen Apostle* by Rev. Francis Mason. See Stearns, Hovey, and Clarke, *Funeral Addresses.* (J.C.S.)

Ripley, Hezekiah, D.D.,

a Congregational minister, was born at Windham, Conn.. Feb. 3 (O.S.), 1743. He graduated at Yale College in 1763, and was ordained, Feb. 11, 1767, pastor at Green's Farms, where he labored until his death, December 1831. He was made a member of Yale College Corporation in 1790, and remained such for twenty-seven years. See Sprague, *Annals of the Amer. Pulpit,* 1, 647.

Ripley, John Bingham,

a Presbyterian minister, was born in Ellsworth township, Mahoning Co., O., April 18, 1824. He was converted when eighteen years of age; graduated at Jefferson College, Pa., in 1846, and at the Theological Seminary at Princeton, N.J., in 1850. His labors in the ministry began in Burlington, N.J., where he was invited to settle, but did not do so. He subsequently accepted an agency from the American and Foreign Christian Union, and labored in Ohio and Michigan. He was ordained and installed by the Philadelphia Presbytery as pastor of the Mariners' Church, Philadelphia, in 1854, and here he continued to labor until his death, March, 1862. This was a very interesting charge. The sailors were his friends, and nothing that he could do for them by the instrumentality of books, visits, letters of entreaty, and prayer was ever omitted. He sought the mariner at the tavern, the cellar, the refectory, the boarding house, the sailors' home, and on board of ship. Besides many articles in the religious press, he was the author of several works, viz.: — *Thoughts for the Forecastle*: — *Seven Diamonds*: — *Plain Words for Young Men*, besides several *Tracts.* See Wilson, *Presb. Hist. Almanac*, 1863, p. 200. (J.L.S.)

Ripley, Lincoln,

a Congregational minister, was born at Woodstock, Conn., in 1761. Late in life he entered Dartmouth College, where he graduated in 1796. He soon after entered the ministry and settled at Waterford, Me., then a wilderness. His life was identified with the early history of the Church and town of Waterford. He severed his connection with that Church in 1821, and died July 14, 1858. See *Amer. Cong. Yearbook*, 1859, p. 128.

Ripley, Samuel,

son of Ezra, was born in Concord, Mass., March 11, 1783, and graduated from Cambridge in 1804. He was ordained, Nov. 22, 1809, pastor of the Church at Waltham. After the death of Rev. B. Whitman, it was proposed to unite the two Unitarian societies; but Mr. Ripley, thinking it too great a burden, resigned shortly before (Oct. 27, 1841), and soon after took the pastoral charge of the Unitarian Church in Lincoln. In 1846 he removed to Concord, where he died, Nov. 24,1847. See Sprague, *Annals of the Amer. Pulpit,* 8, 116.

Ripley, Thomas B.,

a Baptist minister, and brother of Dr. H.J. Ripley, was born in Boston Nov. 20, 1795, and was a graduate of Brown University, in the class of 1814. He studied theology with the Rev. Dr. Staughton, of Philadelphia, and was ordained as pastor of the First Baptist Church in Portland, Me., July 24, 1816, where he remained till March 1828. He removed to Bangor, Me., and was pastor of the First Baptist Church in that city from Sept. 10, 1829, until, in 1834, he resigned. After supplying two churches for a time, he removed to Tennessee, teaching and preaching in several places in that state, and performing ministerial service at Holly Springs, Miss. He returned to Portland, Me., in 1852, and acted as city missionary for several years. He died May 4, 1876. (J.C.S.)

Rippon, John, D.D.,

an English Baptist minister of distinction, was born in Tiverton, Devonshire, April 29, 1751, and was the son of a Baptist minister. He pursued his studies at Bristol, and for many years was the successor of the Rev. Dr. Gill in the pastorate of the Baptist Church on Grange Road, Southwark. The testimony of Dr. Rippon with regard to the stand taken by the Baptist ministers of London and vicinity in the War of the Revolution is interesting. “I believe,” he remarks, in a letter to Pres. Manning, of Brown University, dated May 1, 1784, “all our Baptist ministers in town except two, and most of our brethren in the country, were on the side of the Americans in the late dispute. But sorry, very sorry, were we when we heard that the college was a hospital, and the meeting houses were forsaken, and occupied for civil or martial purposes. We wept when the thirsty plains drank the blood of your departed heroes, and the shout of a king was among us when your well-fought battles were crowned with

victory. And to this hour we believe that the independence of America will for a while secure the liberty of this country; but that if the continent had been reduced, Britain would not long have been free." Dr. Rippon died Dec. 17, 1836. (J.C.S.)

Ripundshaya,

in Hindu mythology, was a mythical king, in whose reign great religious changes are said to have been brought about. It would seem that Buddhism took root, and under his protection spread throughout all India.

Risabha,

in Hindu mythology, was the oldest of the twenty-three Buddhas who have appeared in India, belonging to the race of king Ikswara. He is frequently represented as an ox, though more generally as a man with the head of an ox, or as a man with horns. The ox, as a symbol of wisdom, is peculiar to him, and always accompanies him, even when he is simply represented on the altar by a variously colored head.

Risco, Manuel,

a learned Spanish ecclesiastic of the Augustinian Order, was born at Haro about 1730, and died about the close of the century. He acquired such reputation for knowledge in ecclesiastical history that he was appointed by the king, Charles III, to continue the history of which Florez published 29 vols. 4to. To these he added six volumes, written with equal ability and liberality of sentiment. The work was entitled *Espana Sagrada.* See Chalmers, *Biog. Dict.* s.v.

Rishis,

in Hindu mythology, are ten sons of Brahma, who are infinitely wise and pious, and thus resemble the gods, with whom they share the power to create men and gods. All things owe their existence immediately to these Rishis in common with the gods, and they are accordingly termed the ten ancestors, or lords, of all created beings. Their names are Daksha, Pulastya, Agni, Wasishta, Atri, Maritshi, Brigu, Narada, Pulagen, and Kratu. The seven Menus — Suagarabhara, Svaroshisha, Anttami, Tamasa, Raivatta, Chakshusha, and Vaivasvata — are sometimes classed with the Rishis.

Rishton, Edward,

a Roman Catholic writer, was born in Lancashire, and died in 1586 at Louvain of the plague. He published *Synopsis Rerum Ecclesiasticarum ad Annum Christi* 1577, and a *Profession of Faith.* He was the first publisher of Nicholas Sanders's *De Origine et Progressu Schismatis Anglicani* (1585, 8vo), to which he added a third part; and a fourth part, by way of appendix, appeared in 1628. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Rising In The Air,

the name of a belief (prevalent in the Middle Ages) that the bodies of holy persons were sometimes lifted up and suspended in the air during the continuance of a religious ecstasy. Calmet states in his work on apparitions that this singular phenomenon might be produced by the fervor of the Holy Spirit, by the ministry of good angels, or by a miraculous favor of God, who desired thus to honor his servants in the eyes of men. Numerous instances are recorded in the *Acta Sanctorum,* and their relation accounts for the frequency with which representations of saints are exhibited in an aerial position in medieval paintings, etc. This belief falls in with one of the alleged phenomena of modern spiritialism.

Risler, Jeremiah,

a distinguished bishop and writer of the Moravian Church, was born at Miihlhausen, in Upper Alsace, Nov. 9, 1720. He was a graduate of the University of Basel, and entered the ministry of the Reformed Church, laboring at Lubeck and St. Petersburg, from 1744 to 1760. In the latter year he joined the Moravian Church, and took charge of a parish at Neuwied, on the Rhine, where he remained for twenty-five years. In 1782 he was consecrated to the episcopacy, and in 1786 was elected to the executive board of the *Unitas Fratrum,* known as the Unity's Elders' Conference, of which body he continued a member until his death. His ministerial career embraced a period of sixty-six years, fifty of which he devoted to the Moravian Church. He was a zealous servant of Christ, an eloquent preacher, and a faithful overseer of the flock. He died at Berthelsdorf, Saxony, Aug. 23, 1811. The following are his principal works: *A French Translation of Zinzendorfs Discourses,* and a new edition of the *French Hymnal* of the Church (1785): — *La Sainte Doctrine* (1769), translated into German and English: — *Historischer Auszug aus*

den Buchern des A. T. (1794): *Leben von A.G. Spangenberg* (1794): — *Spangenberg's Reden an die Kinder,* two collections (1792 and 1797): — *Zinzendorfs Gedanken uber verschiedene evangelische Wahrheiten* (1800): — *Betrachtungen der Weisheit Gottes im dem Kreuzestod Jesu*: — and three volumes of *Erzahlungen aus der Brudergeschichte.* (E. de S.)

Risley, Ashabel Linn,

a minister of the Methodist Episcopal Church, was born in Bullitt County, Ky., Feb. 14, 1804. He united with the Church Sept. 5, 1825, although he did not find peace until the 11th of the same month. He was licensed to preach July 27, 1827, and entered the itinerant ministry Sept. 16, 1827. He labored in the Kentucky, Rock River, and Southern Illinois Conference until 1866, when he took a superannuated relation, and removed to Lebanon, where he remained until the time of his death, Aug. 24, 1874. See *Minutes of Annual Conferences,* 1874, p. 126.

Ris'sah

(Heb. *Rissah'*, hS;r; *a ruin*; Sept. Ῥεσσά v.r. Ῥεσσάν and Δεσσά), the twentieth station of the Hebrews in the desert (Numbers 33:21, 22). It lies, as there given, between Libnah and Kehelathah, and has been considered identical with *Rasa* in the *Peuting. Itiner.,* thirty-two Roman miles from Ailah (Elah), and 203 miles south of Jerusalem, distinct, however, from the Ῥῆσσα of Josephus (*Ant.* 14, 15, 2). *SEE EXODE*.

Ristubgrad,

in Norse mythology, was a pentagon known as Druid's foot or pentagram. It was a sacred symbol among the ancient Celts and Germans.

Risus,

in Roman mythology, i.e. *laughter,* is said to have been venerated as a deity by several tribes of Italy.

Rite

(Lat. *ritus*) is, in general, an external sign or action employed in religious services, and designed either to express or to incite a corresponding internal religious feeling. Such are, for instance, the uplifting or outstretchting of the hands in prayer, the imposition of hands, etc. The

name *rite* is sometimes used to signify the aggregate of all the ceremonies used in a particular religious office, as a "rite of baptism" or of the eucharist. In a still wider sense, it is used of the whole body of distinctive ceremonial, including the liturgy employed by a particular community of Christians. In this way we speak of the "Roman rite," the "Greek rite," or the "Slavonic rite." *SEE CEREMONY*.

Rites Of Baptism.

SEE BAPTIST, CEREMONIES OF.

Rites, Congregation Of,

the name of a committee of cardinals in the Roman Catholic Church, founded by pope Sixtus V. It was originally composed of six cardinals, with a number of secretaries and consulters. The reigning pope decides the number of members. In 1875 it comprised seventeen cardinals, twenty-five consulters, and eleven officials, including secretary, promoters of the faith, assessors, and masters of ceremonies. The matters of which it has cognizance are the liturgy, the rites of the administration of the sacraments, the rubrics of the missal and breviary, the ceremonial of the Church in all public functions, and the proceedings in the beatification and canonization of saints. The congregation meets once a month at the residence of the prefect, who is always the senior cardinal of the board. See *Appletons' New Amer. Cyclop.* s.v.

Rith'mah

(Heb. *Rithmah'*, hm;t]r; *heath*; Sept. Ῥαθαμά), the seventeenth station of the Hebrews in the wilderness (Numbers 33:18, 19). About half a day's journey south from Wady Kiseima, *SEE AZMON* is found a valley called Wady Rithimath, or Wady Abu-Retemat. *Rothem* literally is a broom bush; hence *Rithmah,* the region of the *brush* or *heath,* and near this wady the broom bushes are abundant. So Schwarz (*Palest.* p. 212), who identifies Rithmah with Kerdesh-Barnea. It probably lay immediately west of that place. *SEE EXODE*.

Ritschl, Georg Karl Benjamin,

an eminent minister of the evangelical Church of Prussia, was born Nov. 1, 1783, at Erfurt. He studied theology at Erfurt and Jena, was licensed to preach in 1802, and came to Berlin in 1804, serving first as a private tutor,

next as an adjunct professor in a gymnasium, and finally as a preacher in St. Mary's Church. Eighteen years were given to the duties of that station, during which he approved himself both as a pulpit speaker and an instructor of the young. In 1816, Ritschl was made a member of the consistory having supervision over Brandenburg, and distinguished himself in the conduct of the examination of candidates for the ministry to a degree that secured for him the title of doctor of divinity. He also aided in the preparation of the *Berliner Gesangbuch* of 1829, a task for which he was qualified by the possession of musical talent and thorough musical culture. In August, 1827, Ritschl was appointed bishop of the evangelical Church and general superintendent of Pomerania, etc., and in the spring of the following year he entered on the duties of his high station. The plan of *union* in the Prussian evangelical Church was successfully introduced during his administration, and the visitations devolved on the superintendency were so efficiently performed that he sustained direct and personal relations with the entire clergy of the province, and was acquainted with the character of each individual in its membership. Having reached the age of seventy years, and having completed a public career of half a century, Ritschl resigned his position in 1854. He was, however, constituted an honorary member of the Supreme Ecclesiastical Council of Prussia, and thus induced to give his thought and labors to the Church down to the close of his life. He died June 18, 1858. See Herzog, *Real-Encyklop.* s.v.

Rittangelius, Or Rithangel, John Stephen,

a German writer of the 17th century, was a native of Forchheim, in the bishopric of Bamberg, and is said by some writers to have been born a Jew; but others assert that he was first a Roman Catholic, then a Jew, and lastly a Lutheran. This, however, is certain that he published several books containing Judaical learning, was professor of Oriental languages in the Academy of Königsberg, and died about 1652. His works are, *Commentary on Jezirah* (Amsterd. 1642, 4to): — *De Veritate Religionis Christianoe* (Franeker, 1699): — *Libra Veritatis* (1698): — *Letters*: — *German Translation of Prayers used by Jews in their Synagogues*, etc. Rittangelius maintained this paradox, that the New Testament contains nothing but what was taken from the Jewish antiquities. See Chalmers, *Biog. Dict.* s.v.

Ritter, Erasmus,

a Bavarian, the Reformer of Schaffhausen, lived in the middle of the 16th century. He was at first opposed to the Reformation, and, being possessed of oratorical talents, was invited to Schaffhausen in 1522 to confront Seb. Hofmeister (q.v.); but being led to study the Scriptures in the progress of his work, he was converted, and at once entered on the work of strengthening the evangelical cause. He displayed great prudence and moderation, but nevertheless his Zwinglian principles involved him in angry disputes with Burgauer (1528 sq.), the successor of Hofmeister, in consequence of which it was found advisable to dismiss both the controversialists. Ritter went to Berne, where new troubles awaited him. The condition of his later life is not known. He married in 1529 the sister of the abbot of All-Saints in Schaffhausen, and was long in steady correspondence with Zwinlgli. See Herzog, *Real-Encyklop.* s.v.

Ritter, Joseph Ignaz,

a Roman Catholic divine, was born at Schweinitz, in Silesia, April 12, 1787. In 1811 he received his first orders; in 1813 he was chaplain at Grottkau; in 1818 at Berlin; and from thence he was called, in 1823, as ordinary professor of theology to Bonn. In 1830 he was created doctor of divinity and appointed professor of theology and member of the chapter at Breslau, and advanced in 1846 as cathedral dean, which position he occupied till his death, Jan. 5, 1857. He wrote, *Manual of Church History* (5th ed. Bonn, 1854, 2 vols.): — *Irenikon, or Letters for Promoting Peace and Concord between Church and State* (Leips. 1840): — *History of the Breslau Diocese* (Breslau, 1845): — *Popular Lectures on the History of the Church in the First Four Centuries* (Paderborn, 1849): — *On Bunsen and Stahl* (Breslau, 1856, etc.). See Zuchold, *Bibliotheca Theologica,* 2, 1073; Winer, *Handbuch der theol. Literatur,* 1, 543, 586, 598, 607, 887; 2, 736; Supplement, p. 156, 296; Niedner, *Kirchengeschichte,* p. 864. (B.P.)

Ritter, Karl,

an eminent German geographer, was born Aug. 7, 1779, in Quedlinburg, Prussia. He studied at Halle, and after traveling in Switzerland, France, and Italy, was appointed professor extraordinary of geography at the University of Berlin in 1820. He was also director of studies of the military school. Ritter was the founder of general comparative geography, and exercised a

decisive influence on its study, remodelling the whole science, and attracting general attention to its problems and results. He died at Berlin, Sept. 25, 1859. His chief works are, *Die Erdkunde im Verhaltnisse zur Natur und Geschichte des Menschen* (Berlin, 1822-54, 17 vols. [19 pts.]): — *Europa, ein geographischhistorisch-statistisches Gemalde* (Frankfort, 1807, 2 vols.): — *Die Stupas, oder die architect. Monumente,* etc. (Berlin, 1838): — *Die Colonisirung von Neu-Zealand* (ibid. 1842): — *Blick auf das Nilquelland* (ibid. 1844): — *Der Jordan und die Beschiffung des Todten Meeres* (ibid. 1850): — *Ein Blick auf Palastina und die christliche Bevolkerung* (ibid. 1852). Parts of his works have been translated into English by Gage: *Comparative Geography* (Edinb. 1865), and *The Comparative Geography of Palestine and the Sinaitic Peninsula* (ibid. 1866, 4 vols.). See Gage, *Life of Karl Ritter,* in the *For. Quar. Rev.* Oct. 1837; Hoefer, *Nouv. Biog. Générale,* s.v.

Ritu,

the *seasons* of the Hindus, which are six in number — two summers, two springs, and two winters. Their names are *Sisar,* the season of dew; *Himant,* of cold; *Vassant,* of bloom; *Grishna,* of heat; *Varsa,* of rain; and *Sarat,* of thaw.

Ritual

(from *ritus,* a ceremony) has been defined as "the external body of words and action by which worship is expressed and exhibited before God and man;" also "the book containing the particular ordinances of any single Church." The necessity of ritual, whether of a more or less elaborate kind, may be supported

(1) *on historical grounds.* Its traces may be found in all ages; and every form of religion, true or false — Christianity, Mohammedanism, Buddhism, and the different forms of idolatry — has had a ritual of its own.

(2) *On internal grounds.* From the two-fold constitution of man as body and spirit. As long as the body is an essential element of man, so long, it is urged, will ritual be a necessary feature in his worship. Objection is made that the Jewish system of external observances, and, by inference, all worship of a similar kind, was abolished by our Lord when he said, "God is a Spirit, and they that worship him must worship him in spirit and in truth" (⁴⁰⁰⁴John 4:24); and that all attempts to reintroduce a system of ritual are a

violation of the genius and intention of the Founder of Christianity. This was the basis of the teaching of George Fox (A.D. 1647). But it appears, from Christ's own conduct in the institution of baptism and the Lord's supper, and those recorded acts of worship (Luke 18:13; 21:2, 3; 22:4) which secured his sanction or approval, that the real object of his animadversion was a permanent external worship from which the heart and affections were absent. The special objects of Christian ritual are (1) to impart the historic truths of religion. By the various festivals (e.g. Easter, Whit-Sunday) of the Church and their attendant ceremonies, Christians have their attention drawn to the divine origin of their religion. (2) A constant witness to moral and doctrinal truth. Thus baptism shows the corruption of human nature and the necessity of purity, and is a symbol of the inward "washing of regeneration." Mosheim (*Eccles. Hist.* [Amer. ed.] 1, 84) states that Christ only "established two rites, which it is not lawful either to change or abrogate, viz. *baptism* and the *Lord's supper*," and infers from this that "ceremonies are not essential to the religion of Christ, and that the whole business of them is left by him to the discretion and free choice of Christians." In the 2d century ceremonies were much increased, for which Mosheim (1, 132) assigns the following reasons:

(1) To conciliate the Jews and pagans:

(2) to rebut the charge of atheism made against the Christians, because they had not the external paraphernalia of religion;

(3) imitation of language in the New Test., such as terms borrowed from the Jewish laws. The bishops were first innocently called *high priests,* the presbyters *priests,* etc. These titles were abused by those to whom they were given, who claimed that they had the same rank and dignity, and possessed the same rights and privileges, with those who bore them under the Jewish dispensation. Hence the splendid garments, and many other things.

(4) Among the Greeks and other people of the East nothing was considered more sacred than the *Mysteries.* This circumstance led the Christians, in order to impart dignity to their religion, to claim similar mysteries. Without discussing the general subject further, we present the rituals of the various prominent Christian churches.

1. *Church of Rome.* — The ceremonial of the offices of the Roman Church administered by bishops is contained in the books entitled *Pontificale* and

Ceremoniale Episcoporum. The priestly offices are detailed in the Ritual. In its present form it dates from the Council of Trent, which directed a revision of all the different rituals then extant. An authoritative edition was published by Paul V in 1614, which has been frequently reprinted, and of which a revision was issued by Benedict XIV. Besides the Roman Ritual, there are many diocesan rituals, some of which are of much historical interest. The most approved commentary on the Roman Ritual is that of Barrufaldo (Florence, 1847, 2 vols.). *SEE BREVIARY*; *SEE MISSAL*; *SEE RITUALE ROMANUM*

2. *English Church.* — Originally each bishop had the power to form his own liturgy, and to regulate its attendant ritual, provided that the essential features of Christian worship were retained, and that nothing commanded in Scripture or derived from apostolic times was omitted. St. Basil (A.D. 329-379) composed a liturgy for the Church of Ceesarea, which received the sanction of its bishop, Eusebius (Greg. Naz. *Orat.* 20). As a consequence, great variety existed, with a tendency to increase. Two early but unsuccessful attempts were made to introduce a uniformity of worship throughout England. The Council of Cloveshoe (A.D. 747) recommended the adoption of the Roman liturgy to all the English dioceses, but its recommendation was never more than partially carried out. In 1085 St. Osmund compiled the Sarum Breviary and Missal, which obtained a wide circulation, but were never universally accepted to the exclusion of those previously existing. It was, in a great measure, to remedy the inconveniences resulting from this variety that the First Book of Common Prayer, compiled by a committee of Convocation (first appointed in A.D. 1542), was issued in the second year of king Edward VI (A.D. 1549). This book, after receiving various additions and alterations in A.D. 1552, 1560, 1604, and 1662, is still the guide of the English Church in all matters connected with the performance of divine service and ritual. *SEE COMMON PRAYER, BOOK OF*.

3. *Greek Church.* — In the Greek Church, as in the other Eastern communions, the ritual forms part of the general collection (which contains also the eucharistic service) entitled EUCHOLOGION *SEE EUCHOLOGION* (q.v.).

4. *The Methodist Churches.* — The ritual of these churches embraces directions for public worship, for the administration of baptism and the Lord’s supper, for solemnizing matrimony, burial of the dead, reception of

members, laying cornerstones, dedication of churches, consecration of bishops, and ordination of deacons and elders. The chief part of this ritual was prepared by Mr. Wesley, and was adopted by the General Conference of 1784. Methodists do not believe that any precise form of ritual is essential, but that, as far as practicable, a uniform system should be adopted for the sake of propriety and order. See Blunt, *Dict. of Theol.; Chambers's Encyclop.;* Simpson, *Cyclop. of Methodism,* s.v.; Mosheim, *Church Hist.* vol. 1; Barnum, *Romansism.*

Ritual Choir.

The part of the church actually used for the choir, and distinct from the architectural or constructional choir. — Walcott, *Sac. Archoeol.* s.v.

Rituale Romanum.

Various rituals (*ordines Romani*) had been issued from time to time in behalf of the worship of the Roman Catholic Church, *SEE ORDO ROMANUS*; but the later popes, since the Council of I Trent (comp. sess. 25, *De Indice Librorum*) were concerned to promote ecclesiastical unity by introducing a common ritual. Pius V accordingly published the *Breviarium* and the *Missale Romanum,* and Clement VIII the *Pontificale* and *Ceremoniale* (see the respective articles); and Paul V followed their example by causing certain cardinals to compile a new service book from several of the older rituals, especially that of cardinal Julius Antonius (*Sanctoe Severinoe*), which was issued under the title *Rituale Romanum,* June 16, 1614, and its use made obligatory. It contains the sacraments to be administered by priests, *sacramentalia,* processions, forms, for use in records of the Church, etc. Other service books gradually gave way before it in the general use of the Church, though special books were still prepared, particularly for use in the churches in the city of Rome. See Catalani, *Sacrarum Coeremoniarum,* etc. (Rome, 1750, 2 vols. fol.).

Ritualism,

a term popularly applied to a movement in the Church of England, and in the Protestant Episcopal Church. The revival of ecclesiastical learning, which was so conspicuous a feature of the *Tractarian* (q.v.) movement, necessarily made the clergy better acquainted with the primitive liturgies, and with the ancient service books of the Church of England. This study of ecclesiology, as the science came to be called, was soon brought to bear

upon the restoration of old churches and the construction of new ones, as well as upon the service of the Church. There was also the feeling that prayer, praise, and the holy eucharist are offered to God, as well as used for the spiritual advantage of man. It was under such circumstances, and under such influences, that “Ritualism” took its rise.

The principles of Ritualism, according to its advocates, are three. They say, in the first place, that it rests on the declaration of the Convocation of Canterbury (1571), “that preachers should, in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testaments, and collected out of that very doctrine by the catholic fathers and ancient bishops.” This was thought to establish the doctrinal identity of the Church of England with the primitive Church. Consequently the apostolic episcopate and sacramental grace are specially insisted on, baptismal regeneration is strenuously asserted, and the holy eucharist has been made the central object of teaching and the highest object of worship. The voluntary use of private confession and absolution as a preparation for the reception of the holy communion has also made considerable progress. The second great principle of the Ritualist is stated in the thirtieth canon: “So far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, and Germany, or any such like churches, in all things which they held and practiced, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men.” This principle, it is alleged, establishes the fraternal readiness of the Church of England for visible union with other branches of the apostolic Church, and the Ritualists assert a willingness to do any and every thing lawful to approximate towards the Continental Church. The third principle is found in the Ornaments Rubric: “The chancels shall remain as they have done in times past . . . that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use as they were in this Church of England, by the authority of Parliament, in the second year of the reign of king Edward VI.” This was interpreted to mean that the chancels, vestments, ornaments of the church and ministers, should be the same as before the Reformation. This principle was fully developed at several churches in London, Oxford, Leeds, and elsewhere. Depending upon the above mentioned principles, there are six chief points insisted upon by the Ritualists:

1, the eastward position of the celebrant in the sacrament of the holy communion, with his back to the people;
2, the eucharistic vestments;
3, lights, burning at the time of celebration;
4, incense;
5, the mixed chalice, a little water being mixed with the wine;
6, unleavened (or wafer) bread.

The *Directorium Anglicanum*, being a manual of directions for the right celebration of a holy communion, for the saying of matins and evensong, and for the performance of other rites and ceremonies of the Church, according to ancient uses of the Church of England, by the Rev. John Purchas, was published in 1858. A full development of ritualistic usages on the principle thus indicated was established at St. Alban's Church, Holborn, and at a later date at a Brighton chapel, of which Mr. Purchas became incumbent. The ceremonial of divine service was raised to a much higher standard than had been contemplated by the older school of Ritualists, and provoked opposition from them, for it was chiefly copied from modern Continental customs, and was much mixed up with a sentimentalism about candles and flowers, as well as with an excessive minuteness in regard to postures and gestures, which made it easy to charge the school with trifling and want of manliness.

There have been a number of legal cases arising out of the teaching and practices of the Ritualists. The Church of Barnabas, Pimlico, was opened in 1850 for the purpose of carrying out completely and honestly the principles of Ritualism. This led to litigation, which ultimately brought both advocates and opponents before the Privy Council in 1857. The council considered some portions of the furniture of the church to be unsanctioned by the existing law, but the principle then contended for by the Ritualists was affirmed by their interpretation of the Ornaments Rubric, respecting the various forms of which they decided that "they all obviously mean the same thing, that the same dresses and the same utensils or articles which were used under the First Prayer book of Edward VI may still be used." This decision left the Ritualists in possession of the field. Suits were also instituted against Mr. Mackonochie, vicar of St. Alban's, and Mr. Purchas, incumbent of St. James's Chapel, Brighton, which were carried up to the Privy Council, and all the six above mentioned usages, and some others, were condemned. Of more importance than these cases was that of the Rev. W.J.E. Bennett, vicar of Frome, who published a sermon in which he

taught “the real and actual presence of our Lord, under the form of bread and wine, upon the altars of our churches.” The Court of Arches, through Sir Robert Phillimore, decided in Mr. Bennett’s favor, and the appeal to the judicial committee of the Privy Council was dismissed by them (1872). In 1867 a royal commission was appointed “to inquire into and report upon different practices which had arisen, and varying interpretations which were put upon the rubrics, orders,” etc.; also to reconstruct the tables of lessons used at morning and evening prayer. Its reconstructed lectionary was authorized for use by Parliament and Convocation (1871). The Ritualists have paid great attention to the study of the liturgies and rituals of all ages, and to that of hymnology. They have encouraged the revival of religious orders, and have communities of women devoted to labor in hospitals and like institutions. The ritualistic movement of England has received more or less sympathy in the United States, but with much less development of detail. In 1874 a general canon was passed, which was regarded as a nearly unanimous expression of opinion unfavorable to ritualistic extremes, but no occasion has arisen for putting it in force. *SEE OXFORD TRACTS*.

Ritualist.

SEE RITUALISM.

Ritzema, Johannes,

one of the leading ministers of the Reformed (Dutch) Church during the last century. He was born in Holland, 1710, and thoroughly educated in that country. He was pastor of the Collegiate Reformed (Dutch) Church in New York from 1744 to 1784. His sermons were “of a high order.” He is represented as a man of great prudence, and of most estimable character in the Church and in the community. Although at first he was regarded as “a conservative ccetus man” in the great controversy which rent the Church, he soon, with his colleague Rev. Lambertus De Ronde, went over to the Conferentie and became an active partisan with those who opposed the ordination of ministers in this country. His consistory remained neutral. He wrote several pamphlets in opposition to Rev. John Leydt, who favored independence. During the Revolutionary war, he and De Ronde were compelled to leave the city, and remained in their old age in their places of exile. His last four years (1784-88) were spent at Kinderhook, N.Y. He was a trustee of Kings, now Columbia College, N.Y.; and at one time,

when it was proposed to establish a divinity professorship in that institution, he was prominently named for that office by his friends. See De Witt, *Historical Discourse;* Gunn, *Life of J.H. Livingston;* Corwin, *Manual of the Reformed Church.* (W.J.R.T.)

River.

In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. *SEE WATER*. The majority of the inhabitants of Palestine at the present day have probably never seen one. With the exception of the Jordan and the Litany, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The cause of this is twofold: on the one hand, the hilly nature of the country --a central mass of highland descending on each side to a lower level — and on the other the extreme heat of the climate during the summer. There is little doubt that in ancient times the country was more wooded than it now is, and that, in consequence, the evaporation was less, and the streams more frequent; yet this cannot have made any very material difference in the permanence of the water in the thousands of valleys which divide the hills of Palestine.

"River" is the rendering in the A.V. of seven distinct Hebrew words. These are not synonymous. Most of them have definite significations, and were used by the sacred writers to set forth certain physical peculiarities. When these are overlooked, the full force and meaning of the Scriptures cannot be understood; and important points of physical geography and topography fail to be apprehended.

1. לבוא (or לבא), *ubal,* used only in three passages of Daniel (<270812>Daniel 8:2, 3, 6). "I was by the *river* of Ulai." It comes from the root יבל, which, like the corresponding Arabic, signifies *to flow copiously.* Its derivative, מבול, is the Hebrew term for *deluge.*

2. פעלק, *aphik,* from קפא, *to hold* or *restrain.* It thus comes to signify "a channel," from the fact of its "holding" or "restraining" within its banks a river. It is said in <102216>2 Samuel 22:16, "The *channels* of the sea appeared, the foundations of the world were discovered" (comp. <191815>Psalm 18:15).

The psalmist gives it very appropriately to the glens of the Negeb (south), which are dry during a great part of the year: “Turn again our captivity, O Lord, as *the channels* in the Negeb.” The beauty of this passage is marred by the present translation, “streams in the south” (<19C604>Psalm 126:4). The word is rightly translated “channels” in <230807>Isaiah 8:7. It ought to be rendered in the same way in <263206>Ezekiel 32:6: “And the *channels* (rivers) shall be full of thee.” But the most striking example of a wrong rendering is in <290318>Joel 3:18: “And all *the rivers* of Judah shall flow with waters.” *SEE APHIK*.

3. rwa[y] (or rap), *yeor,* is an Egyptian word, which is applied originally, and almost exclusively, to the river Nile, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country. It properly denotes a *fosse* or *river* (it was expressed by *ioro* in the dialect of Memphis, and by *iero* in that of Thebes, while it appears as *ior* in the Rosetta inscription). It was introduced into the Hebrew language by Moses, and is used more frequently in the Pentateuch than in all the rest of the Bible. As employed by him it has the definiteness of a proper name. Thus, “Pharaoh stood by *the river*” (<014101>Genesis 41:1; comp. ver. 2, 3, 17, etc.): “Every son that is born ye shall cast into *the river*” (<020122>Exodus 1:22). The Nile was emphatically *the river* of Egypt. Subsequent writers, when speaking of the river of Egypt, generally borrow the same word (<230718>Isaiah 7:18; 19:6; <244607>Jeremiah 46:7; <261903>Ezekiel 29:3; <300808>Amos 8:8, etc.). In a few places it is employed to denote a large and mighty river, not like the rivulets or winter torrents of Palestine. Thus in <232310>Isaiah 23:10: “Pass through the land as *a river,* O daughter of Tarshish” (comp. 33:21). The usual rendering of this word in the A.V. is “river;” but it is translated “streams” in <233321>Isaiah 33:21; “flood” in <244607>Jeremiah 46:7, 8; <300808>Amos 8:8, etc.; and “brooks” in <231906>Isaiah 19:6, 7, 8, where reference is manifestly made to the “canals” which convey the water of the Nile to different parts of Egypt. *SEE NILE*.

4. lbwy, *yubal,* is found only in <241708>Jeremiah 17:8: “He shall be as a tree ... that spreadeth out her roots by *the river.*” The word is radically identical with lbwa (No. 1), and its meaning is the same.

5. rhn; *nahar,* from the root rhn, which signifies *to flow;* and it may be regarded as the proper Hebrew equivalent for our word *river.* The cognate Arabic *nahr* has the same meaning, in which language also, as in Hebrew, it includes canals, as the “*Naharawan* of Khuzistan;” and the Scripture must

mean the Euphrates *and its canals,* where it speaks of "the rivers (*naharoth*) of Babylon" (<19701>Psalm 137:1). It is always applied to a perennial stream. It is possibly used of the Jordan in <19606>Psalm 66:6; 74:15; of the great Mesopotamian and Egyptian rivers generally in <01210>Genesis 2:10; <02179>Exodus 7:19; <12706>2 Kings 17:6; <26815>Ezekiel 3:15, etc. It is often followed by the genitives of countries, as "*the river* of Egypt" (<01518>Genesis 15:18), that is, the Nile; "*the river* of Gozan" (<12706>2 Kings 17:6); "*the rivers* of Ethiopia" (<23301>Isaiah 18:1); "*the rivers* of Damascus" (<12512>2 Kings 5:12). With the article, rh;n;h; *han-nahar,* the word is applied emphatically to the *Euphrates;* thus in <01321>Genesis 31:21, "He rose up, and passed over *the river;*" and <02331>Exodus 23:31, "I will set thy bounds ... from the desert unto *the river*" (<04406>Numbers 24:6; <10106>2 Samuel 10:16, etc.). The Euphrates is also called "the great *river*" (<01518>Genesis 15:18; <05017>Deuteronomy 1:7, etc.). In one passage this word, without the article, evidently signifies the Nile (<23905>Isaiah 19:5); though in poetry, when thus used, the Euphrates is meant (7:20; <19720>Psalm 72:8; <38910>Zechariah 9:10). In a few passages the word is translated "flood" (<06242>Joshua 24:2; <18141>Job 14:11; <19606>Psalm 66:6); but with a few exceptions (<06104>Joshua 1:4; 24:2, 14, 15; <23919>Isaiah 59:19; <26115>Ezekiel 31:15), *nahar* is uniformly rendered "river" in our version, and accurately, since it is never applied to the fleeting fugitive torrents of Palestine. *SEE TOPOGRAPHICAL TERMS.*

6. l j n; *nachal,* is derived from the root l j n; which signifies *to receive* or *to possess.* Its usual meaning is *a valley,* probably from the fact of its receiving the surface water after rains, and affording a bed for a stream. Sometimes it is applied to a valley or glen, apart altogether from the idea of a stream. Thus in <01267>Genesis 26:17, Abraham "pitched his tent in *the valley* of Gerar." As many of the valleys of Palestine were the beds of winter streams, the word was sometimes applied to the stream itself, as in <03109>Leviticus 11:9, 10; the "valley," the "brook," and the "river" Zered (<04212>Numbers 21:12; <05123>Deuteronomy 2:13; <30614>Amos 6:14); the "brook" and the "river" of Jabbok (<01323>Genesis 32:23; <05237>Deuteronomy 2:37), of Kishon (<07047>Judges 4:7; <11840>1 Kings 18:40). Comp. also <05316>Deuteronomy 3:16, etc. Jerome, in his *Quoestiones in Genesim,* 26, 19, draws the following curious distinction between a valley and a torrent: "Et hic pro valle torrens scriptus est, nunquam enim in valle invenitur puteus aquae vivae." Sometimes, however, the rendering is incorrect, and conveys a very wrong impression. In <04323>Numbers 13:23 "the *brook* Eshcol" should manifestly be "the *valley* of Eshcol;" and in <05316>Deuteronomy 3:16 the same

word is rendered in two ways — "unto *the river* Arnon half *the valley*" (comp. <061202>Joshua 12:2). Again, in <061306>Joshua 13:6 the sacred writer is represented as speaking of "a city that is in the midst of *the river;*" it means, of course, *valley* (comp. <102405>2 Samuel 24:5). Frequent mention is made of the "*brook* Kidron" (<122306>2 Kings 23:6, 12; <141516>2 Chronicles 15:16; 29:16; 30:14); but *valley* is the true meaning. In <197820>Psalm 78:20 is the following: "He smote the rock, that the waters gushed out, and *the streams* overflowed."

Neither of these words expresses the thing intended; but the term "brook" is peculiarly unhappy, since the pastoral idea which it conveys is quite at variance with the general character of the wadys of Palestine. Many of these are deep abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an ordinary brook. For example, the Arnon forces its way through a ravine several hundred feet deep and about two miles wide across the top. The Wady Zerka, probably the Jabbok, which Jacob was so anxious to interpose between his family and Esau, is equally unlike the quiet "meadowy brook" with which we are familiar. And those which are not so abrupt and savage are in their width, their irregularity, their forlorn arid look when the torrent has subsided, utterly unlike "brooks." Unfortunately, our language does not contain any single word which has both the meanings of the Hebrew *nachal* and its Arabic equivalent *wady,* which can be used at once for a dry valley and for the stream which occasionally flows through it. Ainsworth, in his *Annotations* (on <041323>Numbers 13:23), says that "bourne" has both meanings; but "bourne" is now obsolete in English, though still in use in Scotland, where, owing to the mountainous nature of the country, the "burns" partake of the nature of the *wadys* of Palestine in the irregularity of their flow. Burton (*Geog. Journ.* 24, 209) adopts the Italian *fiumana.* Others have proposed the Indian term *nullah.* The double application of the Hebrew *nachal* is evident in <111703>1 Kings 17:3, where Elijah is commanded to hide himself in (not by) the *nachal* Cherith, and to drink of the *nachal.* This word is also translated "flood" in <102215>2 Samuel 22:5; <183804>Job 28:4, etc. *SEE BROOK*.

The frequent use of the word *nachal* in Scripture, and the clear distinction drawn between it and *nahar* by the sacred writers, are indicative of the physical character of Palestine — "a land of hills and *valleys;*" a land in which nearly all the valleys are dry in summer, and the beds of torrents during the winter rains. The Arabic word *wady* is the modern equivalent of

the Hebrew *nachal.* It means a valley, glen, or ravine of any kind, whether the bed of a perennial stream or of a winter torrent, or permanently dry. Like its Hebrew equivalent, it is also sometimes applied to the river or stream which flows in the valley; but not so commonly as *nachal.* In reading the Hebrew Scriptures the context alone enables us to decide the meaning attached by the writer in each passage to the word *nachal.* In a few instances it appears to be used in two senses in the very same sentence (comp. <111703>1 Kings 17:3-7, etc.). See a picturesque allusion to such brooks in <183615>Job 6:15. When the word stands alone it seems to denote a mere winter torrent, a permanent stream being indicated by the addition of the word ˆtya, "perennial," as in <194515>Psalm 74:15; <053104>Deuteronomy 31:4; <303524>Amos 5:24. *SEE VALLEY.*

A few brooks are specially designated (in addition to the above), as the Brook of Willows (<233607>Isaiah 15:7), a stream on the east of the Dead Sea, probably the present Wady el-Ahsy, which descends from the eastern mountains and enters the eastern end of the Dead Sea; the Besor (*the cold*), a torrent emptying itself into the Mediterranean near Gaza (<091009>1 Samuel 30:9, 10, 21); and the Kanah, a stream on the borders of Ephraim and Manasseh (<061601>Joshua 16:18; 17:9). "The brook of Egypt," mentioned in <043405>Numbers 34:5; <061504>Joshua 15:4, 47; <110865>1 Kings 8:65; <122407>2 Kings 24:7; <232712>Isaiah 27:12, which is also called simply" "the brook" (<263479>Ezekiel 47:19; 48:28), and described as on the confines of Palestine and Egypt, is unquestionably the Wady el-Arish, near the village of that name, which was anciently called Rhinocorura. The "river (*yeor*) of Egypt" is, however, the Nile; and it is unfortunate that the two are riot so well distinguished in the A.V. as in the original. Other examples are the valley of Gerar (<012617>Genesis 26:17) and the valley of Sorek (<071604>Judges 16:4), so called probably from its vineyards, which Eusebius and Jerome place north of Eleutheropolis and near to Zorah. The valley of Shittim ("acacias") was in Moab, on the borders of Palestine (Joel 4:18; comp. <042501>Numbers 25:1; <060201>Joshua 2:1, 3:1; <330605>Micah 6:5). See each name in its place.

7. glP, *peleg.* The root of this word appears to be the same as that of φλέω, φλύω, *fleo, fluo, pluo,* and the English *flow;* its meaning is "to gush" or "flow over." Peleg is equivalent to the Arabic *palg,* "a stream," and is always given to something *flowing.* Thus in <183906>Job 29:6, "The rock poured me out *rivers* of oil;" and <250348>Lamentations 3:48, "Mine eye runneth down with *rivers* of water." In the Bible it is used ten times, and is

translated “rivers,” except in <19404>Psalm 46:4, where it is rendered “streams,” and in <07615>Judges 5:15, 16, “divisions,” where the allusion is probably to the artificial streams with which the pastoral and agricultural country of Reuben was irrigated (Ewald, *Dichter,* 1, 129; Gesen. *Thesaur.* col. 1103 *b*)*;* or perhaps to the *gullies* that intersect that high table land. *SEE MOAB.*

8. What is commonly rendered “conduit” (<12017>2 Kings 18:17; 20:20; <23703>Isaiah 7:3; 36:2), once a “watercourse” (<18225>Job 28:25), is in one verse transformed into “little rivers,” but with “conduits” on the margin (<26304>Ezekiel 31:4). The word is ![](h l ;[;T] *tealah,* and means simply a channel or conduit for the conveying of rain or water of any sort. *SEE CONDUIT.*

Rivers were worshipped by many nations of antiquity (Spanheim, on *Callim. Apol.* 112; *Cerer.* 14; Voss, *Idololat.* 2, 79 sq.), and especially in the East. Comp. Herod. 1, 138; Strabo, 15, 732; Arnob. *Adv. Gent.* 6, 11. On the Persians, see Heliodor. *AEth.* 9, 9; so the Egyptians. Some trace of the reverence for them so generally felt has been supposed by some to have existed among the idolatrous Hebrews (from <23506>Isaiah 57:6; Bosseck, *De Cultu Fluminum* [Lips. 1740]; Van Speren, in *Biblioth. Hag.* 4, 1, 81 sq.), but without ground (see Rosenmüller and Gesen. *in Jes.* ad loc.). The principal rivers mentioned in the Bible are the Euphrates, the Nile, and the Jordan (see each). See Swedie, *Lakes and Rivers of the Bible* (Lond. 1864). *SEE PALESTINE.*

River Of Egypt.

This term occurs eight times in the Old Test. (<01518>Genesis 15:18; <04805>Numbers 34:5; <06504>Joshua 15:4, 47; <11065>1 Kings 8:65; <12407>2 Kings 24:7 <23712>Isaiah 27:12, in the last passage translated “the stream of Egypt”). In the first of these the word translated *river* is ![](r hn; *nahar,* while in all the others it is ![](l j ˙n; *nachal.* The preceding remarks on these two terms, and the clear distinction drawn between them by the sacred writers, will show that in the above passages they can scarcely be regarded as identical in meaning, and that in all probability *Nehar Mitzrayim* is to be regarded as distinct from *Nachal Mitzrayim.* To determine this point, it will be necessary to examine critically the several passages in which the words occur, and the light that may be thrown upon them by parallels. Geographically, the question is of importance, as determining the southern border of “the land of promise” and of “the land of possession.”

1. *Nehar Mitzrayim* (µyaræx]mæ hr;n], "The river of Egypt"). The land which the Lord gave in covenant promise to Abraham is thus described in <01518>Genesis 15:18: "Unto thy seed have I given this land, from *the river of Egypt* unto the great river, the river Euphrates." The Sept. renders the phrase, ἀπὸ τοῦ ποταμοῦ Αἰγύπτου*;* and the Vulg., *a fluvio AEgypti.* The word rhn, as has been stated, like ποταμός and *fluvius,* means *river.* But the Nile is the only river of Egypt, and hence it is natural to conclude that the Nile is meant, and here — as the western border of the promised land, of which the eastern border was the Euphrates — the Pelusiac or easternmost branch. So it is understood by most commentators (Kalisch, Delitzsch, etc., *ad loc.*). It is true the extent of territory thus defined was never actually occupied by the seed of Abraham; nor was it possessed except, perhaps, during the reigns of David and Solomon. *SEE PALESTINE*.

2. *Nachal Mitzrayim* (8 8m l jn;) occurs seven times in the Bible. In six of these the A.V. translates "river," and in one "stream" (<23272>Isaiah 27:12). The Sept. has χειμάῤῥοος in <04945>Numbers 34:5; <06547>Joshua 15:47; <12407>2 Kings 24:7; and <14708>2 Chronicles 7:8; φάραγξ in <06104>Joshua 15:4; ποταμός in <11065>1 Kings 8:65; and ῾Ρινοκορούρων in <23272>Isaiah 27:12. The Vulg. has *rivus* in <11065>1 Kings 8:65 and <12407>2 Kings 24:7, but *torrens* in the others. The proper meaning of *nachal* is "valley," though it is sometimes, as has been stated (see above), applied to the winter streams of Palestine. It could not with any propriety be applied to a large permanent river like the Nile. What, therefore, do the sacred writers mean by *Nachal Mitzrayim?*

In describing to Moses the land of Canaan, which the Israelites were about to enter and possess, the Lord stated that the southern boundary should extend from Kadesh-Barnea to "*the river of Egypt,*" or more correctly "*the wady* (valley) of Egypt" (<04945>Numbers 34:5). After the conquest, the southern border of Judah extended to the same points (<06104>Joshua 15:4, 47). The country over which the Israelites had spread in the time of Solomon was "from the entering in of Hamath unto *the river of Egypt*" (<11065>1 Kings 8:65; <14708>2 Chronicles 7:8). In all these passages it will be observed that the country described is much smaller than that given in covenant promise to Abraham, extending only on the north as far as the entrance of Hamath. This has already been explained in the article PALESTINE.

Two other passages in which the term is employed are more difficult. In <12401>2 Kings 24 "the river of Egypt" is mentioned as the proper boundary of that country; and it is said of the king of Babylon, that he had taken "from *the river of Egypt* to the river Euphrates all that pertained to the king of Egypt." The expression nearly resembles that in <01518>Genesis 15:18, where the river Nile is meant (see above). A similar form is used by Isaiah (<23712>Isaiah 27:12); and there the Sept. has rendered *Nachal Mitzrayim* by *Rhinocorura,* which was the name of a town now called el-Arish. If this be correct, then *Nachal Mitzrayim* must be identified with *Wady el-Arish,* a valley and small winter stream which falls into the Mediterranean near this town. This is the view adopted by most of the old commentators (see in Gesenius, *Thesaur.* p. 872; Reland, *Palest.* p. 969, and authorities there cited). Jerome states that Rhinocorura was situated on the borders of Palestine and Egypt, and that the "river (*torrens*) of Egypt" was near it (*Comment. ad Jes. xix et xxvii; ad Amos vi*). Ancient geographers and historians describe Egypt as extending to this city (Eusebius, *Onomast.* s.v.; Diod. Sic. 1, 60; Strabo, 16, p. 780; Reland, p. 286). This torrent, or valley, derived its notoriety from being the boundary of two great countries; and hence in <26479>Ezekiel 47:19 and 48:28 it is called emphatically "*the valley*" (A.V. "the river").

There is nothing, therefore, in any of the passages of Scripture in which this term occurs, nor in the geographical notices in other passages, nor is there anything in the old geographers or historians tending to identify *Nachal Mitzrayim* with the Nile. This appears more clearly when the proper distinction is drawn between the country given in covenant promise to Abraham, and that actually allotted to the Israelites (Bochart, *Opera,* 1, 62).

It may be inferred that the first term, *Nehar Mitzrayim,* ought to be translated "the river of Egypt;" and that it was the designation of the Nile in Abraham's time, before the Egyptian word *yeor* became known. The other term, *Nachal Mitzrayim,* might be rendered "torrent, or wady, of Egypt." It was applied to Wady el-Arish, which acquired its importance and notoriety from the fact of its marking the boundary between Palestine and Egypt. *SEE EGYPT, BROOK OF*.

River Brethren,

a sect deriving their origin from the Mennonites. A revival of religion occurred during the Revolutionary war in Lancaster Co., Pa., and a number

of Germans being converted, some of them associated with United Brethren, and others were organized into a body called *the River Brethren.* The name is applied to them partly from the locality in which they were first found — near the Susquehanna and Conestoga-- and chiefly from their baptizing only in rivers. They now extend into Ohio, Canada, and elsewhere. They recognize three orders of clergy — bishops, elders, and deacons. Their preachers — generally uneducated men, engaged in secular pursuits during the week, and receiving no salary for services — are chosen by votes, and in case of a tie they have recourse to the lot. Their services are generally in the German language, and held in private houses. This denomination reject infant baptism, and baptize adults by trine immersion. They hold to feet washing, baptism, the Lord's supper, and communion (love feast), and wear their beards unshorn. They have never published a confession of faith. They are opposed to war, and cannot therefore serve. in the army. See Gardner, *Faiths of the World,* s.v.; Porter. *Hand-book of Religions,* s.v.

Rivet, Andre,

a celebrated French Protestant theologian, was born at Saint-Maxent, Aug. 5, 1573. He studied theology at the Academy of Orthez under Lambert Daneau, and afterwards at La Rochelle under Rotan. He was ordained in 1595, and went to Thouars as chaplain to the duke de la Tremoille. After the death of his patron he remained in Thouars, and his reputation as a preacher and theologian steadily increased. In 1620 he was called to the chair of theology in the University of Leyden. He married, in 1621, the sister of the celebrated Pierre du Moulin, and while in England received a fellowship at Oxford. The Synod of Castres endeavored to persuade Rivet to return to France and devote his talents to the work of building up the Protestant Church in his native country, but nothing could induce him to leave Holland. He received from prince Frederick Henry a most distinguished mark of esteem, being chosen tutor and adviser for the young prince William. In 1632 he left Leyden to become director of the College of Orange, at Breda. Here he remained till his death, which occurred Jan. 7, 1651. Rivet was a firm Calvinist, and always ready to combat any of the foes of orthodoxy. He left a great number of works, a complete list of which may be found in *La France Protestante.* Among the most important are, *Comment. in Hoseam* (Leyden, 1625, 4to): — *Catholicus Orthodoxus,* etc. (ibid. 1630, 2 vols. 8vo): — *Isagoge, seu Introductio Generalis ad Scripturam Sacram* (ibid. 1627, 4to):--*Theologicoe et Scholasticoe*

Exercitationes in Genesim (ibid. 1633, 4to): — *Commentarii in Librum Secundum Mosis* (ibid. 1634, 4to). The theological works of Rivet have been published in three volumes (*Opera Theologica* [Rotterdam, 1651-60, fol.]). See Hoefer, *Nouv. Biog. Générale*, s.v.

Rivet (De La Grange), Antoine,

a learned French Benedictine, was born at Confolens in 1683. He opposed the bull *Unigenitus* uttered by Clement XI, for which he was punished by confinement in the monastery at Mans. His death occurred in 1749. He projected a great work entitled *The Literary History of France*, of which he composed nine volumes (1733-50), and which was continued by Clemencet and others.

Rivet (De Champvernon), Guillaume,

brother of Andre, was born at Saint-Maxent, May 2, 1580. He was ordained in 1601, and was pastor of the church at Saillebourg. He was member of various synods, and assisted at the political assembly of Saumur. He died in 1651. Rivet was a man of great prudence; and though his learning was not so extensive as that of his brother, his mind was fully as clear and forcible. Of his writings we mention, *Libertatis Ecclesiasticoe Defensio* (Geneva, 1625, 8vo): — *De la Defense des Droits de Dieu* (Saumur, 1634, 8vo): — *Vindicioe Evangelicoe de Justificatione* (Amst. 1648, 4to). These works are very rarely to be found.

Rixa, i.e. *strife*,

in Roman mythology, is the same as the Greek *Eris*, the goddess of discord.

Riz'pah

(Heb. *Ritspah'*, hPxr;a, *a live coal*, as in Isaiah 6:6; Sept. Ῥεσφά v.r. Ῥεφφάθ; Josephus, Ῥαισφά [*Ant.* 7, 1, 4]), a concubine of king Saul, and mother of two of his sons, Armoni and Mephibosheth. B.C. cir. 1080. Like many others of the prominent female characters of the Old Test. — Ruth, Rahab, Jezebel, etc.--Rizpah would seem to have been a foreigner, a Hivite, descended from one of the ancient worthies of that nation, Ajah or Aiah, son of Zibeon, whose name and fame are preserved in the Ishmaelitish record of Genesis 36. After the death of Saul and the occupation of the country west of the Jordan by the Philistines, Rizpah

accompanied the other inmates of the royal family to their new residence at Mahanaim; and it is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Samuel 3:7) --a piece of spite which led first to Abner's death through Joab's treachery, and ultimately to the murder of Ishbosheth himself. The accusation, whether true or false-- and from Abner's vehement denial we should naturally conclude that it was false — involved more than meets the ear of a modern and English reader; for among the Israelites it was considered "as a step to the throne to have connection with the widow or the mistress of the deceased king" (see Michaelis, *Laws of Moses,* art. 54). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects to young and old in the whole Bible (2 Samuel 21:8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Psalm 79:2; Homer, *Il.* 1, 4, 5, etc.). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A.V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah — the hill which, though not Saul's native place, was, through his long residence there, so identified with him as to retain his name to the latest existence of the Jewish nation (1 Samuel 11:4, etc.; and see Josephus, *War,* 5, 2, 1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner dedicated to Jehovah, possibly the spot on which Ahiah the priest had deposited the ark when he took refuge in Gibeah during the Philistine war (1 Samuel 14:18). The victims were sacrificed at the beginning of barley harvest--the sacred and festal time of the Passover — and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed — the *mater dolorosa,* if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drenching dews at night, but she spread on the rocky floor the thick mourning garment of black sackcloth which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies.

Road

occurs but once in the A.V. of the Bible, viz. in 1 Samuel 27:10, where it is used in the sense of “raid” or “inroad,” the Hebrew word (פְּשָׁה) being elsewhere (e.g. ver. 8; 23:27; 30:1, 14, etc.) rendered “invade” and “invasion.” A road in the sense which we now attach to the term is expressed in the A.V. by “way” and “path,” for which the most general words in the original are אֹרַח, ὁδός.

In the East, where traveling is performed mostly on some beast of burden, certain tracks were at a very early period customarily pursued; and that the rather as from remote ages commerce and traveling went on by means of caravans, under a certain discipline, and affording mutual protection in their passage from city to city and from land to land. Now, wherever such a band of men and animals had once passed they would form a track, which, especially in countries where it is easy for the traveler to miss his way, subsequent caravans or individuals would naturally follow; and the rather inasmuch as the original route was not taken arbitrarily, but because it led to the first cities in each particular district of country. Thus at a very early period were there marked out on the surface of the globe lines of intercommunication running from land to land, and in some sort binding distant nations together. These, in the earliest times, lay in the direction of east and west, that being the line on which the trade and the civilization of the earth first ran. The purposes of war seem, however, to have furnished the first inducement to the formation of made, or artificial, roads. War, we know, afforded to the Romans the motive under which they formed their roads; and doubtless they formed them not only to facilitate conquest but also to insure the holding of the lands they had subdued; and the remains of their roads show us with what skill they laid out a country and formed lines of communication.

From the nature of the soil in the Holy Land, the roads must have been sometimes mountainous and rocky, sometimes level and sandy. The former were the most difficult, and in the rainy season the torrents made them dangerous (Schulz, *Leitung*, 5, 350). Yet they had a firmness which was important, since little was known of road making in the East. (The ancient Indians [*Hindus*] must be excepted, according to the accounts of trustworthy historians; see Strabo, 15, 689, and the remains of ancient artificial roads which are still extant [see Von Bohlen, *Indien*, 2, 199 sq.]. The Persians may have learned the art from India.) In Deuteronomy

19:3 (comp. Mishna, *Maccoth,* 2, 5) it seems that the minds of the Israelites were early familiarized with the idea, “Thou shalt prepare thee a way . . . that every slayer may flee thither;” and other passages, when taken in connection with it, seem to prove that to some extent artificial roads were known to the Hebrews in the commencement of their commonwealth. In <23 40 3>Isaiah 40:3 are these words: “Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.” Nor is the imagery unusual (comp. <23 11 16>Isaiah 11:16; 19:23; 33:8; 35:8; 49:11; 62:10). In <09 06 12>1 Samuel 6:12 we read: “The kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left.” In Numbers also (20, 17): “We will go by the king’s highway,” etc. (21:22; <05 02 27>Deuteronomy 2:27; <03 26 22>Leviticus 26:22). Indeed, it is highly probable that the Hebrews had become acquainted with roads during their sojourn in Egypt, where, in the Delta especially, the nature of the country would require roads and highways to be thrown up and maintained. Josephus (*Ant.* 8, 7, 4) expressly says, “Solomon did not neglect the care of the ways, but he laid a causeway of black stone (basalt) along the roads that led to Jerusalem, both to render them easy for travelers and to manifest the grandeur of his riches.” (See the Mishna, *Maccoth.*) To the Romans, however, Palestine was greatly indebted for its roads. On this subject Reland (*Paloestina*) has supplied useful information. In the East generally, and in Palestine in particular, the Romans formed roads and set up milestones in imitation of what they had done in Italy. Eusebius, in his *Onomasticon,* frequently alludes to their existence in Palestine. To the present day traces of these roads and fragments of the milestones remain.

1. The first road in Palestine which we mention ran from Ptolemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Ptolemais (Acco), it ran eastward to Nazareth, and, continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the Sea of Galilee, it reached Capernaum, and, having passed the Jordan somewhat above the last place, it went over a spur of the Anti-Libanus (Jebel Heish), and, keeping straight forward east by north, came to Damascus. This road was used for the purposes both of trade and war. In the history of the Crusades it bears the name of Via Maris. It connected Europe with the interior of Asia. Troops coming from Asia over the

Euphrates passed along this way into the heart of Palestine. Under the Romans it was a productive source of income. It was on this road, not far from Capernaum, that Jesus saw Matthew sitting “at the receipt of custom” and gave him his call to the apostleship. (See, in general, Ritter, *Erdkunde*, 2, 379 sq.)

2. Another road passed along the Mediterranean coast southward into Egypt. Beginning at Ptolemais, it ran first to Caesarea, thence to Diospolis, and so on through Ascalon and Gaza down into Egypt. (Comp. Josephus, *War*, 4, 11, 5; *Ant.* 14, 8, 1; Pliny, 6, 33; Arrian, *Alex.* 3, 1. See Appian, *Cir.* 5, 52. The stations are given as above, rather differently from Josephus, in Antonin. *Itiner.* p. 149.) This was also an important line of communication, passing as it did through cities of great importance, running along the coast and extending to Egypt. A glance at the map will show how important it was for trade by land and by sea as well as for the passage of troops. A branch of this road connected the sea with the metropolis, leading from the same Caesarea through Diospolis to Jerusalem. Down this branch Paul was sent on his way to Felix (Acts 23:23, 26; comp. Josephus, *War*, 4, 8, 1; Jerome, *Ep.* 108). The band went through Antipatris, and thence on to Caesarea.

3. A third line of road connected Galilee with Judaea, running through the intervening Samaria (Luke 17:11; John 4:4; Josephus, *Ant.* 20, 6, 1; *Life*, § 52). The journey took three days. Passing along the plain of Esdraelon, the traveler entered Samaria at Ginaea (Jenin) and was thence conducted to Samaria (Sebaste), thence to Shechem (Nablus), whence a good day’s travel brought him to Jerusalem. This last part of the journey (comp. Isaiah 10, 28 sq.) has been described by Maundrell (*Journey*, p. 85 sq.).

In the time of the Romans there was also a road from Jerusalem to the lake Gennesareth through Shechem and Scythopolis. The same road sent a branch off at Scythopolis in a westerly direction through Esdraelon to Cesarean; and another branch across the Jordan to Gadara, on to Damascus, along which line of country there still lies a road, southward of the Sea of Galilee, to the same celebrated city (see Reland, *Palest.* p. 416; *Itin. Hieros.* p. 585 sq.; also Antonin. *Itiner.* p. 198). This road was even traversed by armies (Josephus, *Ant.* 14, 3, 4).

4. There were three chief roads running from Jerusalem. One passed in a northeasterly direction over the Mount of Olives, by Bethany, through

openings in hills and winding ways on to Jericho (Matthew 20:29; 21:1; Luke 10:30 sq.; 19:1, 28 sq.; comp. Russegger, *Reis.* 3, 102 sq.), near which the Jordan was passed when travelers took their way to the north if they wished to pass through Peraea, which was the road the Galilean Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; or travelers turned their faces towards the south if they intended to go towards the Dead Sea. This road was followed by the Israelites when they directed their steps towards Canaan. Through Peraea the Syrian and Assyrian armies made their hostile advances on Israel (2 Kings 8:28; 9:14; 10:32 sq.; 1 Chronicles 5:26).

A second road led from Jerusalem southward to Hebron, between mountains, through pleasant valleys (Russegger, *Reis.* 3, 78), whence travelers went through the wilderness of Judaea to Aila, as the remains of a Roman road still show; or they might take a westerly direction on to Gaza, a way which is still pursued and is of two days' duration (Crome, *Palest.* 1, 97 sq.). The ordinary way from Jerusalem to Gaza appears, in the Roman period, to have lain through Eleutheropolis and Ascalon. From Gaza through Rhinocorura and Pelusium was the nearest road down into Egypt from Jerusalem (Josephus, *Ant.* 14, 14, 2). Along this road many thousand prisoners, made by Vespasian in his capture of Jerusalem, were sent to Alexandria in order to be shipped for Rome. Of these two roads from Jerusalem to Gaza one went westward by Ramlah and Ascalon, the other southward by Hebron. This last road Raumer (*Palest.* p. 191; see also his *Beiträge,* published after Robinson's work on Palestine — namely, in 1843 correcting or confirming the views given in his *Palestina,* 1838) is of opinion was that which was taken by Philip (Acts 8:26 sq.), partly because tradition states that the eunuch was baptized in the vicinity of Hebron, and this road from Jerusalem to Hebron runs through the "desert" Thekoa (Thecua) in the *Onomasticon.* And here he finds the reason of the angel's command to go "towards the south" — for Hebron lay south of Jerusalem — whereas but for this direction Philip might have gone westward by Ramlah. Robinson, admitting that there is a road from Jerusalem to Hebron, maintains (1, 320; 2, 640) that Philip went by a third road, which led down Wady Musurr to Betogabra (Eleutheropolis), and thinks that he has found at Tell el-Hasy the spot where the eunuch received baptism. But, says Raumer (*Beiträge,* p. 41), this road ran in a southwesterly direction, and Philip was commanded to go towards the

south, for which purpose he must have gone by Hebron. Raumer then proceeds to confirm his original position. Jerome, in his *Life of Paula*, testifies that a road from Jerusalem to Gaza went through Hebron. Paula travelled from Jerusalem to Bethlehem, which lay south of the city: "When she reached Bethlehem she quickened the pace of her horse and took the old road which leads to Gaza." This road conducted to Bethsur (a little north of Hebron), "where," says Jerome, "while he read the Scriptures, the eunuch found the Gospel fountain." "This," adds Raumer,' is the same Bethsur of which Jerome, in the *Onomasticon*, says, 'As you go from AElia to Hebron, at the twentieth milestone, you meet Bethsoron, near which, at the foot of a mountain, is a fountain bubbling out of the soil. The Acts of the Apostles state that the chamberlain of queen Candace was baptized in it by Philip.' From Bethsur Paula proceeded to Hebron. The *Itinerarium Hierosolymitanum* (of the year 333) mentions Bethsur as the place where the baptism was performed." Raumer concludes by remarking: "Robinson rightly rejects tradition when it contradicts the Sacred Scriptures, but he must also reject those pretended scientific theories which contradict Holy Writ. Such hypotheses may easily become the groundwork of scientific legends. To fix the baptismal place of the chamberlain at Tell el-Hasy contradicts the Scripture; but Bethsur, which has from the earliest ages been so accounted, agrees with the passage in the Acts of the Apostles."

There only remains for us to mention what Winer reckons the third of the three great roads which ran from Jerusalem; this third road went to the Mediterranean at Joppa (Jaffa), a way which, from the time of the Crusades, has been taken by pilgrims proceeding to the holy city from Egypt and from Europe. Its principal station, Ramleh, seems to have been founded by the Saracens. See De Wette, *Archeologie;* Scholz, *Archeologie;* Heeren, *Ideen*, 1, 740; Ritter, *Erdkunde;* Crome, *Paldstina*, 1, 8; Burckhardt, *Syria*, 2, 547; Rosenmuller, *AIterth.* 2, 2, 338; Raumer, *Beitrage*, p. 30 sq.; also the articles *SEE GEOGRAPHY*; *SEE PALESTINE*.

Roan, John,

a Presbyterian minister, was born in Ireland about 1716, and was brought up a weaver. He came to the United States in his youth, studied at the New College, and was licensed to preach by the "New Side" Presbytery of Newcastle. As early as 1741 he taught in a grammar school on the

Neshaminy, and in 1744 was sent by his presbytery on a missionary tour in Virginia. He inveighed so strongly against the clergy of the Established Church that charges were brought against him, before the grand jury, of proselytism and of blasphemy. Mr. Roan returned to Pennsylvania before the court met; but when the trial came on, Oct. 19, the indictment was dropped. In 1745 Mr. Roan was settled over the united congregations of Paxton, Derry, and Mountjoy, and continued to labor among them until his death, Oct. 3, 1775. See Sprague, *Annals of the Amer. Pulpit*, 3, 129.

Roast.

The oldest, and still the usual, form of dressing meat in the East is by roasting it (Jahn, 1, 2, 193 sq.); boiling is a process which marks some antecedent progress ip civilization, and many nations are ignorant of it at the present day. The culinary preparations of the patriarchs were the most simple that could well be imagined: the animal was killed at the moment that the flesh was required, and the joints, after some part had been selected for sacrifice, were then roasted or broiled over the glowing embers of a wood fire. Roasting is mentioned but casually in the Bible, and is called in Heb. *tsalah'*, hlx; (1 Samuel 2, 15; Isaiah 44:16). A roast is called *tsali'*, yl æ; (Exodus 12:8 sq.; Isaiah *loc. cit.* Comp. Arvieux, *Voyage*, 3, 233). *SEE COOK*.

Rob.

Picture for Rob

I. The following are the Heb. and Gr. words rendered by this and its derivatives in the A.V.:

1. *Rob*:

(1) zzB; (Sept. διαρπάζω; Vulg. *depopulor*);
(2) lzG; (ἁφαιρέω; *violenter aufero*);
(3) dW[, "return," "repeat;" hence in Pi. to surround, circumvent (Psalm 119:61; περιπλακῆναι; *circumplecti*), *usually* affirm, reiterate assertions (Gesen. *Thesaur.* p. 997);
(4) [biq; "cover," "hide" (πτερνίζω; *affigo* [Gesen. *Thesaur.* p. 1190]);
(5) hsv; (διαρπάζω; *diripio*);

(6) ssv; same as last (προνομεύω; *depredor*);

(7) bnG;(κλέπτω; *furor;* A.V. "steal");

(8) συλάω, *to strip. SEE STEALING.*

2. *Robber*:

(1) zzwB, part. from zzB; "rob" (προνομεύων; *vastans*);

(2) /yrBe, part. of /rP; "break" (λοιμός; *latro*); <3213>Micah 2:13, "breaker;"

(3) µyMaei <1809>Job 18:9 (διψῶντες; *sitis.* Targum, with A.V., has "robbers;" but it is most commonly rendered as Sept. <1815>Job 5:5, *sitientes*);

(4) ddwo(ληστής; *latro*), from ddv; "waste;"

(5) hsyc(ἐχθρός; *deripiens;* A.V. "spoiler");

(6) bNGi(κλέπτης; *fur;* A.V. "thief");

(7) ληστής. *SEE THIEF.*

3. *Robbery*:

(1) lzeG;(ἁρπαγή, ἁρπάγματα; *rapinoe*);

(2) qrP, from qrP; '"break" (ἀδικία; *dilaceratio*);

(3) dvo,from ddv; "waste" (ὄλεθρος; *rapinoe*);

(4) lly;(προνομή; *proeda;* A.V. "prey," "spoil;"

(5) ἁρπαγμός. *SEE THEFT.*

II. Whether in the larger sense of plunder or the more limited sense of theft systematically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day, the Bedouin has been a "wild man" and a robber by trade; and to carry out his objects successfully, so far from being esteemed disgraceful, is regarded as in the highest degree creditable (<0162>Genesis 16:12; Burckhardt, *Notes on Bed.* 1, 137, 17). An instance of an enterprise of a truly Bedouin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night foray of David (<0926>1 Samuel 26:6-12), with which, also, we may fairly compare Homer, *Il.* K. 204, etc. Predatory inroads on a large scale are seen in the incursions of the Sabaeans and Chaldaeans on the property of Job (<1815>Job 1:15, 17), the revenge coupled with plunder of Simeon and Levi (<0348>Genesis 34:28, 29), the reprisals of the Hebrews upon the Midianites (<0432>Numbers 31:32-54),

and the frequent and often prolonged invasions of “spoilers” upon the Israelites, together with their reprisals, during the period of the Judges and Kings (Judges 2:14; 6:3, 4; 1 Samuel 11; 15; 2 Samuel 8:10; 2 Kings 5:2; 1 Chronicles 5:10, 18-22). Individual instances, indicating an unsettled state of the country during the same period, are seen in the “liers-in-wait” of the men of Shechem (Judges 9:25), and the mountain retreats of David in the cave of Adullam, the hill of Hachilah, and the wilderness of Maon, and his abode in Ziklag invaded and plundered in like manner by the Amalekites (1 Samuel 22:1, 2; 23:19-25; 26:1; 27:6-10; 30:1). *SEE WAIT, LIER-IN-*.

Similar disorder in the country, complained of more than once by the prophets (Hosea 4:2; 6:9; Micah 2:8), continued more or less through Maccabaean down to Roman times, favored by the corrupt administration of some of the Roman governors in accepting money in redemption of punishment, produced those formidable bands of robbers so easily collected and with so much difficulty subdued who found shelter in the caves of Palestine and Syria, and who infested the country. even in the time of our Lord, almost to the very gates of Jerusalem (Luke 10:30; Acts 5:36, 37; 21:38). *SEE BARABBAS*; *SEE CAVE*; *SEE JUDAS OF GALILEE*. In the later history, also, of the country the robbers, or *sicarii*, together with their leader, John of Gischala, played a conspicuous part (Josephus, *War*, 4, 2, 1; 3, 4; 7, 2). In Asia Minor, likewise, the native tribes gave the Roman government much trouble, so that the roads were often unsafe for travelers (2 Corinthians 11:26). *SEE SPOIL*.

Robber Of Churches

(ἱερόσυλος, Acts 19:37). Sacrilege took many forms in antiquity (1 Macc. 6). The plundering of heathen temples was indirectly forbidden to the Jews (Deuteronomy 7:25; Josephus, *Ant.* 4, 8, 10). The Roman law held it as a sacrilege to be punished by forfeiture of goods, to steal the holy books of the Jews or their money out of places of worship (*ibid.* 16, 6, 2). *SEE SACRILEGE*.

Robber Council Of Ephesus.

SEE EPHESUS, ROBBER COUNCIL OF.

Robbia, Andrea della,

an Italian sculptor and nephew of Luca, was born at Florence in 1444, and died in 1527. He worked both in marble and terracotta, and his productions may be found in many Italian cities. There are three in the Louvre, *The Virgin Adoring the Infant Jesus,* a head of *St. Ann,* and *Christ Healing a Sick Man.*

Robbia, Luca della,

an Italian sculptor, was born at Florence in 1388. His first instructor was a goldsmith named Leonardo, from whom he learned to model in wax; but as soon as he had gained some proficiency, he gave himself wholly to sculpture. So great was his progress that at the age of fifteen he was employed to design the bas-reliefs for a tomb at Rimini. Similar work at Florence occupied him for several years, but he found that the compensation he received was in no way adequate, as the works required great skill and much time. He therefore turned his attention to working in terra cotta. He invented a peculiar enamel, composed of tin, antimony, and other minerals, by which, after baking, this material was rendered more durable.He afterwards found that his bas-reliefs could be colored, and this improvement rendered him famous throughout Europe. The demand for his work was universal, and to supply it, Luca employed his brothers to aid him. Their subjects in bas-reliefs, plaques, and other forms were principally religious, as, an *Annunciation,* in the Academy of Fine Arts at Florence, and a very beautiful medallion in the Louvre, *The Virgin Adoring the Infant Jesus.* He also decorated many churches and tombs. Robbia died at Florence in 1493. See Vasari, Baldinucci, and Barbet di Jouy [H.], *Della Robbia,* etc.

Robbin, Alvin,

a minister of the Methodist Episcopal Church, was born in Coeyman’s, N.Y., July 5, 1816. He was converted at a camp meeting in New Baltimore, N.Y., in 1832, and in 1841 was received on trial in the Black River Conference, within the bounds of which he labored for ten years. In 1851 he was transferred to the Troy Conference, received a supernumerary relation in 1870, and made his home in Osseo, Mich., where he died, April 10, 1874. See *Minutes of Annual Conferences,* 1874, p. 66.

Robbins, Ammi Ruhamah,

a Congregational minister, was born at Branford, Conn., in September, 1740. He was fitted for college by his father, and was first entered at Nassau Hall, but was transferred to Yale at the beginning of his sophomore year. He graduated in 1760, and spent some time in teaching at Plymouth, Mass., and then engaged in the study of theology under Dr. Bellamy; was licensed by the Litchfield Association, and ordained at Norfolk, Oct. 28, 1761. When the Revolution came on, he enlisted as a chaplain, joining general Schuyler's brigade (March, 1776), and went to Canada; whence he returned in ill health after an absence of nearly half a year. He continued laboring in his Church with great fidelity, at the same time fitting young men for college, until May, 1813, when a cancer began to develop, which rapidly carried him to the grave. He published *An Ordination Sermon* (1772): --*Election Sermono* (1789): — A *Half-Century Sermon* (1811). See Sprague, *Annals of the Amer. Pulpit,* 1, 369.

Robbins, Chandler, D.D.,

a Congregational minister, was born at Branford, Conn., Aug. 24, 1738. He graduated at Yale College in 1756, studied under Dr. Bellamy, and was ordained Jan. 30, 1760, pastor at Plymouth, Mass., where he continued until his death, June 30, 1799. He was made D.D. by the University of Edinburgh in 1793. His publications were, *A Reply to John Cotton's Essays on Baptism* (1773): — *Some Brief Remarks on a Piece Published by John Cotton, Esq.* (1774): --*An Address at Plymouth to the Inhabitants Assembled to Celebrate the Victories of the French Republic over their Invaders* (1793), and a few occasional *Sermons.* See Sprague, *Annals of the Amer. Pulpit,* 1, 573.

Robbins, Onesiphorus,

a minister of the Methodist Episcopal Church, was born in Harvard, Mass., Aug. 19, 1792. He was converted in South Carolina at the age of twenty-six, was licensed to preach in 1825, and in 1826 was received into the New England Conference. In 1841 the Providence Conference was set off, and he became one of its members. He continued in active service until 1850, when he was returned superannuated, and so continued until his death, which took place in Woodstock, Conn., April 9, 1872. Mr. Robbins was a man of retiring habits and slow of speech — a clear and strong thinker, and excelling as a pastor. See *Minutes of Annual Conferences,* 1873, p. 39.

Robbins, Philemon,

a Congregational minister, was a native of Charlestown, Mass. He was graduated at Harvard College in 1729, and settled in Branford, Conn., Feb. 7, 1732. About 1740 the Legislature of Connecticut, with a view to arrest the progress of NewLightism, passed a law forbidding any minister to preach within the limits of any other minister's parish. The people of Wallingford applied to Mr. Robbins to hold meetings for them. He consented, was arraigned by the Consociation, and formally deposed. The mass of his congregation adhered to him, and he continued to preach. There was some interference of the civil authority, but he pleaded his case so well before the Legislature that his penalty was remitted. He died Aug. 13, 1781. His publications are, *A Plain Narrative of the Proceedings of the Rev. Association and Consociation of New Haven,* etc. (1743): — *Ordination Sermons* (176061). See Sprague, *Annals of the Amer. Pulpit,* 1, 367.

Robbins, Royal,

a Congregational minister, was born at Wethersfield, Conn., in 1787, graduated at Yale College, and settled in the ministry at Kensington, a parish of Berlin, Conn., in 1816. He continued to hold this post until his death, in 1861. His works are, *The World Displayed; Outlines of Ancient and Modern History* (last ed. Hartford, 1851, 2 vols. in 1). He was also the author of *History of American Contributions to the English Language,* etc. (ibid. 1837, 12mo), besides several *Sermons* and articles for periodicals. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Robbins, Thomas, D.D.,

secretary and librarian to, and benefactor of, the Connecticut Historical Society, was a native of Norfolk, Conn. He graduated at Yale College in 1796, was minister at East Windsor, 1809-27, of Stratford, 1830-31, and subsequently at Mattapoisett and Rochester, Mass. He died in 1856. He published, *Historical View of the First Planters of New England* (Hartford, 1815, 12mo), also a number of *Sermons.* See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Robe

(the rendering of several Heb. and Gr. words, but especially of לְיַא מְעִ *meil'*, στολή), a long garment with fringed or flowered borders, usually white, though sometimes purple, and worn by the great as a mark of distinction (Luke 15:22; 20:46). The ancient Assyrians and Babylonians were celebrated for their manufactures of beautiful garments of divers colors (Joshua 7:21; Ezekiel 27:24). Their splendid robes appear to have been embroidered with figures of animals and flowers. According to Plutarch, Cato received as a legacy a Babylonian garment, and sold it because it was too costly for a citizen to wear. Some suppose that a sacred robe was preserved from early times, and handed down among the patriarchs as a badge of the birthright, and that "the goodly raiment" which Rebekah put upon Jacob was the birthright robe. This view is given in the Targum of Jonathan on Genesis 27:15: "And Rebekah took the desirable robes of her elder son Esau, which had belonged to Adam the first parent." The coat of Joseph, the possession of which excited the envy of his brethren, is thus regarded, like the good raiment of Jacob, as a badge of the birthright, which, we are expressly taught, having been forfeited by Reuben, was transferred to Joseph (Genesis 37:3; 1 Chronicles 5:1). The *robe* appears also to have been, among the Hebrews, a species of vestment appropriated to the sacerdotal office, the holy garment. It was made entirely of blue, woven throughout, and on which neither knife nor needle was to be used; on the lower border was a row of artificial pomegranates and golden bells, alternating with each other (Exodus 28:2, 4, 31-33). The robes of Aaron symbolized the dignity and glory of our great highpriest, "the heir of the whole creation" (Revelation 3:4, 5; 6:9-11; 7:9-14). *SEE DRESS*.

Robe, Ecclesiastical.

SEE ROBES.

Robert (Abbe),

a French historian, was born neat Rheims, about 1055. He was educated in the Abbey of St. Remi at Rheims, and in 1095 became its abbot; but on account of a dispute with the abbot of Mannoutiers retired to the Priory of St. Oricle de Senuc, where he remained till he joined the Crusaders in 1096. On his return from Palestine, the Council of Poitiers (Nov. 23, 1100)

declared his deposition from Rheims unjust and his life irreproachable; but he was not reinstated, and remained at Senluc. He was accused of maladministration, and Calixtus It deprived him of his office (April 16, 1121). He died at Senuc, Aug. 23, 1122. He left two works, entitled *Historia Hierosolymitana Libris VIII Explicata* (Cologne, 1470-74; Basle, 1533): — and *In Chronique et Histoire faite par le R.P. en Dieu Turpin,* etc. (Paris, 1527). See Rivet, *Hist. Litter. de la France; Gallia Christiana.*

Robert (St.),

founder of the Order of Citeaux, was born at Champagne in 1018. At the age of fifteen he entered the Convent of Moutier-la-Celle, near Troyes, of which he afterwards became prior. Later he was abbot of St. Michel de Tonnerre; and while prior of St. Ayrul de Provins, Alexander II ordered him to take charge of the hermits of Colan. Finding this solitude very unhealthful, Robert conducted the recluses to the desert of Molesne, where in 1075 he founded a convent in honor of the Virgin. The laxity of discipline and decline of piety, however, caused him to leave Molesne, with twenty companions, and establish himself at Citeaux, near Dijon. In 1098 he erected a monastery, and was its first abbot. He was recalled to Molesne, and succeeded in reviving the spirit of asceticism. He died March 21,1110. *Sermons, Letters,* and a *Chronicle of Citeaux* are attributed to Robert. His festival is celebrated April 29.

Robert Of Bavaria; Of Deutz.

SEE RUPERT.

Robert Of Geneva,

antipope against Urban VI and Boniface IX, was the son of count Amadeus of Geneva. He was chosen by the French cardinals, who asserted that the election in Rome at which Urban VI was successful had not been free, and he reigned at Avignon under the title of CLEMENT VII from Sept. 21, 1378, to Sept. 26, 1394. He was recognized by France, Naples, Castile, Aragon, Navarre, Scotland, Lorraine, and Cyprus, while the other nations of Europe preferred the claims of Urban. This schism in the Church gave rise to serious complications in the intercourse of nations. The popes anathematized each other, and Urban especially caused a crusade against France and his rival to be preached in England, and had the death penalty inflicted on a number of the cardinals who had conspired to dethrone him.

The election of Boniface IX in 1389 protracted the schism in all its bitterness, until the Sorbonne decided that both popes ought to resign, and that a compromise should be effected by means of arbitrators or a council of the Church. Clement was so affected by this decision that he died of apoplexy (Sept. 26, 1394). The peace desired was not, however, finally reached until 1428.

Robert Of Gloucester,

an English chronicler, lived in the latter half of the 13th century. He was a monk in the Abbey of Gloucester, and does not appear to have lived long after 1265. He composed a rhymed chronicle of more than ten thousand verses, written in Anglo-Saxon, containing the history of England from the time of the Romans till Edward I. It is a philosophical curiosity, but is full of the most absurd fables. It was published entire by Hearne (Oxford, 1724, 2 vols.), and reprinted in 1810.

Robert Of Lincoln.

SEE GROSSETESTE.

Robert Of Melun,

an English theologian, was probably born in the latter part of the 11th century. But little is known of his life. Du Boulay supposes that he taught for some time in Paris, and then went to Melun to pursue the same vocation. At any rate, one of his pupils — John of Salisbury — reports that he taught physics in the former city, and afterwards devoted himself to theology. He died Feb. 28,1167. His principal treatise is entitled *Summa Theologioe,* fragments only of which have been published. It contains very valuable matter on the origin of scholastic theology. One other work is attributed to Robert, *Quoestiones de Epistolis Pauli.* See *Hist. Litter. de la France;* Du Boulay, *Hist. Univers. Par.*

Robert Le Poule, Or Robertus Pallus,

chancellor of the Church of Rome, flourished about 1150. He was perhaps archdeacon of Rochester, and certainly a distinguished lecturer on the Scriptures at Oxford. He was the author of *Sententire,* or *Libri Sententiarum,* or *Sententioe de Trinitate* (in MS. in the British Museum): twenty Sermons: — probably a treatise *Super Doctorum Dictis*: — and

two or three other works (late edition by Hugo Mathout, Paris, 1655, fol.). See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Robert, Christopher R.,

an eminent Presbyterian layman, was born in 1801, near Moriches, L.I. He was engaged for the greater part of his life in mercantile pursuits, but early took a warm and active interest in the religious and philanthropic enterprises which have marked the present century. He contributed largely in organizing and supporting several of the churches in New York city. He founded the German Presbyterian Church in Rivington Street, and sustained its pastoral work for many years at an annual expense of $2000. Taking a deep interest in the education of young men for the ministry, he assumed for many years the entire expense of a number of students at Auburn and other theological seminaries. While on a visit to Illinois in 1829, which at that time was one of the extreme Western states, he became deeply impressed with the importance of home missionary work in those regions, and became a large contributor to the funds of the Home Missionary Society, of which he was treasurer for a number of years, conducting all its financial business without fee or reward. Near the close of our late civil war he visited Tennessee, and with his own funds purchased a tract of land on Lookout Mountain, and established a college for the education of young men for the ministry in the South, having special reference to the wants of the colored race. In 1864 Mr. Robert made an extensive tour in the East, and while at Constantinople was so deeply impressed with the educational wants of the Turkish empire that he resolved on founding a college at that place. To this end he took into his counsel that eminent missionary the Rev. Cyrus Hamlin, D.D., then a resident of Constantinople, whom he appointed president of the college, and to whom he intrusted the great work of laying its foundations. For years the Turkish government, true to its narrow minded and bigoted policy, placed every obstacle in the way of the enterprise, refusing to give its sanction to the purchase of a site for the buildings. Dr. Hamlin, not to be daunted, pressed his way through all the difficulties, finally purchased the ground, erected the buildings, and placed the enterprise on a firm foundation at a cost to Mr. Robert of $200,000. Contrary to his desire and expressed wishes, the college was called after his name. During the recent war in the empire, the revenue of the college having been diminished, Mr. Robert supplied the deficiency, amounting to $25,000 a year, from his own resources. Largely as Mr. Robert’s efforts were put forth in building up the

cause of Christ, they did not consist merely of munificent contributions of money, but from the time of his conversion he was personally engaged in every good work, actively and earnestly seeking to promote the spirituality of the Church and the conversion of his fellow men., Being deeply affected with the worldliness and want of spirituality witnessed among professors of religion, he prepared with his own hand a letter to Christians on the subject, and had it published in pamphlet form and circulated by the thousand. Early in June, 1878, he left his home to seek the renewal of his health in one of the valleys of Switzerland, whose sanitary climate he had before enjoyed. He was returning much improved, but only lived to reach Paris, where he died Oct. 27 of the same year. The will of Mr. Robert provides that at the death of his wife a large part of his property shall inure to the benefit of the college at Constantinople. (W.P.S.)

Robert, Claude,

a French ecclesiastical writer, was born at Chesley in 1564 or 1565. He studied at the College of Paris, and became preceptor of the son of Benigne Fremyot. After the education of his pupil was completed and he was made bishop of Bourges, Robert continued to aid him in the administration of his diocese. He filled the same office under the bishop of Chalons-sur-Saone. This prelate rewarded his preceptor by making him archdeacon and his grand vicar. He died at Chalons-sur-Saone, May 16, 1637. He left, besides three Latin treatises, the *Gallia Christiana* (Paris, 1626), with a geographical chart. This work, the result of thirty years' labor, is an ecclesiastical history of all the dioceses of France from their origin to the 17th century. The documents which he had collected for a second edition were given into the hands of Scevole and Louis de Sainte-Marthe, and the book was published with many additions in 1656. A third edition was undertaken by the Benedictines of Saint-Maur in 1715, and remained unfinished at the thirteenth volume. It was continued in 1856 by M.B. Haureau. See *Gallia. Christiana;* Perry, *Hist. de Chalons-sur-Saone;* Socard, *Notice Hist. sur Claude Robert;* Fouque, *Du Gallia Christiana et de ses Auteurs.*

Roberti, John,

a learned and laborious Jesuit, was born at Hubert, in the Ardennes, in the year 1569. He studied at Liege and Cologne, and became professor of theology at Douay and other colleges, gaining a great reputation. He died

at Namur in the year 1651. His published work is entitled *Mysticoe Ezechielis Quiadrigoe, id est, IV Evangelia Historiarum et Temporum serie Vinculata* (Greek and Latin, Mogunt. 1615).

Robertines,

an English order of eremites, founded by Robert of Knaresborough about 1169.

Roberts, Charles Dillard,

a Presbyterian minister, was born at Danville, Va., Feb. 15, 1838. He pursued his studies at Louisburg, Va., and subsequently, under the Rev. James H. Leps, at Parkersburg, Va., where, at the age of eighteen, he united with' the Church. Soon thereafter he entered Princeton College, and, after graduation, entered the Theological Seminary in 1862, whence he graduated after a three years' course. He was licensed by the Presbytery of Elizabethtown, N.J., Jan. 10, 1865, and in April following was ordained at Rahway by the same presbytery as an evangelist for Western Virginia. He labored about a year and a half at Grafton, in that state, in connection with the Board of Domestic Missions. After serving a Church at Ridley, near Philadelphia, Mr. Roberts went to Plattsmouth, Neb., where he joined the Presbytery of Missouri, and labored as a stated supply until 1869. Thence he went to Smartville, Yuba Co., Cal., and became a member of the Presbytery of Stockton, which, after the reunion, was merged in that of Sacramento. After preaching a year or two at Smartville, he became a stated supply at Elko, Nev., where he remained until his death, which occurred at the former place Oct. 12, 1875. He was held in high esteem by all who knew him as an earnest, laborious, self denying missionary in the frontier fields of the Church. (W.P.S.)

Roberts, David,

a British artist, was born at Stockbridge, near Edinburgh, Oct. 24, 1796. He was apprenticed as a house painter in his native place, but, going to London in 1822, he found employment as a scene painter for Drury Lane Theater. In 1832-33 he went to Spain, and in 1838-9 made a tour through Syria, Egypt, and other Eastern countries. In 1841 he was elected a member of the Royal Academy. Mr. Roberts died in London, Nov. 25, 1864. Among his paintings are, *Ruins of the Great Temple of Karnak*: — *Jerusalem from the Mount of Olives*: — *Interior of the Cathedral at*

Burgos: — *Chancel of the Collegiate Church of St. Paul,* Antwerp. Among his books, the following are the principal: *Picturesque Views in Spain and Morocco* (Lond. 1835-38): — *The Holy Land, Egypt, Nubia, Arabic,* etc. (1842-48, 4 vols. fol.). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; *Appletons' Cyclop.* s.v.

Roberts, Francis,

a Puritan divine, the son of Henry Roberts, of Aslake, Yorkshire, was born in that county in 1609. He entered a student of Trinity College, Oxford, in 1625, completing his studies and being ordained in 1632. On the breaking out of the Rebellion he went to London, took the covenant, and was appointed minister of St. Augustine's, Watling Street, in room of Ephraim Udal, ejected for his loyalty. In 1649 he was presented to the rectory of Wrington, Somersetshire, by lord Capel. At the Restoration he conformed, and in 1672 went to Ireland as chaplain to lord Capel, and while there received the degree of D.D. He died at Wrington in 1675. His principal work is *Clavis Bibliorum* (Lond. and Edinb. 1649, 2 vols. 8vo; 4th ed. 1675, fol.): — also, *Synopsis of Theology* (1644, fol.):--*Believer's Evidence for Eternal Life* (1649, 1655, 8vo): *Communicant Instructed* (1651, 8vo). See Chalmers, *Biog. Dict.;* Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Roberts, John L.,

a minister of the Methodist Episcopal Church, was born at Strafford, Vt., March 18, 1818. He was converted and united with the Church in 1845, joining the Vermont Conference in 1849. In this conference he continued to labor until October, 1862, when he became chaplain of the Fourth Regiment Vermont Volunteers. In 1866 he took a supernumerary relation to the Troy Conference, and took up his residence in Washington, D. C., filling several important government offices. He died at Ocean Grove, N.J., June 24, 1873. See *Minutes of Annual Conferences,* 1874, p. 70.

Roberts, John Wright,

missionary bishop of the Methodist Episcopal Church for Africa, was born of colored parents at Petersburg, Va., and was converted and joined the Church while in the United States. He early emigrated to Liberia, where he was admitted among the missionaries. The Liberia Conference elected him to elder's orders in 1841, and in the same year he came to the United

States and was ordained. In 1866 he was elected to the office of missionary bishop, and was ordained in St. Paul's Methodist Episcopal Church, New York, June 20, 1866. He left for Liberia June 25. From that time on he labored faithfully for the edification and enlargement of the Church in the republic of Liberia and the adjacent territory. He died Jan. 30, 1875. Bishop Roberts was endowed with excellent mental gifts, which, under the circumstances of his early condition, were exceedingly well trained. He was a gentleman by nature and culture, a Christian in faith and life. See Simpson, *Cyclop. of Methodism,* s.v.

Roberts, Joseph,

a missionary to India, who went out to that country in 1818, under the patronage of the Wesleyan Missionary Society. After nearly fourteen years' residence among the Hindufs, he returned to England, and gave to the public *Oriental Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, etc., of the Hindus,* and noted on the spot by himself (Lond. 1835, 1844, 8vo). The work was published under the patronage of the Royal Asiatic Society of Great Britain and Ireland, of which the author was a corresponding member. His *Illustrations* are arranged in the order of the books, chapters, and verses of the Bible, and contain satisfactory explanations of many doubtful or obscure passages. See most of these in Bush's *Scripture Illustrations.*

Roberts, Palmer,

a minister of the Methodist Episcopal Church, was born March 15, 1780, and was converted in September, 1804. He commenced travelling under the presiding elder in 1810, and joined the East Genesee Conference in 1811. He located in 1834, but was readmitted to conference in 1837. In 1839 he was supernumerary, and since about that time was superannuated until his death, at Seneca Falls, N.Y., April 19, 1858. See *Minutes of Annual Conferences,* 1858, p. 207.

Roberts, Peter,

a clergyman of the Church of England, was a native of North Wales, and was educated at Trinity College, Dublin. On entering into orders he became rector of Halkin, Flintshire, where he died in 1819. Among his works are. *Observations sin Christian Morality* (Lond. 1796, 8vo): — *Christianity Vindicated against Volney* (ibid. 1800, 8vo): — *Harmony of*

the Epistles (ibid. 1800, 4to): — *Manual of Prophecy* (ibid. 1818, 8vo): — *Review of the Policy, etc., of the Church of Rome* (ibid. 1809, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Roberts, Robert,

a minister of the Methodist Episcopal Church, was born in Lincolnshire, England, in 1832. He experienced religion at the age of fifteen years, and at eighteen became a local preacher, and four months after a travelling preacher, among the Primitive Methodists. He travelled four years until received into full connection, and then came to the United States. He was received into the New York East Conference as a probationer in 1856. His last appointment was Cook Street, Brooklyn, in which he died, January, 1865, after an illness of two weeks. See *Minutes of Annual Conferences*, 1865, p. 82.

Roberts, Robert Richford,

bishop of the Methodist Episcopal Church, was born in Frederick County, Md., Aug. 2, 1778. He removed while a child to Ligonier Valley, Pa., and was converted when he was about fifteen years old. He was admitted on trial in the Baltimore Conference in 1802, and was ordained deacon in 1804. He was soon placed in charge of important stations in Baltimore, Alexandria, Georgetown, and Philadelphia. In 1815 he was appointed presiding elder of Schuylkill district, embracing the city of Philadelphia; and owing to the death of bishop Asbury, he was elected to preside over the Philadelphia Conference in the spring of 1816. At the following session of the General Conference (May 1816) he was elected to the office of bishop, being the first married man in America who filled that position. He made his first residence in Chenango (now Mercer) County, Pa., but in 1819 settled in Lawrence County, Ind. The record of his last year’s service will serve to give an idea of the extent of his labors while bishop. In that year he preached in six different states and among four Indian tribes in the West, presided at four annual conferences, and travelled nearly 5500 miles. In the spring of 1843 his disease, the asthma, greatly increased upon him, and he died March 26. His body was buried on his own farm, but in January, 1844, in pursuance of a resolution of the Indiana Conference, it was removed to Green Castle. Bishop Morris writes of him: “He possessed by nature the elements of an orator — an imposing person, a clear and

logical mind, a ready utterance, a full — toned, melodious voice.... He was always patient and pleasant; above all, unpretending." See Simpson, *Cyclop. of Methodism*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 7, 387.

Roberts, Thomas W.,

a Presbyterian minister. was born in Montgomeryshire, North Wales, Oct. 10, 1830. His early education was good, and his parents emigrating to the United States, he graduated at the Theological Seminary at Auburn, N.Y., and was licensed and ordained at New York Mills Nov. 14, 1856. He exercised his gifts as a minister among the Welsh Congregationalists until 1860, when he joined the Cayuga Presbytery, with a view of laboring within the bounds of that presbytery; and it was while travelling in behalf of his mission that he was injured on the New York and Erie Railroad, and died soon after (Sept. 26, 1860). Mr. Roberts was a humble, unassuming man, and a devoted, energetic minister of the Gospel. See Wilson, *Presb. Hist. Almanac*, 1862, p. 191. (J.L.S.)

Roberts, William Hayward, D.D.,

a clergyman of the Church of England, was born in 1745, and educated at Eton and King's College, Cambridge. He was for some time undermnaster at Eton, became provost of King's College in 1781, chaplain to the king, and rector of Farnham Royal, Bucks, and died in 1791. His works are, *Poetical Essay* (Lond. 1771, 4to): — *Judah Restored*, a poem in six books (ibid. 1774, 2 vols. 8vo): --besides other *Poems, Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Robertson, Frederick William,

an English clergyman, was born in London, Feb. 3, 1816. At the age of nine he was sent to a grammar school in Beverley, Yorkshire, where he remained a few years, and then accompanied his parents to the Continent. In 1832 he entered the Edinburgh Academy, and the next year proceeded to the Edinburgh University. He was originally designed for the bar, but the study of law did not please him, and he would gladly have been a soldier. Certain difficulties intervening in the way of obtaining a commission, Mr. Robertson entered Brasenose College, Oxford (1836), to study for the Church. The purity of his life and the depth of his religious feeling prepared him to enter upon this new career without regret. His first appointment was to the curacy of St. Maurice and St. Mary Calendar; but his health failed in

the course of a year, and he was compelled to visit the Continent. On his return to England, he was for a time curate to the incumbent of Christ Church, Cheltenham. In the beginning of 1847 he removed to St. Ebbes, Oxford, and was just attracting the notice of the undergraduates, when he was offered the incumbency of Trinity Chapel, Brighton. Here his eloquence and originality always attracted large and intellectual audiences. He was accused of not being very orthodox in his belief and teaching. This is supposed to have hastened his death, which took place Aug. 15, 1853. He was the author of *Lectures and Addresses on Literary and Social Topics* (Lond. 1858, 1861): — *Expository Lectures on Corinthians* (ibid. 1859): — *Sermons,* four series (1855- 63; new ed., with *Memoir,* Boston, 1870, 2 vols.). His *Life and Letters* have been edited by S. A. Brooke (1865, 2 vols.). See *Chambers's Encyclop.* s.v.; *Appletons' Cyclop.* s.v.; *Meth. Quar. Rev.* Oct. 1866; *Boston Rev.* July, 1866.

Robertson, James (Of Ellon), D.D.,

a minister of the Established Church, Scotland, was born in Pitsligo, a parish in the north of Aberdeenshire, in 1803. He graduated in due time at Marischal College, Aberdeen, and afterwards served as private tutor, as parish schoolmaster in his own parish, and eventually as head master of a hospital in Aberdeen for the education of boys. In 1832 he was appointed minister of the parish of Ellon, where he remained until 1843, caring for his parish with assiduity and thoroughness. In the great controversy in the Scottish Kirk he was an earnest and indefatigable "Moderate," opposed to the Veto Act and to Drs. Chalmers, Candlish, Cunningham, and the other Non-intrusionists. When these withdrew in the great secession of the Free Church, it was natural that Mr. Robertson should be designated to occupy some one of the posts they left empty. In 1843 --the year of the disruption --Dr. Robertson became professor of divinity and Church history in the University of Edinburgh. He was one of the central minds of the Established Church, and toiled indefatigably in a great endowment scheme — a kind of adaptation or revival of the Church — extension scheme of Dr. Chalmers. He died in Edinburgh, Dec. 2, 1860. He published pamphlets on *The Moderate Side of the Scotch Church Controversy.* See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Charteris, *Life of Robertson* (Edinb. 1863, 8vo); *The Reader,* May 9, 1863.

Robertson, John Jay,

a Presbyterian minister, was born in Washington, Ga., in 1822. He graduated at the University of East Tennessee in 1845, entered the Union Theological Seminary in 1846, and graduated in 1848. He was ordained in 1850, and filled the pulpit of the Presbyterian Church at Maryville, Tenn., as a stated supply. In the years 1851-52 he was professor in the Maryville College, and from the last date until 1862 he was chaplain in the Confederate army. From 1862 to 1865 he was a stated supply of the church in Rogersville, Tenn. He died in August 1866, while in that relation. (W.P.S.)

Robertson, Joseph,

a learned English divine, was born at Knipe, Westmoreland Co. Aug. 28, 1726. He entered Queen's College, Oxford, in 1746, where he took his degree of arts. Receiving orders, he was for some time curate to Dr. Sykes at Rayleigh, and in 1758 received the living of Herriard, Hampshire. In 1770 he became rector of Sutton, in Essex, and in 1779 he was presented to the living of Horncastle, in Lincolnshire. He died Jan. 19, 1802. Among his principal publications are, a tract on *Culinary Poisons* (Lond. 1781): — *Introduction to Study of Polite Literature* (ibid. 1782): — *Education of Young Ladies* (ibid. 1798, 8vo). Besides other miscellaneous works, he contributed to *The Critical Review* from August, 1764, to September, 1785, over 2620 criticisms on theological, classical, poetical, and miscellaneous publications. See Chalmers, *Biogq. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Auth.* s.v.

Robertson, Wesley,

a minister of the Methodist Episcopal Church, was born in New Providence, N.J. He was converted in 1828, and united with the Church. In 1834 he received license as a local preacher, and in 1836 was received on probation in the Philadelphia Conference. He labored with great acceptability, being instrumental in the conversion of large numbers and successful in the building of churches. In the spring of 1857 he took a supernumerary relation, and made Newark his residence, where he remained until August 1864. He then went to Jacksonville, Fla., to labor under the direction of the Christian Commission, where he died Nov. 2,1864. See *Minutes of Annual Conf.* 1865, p. 49.

Robertson, William, D.D.,

often called *Principal Robertson,* a celebrated Scottish historian, was born at Borthwick, county of Mid-Lothian, Scotland, Sept. 19, 1721. His father, the Rev. William Robertson, was minister at Borthwick when his son was born, and afterwards at the Grey Friars' Church, Edinburgh. After a preparatory course at the school of Dalkeith, and when only twelve years of age, young Robertson obtained admission into the University of Edinburgh, where his subsequent progress in learning was rapid, in proportion to the astonishing acquirements of his childhood. In 1741, before he was twenty years old, he was licensed by the Presbytery of Edinburgh to preach; in 1743 he was appointed minister of Gladsmuir, in Haddingtonshire, where he acquired a high reputation as an eloquent pulpit orator; in 1751 he married, and soon after became leader of the Moderate party in the Church of Scotland, in which capacity he is said to have evinced in the General Assembly a readiness and eloquence in debate which his friend Gibbon might have envied in the House of Commons. In 1759 he first became known as a historian by the publication of his *History of Scotland,* which benefited his fortune to the extent of £600, and his fame was by one effort placed on an imperishable basis. No first work was ever more successful. It was extolled by Hume, Burke, and other eminent critics. About the same time he removed to Edinburgh, and became chaplain of Stirling Castle; in 1761 he was nominated one of the king's chaplains-in-ordinary for Scotland; in 1762 he was elected principal of the University of Edinburgh, and in 1764 was made historiographer for Scotland, with a salary of £200 per annum. Stimulated by such success, as well as by an ardent devotion to literature, he continued his studies, and in 1769 produced his *History of the Reign of Charles V,* which raised his then increasing reputation still higher, and which is considered his capital work. The introductory part consists of an able sketch of the political and social state of Europe at the time of the accession of Charles V, a most important period, which forms the connection between the Middle Ages and the history of modern European society and politics. In 1777 he published his *History of America,* which was followed in 1788 by *Additions and Corrections to the former Editions;* and in 1791 he published his *Historical Disquisition concerning the Knowledge which the Ancients had of India,* a slight work, to which he had been led by major Rennel's *Memoir of a Map of Hindostan.* After spending a life of equal piety, usefulness, and honor, he died, June 11, 1793. His remains were followed

to their resting place in Grey Friars' Church yard by a large concourse of the most illustrious magnates of the kingdom, the famous professors of the ancient university, the chiefs of the learned professions, and by many private citizens — all anxious to testify their respect to the memory of one whose intellectual productions cast so bright a lustre on the record of Scottish letters. "A month or two previous to his decease he was removed to Grange House, near Edinburgh, where his friend Dugald Stewart enjoyed those visits which, fortunately for the world, led to the composition of that charming memoir of the principal which has been so often praised and so seldom equalled." Dr. Robertson was a man of dignified and pure personal habits. His conduct as a Christian minister, as a member of society, as a relation, and as a friend was wholly without a stain. Lord Brougham, a relative of his, in his *Lives of the Men of Letters of the Time of George III*, says, "His affections were warm; they were ever under control, and therefore equal and steady. His conversation was cheerful, and it was varied. Vast information, copious anecdote, perfect appositeness of illustration--narration or description wholly free from pedantry or stiffness, but as felicitous and as striking as might be expected from such a master — great liveliness, and often wit, and often humor, with a full disposition to enjoy the merriment of the hour, but in the most scrupulous absence of everything like coarseness of any description — these formed the staples of his talk." Most of the works of Dr. Robertson relate to that important period when the countries of Europe were beginning to form constitutions and act upon the political systems which were for centuries preserved. His style is elegant, clear, and vigorous, with occasional passages of great beauty. It seems to have completely surprised his contemporaries; and Horace Walpole, in a letter to the author, expresses the feeling with his usual point and vivacity: "But could I suspect that a man I believe much younger, and whose dialect I scarce understood, and who came to me with all the diffidence and modesty of a very middling author, and who, I was told, had passed his life in a small living near Edinburgh — could I then suspect that he had not only written what all the world now allows to be the best modern history, but that he had written it in the purest English, and with as much seeming knowledge of men and courts as if he had passed all his life in important embassies?" Gibbon also has borne ample testimony to his style. In his *Memoirs* (ch. 5), he says: "The perfect composition, the nervous language, the well turned periods, of Dr. Robertson inflamed me to the ambitious hope that I might one day tread in his footsteps; the calm philosophy, the careless, inimitable beauties,

of his friend and rival Hume often forced me to close the volume with a mixed sensation of delight and despair." Robertson is more uniform and measured than Hume. He has few salient points, and no careless beauties. Of grandeur or dignity there is no deficiency; and when the subject awakens a train of lofty or philosophical ideas, the manner of the historian is in fine accordance with his matter. When he sums up the character of a sovereign, or traces the progress of society and the influence of laws and government, we recognize the mind and language of a master of historical composition. There have been, however, various criticisms as to his accuracy in details of fact — the research and import of his histories. We quote from a single critic: "In plain terms, Dr. Robertson appears to have studied grace and dignity more than usefulness. He has chosen those features of every figure which he could best paint, rather than those which were most worthy of the pencil. The charms of Robertson's style, and the full flow of his narration, which is always sufficiently minute for ordinary readers, will render his works immortal in the hands of the bulk of mankind. But the scientific reader requires something more than periods which fill his ear, and general statements which gratify by amusing; he even requires more than a general textbook — a happy arrangement of intricate subjects, which may enable him to pursue them in their details. When we repair to the works of Robertson for the purpose of finding facts, we are instantly carried away by the stream of his narrative, and forget the purpose of our errand to the fountain. As soon as we can stop ourselves, we discover that our search has been vain, and that we must apply to those sources from which he drew and culled his supplies" (Dr. Thomas Brown, in the *Edinb. Rev.* April, 1803, p. 240, 241). See Brougham, *Lives of Men of Letters,* etc. (ed. 1855), p. 206, 280-283; Dugald Stewart, *Account of the Life and Writings of Robertson* (1801 and 1802); Cockburn, *Memorials of his Time;* Suard, *Notice sur la Vie et les Ecrits de Dr. Robertson; Memoirs of Adam Smith, W. Robertson, and Thomas Reid* (1811); Chambers, *Biog. Dict. of Eminent Scotsmen;* Allibone, *Dict. of Brit. and Amer. Authors;* Mackintosh, *Journal,* July 13 and 16, 1811; id. *Life,* vol. 1, ch. 2; vol. 5; Chalmers, *Biog. Dict.;* Macaulay, *Life of Johnson,* in the *Encyc. Britan.* (8th ed.); *Europe dursing the Middle Ages; Lardner's Cyclop.* 1, 278, 280; *Gentleman's Mag.* 1836, 2, 19; 1846, 1, 227, n.; 1847, 2, 3, 4, n.; Maitland, *Dark Ages,* p. 10, 13, 25, 52; Gibbon, *Decline and Fall,* ch. 13, n.; ch. 31, 49, 58, 61; also *Miscell. Works* (ed. 1837), p. 373; Green, *Diary of a Lover of Literature* (1810, 4to), p. 18, 19; Alison, *Blackwood's Mag.* Dec. 1844; Smyth, *Lectures on Modern*

History, lect. 1-4, 7-9, 11; Humboldt, *Researches in America*, 2, 248; Southey, *Hist. of Brazil*, 1, 639; *For. Quar. Rev.* No. 17, p. 108-110; Irving, *Life and Voyages of Columbus* (ed. 1850), 3, 364, 419; Prescott, *Conquest of Mexico*, vol. 1, pref. 6, p. 37, 103, 320, 333, 335, 348, 365, 376; 2, 64, 95, 112, 203, 204, 222; 3, 304, n., 379; id. *Conquest of Peru*, vol. 1, pref. 12, p. 17, 338, 423; id. *Feridinand and Isabella*, 3, 409; *Lond. Quar. Rev.* Dec. 1843, p. 187, 188; Sept. 1847, p. 317, 318; 12, 369, 370; 76, 91-97; *Lond. Athenoeum*, 1843, p. 973, 1005; *English Cyclop.* s.v.; *North Amer. Rev.* Oct. 1847, p. 370, 371; 61, 405-410; 86, 347; Walpole, *Letter to the Countess of Ossory*, Nov. 23, 1791; id. *Letters* (ed. 1861), 9:361; Schlegel, *Lectures on the Hist. of Literature* (Engl. transl.), lect. 14; Schlosser, *Hist. of the* 18*th Century*, p. 664, 917, *supra;* Shaw, *Outlines of English Literature*, ch. 15; *Edinb. Rev.* 2, 245; 56, 220; Menselius, *Bibliotheca Historica; Beauties of Dr. Robertson* (N.Y. 1810, 8vo); De Chastellux, *Essays* (Lond. 1790, 2 vols. 8vo); *Illustrious Biog.* (Edinb. 1808, 12mo); Croker, *Boswell's Life of Johnson*, years 1756, 1767, 1768, 1772-74, 1777-79, 1781, 1784; Disraeli, *Miscell. of Literature* (ed. 1855), p. 466. (J.L.S.)

Robes,

a term denoting, in general, the ecclesiastical garments worn by the clergy when performing the offices of the Church. More strictly it applies to the black gown and the dress worn by a bishop. In early times this badge was so essential that writers often use the robe to denote both the person and the office of the bishop. It was at first worn by all bishops, but afterwards became the distinctive badge of archbishops, metropolitans, and patriarchs. Tradition narrates that Mark the evangelist, as bishop of Alexandria, first assumed the robe and left it for his followers. Nothing is known of the form and quality of the robe in the first centuries, save that it was a seamless garment made of white linen, and hung loosely from the shoulders. It was made afterwards of woollen. In the 12th century it was made of white woollen, having a circular gathering on the shoulders and two scarfs hanging over it behind and before. On the left side it was double, and single on the right. Previous to the 8th century it had also four purple crosses upon it, one before and behind, and one on either side. It was fastened by three golden pins. The robe itself was styled πολυσταύριον. See Coleman, *Christ. Antiq.* p. 83.

Robigus,

in Roman mythology, was a deity who averted *mildew* from growing harvests, and was venerated by the rustic population.

Robing room,

a room attached to a church for the keeping of the vestments and sacred vessels, called also VESTRY *SEE VESTRY* (q.v.).

Robins, Sanderson,

an English clergyman, was rector of St. James's Church, Dover, afterwards vicar of St. Peter's, in the isle of Thanet, and rural dean. He died in 1862. His principal works are, *The Church Schoolmaster* (Lond. 1850, 12mo): — *Agument for the Royal Supremacy* (ibid. 1851, 8vo): — *Evidence of Scripture against the Claims of the Romish Church* (ibid. 1853, 1854, 8vo): — *The Whole Evidence against the Devices of the Romish Church* (ibid. 1858, 8vo): — *A Defense of the Faith* (ibid. 1861, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Robinson, Benjamin,

a learned Presbyterian minister, was born at Derby, England, in 1666. He became pastor at Findern. Derbyshire, in 1688, from which place he removed to Hungerford, Berkshire. He was settled at Little St. Helen's, London, in 1700, and died in 1724. He wrote, *A Review of the Causes of Liturgies,* etc. (Lond. 1710, 8vo): — *Letter to Thomas Bennet in Defense of the Review* (ibid. 1710, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Robinson, Charles G.,

a minister of the Methodist Episcopal Church, was born in Newville, N.Y., in 1822, and when nineteen years of age was converted. Although early impressed that it was his duty to preach, he endeavored by diligent attention to other duties to pacify his conscience. At length he yielded, and was received on trial in the Oneida Conference in 1852. He was ordained deacon in 1854, and elder in 1856; but the condition of his health forbade active service, and, taking a supernumerary relation, he went in October, 1856, to Mansfield, O., where his parents resided, and failing rapidly, died

on the 24th of the same month. See *Minutes of Annual Conferences*, 1857, p. 293.

Robinson, David,

a Presbyterian minister, was born in Croppuck Township, Washington Co., Pa., about the year 1808. He graduated at Washington College, studied theology in the Western Seminary, Allegheny City, was licensed by Washington Presbytery in 1841, and ordained and installed as pastor of Mill Creek Church, Hookstown, April 19, 1842. This relation existed until 1854, when it was dissolved, and in 1856 he joined New Lisbon Presbytery and was installed pastor of Madison Church, at Calcutta, O., where he remained until 1858, when he returned to Hookstown, Pa., where he died, March 17, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 117. (J.L.S.)

Robinson, Edward, D.D., LL.D.,

the most German among English-speaking scholars, whose classical and invaluable work on Palestine has made his name as well known in Germany and England as in his native laud, was of Puritan descent, and inherited the piety, energy, love of liberty, and high moral principle of the settlers of New England. He was the son of a Congregational minister, was born at Southington, Conn., April 10, 1794, and from 1812 to 1816 attended Hamilton College at Clinton, N.Y., where he distinguished himself chiefly in mathematics and the ancient languages, and was at the head of his class. In the fall of 1817, after studying law for some time at Hudson, N.Y., he was called to a tutorship at Hamilton College and accepted. A year later he married Eliza Kirkland, daughter of the Rev. Samuel Kirkland, known as missionary to the Oneidas. Though somewhat older than her husband, she was a woman of uncommon intellect and cultivation, and very attractive in appearance. She died, however, within a year after her marriage. Mr. Robinson remained at Clinton until 1821, when he went to Andover, Mass., to publish an edition of eleven books of the *Iliad*, with notes and a Latin introduction, which appeared in 1822. This stay at Andover, however, destined him to the service of theology and the Church. He entered into intimate relations with Prof. Moses Stuart, the patriarch of Biblical scholarship in America, and became assistant professor of the Hebrew language and literature at the Andover Theological Seminary (1823-26). He assisted Prof. Stuart in preparing the second edition of his *Hebrew Grammar* (which was founded on that of Gesenius), and in the

translation of Winer's *Grammar of the New Testament Greek* (1825). At the same time he prepared alone a translation of Wahl's *Claris Philologica Novi Testamenti* (Andover, 1825), which, in later editions, grew to be a much more important, independent work. These labors determined his future career, as well as the whole character of modern exegetical theology in America, of which Stuart and Robinson must be considered the founders and representatives. Stuart was brilliant and enthusiastic; Robinson. calm, sober, and critical; the former fresher and more animating, the latter more thorough and scholarly. The school of exegesis originated by them consists in an independent elaborating of the results of modern German investigation on the basis of AngloAmerican orthodoxy and practical piety. By this process many excrescences and extravagances of German research were done away with, but at the same time the old Puritan severity was largely modified. Since then it has become a necessity for every American theologian who would keep up with the times to make himself thoroughly acquainted with the German language and literature; and this necessity will long continue to exist, even after most of the classical works of German theology have been made accessible to the Anglo-American literary world by translations.

In the year 1826, Robinson, then thirty-two years of age, undertook a voyage to Europe in order there to complete his theological education at the fountainheads of German learning and research. He spent his time chiefly at the universities of Göttingen, Halle, and Berlin, and became, in point of persevering industry, a German among Germans. He was particularly intimate with Gesenius, Tholuck, and Rodiger in Halle, and with Neander and Ritter in Berlin. To the celebrated Berlin geographer, who elevated geography to the dignity of a science, constituting it the indispensable companion of ethnography and history, and who united with depth of learning sincere piety and a childlike faith, he was allied during his whole life by the closest bonds of esteem and affection, which were fully reciprocated by Ritter. He considered Ritter, as he assured the writer of this article on presenting, in 1844, a letter of introduction from him, the greatest man of his time. In 1828 he was married in Halle to Therese Albertine Luise, youngest daughter of L.A. von Jacob, professor of philosophy and political science at the University of Halle, a highly gifted lady of thorough culture, who has acquired, under the *nom de plume* of Talvj, a well merited reputation as a writer, and who, with German love

and fidelity, was a true helpmeet to her American husband, in his literary labors, until he died.

After his return to America in 1830, Robinson was appointed professor extraordinary of Biblical literature and librarian at the Theological Seminary in Andover. Soon after, in 1831, he founded and edited a learned theological quarterly, the *Biblical Repository,* which subsequently (in 1851) was united with the *Bibliotheca Sacra,* founded in 1844, and edited by himself in conjunction with the Andover professors Edwards and Park, and as such still exists. This flourishing periodical contained in its first volumes, besides valuable independent articles, particularly by Robinson and Stuart, many translations and reviews of German works, and was thus a means of transferring the best results of foreign biblical and theological research to American soil. In the year 1832 Robinson published an improved and enlarged edition of Calmet's *Dictionary of the Bible,* which proved very successful. A year later he issued a smaller *Dictionary of the Bible,* for popular use, of which thousands of copies were spread abroad through the American Tract Society. At the same time he published in Halle a translation, by himself, of Buttmann's *Greek Grammar,* which has since then repeatedly reappeared in new and improved editions, and was, and is still, largely used as a text book in American colleges.

These severe labors, in connection with his daily duties as instructor, undermined his health, and forced him, in 1833, to resign his position. He removed to Boston, and there devoted himself to his studies. In 1834 he published a revised edition of Newcome's *Greek Harmony of the Gospels,* which was far superior to the earlier editions, and a valuable contribution to the literature on Gospel harmony. It was based on Knapp's text of the New Test., and did not possess the advantages of the later researches of Lachmann, Tischendorf, Alford, and Tregelles in the field of textual criticism. At the same time Robinson completed an English translation of Gesenius's *Hebrew-Latin Lexicon,* which first appeared in 1836, met a great want, and contributed much to the advancement of the study of Hebrew in America. The second and later editions were enriched by many additions from the *Thesaurus* of Gesenius. The most important fruit, however, of this season of leisure in Boston was the preparation of an independent *Greek and English Lexicon of the New Test.,* which at once took the place of the author's translation of Wahl's *Clavis.* He made frequent use of his predecessors — Bruder, Schleussner, Wahl, Bretschneider, and all exegetic sources of importance; and. in the later

editions particularly, of the commentaries of De Wette and Meyer, which he preferred on account of their great philological advantages and concise brevity, without, however, allowing them to disturb his American orthodoxy in any important point. This extremely valuable and sterling work first appeared in 1836, and was at once welcomed as the best English lexicon of the New Test., and reprinted in three different editions in England. A new edition, greatly improved and, in part, entirely altered, appeared in 1850, and made it the first work of its kind to the present time. It is likewise an almost complete concordance, and enables the student to nearly dispense with Bruder. This work is a monument of labor and industry. Its motto is, "Dies diem docet," and "Nulla dies sine linea." The exegetical point of view of the author belongs to the historico-grammatical school founded by Winer, so far as it agrees with a stricter conception of inspiration and a decidedly Protestant orthodox acceptation of all important doctrines. He kept equally aloof from rationalism and from mysticism, and was a progressive supernaturalist.

In the year 1837, Prof. Robinson received a call as professor of Biblical literature to the Union Theological Seminary of New York, a Presbyterian institution recently founded, which since then, and chiefly through Prof. Robinson, has risen to the first rank of theological seminaries in America, and stands side by side with Andover and Princeton; and which, by his efforts, was enriched, at an early day, by the Van Ess library and other literary treasures. He accepted the call on condition of his being permitted to devote some years (at his own expense) to the investigation of the Holy Land on the spot itself before entering upon his duties. On July 17, 1837, he sailed for Europe with his family, left the latter in Germany, and travelled by way of Athens and Egypt to Palestine. In conjunction with the Rev. Eli Smith, a highly esteemed missionary of the American Board, who was an accomplished Arabic scholar, he explored, with the acute judgment of a critical scholar and the devout heart of a believer in the Bible, all the important places of the Holy Land. In October, 1838, he returned to Berlin, after having been detained at Vienna by a severe illness, contracted during his travels, which nearly proved fatal. The two following years, spent in the metropolis of German science in the preparation of his *Biblical Researches in Palestine*, were among the happiest of his life. This pioneer work, which since then has been consulted and quoted on all questions of Biblical geography and topography by all the scholars of America, England, and Germany, appeared simultaneously in America and England

in the original, and in Germany in a translation revised by Mrs. Robinson, in 1841. and secured the immortality of the author's name, placing him, in Biblical geography, in the same rank with Bochart, Reland, Ritter, Raumer, and Burckhardt; as in Biblical philology he stands side by side with Wahl, Gesenius, and Winer. The *Biblical Researches* are based throughout on personal inspection and investigation by the aid of the telescope, compass, and measuring tape; on keen observation, strict regard to truth, and sound and wholly independent judgment, which allowed itself to be dazzled by no mediaeval traditions or venerable monkish legends, but was guided by the principle, "Prima historiae lex est, ne quid falsi dicere audeat, ne quid veri non audeat." Though necessarily dry in many details, his simple and massive style rises at times to true eloquence. The work was immediately received with great favor in Germany, England, and America, and still continues to be quoted as the first authority in its department. We give as examples three criticisms upon it.

Ritter says of it (*Die Erdkunde von Asien,* 8, div. 2, 73):

> "The union of the acutest observation of topographic and local conditions, like that of Burckhardt, with much preparatory study, particularly the erudite study of the Bible, and of philological and historical criticism as well as that of the language of the country by the author's travelling companion, the Rev. Eli Smith (whom a residence of many years in Syria as a missionary had made practically at home there), distinguish this work, which is carried through in the most conscientious manner and with great vigor of body and of mind, from all former ones of its kind, whereby the scientific treatment of the subject has only now gained firm ground upon which the future will be able to build up with more success than the past. The competent Olshausen remarks that no previous work has brought to light a richer funud of new tfad Important researches on Palestine. The admirable principles of investigation developed and acted up to therein will remain a guiding star for all future travelers who would undertake to contribute to the investigation of Biblical antiquity in the Holy Land itself, wherefore the work marks a new era in Biblical geography."

The committee of the Palestine Exploration Fund, in its publication *Our Work in Palestine* (Lond. 1873), p. 7, expresses itself as follows:

> "The first real impulse, because the first successful impulse, towards scientific examination of the Holy Land, is due to the American traveller Dr. Robinson. He it was who first conceived the idea of making a work on Biblical geography to be based not on the accounts of others, but on his own observations and discoveries. He fitted himself for his ambitions undertaking by the special studies of fifteen years, mastering the whole literature of the subject, and, above all. clearing the way for his own researches by noticing the deficiencies and weak points of his predecessors .... We shall not go into the question here of his theories and his reconstruction of the old city, on which he has had both followers and opponents. Let it, however, be distinctly remembered that Dr. Robinson is the *first* of scientific travelers. His travels took him over a very large extent of ground, covering a large part of the whole country from Sinai north; and his books are still, after thirty years, the most valuable works which we possess on the geography of Palestine."

Dean Stanley (*Addresses and Sermons delivered in the United States,* October, 1878, p. 26) says:

> "Dr. Robinson, I believe it is not too much to say, was the first person who ever saw Palestine with his eyes open as to what he ought to see. Hundreds and thousands of travelers had visited Palestine before — pilgrims, seekers after pleasure, even scientific travelers — but there was no person before his time who had come to visit that sacred country with all the appliances ready beforehand which were necessary to enable him to understand what he saw; and he also was the first person who came there with an eye capable of observing, and a hand capable of recording, all that with these appliances he brought before his vision."

The Royal Geographical Society of London awarded to the author, in 1842, their Patron's Gold Medal; in the same year the University of Halle conferred upon him the degree of D.D.; and Yale College, in 1841, that of LL.D.

On his return to America, in 1840, Dr. Robinson devoted himself to his labors in the Union Theological Seminary, at the same time not neglecting his literary work. He wrote numerous articles and essays, revised his former works for new editions, and in 1845 published a new and

independent *Greek Harmony of the Gospels,* with notes of his own, which, with other important changes, made it far superior to any former work of the kind and won it general acknowledgment. This was followed in 1846 by an *English Harmony,* with the notes adapted for popular use.

In 1851 Dr. Robinson made a second visit to Germany and Palestine, in which he included Damascus. The valuable results of his new investigations were laid down in an improved and enlarged edition of his *Biblical Researches,* in 1856, which was at the same time published in Germany with a translation of the additional matter by Mrs. Robinson. Nevertheless, this invaluable work was, in the eyes of Dr. Robinson, merely a preparation for a complete physical, historical, and topographical geography of the Holy Land, which he considered the chief labor of his life. Unfortunately, he was not permitted to finish it; only the first part, the *Physical Geography of Palestine,* was fully prepared in manuscript, and his faithful helpmeet translated it into German after his death, and published it in both languages in 1865. Repeated attacks of illness undermined his constitution, and an incurable disease of the eyes obliged him, in the year 1861, to lay down his pen. In May, 1862, he set out on his fifth and last voyage to Europe, in order to consult the celebrated oculist Dr. von Grafe, in Berlin, who, however, could promise him no permanent cure. Nevertheless, he greatly enjoyed the intercourse with his learned friends in Halle and Berlin, and refreshed his soul once more by a clouded view of the Swiss Alps. On his return in November of the same year, he resumed his usual duties at the Union Theological Seminary, but was forced to cease with the Christmas vacation. After a short illness, he died in the bosom of his family, Jan. 27, 1863, universally esteemed and lamented, most so by his wife, son, and daughter, his colleagues, and a large number of students in the seminary, the learned ornament and crown of which he had been for a quarter of a century.

Dr. Robinson was a man of athletic form and imposing figure, though somewhat bent in later years; of strong, sound good sense; reserved and dry, though, when in the society of his learned brethren, often very entertaining and with a strong sense of humor. He was thorough and indefatigable in his investigations, somewhat sceptical by nature, but bowing in reverence to God’s revelation; outwardly cold, but warm inwardly; of great kindness of heart and tender sympathy; a plain, serious, solid, thoroughly honorable character; and a pious, orthodox, evangelical Christian. Though a dangerous opponent when attacked, he was a lover of

peace, avoided theological controversy, and adhered strictly to his task in life, which he accomplished faithfully. He is the most distinguished Biblical theologian whom America has brought forth, and one of the most distinguished of the 19th century. His *Harmony of the Gospels,* his popular *Dictionary of the Bible* (published by the Amer. Tract Society), his *Greek and English Lexicon of the New Test.,* his *Hebrew and English Lexicon* based on Gesenius, and, above all, his *Biblical Researches in Palestine,* belong to the most useful works of modern Protestant theology, and will long continue to exert their influence, under the blessing of God, particularly in America.

Sources. — Next to the works quoted above in chronological order, particular reference is had to two excellent addresses by his two colleagues in the Union Theological Seminary — Profs. Henry B. Smith and Roswell D. Hitchcock — which appeared soon after his death under the title *The Life, Writings, and Character of Edward Robinson, D.D., LL.D., read before the N.Y. Historical Society, published by request of the Society* (N.Y. 1863). Dr. Hitchcock's address gives, at the same time, a thoroughly trustworthy biographical sketch, partly founded on the communications of the family. See also the noble tribute which dean Stanley of Westminster paid to Dr. Robinson in an address before the students of the Union Theological Seminary, New York, Oct. 29, 1878, published in his *Addresses and Sermons delivered during a Visit to the United States and Canada* (Lond. and N.Y. 1879, pp. 23-34). He holds him up as the noblest specimen of an American scholar. The original MS. of Robinson's *Biblical Researches* and a part of his library are in possession of the Union Theological Seminary in New York. (P.S.)

Robinson, George C.,

a Methodist Episcopal minister, was born at Hartwick, near Cooperstown, N.Y., Aug. 9, 1833, and was educated first at the village academy in Wellsboro, Pa.; next at Lima, N.Y.; and finally graduated with distinction at Yale College in 1856. He then studied at the Union Theological Seminary, New York, till the spring of 1857, when he entered the New York East Conference and took charge of the First Place M.E. Church, Brooklyn, N.Y. He was transferred in 1859 to the Cincinnati Conference, and served the Union Chapel in Cincinnati; but his declining health induced his generous society to send him to Europe in 1860. In Germany he studied thoroughly the latest results of theological inquiry and became master of

the best learning of its evangelical teachers, enjoying the personal friendship and admiration of professors Tholuck, Jacobi, etc. He extended his travels through France and Italy, and returned to the United States in June, 1862, with rich acquisitions of knowledge and improved health. But his frail constitution soon yielded again to our precarious climate, and, after a persistent conflict with pulmonary disease, he fell at last, greatly lamented, Sept. 21, 1863. Although so young, he had laid the broadest and deepest foundation for the future. To the Latin, Greek, German, French, and Italian languages he had added a knowledge of the Hebrew, Syriac, and Chaldee. He was familiar even with much of the literature of these languages — especially of the German. Several erudite and critical articles on the present state of opinion and criticism in Germany respecting the Pentateuch were given by him in the periodical journals. To great geniality of disposition he added remarkable strength of intellect. Originality marked the whole structure of his mind, and it amounted to genius. A brief conversation could not fail to convince the hearer that he was not only capable of original and precious thought on almost any subject susceptible of it, but that this power was spontaneous to his affluent mind. His preaching was characterized by it remarkably; and thus presented a singular fascination, especially to thoughtful hearers. His congregation at Union Chapel in Cincinnati established “The Robinson Mission” in his memory. See *Record of the Yale Class of* 1856, p. 60 sq.; *The* (N.Y.) *Methodist*, Oct. 3, 1863.

Robinson, George Marshall,

a Baptist minister, was born in Buckfield, Me., July 13, 1821. He was a graduate of Waterville College in the class of 1850. He studied theology at Newton, and was ordained pastor of the Church in Sidney, Me., in the summer of 1853. On leaving Sidney in 1854, he preached in several churches, chiefly as a temporary supply, the state of his health not allowing him to take a regular pastorate. For several years before his death he gave sup preaching entirely, and was engaged in business. He died at Livermore, Me., April 29, 1873. (J.C.S.)

Robinson, Hastings, D.D.,

an English clergyman, was born in 1793, graduated at Cambridge as sixteenth wrangler in 1815, and Was fellow of St. John’s College from 1816 to 1827. He then took the college living of Great Warley, Essex. In

1821 he was appointed assistant tutor of his college, in 1823 Whitehall preacher, and in 1836 select preacher before the university, honorary canon of Rochester, and rural dean. His death took place May 18, 1866. He published *Euripidis Electra, Gr. emendavit et Annotationibus* (Lond. royal 8vo): — Πράξεις τῶν Ἀποστόλων, *Acta Apostolorums* (Cambridge, 1824, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Robinson, Hugh, D.D.,

an English clergyman, was born in St. Mary's parish, in the county of Anglesea. He was educated at Winchester School, was admitted a probationer fellow of New College, Oxford, in 1603, and perpetual fellow in 1605. He completed his master's degree in 1611, and about three years after became chief master of Winchester School. He was afterwards archdeacon of Winchester, canon of Wells, and archdeacon of Gloucester. Having sided with the party that was reducing the Church to the Presbyterian form, he lost the advantages of his canonry and archdeaconry, but obtained the rectory of Hinton, near Winchester. He (died March 30, 1655, and was buried in St. Giles-in-the-Fields, London. He wrote for the use of Winchester School, *Preces; Grammaticalis quoedam; Antiquoe Historioe Synopsis* (Oxford, 1816, 8vo). printed together: — *Scholoe Wintoniensis Phrases Latinoe* (Lond. 1654 and 1664): — *Annales Mundi Universales*, etc. (ibid. 1677, fol.).

Robinson, Isaac, D.D.,

a Congregational minister, was born at Hudson, N.H., in August 1779. Having studied under his own minister, he commenced a course of classical and theological study with Rev. Reed Paige, of Hancock. He received a call to become pastor of the Church in Stoddard, Aug. 30, 1802, and, having accepted it, was ordained Jan. 5, 1803. Here he remained until the close of his ministry and life. Mr. Robinson continued to labor with vigor until within a few weeks of his death, which occurred July 9, 1854. He published, about 1809, a pamphlet in opposition to Universalism, a sermon on the *Supreme Divinity of Jesus Christ*, and others. See Sprague, *Annals of the Amer. Pulpit*, 2, 463.

Robinson, John (1),

pastor of the "Pilgrim Fathers" of New England, was born in 1575. The Independents, as they were called, had their origin in a protest, not against

popish intolerance and persecution, but against Protestant usurpation and bigotry connected with a persecution equal in atrocity to the darkest period of papal domination; not in the dark ages, but in the bright and golden age of Henry VIII and good queen Bess. While renouncing the supremacy of the pope and his title to headship in the Church of Christ, the king assumed ecclesiastical supremacy, and the change was from priestcraft to kingeraft, both eternally incompatible with the teachings of Christ. A little band whose consciences no chains could bind, and whose judgments no sophisms could pervert, rose up and mildly, but firmly, protested against such infringement of the rights of conscience and private judgment, and, rather than submit to the same, suffered imprisonment, torture, and death. An attempt was made in 1602 to seek refuge in Holland, but the vile treachery on the part of the captain of the ship on which they were embarked prevented. The next year, Robinson, the pastor of the little flock, made another effort; but they were again thwarted by untoward providences. Finally, a company arrived at Leyden in 1608. The Church was enlarged by additions mostly from English exiles, and numbered more than three hundred. Robinson was greatly respected by the clergy of Leyden, and also by the professors in the university. He gave proof not only of his piety, but of his scholarship. The Church was not allowed to rest in quiet in this asylum of conscience, but was pursued by the prelatic rage of the bigoted Laud. Holland was not allowed by Providence to be their rest, and they turned their thoughts across the ocean to the New World, where they might enjoy freedom to worship God in a heathen land. An appeal was made to king James as to whether they would be granted liberty of conscience in America. They made a full statement of their religious principles, keeping nothing back. The king promised to connive as to their religious principles and practices, but could not grant them toleration under the great seal.

In the beginning of the year 1620 they kept a day of solemn fasting and prayer; Robinson delivered a discourse from ◁0230▷1 Samuel 23:3-4. It was decided that part of the Church should emigrate and prepare the way, and the remainder follow when their pastor could go with them; but many could not get ready, and had to remain. Mr. Brewster, a ruling elder, was appointed to go as a leader. They were constituted as much an absolute Church as the portion that remained. In July they held another season of prayer, and the pastor preached from ◁1502▷Ezra 8:21. On June 21 they left Leyden to embark at Delftshaven, and went on board ship the day after

they arrived. All having assembled on deck, their beloved founder knelt and poured out his soul to God in prayer for the divine protection. They believed thoroughly not only in a general, but a special, providence, extending to the minutest events. The proceeds of their estates were put into a common stock, and, with the assistance of the merchants to whom they mortgaged their labor and trade for seven years, two vessels were provided — the *Speedwell*, of sixty tons, and the *Mayflower*, of one hundred and eighty tons. They expended seven thousand pounds in provisions and stores. The ships, carrying one hundred and twenty passengers, sailed from Southampton on Aug. 5, 1620. The *Speedwell*, proving leaky, had to put into port at Dartmouth for repairs. On Aug. 21 they put to sea again, and by still another providential interference, both ships proving unseaworthy, they were obliged to put back to Plymouth. About twenty left the *Speedwell*, and, taking with them their provisions, went on shore; the remainder, one hundred and one in number, went on board the *Mayflower*, and the shores of England were lost sight of forever. The company had entered into a solemn covenant to be faithful to God and each other. But little remarkable occurred during the voyage. There was one death, and one birth — a son of Stephen Hopkins, who was named Oceanus. On Nov. 9 they caught sight of the sandy cliffs of Cape Cod, and the next day entered the harbor. Before going ashore, they founded a democratic government, and elected John Carver to serve one year as governor of the colony. They named the place Plymouth. The first religious service held on land was on Dec. 31. Robinson had charged them to "follow him only so far as he followed Christ." They were faithful to the charge — a noble band of God fearing and God loving men; and they left unchanged to posterity

"What here they found--
freedom to worship God."

The only book of Robinson's writing was entitled *Justification of Separation from the Church of England,* published in 1851. He died March 11, 1625. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Chalmers, *Biog. Dict.* s.v.; Sprague, *Annals of the Amer. Pulpit,* 1, 1. (W.P.S.)

Robinson, John (2),

bishop of London, was born at Cleasby,Yorkshire, in 1650, and was educated at Oriel College, Oxford. He was chaplain to the English

ambassador to Sweden in 1683, and subsequently ambassador there himself. He returned to England in 1708, in 1710 became bishop of Bristol, and in 1714 was transferred to London. He was minister plenipotentiary at the Treaty of Utrecht, and one of the commissioners for finishing St. Paul's Cathedral. He died in 1723. He published, *An Account of Sweden* (3d ed. 1717, 8vo): — *Sermon on Benefits, etc., of Christ's Kingdom* (Lond. 1714, 8vo), and others. See Allibone, *Dict. of Brit. and Amer. Auth.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Robinson, John (3), D.D.,

a Presbyterian minister, was born in Mecklenburg County, N.C., Jan. 8, 1768. His college course was pursued at Winnsborough, S.C. He studied under the care of the Orange Presbytery, was licensed to preach April 4, 1793, and was by the presbytery directed to visit Dupin County, where he remained seven years. In 1800 he became minister of the Church in Fayetteville, but removed in 1801 to Poplar Tent. In 1806 he was induced to return to Fayetteville, where he resumed pastoral labors and his classical school. In December, 1818, he returned to Poplar Tent, where he passed the rest of his life, dying Dec. 14, 1843. Dr. Robinson was a man of consistent and elevated piety, large benevolence, firmness of purpose, courage, and punctuality. He published a *Eulogy on Washington.* See Sprague, *Annals of the Amer. Pulpit,* 4, 113.

Robinson, John (4), D.D.,

an English clergyman, was graduated at Christ College, Cambridge, and was minister of Ravenstondale, Westmoreland, and master of the free grammar school there. He published, a *Theological, Biblical, and Ecclesiastical Dictionary* (Lond. 1815, 8vo): — *The Proper Names of the Bible* (ibid. 1804, 12mo): — besides a number of works for schools. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Robinson, John (5),

a minister of the Methodist Episcopal Church, was born in County Wicklow, Ireland, Aug. 14, 1801. He was converted in his fourteenth year, and came to the United States in 1818, uniting soon after with the Church in Fishkill, N.Y. In 1823 he moved with his parents to South Sodus, Wayne Co., where he labored, with a great revival as a result. After

working under the presiding elder for two years, he was in 1832 received on trial as an ordained deacon in the Genesee Conference. In this and in the East Genesee Conference he labored a short time previous to his death, in Starkey, Yates Co., Jan. 9, 1868. See *Minutes of Annual Conferences,* 1868, p. 155.

Robinson, Jonathan N.,

a minister of the Methodist Episcopal Church, was born in Suffolk County, Long Island, N.Y., Sept. 27, 1816. He joined the Church April 10, 1838, was licensed to preach March 14, 1840, and after a course of preparatory study was received on trial in the New York Conference, June 16, 1844. He went to his last charge in 1853, was attacked with hemorrhage of the lungs, which became so aggravated that he died, Nov. 6, 1858. See *Minutes of Annual Conferences,* 1859, p. 153.

Robinson, Moses,

a Presbyterian minister, was born in Burlington, Vt., April 26, 1815. His parents were poor, and he was dependent upon his own exertions to gain an education. He graduated at Middlebury College in 1839, studied theology in Union Seminary, New York city, was licensed by New York Third Presbytery in 1842, and was ordained by Salem Presbytery in 1843 as pastor of the church at Washington, Ind. He labored subsequently at Wadsworth, O., then at Enosburg, Vt., and for the last ten years of his life at Steamboat Rock, Ia. He died Aug. 31, 1865. See Wilson, *Presb. Hist. Almanac,* 1866, p. 223. (J.L.S.)

Robinson, Ralph,

a Presbyterian minister, was born in Scotland, Windham Co., Conn., March 12, 1780. His father and family removed to Dorset, Vt., where Ralph spent the earlier part of his life at agriculture. He pursued his preparatory studies under the care of Rev. William Jackson, of Dorset, paying his board and tuition by his labor; graduated at Middlebury College in 1808; studied theology with Rev. Holland Weeks, of Pittsford; was licensed to preach by the Rutland Association in 1809, and for about a year acted as home missionary, preaching in Malone, N.Y., and in two or three towns in Vermont. In 1810 he was ordained and installed as pastor of two churches, viz. the Congregational Church in Granville, Vt., and the First Congregational Church in Hartford, N.Y. In 1822 he was settled as pastor

of the Congregational Church, Marshal, Oneida Co.; in 1828 of the Church in New Haven; in 1830 of the Church in Pulaski, where he remained sixteen years; in 1846 he returned to the New Haven Church and remained seven years; in 1854 he went to the Church in East Mexico, and in 1858 to the Presbyterian Church in Constantia. Thus we have fifty years of uninterrupted ministerial labor — a life itself, which, from its nature, must have made a mark for eternity on hundreds of souls. He died May 14, 1863. Mr. Robinson was an intelligent and earnest preacher and defender of the New England or Edwardian theology, a pioneer in temperance and anti-slavery reform, and an earnest promoter of all the benevolent causes of the Church. See Wilson, *Presb. Hist. Almanac*, 1864, p. 317; also *The Congregational Quarterly*, Boston, July, 1863; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v. (J.L.S.)

Robinson, Richard,

archbishop of Armagh and lord Rokeby, was born in the North Riding of Yorkshire, England, in 1709. He was educated at Westminster School and Christ Church, Oxford, where he took his master's degree in 1733. Dr. Blackburn, archbishop of York, appointed him his chaplain, and collated him first to Elton, Yorkshire, and next to prebend of Grindal, Cathedral of York. In 1751 he went to Ireland, and was promoted to the bishopric of Killala in the same year. In 1759 he was translated to the united sees of Leighlin and Ferns, and in 1761 to Kildare. In 1765 he was advanced to the primacy of Armagh, and made lord-almoner and vice-chancellor of the University of Dublin. He was created baron Rokeby of Armagh in February 1777, and in 1783 he was appointed prelate to the Order of St. Patrick. He succeeded to the title of baronet upon the death of Sir William, his brother, in 1785. Bishop Robinson died at Clifton, near Bristol, in October, 1794. He was very watchful over the legal rights of the Church in Ireland. The acts of the 11th and 12th of the then reigning sovereign, securing to bishops and ecclesiastical persons repayment for expenditures in purchasing and building glebes and houses, originated with him.

Robinson, Robert,

a distinguished minister of the Baptist denomination in England, was born at Swaffham, Norfolk, Jan. 8, 1735. In 1749 he was apprenticed to a hair dresser in London. Becoming a hopeful Christian under the preaching of Whitefield, his master released him from his indentures, and he returned to

his native county and began to preach as a Calvinistic Methodist. He soon joined the Baptists, and in 1759 became pastor of the Baptist Church in Cambridge, where he was very popular with all classes of people. Enjoying peculiar facilities for study at Cambridge, he improved every opportunity to add to his store of knowledge. He was a fine linguist, and easily learned both the ancient and modern languages. Between the years 1770 and 1782 he prepared and published a translation *of Saurin's Sermons,* He also published in 1776 *A Plea for the Divinity of Our Lord Jesus Christ, in a Pastoral Letter Addressed to a Congregation of Protestant Dissenters at Cambridge.* It is said that this "*Plea* excited the most singular attention, and the highest dignitaries of the Church of England pronounced that it was the best defense of the divinity of Christ that had ever been published. He was invited to become a clergyman of the Establishment, to which, however, he refused to listen." Robinson was the author of several other works which, in their day, enjoyed a good degree of popularity. Among them was a translation of the celebrated essay of Claude, *On the Composition of a Sermon,* and an elaborate work on which he spent years of labor--*History of Baptism.* Close and long continued application to study at length produced its effect on his constitution, and he died June 8, 1790. Although he was thought at one time to lean somewhat towards Socinianism, he never lost the affection and confidence of his Church in Cambridge. See Dyer, *Robinson's Life and Writings* (Lond. 1796, 4to); Flower, *Robinsons Miscellaneous Works,* etc.; also the *Annual Review,* 1805, p. 464; *Eclectic Review,* September, 1861; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* s.v. (J.C.S.)

Robinson, Thomas (1),

an English clergyman, was born at Wakefield, in the county of York, Aug. 29, 1749. He was educated at the grammar school of his native place, the governors of which, when it was determined to send him to the university, unanimously agreed to allow him a double exhibition (pension). He was admitted a sizar into Trinity College, Cambridge, in October, 1768. In 1772 he was elected fellow of the college, and soon after presented to the curacies of Witcham and Witchford. About two years afterwards he accepted the curacy of St. Martin's in Leicester, was chosen afternoon lecturer of All-Saints', and in 1774 chaplain to the Infirmary. In 1778 he was appointed weekly lecturer of St. Mary's, Leicester, and in the same year was presented to the living of this church. Mr. Robinson died of apoplexy, March 24, 1813, after preaching thirty-nine years in Leicester.

Among his works are, *Scripture Characters* (Lond. 1789, 12mo; last ed. 1860, 8vo): *The Christian System Unfolded* (ibid. 1805, 3 vols. 8vo; last ed. 1848, 8vo): — *Prophecies of the Messiah* (ibid. 1812-25, 8vo): — besides *Addresses,* etc. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Robinson, Thomas (2),

an English clergyman, was born about the middle of the last century, and became rector of Ruan Minor and vicar of St. Hilary, Cornwall. He died in 1814. He was the author of, *A Few Plain Reasons for the Belief of a Christian* (1800, 8vo): — *Inquiry into the Nature, Necessity, and Evidences of Revealed Religion* (1803, 8vo).

Robinson, William (1),

a Presbyterian minister, was born near Carlisle, England, in the beginning of the 18th century. Having plunged into the dissipations of London, he was ashamed to return to his father, and resolved to seek his fortune in America. On his arrival, he began to teach school in Hopewell, N.J., living the life of a correct and sober man. Soon after his conversion, he determined to enter the ministry, and pursued his studies at the Log College. He was received under the care of the New Brunswick Presbytery on April 1, 1740, and was licensed to preach May 27 following. On Aug. 14, 1741, he was ordained in New Brunswick *sine titulo.* Until 1746 he labored as missionary in Virginia, and on March 19 was dismissed from the Presbytery of New Brunswick to that of New Castle, with a view of his becoming pastor of the congregation at St. George’s, Del. But in April following, before he had been installed, his death occurred. There remains little documentary testimony concerning him; but there is a uniform tradition that he was an eminently devout and benevolent man, and one of the most vigorous and effective preachers of his day. See Sprague, *Annals of the Amer. Pulpit,* 3, 92.

Robinson, William (2),

a Congregational minister, and father of Dr. E. Robinson, was born at Lebanon, Conn., Aug. 15, 1754. He was fitted for college in the school of Mr. Tisdale in Lebanon, entered the sophomore class in Yale College in 1770, and graduated in 1773. In 1775 he returned to New Haven to study theology, united with the Church in Yale College, May 5, 1776, and was licensed to preach May 29. In the summer of 1778, Mr. Robinson was

chosen to a tutorship in Yale College, and held that office one year, preaching in the towns adjacent. He was invited in December, 1778, to settle in Southington, which call he accepted, but was not ordained until June 13, 1780. So limited was his income that he was obliged to devote considerable of his time to agricultural pursuits. He was retired from active duties in September, 1820, after a ministry of forty-one years and two months, and died in 1825 on the anniversary of his birth. See Sprague, *Annals of the Amer. Pulpit,* 2, 131.

Robinson, William S.,

a minister of the Methodist Episcopal Church, was born in Harrison County, Ky., in 1825. He joined the Church in his eighteenth year, was licensed to preach in August 1851, and was received on trial in the North Indiana Conference in 1852. In 1854 he was admitted into full membership, but was obliged to give up his work in May, and on July 11, 1855, he died. See *Minutes of Annual Conferences,* 1855, p. 619.

Rob'oam

(Ῥοβοάμ), the Greek form (Ecclesiastes 47:23; <40107>Matthew 1:7) of the name of king Rehoboam (q.v.).

Roc.

SEE ROK.

Rocaberti, Juan Tomas De,

a Spanish prelate, was born at Perelada, Catalonia, March 4, 1627. While very young, he took the habit of St. Dominic at the Convent of Gerona, but later removed to that of Valencia. In 1666 he was provincial of Aragon, was elected general of the order in 1670, and in 1676 was nominated archbishop of Valencia by Charles II. This prince twice made him viceroy of that province, and in 1695 gave him the title of "grand inquisitor of the faith." He died at Madrid June 13, 1699. The following are his principal works: *Alimento Espiritual, Cotidiano Exercicio de Meditaciones* (Barcelona, 1668) *Teologia Mistica* (ibid. 1699): — *De Romani Pontifcis Auctoritate* (Valencia, 1691-94). The last named work, though held in great esteem in Spain and Italy, was not so regarded in France, where it was considered contrary to the doctrines of the fathers, and the Parliament of Paris forbade its sale in 1695. Rocaberti also collected and printed at his

own expense all the works which upheld the pontifical authority and infallibility. This collection is entitled *Bibliothecea Pontificia Maxima* (Rome, 1695-99). As general of his order, he edited the works of several Dominicans which had never before appeared. See Antonio, *Bibl. Hispana Nova.*

Rocca, Angiolo,

a learned Italian prelate, was born in Rocca Contrada, Naples, in 1545. In 1552 he took the habit among the Hermits of St. Augustine, and afterwards continued his studies at Rome, Venice, Perugia, and Padua, receiving the title of doctor of divinity at the University of Padua in September 1577. In 1579, Fivizani, vicargeneral of the Augustinians, invited him to become his secretary. Pope Sixtus V placed him in the Vatican in 1585, and confided to his superintendence those editions of the Bible, the councils, and the fathers issued from the apostolical press during his pontificate. In 1595 Clement VIII made him apostolical sacristan and titular bishop of Tagaste, in Numidia. He presented his large and excellent library to the Augustinian monastery at Rome (Oct. 23, 1614), on condition that it should always be open to the public. He died April 8, 1620. Among his works are, *Bibliotheca Apostolica Vaticana*: — *Bibliotheca Theologica et Scripturalis*: — *Notes in Novum Testamentum*: — *De Patientia*: — *De Cometis*: — *Observationes in VI Libros Elegantiarum,* etc.: and *Observationes de Lingua Latina,* etc. (1719, printed together, 2 vols. fol.).

Roch, St.,

a wonder worker of the Romish Church, respecting whom there is evidence to show that he was born at Montpellier, about A.D. 1295; that he visited the towns of Italy during an epidemic to nurse the sick, and effected cures by the might of his prayers; that he subsequently returned to his native city, and was there imprisoned during several years on the charge of being a spy; and that he died in 1327. It is said that while himself sick of the plague, and lying in a hovel in the neighborhood of Piacenza, he was saved from starvation by a hound, who brought him bread from time to time. The stories of his descent from a royal stock and of his having attained the cardinalate are wholly fabulous. Various miracles are said to have been wrought by him after his death. A plague which broke out at Costnitz during the sessions of a council was stilled by invoking the aid of

"the blessed confessor and physician Rochus." It is said that his body was stolen in 1485 and brought to Venice; but Montpellier, Turin, Antwerp, and other towns boast that they possess genuine relics of St. Roch, and churches and chapels bearing his name are found in all the important towns of Roman Catholic Europe. A *Confraternitas S. Rochi, a Morbo Epidemioe Liberatoris,* has existed in Rome since the close of the 15th century, and was endowed with rich privileges and exemptions by popes Alexander VI, Leo X, and Pius IV; and associations bearing similar names were formed at Bologna, Venice, Turin, Aries, and Antwerp — one having been founded in the place last named so late as 1685. St. Roch is commemorated Aug. 16. *See Acta Sanctorum,* Aug. 3, 380-414,

Rochechouart (Mortemart), Marie Madelaine Gabrielle De,

abbess of Fontevrault, was born in 1645. The daughter of the duke of Mortemart, she was possessed of a great degree of the beauty which rendered her sister, Madame de Montespan, so famous. At the age of twenty she took the veil at Bois, and in 1670 became abbess and superior of the Order of Fontevrault. She was well read, and conversant with the literature of the Italian, Spanish, Greek, and Latin languages, as well as of her own. After her death, which occurred Aug. 15, 1704, there were found among her papers several dissertations on piety, morals, and criticism. One is entitled *Question sur la Politesse,* which may be found in the *Recueil de Divers Ecrits,* by Saint-Hyacilthe (Brussels, 1736). See *Gallia Christiana.*

Rochemore, Pierre Joseph,

was bishop of Montpellier in 1802. He refused to exercise his ecclesiastical functions in order to avoid leaving Nismes, where he was vicar-general. He died in 1811.

Rochet,

a linen garment worn by bishops under the chimere (q.v.). The word appears first about the 13th century, being called *sarcos* at Cambrai and *saroht* by John of Liege. The Council of Buda (1279) mentions it as the white *camisia,* or *rosettta,* worn under the *cappa,* or mantle when walking or riding. Between 1305 and 1377 the popes introduced it at Avignon, but it was of far earlier date, having been in common use in the 7th century, and identified with the *linea* prescribed by the *Ordo Romanus.* In the following ages the bishops were obliged by the canon law to wear their

rochet whenever they appeared in public; and this practice was long kept up in England, but has been abandoned since the Reformation, except in Parliament and in Convocation, over the scarlet habit. Secular prelatic prothonotaries, and canons who had the right to use it, put it on over the *vestis talaris* before robing for mass. The rubric of the First Common Prayer Book of Edward VI prescribes that the bishop shall wear the rochet at communion. The rochet, according to Lyndwood, was sleeveless, and worn by the server to the priest, and by the latter in baptizing. The chief difference between this garment and the surplice was that its sleeves were nary rower than those of the latter. The modern full sleeve is not earlier than the time of bishop Overall. Before and after the Reformation, till Elizabeth's time, the rochet was always of scarlet silk, but bishop Hooper changed it for a chimere of black satin. Bale describes the clergy wearing white rochets of raines (linen of Rennes or Rheims), or fine linen cloth. See Walcott, *Sac. Archoeol.;* Hook, (*Ch. Dict.;* Eden, *Theol. Dict.;* Gardner, *Faiths of the World,* s.v. *SEE ORNAMENTS*.

Rochus,

a carver of San Lucar, Spain, whose principal business was to make images of saints and other popish idols. Convinced of the errors of Romanism, he embraced the Protestant faith, and followed the business of seal engraver only. An image of the Virgin had been retained as a sign, and a papal inquisitor passing asked him if he would sell it, and the price. Rochus gave the price, and the inquisitor offered him half the money; upon which Rochus replied, "I had rather break it in pieces than take such a trifle." "Break it in pieces if you dare," said the inquisitor. Rochus took a chisel and cut off the nose of the image, for which offense he was burned.

Rock

(properly [l ṣ, or r W x, πέτρα). Palestine is a mountainous and stony country, abounding in caves and fastnesses where the inhabitants sought shelter from sudden invasions of enemies, and where bands of robbers frequently formed their dens. Thus when the Benjamites were overcome, they secured themselves in the rock Rimmon, and David hid himself from Saul in the caves of Adullam, Engedi, and Maon. These ravines furnish a great number of defensible positions, which have been the scene of many deadly struggles, from the days of the Canaanites down to the present hour. The prevailing rock is a dark-gray limestone, which, though it has a

most saddening aspect of barrenness and desolation, is very susceptible of cultivation, being easily worked into terraces, which give support to the soil, and facilitate the fertilizing process of irrigation. Travelers who now visit the land are disposed, at the first view, to doubt the ancient accounts of its fertility; they can scarcely bring themselves to believe that these barren wastes were the promised land "flowing with milk and honey;" but a more attentive examination of the country affords abundant evidence that its present sterility is owing to the nature of its government, which, affording no security either for life or property, prevents the husbandman from tilling the soil when he is uncertain whether he shall reap its fruits. Indeed, it may be generally said that a country of limestone rock will be found one of the best in rewarding the labor of cultivation, and one of the worst in spontaneous produce. *SEE CAVE*; *SEE HILL*.

Rock is frequently used in Scripture in a figurative sense of the ancestor of a nation, the quarry whence it was derived (<25501>Isaiah 51:1). It is also used in a metaphorical sense of God, as the "Rock," i.e. the strength and refuge of his people (<05204>Deuteronomy 32:4; <10203>2 Samuel 23:3; <19802>Psalm 18:2). The rock from which the Hebrews were supplied with water in the desert was a figure or type of Christ (<46104>1 Corinthians 10:4). So the term *rock* is used of the grand doctrine of Christ's eternal supremacy, which is the foundation of the Christian system (<40618>Matthew 16:18). *SEE STONE*.

Rock, Daniel,

a learned Roman Catholic, was born at Liverpool, England, in 1799, and educated at Old Hall, Herts, and in the English College, Rome. After serving the mission in London for two years, he became domestic chaplain to the earl of Shrewsbury, and in 1840 took charge of the Church at Buckland, Berks, which he resigned in 1854. On the reintroduction into England of the Roman hierarchy (1852), he was one among those first made canons of Southwark. He died Nov. 28, 1871. Rock published, *Hierurgia, or the Holy Sacrifice of the Mass* (Lond. 1833, 2 vols. 8vo; 2d ed. 1850, 8vo): — *The Church of our Fathers*, etc. (vol. 1, 2, ibid. 1849, 8vo; vol 3, 1853-54): — *Transubstantiation Vindicated*: *The Mystic Crown of Mary;* also minor publications, See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rockwood, Lubim Burton,

a Congregational minister, was born at Wilton, N.H., April 8, 1816. He graduated at Dartmouth College in 1839, and entered the Andover Theological Seminary, where he remained two years, and then entered the Union Theological Seminary, where he also remained two years, graduating in 1843. He was ordained to the Gospel ministry in 1845, and became the financial agent of Union Theological Seminary. He was called to the pastorate of the Congregational Church at Rocky Hill, Conn., in 1850, and continued in charge of the same until 1858, when he accepted the position of district secretary of the American Tract Society of New York, and subsequently of that of Boston, Mass. He died while engaged in this work, May 7, 1872. (W.P.S.)

Rococo,

Picture for Rococo

a name given to the very debased style of architecture and decoration which succeeded the first revival of Italian architecture. It is ornamental design run mad, without principle or taste. This style prevailed in Germany and Belgium during last century, and in France during the time of Henry IV. The following figure is an example from an altar in the Church of St. James, Antwerp.

Rod

stands in the A.V. as the representative of several different Hebrew words, and consequently has various significations in the Scriptures (רָחֹט, *choter*, a *shoot*, <20143>Proverbs 14:3; <23110>Isaiah 11:1; לֶקַמ, *makkel*, a *twig*, <01037>Genesis 30:37-39, 41; 32:10; <02121>Exodus 12:11; <04227>Numbers 22:27; <09740>1 Samuel 17:40, 43; <24011>Jeremiah 1:11; 48:17; <26309>Ezekiel 39:9; <28042>Hosea 4:12; <38107>Zechariah 11:7, 10, 14; elsewhere הָּטַמ, *matteh*, a *stick*, especially for walking or smiting, or בֶּבָש, *shebet*, the *baton* of office; ῥαβδός). It signifies a wand or walking staff: as Moses' rod (<02402>Exodus 4:2, 4), Aaron's rod (7:9), Jonathan's rod (<09427>1 Samuel 14:27). The rods of Moses and Aaron were the visible means chosen by the Almighty for the instrument of his wonders in Egypt, at the Red Sea, and in the wilderness. The rod of Moses is sometimes called "the rod of God" (<02040>Exodus 4:20; 7:9, 12, 19, 20; 8:5, 17; 9:23; 10:13). Aaron's rods, which miraculously

blossomed and brought forth almonds, was laid up as a memorial in the holy place (<04178>Numbers 17:8, 10; <58904>Hebrews 9:4). As the wonders wrought by the instrumentality of Moses' and Aaron's rods attracted the attention of neighboring nations, it is not extraordinary if, in course of time, these personages were interwoven with mythology (see Willemer, *De Baculo Mosis* [Viteb. 1680]). It has been plausibly conjectured that Aaron's rod, which in its serpent state devoured the serpent rods of the Egyptian magicians, was the prototype of the caduceus, or wonder working rod of Mercury, which was figured as entwined with two serpents. Aaron's rod was caused to blossom miraculously and bring forth almonds (<04178>Numbers 17:8) to show God's election for the priesthood. Parkhurst thinks that the rods of the chiefs among the Israelites were of the almond tree, to denote vigilance, that being an early tree, flowering before all others. The shepherd's staff is called "a rod;" and the tithe of the herd, or of the flock, was to be taken from "whatsoever passed under the rod," i.e. from whatsoever required the shepherd's care (27:32; <24833>Jeremiah 33:13; <26137>Ezekiel 20:37; <33714>Micah 7:14). The term "rod" also means a shoot or branch of a tree, and in this sense is applied figuratively to Christ as a descendant of Jesse (<23101>Isaiah 11:1). "Rod" is used to designate the tribes of Israel as springing from one root (<19742>Psalm 74:2; <24016>Jeremiah 10:16). It is used as the symbol of power and authority (<19029>Psalm 2:9: 120:2; 125:3; <24817>Jeremiah 48:17; <26911>Ezekiel 19:11; <66227>Revelation 2:27); of that which supports and strengthens, a stay or staff (<19204>Psalm 23:4; <23201>Isaiah 3:1; <26916>Ezekiel 29:6); and of the afflictions with which God disciplines his people (<18934>Job 9:34; <58126>Hebrews 12:6, 7). (See Cooper, *Hist. of the Rod in all Countries and Ages* [2d ed. Lond. 1877].) *SEE SCEPTRE*; *SEE STAFF*.

A peculiar use of rods is afforded in the instance of those of poplar and hazel (more properly the wild almond) which Jacob partially peeled, and set in the water where Laban's cattle drank, and by looking at which they brought forth speckled and ring-streaked young. Commentators are not agreed as to the effect thus produced: whether it was natural or miraculous; whether the sight of the rods had naturally such an effect on the animals' perceptions as to influence the markings of their offspring, in the manner that children often receive marks before birth, from some object that has impressed itself on the mother's mind, or whether it was a special operation of God in Jacob's favor, which, in fact, seems clearly intimated in <01310>Genesis 31:10, 12. where Jacob declares himself to have

been guided on this subject by God in a dream. The Latin fathers considered the case as natural, the Greek as miraculous, which is also the prevailing opinion of modern commentators, who consider it very doubtful whether the same cause (the use of variegated rods) would now certainly produce the same effects. *SEE POPLAR*.

Rhabdomancy, or divining by rods, became a common superstition or idolatrous custom among the Jews, arising, doubtlessly, from the ideas of supernatural agency attached to the rods of Moses and Aaron. It is alluded to in Hosea 4:12 "My people ask counsel at their stocks, and their staff declareth unto them." It was performed, first, by inscribing certain characters on small rods, and then drawing them, like lots, out of a vessel; secondly, by measuring the rod in spans, and saying, alternately, words expressing a negative and an affirmative, and then determining, according to the last span, whether negative or affirmative, to do the intended action or not; thirdly, by erecting two sticks, repeating a charm, and then determining by certain rules, according as the sticks fell backward or forward, to the right or to the left. *SEE DIVINATION*.

Rodanim.

SEE DODANIM.

Rodburne.

SEE RUDBORNE.

Rodgers, Ebenezer,

a Baptist minister, was born March 16, 1788, in the Blaina valley, Monmouthshire, England. He studied with the Rev. Samuel Kilpin of Leominster, Herefordshire, for two years, and was then admitted into the Baptist College at Stepney, London, where he spent four years. Soon after the completion of his studies, he came to America on secular business, intending to return in a few months. He was persuaded by some of his friends to visit the State (then Territory) of Missouri, and for a time relinquished his purpose of returning to his native land. A Baptist church was soon formed at Chariton, about 175 miles west of St. Louis, and Mr. Rodgers was ordained its pastor, though he did not confine his labors to this one locality. He engaged in teaching in order to defray expenses of living. This itinerant life continued for about sixteen years, during which he assisted in the organization of about fifty churches. In 1832 he visited

Wales, and in 1834 became pastor of the churches in Alton and Upper Alton, Ill., but after a year gave his undivided service to the latter. He then resigned, but immediately became pastor of two or three other churches. He continued preaching and acting as trustee of Shurtleff College until his death, May 25, 1854. See Sprague, *Annals of the Amer. Pulpit,* 6, 681.

Rodgers, James,

a Presbyterian minister, was born in Roxburghshire, in the South of Scotland, in 1785. His parents were in humble circumstances, and his education was limited to that which could be acquired in the common school. He owed much to his early religious training, and in childhood he had been so thoroughly drilled in the doctrines of the Shorter Catechism that in later years, planted on this foundation, he stood unmoved amid hosts of heresies. He dated his conversion from his fourteenth year. In 1819 he emigrated to this country, and settled in the then new colony of Hammond, St. Lawrence Co., N.Y. He was licensed March 23, 1823, and ordained as an evangelist June 9, 1824. For a number of years he continued to labor in Hammond and some of the adjoining churches. He also gave a partial supply to a church in the township of Oswegatchie, where he finally settled as stated supply in 1827, and was installed as the regular pastor May 13, 1839. In 1848 failing health rendered regular labor impossible, and he resigned this charge, although he continued to labor for short periods in other fields. He died Aug. 20, 1863. Mr. Rodgers was a remarkable man, and he proved himself an efficient and successful workman. His pulpit services were characterized by rich scriptural knowledge, great earnestness, and deep spirituality. See Wilson, *Presb. Hist. Almanac,* 1865, p. 114. (J.L.S.)

Rodgers, John, D.D.,

a Presbyterian minister, was born in Boston, Aug. 5, 1727. After studying theology, he was licensed by the Presbytery of Newcastle in October, 1747. After this he went to Virginia, but not being permitted to preach there, he went to Maryland, and early in 1748 returned to Pennsylvania, where on March 16, 1749, he was installed pastor of the congregation of St. George, where his ministrations proved very acceptable. In 1754 he spent some months in Virginia as substitute of Rev. Samuel Davies during the latter’s absence in England. In 1762 he was himself appointed by the Synod of New York and Philadelphia to visit England to solicit

subscriptions to a fund for the benefit of the Presbyterian ministry, but family reasons obliged him to decline. In 1765 he was elected one of the trustees of the College of New Jersey, which office he resigned in 1807. In 1765 he dissolved his relation with the Church of St. George, and became pastor of a congregation in New York. In 1768 he was made doctor of divinity by the University of Edinburgh. During the Revolutionary war he showed himself devoted to the cause of his country, and was several times consulted by Washington. In May, 1776, he removed with his family to Greenfield, Conn., but being appointed chaplain to general Heath's brigade on York Island, he at once entered upon his duties. He was obliged to resign in November of the same year, however, business calling him to Georgia. On his return, in April, 1777, he was appointed chaplain of the New York State Convention in session at Esopus, and afterwards served the Council of Safety in the same capacity, as well as the first Legislature of the State under the new constitution. In 1780 he removed to Danbury, Conn., and in 1782 accepted a call from the church of Lamington, N.J., when, in 1783, the close of the war permitted him to return to New York, where he resumed his former connection, with the aid of an assistant after April, 1785. Shortly after, he was appointed vice-chancellor of the Board of Regents of the University of New York, and in 1789 he was chosen moderator of the General Assembly at Philadelphia. In 1809 his health became greatly impaired, and he died May 7, 1811. Besides some miscellaneous articles in connection with the Episcopal controversy, and several *Sermons* in the *American Preacher,* Dr. Rodgers published *A Sermon before a Masonic Lodge,* at Stockbridge, Mass. (1779): — A *National Thanksgiving Sermon* (1783): — A *Sermon on the Death of Dr. Witherspoon* (1794): — and *A Sermon at the Opening of the Cedar Street Church* (1808). See Sprague, *Annals of the Amer. Pulpit,* 3, -154.

Rodgers. Ravaud Kearney, D.D.,

a Presbyterian minister, was born in N.Y. city, Nov. 3,1796. He was the son of John R.B. Rodgers, M.D., surgeon in the Revolutionary army, practicing physician, and professor in the medical department of Columbia College, New York city. His grandfather, John Rodgers, D.D., was minister of the First Church, in New York, founder of the Brick Church, and the first moderator of the General Assembly in 1789. In the year 1815 Ravaud K. graduated at Princeton College. and in 1818 he graduated at the Princeton Theological Seminary. In 1820 he was ordained and installed pastor of the Sandy Hill and Glenn's Falls Presbyterian churches, N.Y. He

remained ten years in that field. He was an ardent, noble, earnest young preacher, and associated with Drs. Bullions, Proudfit, Prime, and others in the Bible cause, education, and all great works of social improvement and philanthropy. With a voice of trumpet power and glowing eloquence, he was a favorite at all great public meetings and anniversaries, and a leader in every good work. Genial, warm hearted, and generous, he was a general favorite. In the year 1830 he received a call from the Presbyterian Church at Bound Brook, N.J., and, accepting the same, was installed pastor; and at that place, and in the Synod and the State of New Jersey, he left the impress of a pure and useful life. No minister of that State was more generally known or more universally respected. On all social occasions his presence was indispensable as the most agreeable and entertaining of men. As a member and officer of ecclesiastical bodies — whether General Assembly, Synod, or Presbytery — his great excellence of character and peculiar executive ability were illustrated. For a long time he was stated clerk of the New Jersey Synod, and a more faithful, popular, and accomplished servant never filled that office. His assiduity in the discharge of official duty, his punctuality in attendance, his perfect knowledge of the law and practice of the Church, and his clear, incisive, and able exposition of the constitution, which was always at his command, rendered him an authority in the courts of the Church. He was a model pastor, knowing all his people and their families. He called his own sheep by name; he carried them in his heart, and went about among them to do them good, for he was their trusted counsellor and confidential friend. He entered his pulpit with sermons thoroughly prepared, which he delivered with energy, life, and power. Even down to old age he was strong in the work of the ministry, and at seventy-five could outwork many of his younger brethren. As he drew near to fourscore, he resigned his pastoral charge, which he had held unbroken for forty-five years. In 1874 he removed to Athens, Ga., where in the home of his daughter he spent the calm and beautiful evening of a long, laborious, and honored life. He was a philosopher as well as a Christian, the divine presence being as real to him as the light of the sun; and living in that light, he was as ready to die as to live; for, “whether living or dying, he was the Lord’s.” He died at Athens, Ga., Jan. 12, 1879. (W.P.S.)

Rodigast, Samuel,

rector of the gymnasium of the Gray Convent in Berlin from 1698 to 1708, and previously adjunct professor in the University of Jena. He was intimately acquainted with Philip J. Spener to the time of his death, in

1705. His claim to recognition in this place lies in his having composed the hymn *Was Gott thut, das ist wohlgethan* (1675), which has become a classic, and is used wherever the German tongue is known. It was a favorite with Frederick William III of Prussia, and was rendered on the occasion of his funeral, June 11, 1840.

Rodiger, Emil,

doctor and professor of the Oriental languages at the Uniyersity of Berlin, was born Oct. 13, 1801, at Sangerhausen. In 1821 he left the gymnasium at Halle, and entered the university for the study of theology and philology. In 1828 he commenced his lectures; in 1830 he was made extraordinary, and in 1835 ordinary, professor of Oriental languages. In 1860 he was called to Berlin, where he died, June 15, 1874. He was one of the first editors of the *Zeitschrift der deutschen morgenlandischen Gesellschaft,* which review also contains a great many of his articles pertaining to Oriental literature. He wrote, *Commentatio, quo Vulgata Opinio de interpretibus Arab. Libr. V. T. Histor. Refut.* (Halle, 1828): — *Chrestom. Syr. c. Gloss.* (ibid. 1838): — *De Origine et Indole Arabicoe Librorum V. T. Historicorum Interpretationis Libri Duo* (ibid. 1829). But his main work is his continuation of Gesenius's great *Novus Thesaurus Philolog.-criticus Linsguce Hebr. et Chald. V. T.* (Lips. 1853). He also edited several editions of his *Teacher's Hebrew Gramnmar.* See *Literarischer Handweiser,* 1874, p. 236; Schneider, *Theologisches Jahrbuch,* 1875, p. 375 sq.; Winer, *Theologisches Handbuch,* 1, 58; 2, 737; Fiirst, *Bibliotheca Judaica,* 3, 162; Steinschneider, *Bibliographisches* 1*andbuch,* p. 52 sq.; and Index to vol. 1-30 of the *Zeitschrijf der deutschen morgenl. Gesellschaft.* (B. P.)

Rodon.

SEE DERODON.

Rodriguez, Girao,

called *Father Joao,* a Portuguese missionary, was born near Lisbon in 1559. He entered the Jesuit order in 1576, and in 1583 went to Japan, where he gave himself to the study of the language. He soon spoke the dialect of Nagasaki with fluency, received the protection of the government, and consequently escaped the persecutions to which the other missionaries were subjected. He returned to Europe late in life, and died in

1o33. His principal work was printed at Nagasaki, and was entitled *Arte da Lingua do Japao* (1604). It was translated into French by Laludresse and annotated by Remusat (1825). Rodriguez also wrote letters on the persecutions to which Christians were subjected in Japan, entitled *Cartas Annuas de Nangazachi dos Annos* 1604 *e* 1605, transl. into Latin (Antw. 1611-12) and into Italian (1808-10): — *Annuas de* 1609 *e* 1610 (Rome, 1615). Some smaller works of Rodriguez appeared at Rome in 1615 and 1632. See Antonio, *Bibl. Hispana;* Pages, *Bibliogr. Japonaise.*

Roe

Picture for Roe 1

is properly the rendering in the A.V. of hyb'c] *tsebiyah* (<2Sa 2:7>Song of Solomon 4:5; 7:3), which is the fem. of yb'c] *tsebi,* the ROE-*buck* (so called from its *beauty,* <De 12:15>Deuteronomy 12:15, 22; 14:5; 15:22; <1Ki 4:23>1 Kings 4:23; elsewhere improperly "roe," <2Sa 2:18>2 Samuel 2:18; <1Ch 12:8>1 Chronicles 12:8; <Pr 6:5>Proverbs 6:5; <Ca 2:7>Song of Solomon 2:7, 9, 17; 3:5; 8:14; <Isa 13:14>Isaiah 13:14; "beauty," <2Sa 1:19>2 Samuel 1:19). These are the masculine and feminine appellations of an antelope, which was considered the very impersonation of beauty; and so, in the later Hebrew Scriptures, i.e. from Isaiah downward; it is always used in an abstract sense, and is rendered by such terms as "glory," "beauty," "ornament," "delight," etc. The word was not only found in the various Aramaean dialects of Western Asia, but has spread to nations where we should have little expected to find it, as those of the extreme south of Africa. Thus the elegant springbok of the Cape Colony (*Antilope euchore*), an animal nearly allied to the gazelles of Asia, is named *tsebi* by the Bechuanas, and *tesbe* by the Caffres. The Sept. generally renders the word by δορκάς; and this is given in the New Test. as the Greek equivalent of the Syriac *tabitha* (<Ac 9:36>Acts 9:36), which is but the feminine form with the *ts* softened to *t* by the dropping of the sibilant.

Picture for Roe 2

The animal in question is the dorcas gazelle of the modern Orientals (*Antilope dorcas*), the most abundant of all the ruminants inhabiting Palestine and its vicinity in a state of freedom. It appears to be replaced in the surrounding regions by what some naturalists consider as distinct, though closely allied, species, and others are disposed to view as only local varieties of the same. Thus in Asia Minor, extending southward into Syria

and eastward into Central Asia, there is the ahu (*Antilope subgutturosa*), with rather stouter horns than the gazelle; in Western India the kalsepi (*A. Bennettii*, Sykes; *A. cora*, H. Smith), closely like the gazelle, but higher on the limbs, with the tail entirely black, and scarcely gregarious; all along the eastern shore of the Red Sea lives the ariel gazelle (*A. Arabica*), scarcely to be distinguished from *A. dorcas* except by being somewhat darker in color, and usually a little slighter in form. On the continent of Africa we have, in the north of Abyssinia, the *A. Soemmeringii* of Rüppel, an animal considerably larger than the gazelle, with boldly lyrate horns, and associating in pairs; on the western side of the desert, the kevel (*A. kevella*), nearer the gazelle, but with the horns compressed, more annulated, and lyrate; and, finally, in the southern half of the continent, the springbok (*A. euchore*) and the blessbok (*A. pygarga*), large species with lyrate horns, and the sides and flanks marked with conspicuous dark bands, which enclose a white patch on the buttocks. These merge into another group, chiefly inhabiting North Africa, containing the mhorr and the addra. *SEE PYGARG*. Of all these species the *tsebi* properly includes only the *A. dorcas* and *A. Arabica;* and in all probability these were not distinguished, but supposed. Stanley (*Syr. and Palest.* p. 207) says that the signification of the word Ajalon, the valley "of stags," is still justified by "the gazelles which the peasants hunt on its mountain slopes." Thomson (*Land and Book*, 1, 252) says that the mountains of Naphtali "abound in gazelles to this day." *SEE ANTELOPE*.

So elegant is the form, so light and slender the limbs, so graceful the movements, so shy and timid the disposition, of the gazelle that the Oriental genius has ever delighted to make it the representative of female loveliness. The eye in particular is large, soft, liquid, languishing, and of the deepest black--qualities which are so admired in the eyes of an Oriental woman that to say "she has the eyes of a gazelle" is the most flattering compliment that can be paid to beauty. The poetry of the Arabs and Persians is full of such allusions, while the lightness and fleetness of the creature afford similes by which to illustrate the activity and grace of the youthful man. David, in his exquisite elegy on the death of Saul and Jonathan, calls his friend "the gazelle of Israel" (¹⁰⁰¹⁹2 Samuel 1:19); and in the Song of Songs the comparison is frequently interchanged between the bridegroom and the bride. What can be more exquisite than the compound simile in ch. 4:5? Ashael, the brother of Joab, was "as light of foot as one of the gazelles in the field" (¹⁰²¹⁸2 Samuel 2:18); and the Gadites who

gathered to David in the wilderness were “men of might, . . . whose faces were like the faces of lions, and who were as swift as gazelles upon the mountains” (<13128>1 Chronicles 12:8). The gentle Tabitha of Joppa, the loving and beloved (<44936>Acts 9:36), was doubtless so named because of her beauty, real or fancied. The gazelle was permitted to be eaten by the law of Moses, as it is a typical ruminant. It seems to have even been a standard of lawful and proper food — “Thou mayest eat flesh,... even as the gazelle ... is eaten” (<05215>Deuteronomy 12:15, 22). Whereas hitherto they had eaten the flesh of their flocks and herds only on occasions of these being offered in sacrifice, now that they were about to become a settled and an agricultural people, they might kill and eat their domestic animals without any such restriction, as freely as they had been accustomed to eat the gazelles which they took in hunting. It is probable that this animal formed a considerable portion of the animal food of the Hebrews, not only in their desert wanderings, but before and after their captivity in Egypt. The venison which Isaac loved, and which Esau took with his quiver and his bow, and which could not be distinguished from kid when this latter was suitably dressed (<01270>Genesis 27), was doubtless the flesh of the gazelle. To this day the valley of Gerar and the plains of Beersheba are the haunts of vast flocks of these agile creatures, and still the pastoral Arabs hunt them there and make savory meat. *SEE GAZELLE*.

The paintings of ancient Egypt present us with numerous examples of gazelle hunting. Sometimes a battue is depicted, in which all the game of the country is driven before, the hounds. In such scenes the great predominance given to the gazelle shows how large a proportion this animal bore to other quarry. Sometimes the capture of the wild animal alive was the object desired; in this case it was either trapped or snared in some way, or shot with blunt-headed arrows, and the hunter is seen leading home the gentle gazelle by the horns. Occasionally, too, this was accomplished by throwing the lasso, as wild horses are now taken on the South American pampas. Large herds of gazelles were kept by the Egyptian land holders in their parks and preserves, like deer with us. Frequently, however, the hounds, which were held two or three in leash, were loosed after the fleet-footed antelope, and pulled it down by sheer running, the hunter running on foot, which implies that the course could not have been long. At present, however, though large herds of gazelles are common enough, and the sport of chasing them is as keenly relished as ever, no breed of dogs cultivated in the East has a chance of bringing one

down in a fair open run. They are hunted by the Arabs with a falcon and a greyhound. The repeated attacks of the bird upon the head of the animal so bewilder it that it falls an easy prey to the greyhound, which is trained to watch the flight of the falcon. Many of these antelopes are also taken in pitfalls, into which they are driven by the shouts of the hunters. (See Addison, *Damascus and Palmyra,* 2, 340; Kitto, *Phys. Hist. of Palest.* p. 392; and Burckhardt, *Notes,* p. 220.) The group of antelopes to which this article is devoted, generically named *Gazella* by some naturalists, is thus characterized: the horns, which are permanent, and present in both sexes, are lyrate, with solid bony cores. The lachrymal sinuses are distinct and movable, the interdigital pits and inguinal pores are large. The knees are generally furnished with tufts of hair. A dark streak runs through the eye. The inside of the ear is marked with lines, occasioned by the alternation of bands of white hair; the color of the sides and flanks, some hue of warm brown, is separated from the white of the belly by a dark line. The nose is sheep like. See Tristram. *Nat Hist. of the Bible,* p. 127 sq.; *Bible Educator,* 2, 135 *SEE DEER*.

In Proverbs 5:19, the word Roe represents the Heb. *yaalah'*, hl;[y;, properly the female *ibex* or *young she-goat;* here used as an epithet for a lovely woman (Bochart, *Hieroz.* 1, 899; Gesen. *Thesaur.* s.v. l[y). *SEE GOAT*.

YOUNG ROE in the Song of Solomon (4:5) stands for the Heb. *o'pher,* rp,[o (from the root *aphar'*, rpi[; *to be whitish*), the Arabic *algophro,* which denotes the calf or fawn of a stag (*ail*). It occurs in no other book of Scripture, is unknown in the Syriac and Chaldee, and appears to be only a poetical application of a term more strictly belonging to fawn-like animals; for in the above passage it is applied to couples feeding in a bed of lilies — indications not descriptive of young goats or stags, but quite applicable to the Antilopine groups which are characterized in Griffith's Cuvier, in subgenus X *Cephalophus,* and in XI *Neotragus,* both furnishing species of exceeding delicacy and graceful diminutive structures, several of which habitually feed in pairs among shrubs and geraniums on the hilly plains of Africa. And as they have always been, and still are, in request among the wealthy in warm climates for domestication, we may conjecture that a species designated by the name of Opher (rp[, perhaps alluding to rypya, Ophir, or even Africa) was to be found in the parks or royal gardens of a sovereign so interested in natural history as Solomon was, and

from the sovereign's own observation became alluded to in the truly apposite imagery of his poetical diction (2042Song of Solomon 4:12). Among the species in question, in which both male and female are exceedingly similar, and which might have reached him by sea or by caravan, we may reckon *Cephalophus Grimmia, C. perpusilla, C. philantomba,* all marked by a small black tuft of hair between their very short horns; as also the *Neotragus pygmea,* or guevei, the smallest of cloven-footed animals; and the madolka, with speckled legs; all these species being natives of Central Africa, and from time immemorial brought by caravans from the interior for sale or presents. *SEE HIND*.

Roe, Azel, D.D.,

a Presbyterian minister, was born at Setauket, Long Island, N.Y., Feb. 20, 1738. He was graduated at the College of New Jersey in 1756, and studied theology under Rev. Caleb Smith, of Newark Mountains (now Orange), N.J. He was licensed to preach by the New York Presbytery in 1759 (or 1760), and was ordained *sine titulo* by the same presbytery about two years after. In the autumn of 1763 he was installed pastor at Woodbridge, N.J. During the Revolution he proved himself an earnest friend of the colonies. Mr. Roe was trustee of the College of New Jersey for twenty-nine years (1778-1807), a member of the first General Assembly in 1789, and moderator of that body in 1802. He was made doctor of divinity by Yale College in 1800. He died of an affection of the throat, Dec. 2, 1815. See Sprague, *Annals of the Amer. Pulpit* 3, 232.

Roe, Charles A.,

a minister of the Methodist Episcopal Church, was converted at an early age, and received his license to preach when about twenty-three years old. In 1853 he was received on probation in the Rock River Conference, in which he labored until the conference of 1857 granted him a superannuated relation, which he sustained until his death by consumption, Sept. 27, 1859. See *Minutes of Annual Conf.* 1860, p. 330.

Roebuck.

SEE ROE.

Roebuck, J.H.,

a minister of the Wesleyan Methodist Association, was born in Leeds, England, Feb. 14, 1816. He was awakened at about the age of fifteen years, and when nineteen years of age he was appointed to the Sheffield circuit. While laboring in Manchester he had a public debate with Robert Owen, the founder of socialism, in which he showed great skill. Removing to Glasgow, he still continued his services against Owenism, and was very successful in his ministerial labors. He died Dec. 20, 1840, of disease of the throat. He conducted for a time *The Temperance Journal.* See Simpson, *Cyclop. of Methodism,* s.v.

Roeh.

SEE HAROEH.

Roell, Herman Alexander,

a celebrated Protestant divine, was born in 1653 at Doelberg, Westphalia. He studied first at Unna and then at Utrecht, but upon the breaking out of the war he was obliged to go to Göttingen. This place becoming unsafe,he returned to Germany, studied at Marburg, and afterwards at Heidelberg. He then went to Basel and Zurich, and in 1676 he again visited the United Provinces, spending two years at the universities of Utrecht and Leyden. He became chaplain to Elizabeth, abbess of Hervorden, and held that position until her death in 1680, when he was appointed preacher to Albertine, princess of Orange. In 1686 he was elected professor of divinity at the University of Franeker, and in June 1704, was appointed to the divinity chair of Utrecht, which he retained with great reputation until his death, July 12, 1718. Among his publications are, *Commentarius in Principium Epistoloe Pauli ad Ephesos* (Utrecht, 1715, 4to): — a *Continuation,* with *An Exegesis on Colossians* (ibid. 1731, 4to): — *Explicatio Catecheseos Heidelbergensis* (ibid. 1728): — *Exegesis in Psalmum lxxxix* (Duisburg, 1728, 8vo): — *Gulichii Analysis et Compendium Librorum Propheticorum,* etc. (Amherst, 1683,4to): — Oratio *Inauguralis de Religione Rationali.* See Chalmers, *Biog. Dict.* s.v.; Hook, *Eccles. Biog.* s.v.

Roeska,

in Norse mythology, was the sister of Thialfe and servant of Thor.

Rogatiani,

one of the numerous sects into which Donatism subdivided itself. They took their name from their leader, Rogatus, and flourished in Mauritania Caesariensis (A.D. 372-373).

Rogation Days

(Lat. *rogare,* to beseech) are the three days immediately before the festival of Ascension. About the middle of the 5th century, Mamertus, bishop of Vienna, upon the prospect of some particular calamities that threatened his diocese, appointed that extraordinary prayers and supplications should be offered up with fasting to God for averting those impending evils upon the above mentioned days; from which supplications (called by the Greeks *litanies,* by the Latins *rogations*) these days have ever since been called *Rogation days.* The calamity referred to was a terrible fire which raged in the city of Vienne, Dauphiny, and which suddenly went out in answer to the prayers of the bishop. The same result followed his supplications on the occurrence of a second great fire. Such is the assumed miracle (Thompson, *Philos. of Magic,* 2, 291). At the time of the Reformation these days were continued for the purpose of retaining the *perambulation* (q.v.) of the circuits of parishes. In the Church of England it has been thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even a single collect, appointed for the Rogation days in the Prayer book; but there is a homily appointed for Rogation week, which is divided into four parts, the first three to be used on the three Rogation days, and the fourth on the day when the parish make their procession. The days were called in Anglo-Saxon *gang daegas;* the old form of the name, “gang days,” still lingering in the north of England. There was considerable opposition to the observance of rogations during the fifty days between Easter and Pentecost--a time which was one continued festival in the early Church. The Eastern Church does not keep Rogationtide, and even drops the fasts of Wednesday and Friday during the fifty days. See Bingham, *Christian Antiq.* 21, 2, 8; Blunt, *Dict. of Theol.* s.v.; Eden, *Theol. Dict.* s.v.; Hook, *Church Dict.* s.v.

Rogation Sunday,

the Sunday immediately preceding Rogation days (q.v.).

Rogation Week,

the next week but one before Whit-Sunday. *SEE ROGATION DAYS*.

Rogda,

in Slavic mythology, was a Russian hero who slew the serpent's son Tugarin of Bulgaria, invincible to any person born of a woman. Tugarin intended to challenge the prince Vladimir to mortal combat because he had married Lepa, daughter of the king of the Bulgarians, against her father's will, and Lepa made known the secret of Tugarin's invulnerability to her husband. Rogda, who had been taken from his mother's womb by means of an incision made after her death., went forth and successfully encountered the giant.

Rogel.

SEE EN-ROGEL.

Ro'gelim

(Heb. *Rogelim'*, μylgr, *treaders*, i.e. *fullers;* Sept. Ῥωγελλίμ), a place in Gilead, the residence of Barzillai (2 Samuel 17:27; 19:31). It is possibly the present *Ajlun,* the principal village of Jebel Ajlun, on a wady of the same name, between Jerash and ed-Deir (Jabesh-Gilead).

Roger Of Hexham.

SEE RICHARD.

Roger Of Hoveden,

an English historian and professor of theology, was born in Yorkshire, and lived beyond 1204, but the exact periods of his birth and death are not known. He is said to have been employed by Henry II in confidential services, such as visiting monasteries. He was by profession a lawyer, but was in the Church, and also a professor of theology at Oxford. After Henryrs death he applied himself diligently to the writing of history, and composed annals from 731, where Bede left off, to 1202, the third year of king John. These annals were first published by Saville among the *Historici Anglici* (1595; reprinted, Frankfort, 1601, fol.). Vossius says that he wrote also a history of the Northumbrian kings and a life of Thomas a Becket.

Roger Of Wendover,

an ancient English historian, of whom little is known, embraced the monastic life in the Abbey of St. Alban's, and died May 6, 1237. He published *Rogeri de Wendover Chronica, sive Flores Historiarum* (formerly ascribed to Matthew Paris), translated from the Latin by J. A. Giles (Lond. 1849, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Roger, Abraham,

a Protestant minister, who embarked for the East Indies about 1640, and was pastor at the Dutch factory, Palicat, on the Coromandel coast, for ten years. He died about 1670. From the intercourse he had with the Brahmins he has given a valuable account of their religion and customs — *La Vraye Representation de la Religion des Bramines* (Amherst, 1670, 4to).

Rogereens,

so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

Rogers, Daniel,

a Puritan divine, was born in 1573, and was educated at Christ's College, Cambridge, of which he was chosen fellow. He became minister of Haversham, Buckinghamshire, and afterwards of Weathersfield, Essex. His death took place in 1652. His publications are: *David's Cost* (Lond. 1619, 8vo):--*Practical Catechism* (ibid. 1633, 4to; 1640): — *Baptism and the Lord's Supper* (3d ed. ibid. 1635, 4to; again, 1636): — *Matrimonial Honor* (ibid. 1642, 4to): — *Naaman the Syrian* (lectures on 2 Kings 5:9-15) (ibid. 1642-50, *fol.*): — *Prediction concerning King Charles I and Archbishop Laud* (ibid. 1692). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rogers, Elymas P.,

a Presbyterian minister, was born in Madison, Conn., Feb. 10, 1815. Though reared in humble life, he had devoted Christian parents; they being poor, however, and unable to support their large family, when nine years of age he was sent to live with strangers, and, being the only colored boy in the neighborhood, was looked down upon by those who were prejudiced against his race. His meagre advantages for gaining an education were thereby lessened and his difficulties increased. He returned home in his fifteenth year, and labored with his father until he accepted a situation in the family of major Caldwell, of Hartford, Conn., who wanted a person who would work for his board and have an opportunity of going to school. In 1833 he became a communicant of the Talcott Street congregation in Hartford, Conn. Now he determined to study for the ministry, and in 1836 entered the Oneida Institute in Whitesborough, N.Y., where he remained five years, teaching for his support during the winter, and studying for the ministry during the other portions of the year, until he graduated in 1841. He immediately removed to Trenton, N.J., as principal of the public school for colored children, and there he continued the study of theology under the care of the late Rev. Dr. Eli F. Cooley and the Rev. Dr. John Hall. He was licensed by New Brunswick Presbytery Feb. 7, 1844, and in 1845 was ordained and installed as pastor of the Witherspoon Street Church, Princeton, N.J. In 1846 he became pastor of the Plane Street Church, Newark, N.J., where he continued to preach until Nov. 5, 1860, when he went to Africa, with the object of travelling in the interests of the African Civilization Society, and while engaged in this work, died at Cape Palmas, Jan. 20, 1861. Mr. Rogers was a man of fine gifts, and remarkable poetic talent. Dr. Maclean, ex-president of the College of New Jersey, says of him, “This truly good man ought to be held in respect by all who have any regard for simple and unaffected piety. My estimate of his character was a high one.” He wrote a large number of temperance hymns and two poems, one, *The Repeal of the Missouri Compromise Considered;* the other, on *The Fugitive Slave Law.* He published a *Thanksgiving Sermon,* and *Dangers and Duties of Men of Business* (Phila. 1835, 8vo). See Wilson, *Presb. Hist. Almanac,* 1862, p. 191. (J.L.S.)

Rogers, Ezekiel,

a Congregational minister, was born at Weathersfield, Essex, England, in 1590. He took the degree of B.A. at Benet College in 1604, and that of

M.A. at Christ's College in 1608, becoming the chaplain of Sir Francis Barrington at Hatfield, Essex. After five or six years, Sir Francis bestowed upon him the benefice of Rowley, Yorkshire, where he exercised his ministry for about twenty years, when he was silenced for nonconformity, though he was allowed the profits of his living for two years longer, and the privilege of nominating his successor. Restless under the restraints upon his liberty, Mr. Rogers came to America in 1638, where he commenced a new settlement in April, 1639, and was ordained in the following December. He continued to labor in this parish until his death, Jan. 23, 1660. Mr. Rogers gave his library to Harvard College, and his house and lands to the town of Rowley for the support of the Gospel. See Sprague, *Annals of the Amer. Pulpit*, 1, 120.

Rogers, George,

an English clergyman, was born in 1741, and was for more than fifty years rector of Sproughton, near Ipswich. He published a *Sermon* (1790, 8vo): — *Five Sermons* (1818, 12mo); and edited, with a memoir, the *Sermons of Rev. Edward Evanson* (1806, 2 vols. 8vo). See *Gentleman's Mag.* 1836, 1, 555; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rogers, George W. T.,

a minister of the Methodist Episcopal Church, was born in Holderness, N.H., Feb. 2, 1812, and was converted March, 1830, joining the Church in 1832. He preached his first sermon as local preacher in 1838, and, after preparation, entered the regular work in 1843. In 1864 he became supernumerary, in 1865 effective, in 1867 superannuated, and died at the house of his son in Salem the next year. See *Minutes of Annual Conferences*, 1869, p. 104.

Rogers, Hester Ann,

an eminent saint in the early annals of Methodism, was born in Macclesfield, England, in 1756. Her father, a pious man, died when she was but nine years old, and his peaceful end made an indelible impression upon her mind. She was at first greatly prejudiced against the Methodists; but her interest in them was aroused by hearing one of their preachers, and, although her mother threatened to turn her out of doors in consequence, deepened, until, on a visit of Mr. Wesley to her native place in her twentieth year, she fully joined them. Her maiden name was Roe, and in

1784 Wesley promoted her marriage with James Rogers, one of his most effective preachers, with whom she lived happily, occupied in all evangelical labors, until her death, Oct. 10, 1794, soon after the birth of her fifth child. She was a model of Christian purity and zeal, filling the office of female class leader, and often addressing public congregations with remarkable pathos and power. For twenty years she had been a witness of the experience of perfect love. Her *Journal* has been published, also her *Life,* as a part of Methodist literature. See also Stevens, *Women of Methodism,* p. 98 sq.; Simpson, *Cyclop. of Methodism,* s.v.

Rogers, Isaiah P.,

a minister of the Methodist Episcopal Church, was converted in the autumn of 1840, and soon after joined the Church. In July 1846, he was received on trial in the Maine Conference; and when the conference was divided, August 1848, he became a member of the East Maine Conference. He was superannuated June 20, 1849, and held that relation until his death, at Benton, Me., June 20, 1852. See *Minutes of Annual Conferences,* 1852, p. 80.

Rogers, John (1),

an English divine and martyr, was born about 1500. He was educated at Cambridge, where he entered holy orders, and was appointed chaplain to the English factory at Antwerp, where he remained several years. There he met Tyndale and Coverdale, through whom he was led to renounce popery. He married at Antwerp, and became pastor of a congregation at Wittenberg, which office he retained until the accession of Edward VI. In 1548 he returned to England, invited by bishop Ridley, and was presented with the rectory of St. Margaret Moyses and the vicarage of St. Sepulchre’s, both in London, May 10, 1550. Bishop Ridley made him a prebendary of St. Paul’s, St. Paneras, and rector of Chigwell, Aug. 24, 1551, and, later, divinity reader. On the Sunday after the entry of queen Mary into London (Thursday, Aug. 3, 1553), he denounced Romanism at St. Paul’s Cross, urging the people to continue steadfast in the doctrines taught in king Edward’s day. For this he was summoned before the privy council, but defended himself so ably that he was released. On Aug. 18 he was ordered to remain a prisoner in his own house at St. Paul’s, from which he refused to make his escape, though frequently urged. After six months he was removed to Newgate, where his confinement was

aggravated by every species of severity. In January, 1555, he was tried before Gardiner, bishop of Winchester, and condemned to be burned at Smithfield. Feb. 4, which sentence he bore with great constancy and patience. He translated from Melancthon, *A Weighing and Considering of the Interim* (Lond. 1548, 16mo); and was compiler of the first authorized English Bible prepared from Tyndale's MSS., Coverdale's translation, published under the assumed name of Thomas Matthew: *The Byble, in which is contained the Olde and Newe Testameents,* etc., *by Thomas Matthew* (1537, fol.). It was printed by Grafton and Whitchurch, and copies are in the British Museum, Lambeth, Bodleian, St. Paul's, and other libraries. During his imprisonment, he wrote an account of his examinations, and also other papers, which were providentially preserved, and have been transmitted to the present time. They may be found in Fox's *Martyrology,* p. 415. See Chester, *Life of Rogers* (Lond. 1861, 8vo); Strype, *Cranmer; British Reformers,* vol. 9; also Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Rogers, John (2),

an English divine, was born probably in 1565, and is supposed to have been a grandson of the preceding. He was minister of Chacomb, Northamptonshire, from 1587 to 1620, the year of his death. His published work is a *Discourse on Christian Watchfulness,* etc. (Lond. 1620, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Rogers, John (3),

an English Puritan divine, was educated at Cambridge. He became vicar of Hemmingham in 1592, minister of Haverhill in 1603, and was afterwards minister of Dedham, Essex, where he died in 1630. His works are: *Sixty Memorials of a Godly Life*: — *Treatise of Love*: — *Doctrine of Faith* (Lond. 2d ed. 1627; 6th ed. 1634, 12mo): — *Exposition of First Epistle of Peter* (ibid. 1650, fol.). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclopoedia Bibliographica,* s.v.

Rogers, John (4),

a Congregational preacher, was born probably at Assington, England, and came with his father to New England in 1636. He was graduated at Harvard College in 1649, having studied medicine and theology. He was invited to preach at Ipswich in 1656, where he remained until he became

president of Harvard College, August, 1683. He died July 2, 1684. See Sprague, *Annals of the Amer. Pulpit*, 1, 147.

Rogers, John (5),

a Congregational minister, and son of the preceding, was born July 7, 1666, was graduated at Harvard College in 1684, was ordained at Ipswich, Oct. 12, 1692, and died Dec. 12, 1745. His works are: *Death the Wages of Sin* (1701): — *Election Sermon* (1706): — *Sermon on the Death of J. Appleton* (1739). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 1, 147.

Rogers, John (6), D.D.,

an English divine, was born at Ensham, Oxfordshire, in 1679, was educated at New College school, Oxford, and in 1693 was elected scholar of Corpus Christi College. After taking his degree in arts and entering orders, he waited for a fellowship, which he secured in 1706, but in the meantime had become vicar of Buckland, Berkshire. He took the degree of B.D. in 1710, was made lecturer of St. Clement's Danes in 1712, afterwards becoming lecturer of the united parishes of Christ Church and St. Leonard's, Foster Lane. In 1716 he became rector of Wrington. Somersetshire; prebend of Wells in 1718; subdean of the same in 1721; chaplain to George II, then prince of Wales; and vicar of St. Giles's, Cripplegate, London, October, 1728. He died May 1, 1729. He wrote, *The Visible and Invisible Church of Christ* (2d ed. Lond. 1719, 8vo): — *Necessity of Divine Revelation* (1727, 8vo): — *Sermons* (4 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rogers, Joseph,

a Presbyterian minister, was born in Wiveliscombe, Somersetshire, England, June 11, 1815. He emigrated to the United States at an early age, and settled in New York city. He was converted when about twenty-two years old, pursued his preparatory studies under Dr. Owen, of New York city, graduated at Princeton College in 1845, and at the Theological Seminary at Princeton in 1848, and was licensed to preach the same year by the Presbytery of New York. After leaving the seminary, he labored at May's Landing and Pleasant Mills, Atlantic Co., N.J., in the employment of the Board of Domestic Missions, until 1850, when he received an

appointment to the Church of Round Prairie, Ia., over which he was installed pastor in 1851. In 1853, because of failing health, he returned East, and spent the succeeding four years in preaching and teaching in Attleboro, Pa.; Bridgeton, N.J.; the vicinity of Fredericksburg, Va.; and at Newtown, Pa. In 1857 he received a call to, and was installed pastor of, the churches of Kingwood and Frenchtown, N.J., where he continued to labor till his death, Aug. 20, 1863. Mr. Rogers was a diligent student, a ripe scholar, and of fine attainments in the different branches of a liberal education, especially in the Greek language and English literature. As a preacher he was naturally eloquent. See Wilson, *Presb. Hist. Almnanac*, 1864, p. 192. (J.L.S.)

Rogers, Lorenzo,

a minister of the Methodist Episcopal Church, was born in Orange County, Vt., March 12, 1804, and was converted in 1828. He entered the ministry in 1834, was superannuated by the Erie Conference in 1854, and died in Cleveland, O., Feb. 17, 1865. He was greatly influential in winning men to Christ. See *Minutes of Annual Conferences*, 1865, p. 131.

Rogers, Nathaniel,

a Congregational minister, was born at Haverhill, Suffolk, England, in 1598. He was educated at Emmanuel College, Cambridge, and, after serving for two years as a domestic chaplain, became Dr. Barkham's assistant at Bocking, Essex, where he remained for five years; and obtaining the living of Assington, Suffolk, he continued there until June 1, 1636, when he sailed for New England, and arrived Nov.16. He was ordained, Feb. 20, 1638, pastor at Ipswich; and died July 3, 1655. He published, *A Letter to the Hon. House of Commons at Westminster on the Subject of Reformation* (1643). See Sprague, *Annals of the Amer. Pulpit*, 1, 87.

Rogers, Nehemiah,

an English divine (said by some to have been a great-grandson of John Rogers the martyr), was born in 1594. He was minister of Doddinghurst, Essex, and died in 1660. He published, *Expositions of the Parables* (1620-62): — *Exposition of St.* ◂2105▸*Luke* 10:5-11 (1658, 4to), and other works.

Rogers, Thomas (1),

an English divine, was a native of Chelsea, and entered Christ Church in 1568. He was A.M. in 1576; chaplain to Bancroft, bishop of London, and in 1581 rector of Horinger, Suffolk, where he was held in great esteem. He died Feb. 22, 1616. Among his many works are, *The Anatomie of the Minde* (Lond. 1576, 8vo): — *Of the End of the World* (ibid. 1577, 4to; 1582, 1583, 8vo): — *The English Creede* (ibid. 1579, fol.): — *A Golden Chain Taken out of the Rich Treasure-house of the Psalms of David* (ibid. 1579, 1587, 12mo): — *Historical Dialogue touching Antichrist and Popery*, etc. (ibid. 1589, 8vo): — besides *Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rogers, Thomas (2),

an English clergyman, was born in Warwickshire, Dec. 27, 1660, and was educated at the free school there. In Lent term, 1675, he entered Trinity College, Oxford, but soon after removed to Hart Hall, where he took the degree of A.M. and entered holy orders. In July, 1689, he became rector of Slapton, near Towcester, Northamptonshire. He died of smallpox, while on a visit to London, June 8, 1694, and was buried at St. Savior's, Southwark. His writings were mostly poetical and published anonymously, and were not at all becoming his character as a clergyman. We mention only, *Lux Occidentalis*, or *Providence Displayed in the Coronation of King William*, etc. (Lond. 1689): — *The Loyal and Impartial Satyrist* (ibid. 1693, 4to): — *A True Protestant Bridle* (ibid. 1694, 4to): — *Commonwealth Unmasked.* See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Rogers, Timothy (1),

an English clergyman, was born in 1589, became preacher of Essex, and died in 1650. He wrote, *Righteous Man's Evidences* (Lond. 1619, 8vo; 12th ed. 1637): — *Roman Eucharist* (ibid. 1621, 4to; 1631, 24mo): — *Good News from Heaven*: — *A Faithful Friend True to the Soul*: — *Christian's Jewel of Faith.* See Chester, *John Rogers* (1861), p. 275; also Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rogers, Timothy (2),

a Dissenting minister, was born at Barnard Castle, Durham, England, about 1660. He was educated at one of the Scotch universities, became evening lecturer at a chapel in Crosby Square, London, and afterwards one of the ministers of a Dissenting congregation in Old Jewry, which office he resigned in 1707. He died in 1729. Among his works we notice, *Practical Discourses* (Lond. 1690, 8vo): — *Discourse concerning Trouble of Mind and the Disease of Melancholy* (ibid. 1691). See Allibone, *Dict. of Birit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rogers, William, D.D.,

a Baptist minister, was born at Newport, R.I., July 22, 1751. He entered the Rhode Island College in 1765, and was licensed to preach in August, 1771. In May following he was ordained pastor of the Baptist Church in Philadelphia. In 1776 he became chaplain of the army of Pennsylvania, and from 1778 to 1781 he served as brigade chaplain in the Continental army. In March, 1789, he was appointed professor of English and oratory in the College and Academy of Philadelphia, and in April, 1792, was elected to the same office in the University of Pennsylvania. He was made D.D. by the latter institution in 1790, having previously received the degree of A.M. from Yale College in 1780, and from the College of New Jersey in 1786. From April, 1803, to February, 1805, he also acted as pastor of the First Baptist Church in Philadelphia. In January, 1812, he resigned his professorship and received a call from the Church in Newark, N.J., but finally declined it. In 1816 and 1817 he became a member of the General Assembly of the State of Pennsylvania. The latter years of his life were spent in retirement. He died April 7, 1824. Dr. Rogers published a number of sermons, letters, essays, etc. See Sprague, *Annals of the Amer. Pulpit*, 6, 145.

Rogers, William Matticks,

a Congregational minister, was born on the island of Alderney. Sept. 10, 1806. His name was *Samuel M. Ellen Kittle*, which was changed to Rogers after he became a preacher. When ten years of age he was brought to the United States, and lived with his uncle, Capt. W. M. Rogers, at Dorchester. He graduated at Harvard College in 1827, studied theology at the Andover Seminary, became pastor of the Evangelical Congregational Church, Townsend, Mass., where he remained five years, and was

installed, Aug. 6, 1835, pastor of the Franklin Street Church, Boston, and died Aug. 11, 1851. He published *An Address at the Dedication of the New Hall of Bradford Academy* (1841), and a couple of occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, 2, 730.

Roh, Peter,

a famous Roman Catholic missionary, was born in 1811 at Aven, in the canton Valais, in Switzerland. When eighteen years of age, he entered the Society of Jesus, and after completing his philosophical and theological studies at Fribourg he was appointed professor of dogmatics at the Seminary of Lucerne. Having received holy orders in 1840, he went to France, where he remained one year, at Notre Dame d'Ay. He returned to Fribourg, where he lectured on dogmatics; and in 1847 he was appointed to a professorship at Lucerne, which he held only for a short time, being obliged to leave the country. He now went from place to place as a missionary preacher, finding everywhere a large congregation eager to listen to his powerful oratory. In 1856 he occupied the theological chair at Paderborn and Maria-Laach, and in 1860 he represented the bishop of Paderborn at the provincial council at Cologne. In 1866 he again resumed preaching, and in 1869 he accompanied the bishop of Paderborn to the Vatican council at Rome. He died May 17, 1872. He wrote, *Die Grundirrthumer unserer Zeit* (Fribourg, 1865): — *Das alte Lied*: *der Zweck heiligt die Mittel* (ibid. 1869, etc.). See *Regensburger Conversations-Lexikon*, s.v.; *Literarischer Handweiser*, 1872, p. 212. (B.P.)

Rohan, Armand de,

called the *Cardinal de Soubise*, grand-nephew of Gastonl, was born at Paris, Dec. 1, 1717. In 1736 he became abbe of St. Epore, and in 1737 abbe of Lure and Murback. March 21, 1739, he was elected rector of the faculty of arts at Paris, and in 1741 he was made doctor of the Sorbonne and member of the French Academy. Cardinal Rohan procured his appointment as his own coadjutor, with the title of bishop of Ptolemais. Benedict XIV created him cardinal April 10, 1747, when he took the title of Cardinal de Soubise, to distinguish himself from his grand-uncle; but he never went to Rome to receive the cardinal's hat. At the death of cardinal Rohan, he succeeded him in the see of Strasburg and in the office of grand

almoner. He died at Saverne June 28, 1756. This prelate was distinguished for his charity zeal, and sweet and simple maller.

Rohan, Armand-Gaston-Maximilien de,

Cardinal, was born at Paris, June 26, 1674. In 1690 he was canon of Strasburg, and in 1701 was chosen coadjutor of the prince-bishop Egon of Furstenberg, with the title of bishop of Tiberias *in partibus.* After the death of his superior he was titulary of the diocese, in 1712 became cardinal, and grand almoner in 1713. He held several rich abbeys, and, without any literary qualifications whatever, was elected member of the French Academy. He was also master of the Sorbonne. By virtue of his birth, fortune, and high office, he took an important part in the negotiations for peace in the Church of France which occupied the latter part of the reign of Louis XIV; and his connection with father Tellier, confessor to the king, and with the cardinal de Bissy, bishop of Meaux, made him one of the chiefs of the Molinist party. In the assembly of the clergy of 1713 he used all possible means to gain their acceptance of the papal bull *Unigenitus,* and gained his cause during the next year. During the regency he endeavored to bring about a reconciliation among the bishops, and persuaded forty to sign an accommodation, which ended their quarrels. His library was one of the greatest in France, and was under the charge of the learned abbe Oliva. Cardinal Rohan died at Paris July 19, 1749. The only work of any account which he left is *Rituale Argentinense* (Strasburg, 1742). See *Gallia Christitiua.*

Rohan, Armand Jules de,

archbishop of Rheims, was born at Paris, Feb. 10, 1695. At an early age he entered the chapter of Strasburg, received in 1715 the abbey of Gard, and in 1730 that of Gorze. As the colnclavist of cardinal Rohan, he assisted in the election of Innocent XIII, and was afterwards made bishop of Rheims (May 22, 1722). He was very active in favor of the bull *Uneigenitus.* After consecrating Louis XV, he took a seat in Parliament as the first ecclesiastical peer, and gradually gave over the care of his diocese to vicars under the title of bishops *in partibus.* He died at Saverne Aug. 28, 1762. He published *Breviarium Remense* (Charleville, 1759).

Rohan, Ferdinand-Maximilien-Meriadec,

Prince of Guemene, brother of Louis, was born at Paris, Nov. 7, 1738. He studied at the Sorbonne. was prior of the faculty of theology, and received the degree of doctor. He was grand provost of the chapter of Strasburg and abbe of Mouzon, when in 1759 Louis XV gave him the archbishopric of Bordeaux. In 1781 he was transferred to the diocese of Cambrai, in 1790 was made regent of the principality of Liege, and took the civil oath. He returned to Cambrai in 1791, where he remained until 1801, when he resigned the archbishopric and became grand almoner to the empress Josephine. He died at Paris Oct. 30, 1813.

Rohan, Louis-Rene-Edouard,

Prince of Guemene, a French prelate, was born at Paris, Sept. 25, 1734. His education was carried on at the College of Plessis and the Seminary of Saint-Magloire. In 1760 he was elected coadjutor to his uncle, the bishop of Strasburg. with the title of bishop of Canopus *in partibus*, in which position he showed more love for pleasure than zeal in religious exercises. Made member of the French Academy in 1761, he was in 1772 sent as ambassador to Vienna. Here he was at first received with great favor, but by his extravagant mode of life and interference in political affairs he fell under the displeasure of Maria Theresa, and at her request was recalled to France in 1774. After his return he was appointed grand almoner, in 1778 was made cardinal, and later master of the Sorbonne and bishop of Strasburg. In addition to these honors, he held several rich abbeys, but his large fortune was not in any way adequate to his scandalous luxury. In 1785 he was arrested and imprisoned in the Bastile for the part he had taken in the affair of the diamond necklace, which so gravely compromised Marie Antoinette. The friends of Rohan were indignant at the government, the clergy protested against his imprisonment, and at his trial he was finally acquitted, without even an expression of blame for his evident misconduct. But he could not recover from the disgrace of his dismissal from court, and retired to his diocese of Strasburg, where he lived in comparative quiet for a few years. In 1789 he was deputy of the clergy of Hagenau to the States-general, but, being accused of disloyal conduct, resigned his seat. In order to be out of the jurisdiction of the French government, he retired to a part of his diocese beyond the Rhine, and finally, in 1801, in consequence of the concordat, resigned the bishopric of Strasburg entirely. He died at Ettenheim, Feb. 17, 1803. The cardinal de Rohan was a man of fine

appearance and agreeable manners. It is not to be denied that he had a fine mind and great amiability, but he possessed no judgment, put no check upon his passions or conduct, and was weak and easily led by favorites. See *Memoire de l'Abbe Georgel*; Levis, *Souvenirs.*

Roh'gah

(Heb. *Rohgah'*, הֹגָה; also written הֹגָוָה, *clamor*; Sept. Ῥοογά v.r. Οὐραογά), the second named of the four sons of Shamer, of the tribe of Asher (1 Chronicles 7:34), and fifth in descent from that patriarch. B.C. perhaps cir. 1658.

Rohini,

in Hindu mythology, is the name of one of the daughters of Daksha, said to be the favorite wife of Chandra (or the Moon, which in Sanscrit, as in German, is masculine). She is the bright star of the Bull's eye, called in Arabic Aldebaran (or Al Dabarhn). Other stars regarded as the sisters of Rohini are also numbered among the wives of Chandra.

Rohr, Johann Friedrich,

a prominent rationalist, was born July 30, 1777, at Rossbach, on the Saale, of humble parents, and early displayed mental qualities which induced his friends to provide him with opportunities for study. He was thus enabled to enter Leipsic University as a student of theology, and while there attended the lectures of Platner and Keil, and employed his mind in the examination of Kant's philosophy. Reinhard examined him for ministerial license, and recommended him as assistant preacher to the University Church. Transferred in 1802 to Pforta, he engaged in the study of modern languages, particularly English, and published a tabular view of English pronunciation (1803). Unpleasant relations with his colleagues led to his removal in the following year (1804). He next became pastor at Ostrau, near Zeitz, and remained in that station during sixteen years, at the end of which period he was called to be chief minister at Weimar; and to that position the government added the dignities of court preacher, ecclesiastical councillor, and general superintendent for the principality of Weimar, his duties, in addition to those connected with his relation to his parisl, including general visitations, examinations, inspection of the Weimar Gymnasium, and the filling of appointments. He held these positions from 1820 to 1848, when he died.

Rohr's historical significance grows out of the energy with which he asserted the theological position of vulgar rationalism. His views were for the first time presented in a connected scheme in *Briefe uber den Rationalismus*, etc. (Zeitz, 1813), whose train of ideas may be summarized as follows: Religious truth may be ascertained from revelation or from reason, the latter term denoting the natural, not cultured, judgment of the mind. If such truth is grounded on reason, the system of rationalism or naturalism will result, which is the only tenable system. This rationalism rejects all religious teachings which have not universal authority and a strict adaptation to moral ends; for the ultimate end of religion is a pure morality. There is in Christianity a theology or doctrine respecting God, and an anthropology or doctrine respecting man in his intelligent and moral nature, and also in his sensuality and consequent depravity; but it does not properly include a Christology, since opinions respecting the first expounder of a universal religion can form no part of that religion. Stripped of all additions to his personality made by the evangelists, Christ is simply a man, though the greatest, and even a unique, man. A subsequent work, entitled *Grund- und Glaubenssatze d. evang.-prot. Kirche* (1832), was intended to unite the Church for its protection against its Roman Catholic, and still more against its pietistic, adversaries, and to that end was sent to a number of theological faculties for their approval. The effort failed, however, even Rohr's fellow rationalists refusing to endorse his purpose. In the second and third editions (1834, 1844), he gave a summary of the essential teachings of the Gospel in specifically Christian language. There is a true God, who is proclaimed to us by Jesus Christ, the only begotten Son, and who deserves our profound veneration because of his perfections. This veneration can be truly rendered only by the cultivation of a sincerely virtuous character and life, and for this work we may hope for the aid of the Divine Spirit. As God's children, we may confidently look for his help in earthly troubles, and in the consciousness of moral weakness and unworthiness we may look for grace and mercy through Christ; while in death we may be assured of undying continuance and a better, retributive life.

It is needless to add that throughout his official life Rohr was engaged in controversy with the orthodox theologians of his time, e.g. Reinhard, Harms, Hahn, Hengstenberg, Sartorius, etc., whom he accused of literalism, want of progressiveness, and similar offenses. He was utterly incapable of appreciating the aims of such spirits as Schleiermacher,

Twesten, etc., in the direction of a higher development within the limits of Protestant freedom; and in consequence of this incapacity, he blundered into a dispute with Hase on the occasion of the appearance of the *Hutterus Redivivus* written by the latter, which Hase ended by clearly demonstrating that the "rationalism of sound reason" is utterly unscientific and has no regard for the facts of history. His peculiar views and tempers are reflected also in his sermons. The moral element predominates, of course, and tne sunernatural is reduced to natural proportions. His *Christologische Predigten* (Weimar, 1831, 1837) are not Christological in character, exhibiting Jesus simply as "the pattern and example of true culture," etc. His casual sermons, however, sometimes present all the characteristics of truly religious discourse. His published homiletical works are very numerous.

In addition to the works already mentioned, we notice the *Kritische prediger-Bibliothek*, wihicih under various names he edited from 1810 to 1848: — *Palastina zur Zeit Jesu* (Zeitz, 1816; 8th ed. 184.): — *Luther's Leben u. Wirken* (ibid. 1817; 2d ed. 1828): — *Die gute Sache d. Protestantismus* (Leips. 1842), and others.

Rohumon,

the great serpent, an idol of the Caribbeans.

Ro'imus

(Ῥώϊμος), a Jew who returned to Jerusalem from Babylon with Zerubbabel (1 Esdr. 5:8); evidently the REHUM *SEE REHUM* (q.v.) of the Heb. texts (Ezra 2:2; Nehemiah 7:7).

Rok, Or Roc,

in Persian mythology, was an immense bird, so large that it bore elephants to its young in the nest. An egg of this monster once fell from its nest on the Albordshi, and with its fluid overflowed thirty-six towns and villages. Legends resembling this fable are met with everywhere; but it is remarkable that the inhabitants of Greenland are said to make use of very powerful bows, each formed of two claws of some gigantic bird, which are often found in the ice. It would accordingly seem that not everything said with regard to the rok is fable. There have been mammalia and amphibia whose size far exceeded that of any similar animals of our era; and there may, in

like manner, have been birds which could as readily bear away a camel as the condor can a young llama.

Roland,

in Frankish legends, was a celebrated hero belonging to the circle of Charlemagne's paladins. He was of enormous size, and so strong that he could pull up the tallest pine by the roots, and use it as a walking stick and club. His sword split a block of marble without injuring its edge. The numerous Roland columns found in the towns of North Germany are said to have been erected by Charlemagne in honor of this hero; but they are probably of much later origin, and served to designate the place where justice was administered in the emperor's name, so that they were in some sense his representatives,

Roldan, Luisa,

daughter of the following, was born in 1654, and became a distinguished artist. She assisted her father in many of his works, was pensioned by Philip IV, and confided with much of the work upon the Escurial. Her principal productions are the statues of *Mater Dolorosa, John the Evangelist,* and *St. Thomas.* She died at Madrid in December, 1704.

Roldan, Pedro,

a Spanish sculptor, was born in 1624 at Seville. He studied at Rome, where he was a member of the Academy of St. Luke. Roldan executed a great number of works in Madrid and at Seville, the best of which is a *Christ on the Cross.* He died in 1700.

Rolf,

in Norse mythology, was one of the most celebrated kings of Denmark, who was induced to adopt the surname *Kraki* by the following occurrence. A poor youth named Voeggur went to the palace and looked steadily at the king, until asked why he gazed so long, when he responded that he had heard that Rolf was the greatest man in Northland, but that he found the throne occupied by a Kraki (diminutive wight). Rolf responded, "Thou hast given me a name, now give me a present" (which always accompanied the bestowal of a name). Voeggur declared that he had nothing to give. "Then," said Rolf, "I, who have possessions, will give a present, " and he handed over a ring of gold, on receiving which Voeggur joyfully

exclaimed, “Lord, I will avenge thee should any come near to thee in malice!” The king’s reply to this — “Voeggur is pleased with a little matter” — became proverbial. The armies of Rolf Kraki were celebrated, especially the twelve Berserkers (according to others, eleven, himself being the twelfth), whom he once sent to assist his stepfather Adils, king of Sweden, against Ali, king of Norway. After gaining the victory, Adils refused to give the promised reward to either the Berserkers or king Rolf. The latter, accompanied by the Berserkers, accordingly visited the court of Adils and reminded him of his pledge. Adils invited the guests to a friendly banquet in the largest hall of his palace, in the center of which he caused an immense fire to be built, and then reminded Rolf and the Berserkers that they had vowed never to flee from either fire or water. The fire eventually seized Rolfs clothing, on which he rose, threw his shield into the flames, and passed through them with his companions, while he exclaimed, “He, surely, does not dread the fire who voluntarily rushes into it!” He then seized the servants who had kindled the fire and threw them into it, and emphatically demanded his pay. He obtained the ring Sviagris and a mighty horn filled with gold, and departed; but Adils rapidly assembled his warriors and followed in pursuit. To distract his pursuers, Rolf, having reached the heath of Fyriswall, scattered pieces of gold over the ground, and so actually delayed the pursuit; and when Adils approached him, he threw down the costly ring also. Adils dismounted from his horse to get the ring, and at this moment Rolf inflicted on the rear of his person a shameful wound, as he cried, “I have bent like a hog the richest man in Sweden.” He then picked up the ring himself, and while the king’s wound was bound up by his followers, succeeded in gaining the ships with his treasure and his mother, and returned to Denmark. From this incident gold was called Fyriswall seed, or Kraki’s seed.

Rolin, Jean,

Cardinal, was born in 1408. At twenty-two he was canon and archdeacon. In 1431 he became bishop of Chalons, which see he exchanged in 1436 for that of Autun. He obtained the purple in 1449, and continued to add to the number of his benefices and lived in luxury. He gained possession by fraudulent means of the abbey of St. Martin at Autun in 1451, built the cathedral in that place and also the one at Chalons, both of which he enriched with works of art. He was confessor to the dauphin, afterwards Louis XI. He died at Auxerre July 1, 1483. See Perry, *Hist. de Chalons.*

Roll

(hLgm; *megillah*'; Sept. κεφαλίς: but in Ezra 6:1, the Chald. rpis] *sephdr*, a *book*, as elsewhere rendered: in Isaiah 8:1; ^/yLig;a, *egillayon*, a *tablet*, once of a mirror, 3, 23). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. *SEE BOOK*. Hence arose the term *megillah*, from *galal*, "to roll," strictly answering to the Latin *volumen*, whence comes our *volume*; hence also the expressions, "to spread" and "roll together" (in Heb. crP; [2 Kings 19:14] and llG; [Isaiah 34:4]: in Gr. ἀναπτύσσειν and πτύσσειν [Luke 4:17, 20]), instead of "to open" and "to shut" a book. The full expression for a book was "a roll of writing, " or "a roll of a book" (Jeremiah 36:2; Psalm 40:7; Ezekiel 2:9), but occasionally "roll" stands by itself (Zechariah 5:1, 2; Ezra 6:2). The κεφαλίς of the Sept. originally referred to the ornamental knob (the *umbilicus* of the Latins) at the top of the stick or cylinder round which the roll was wound. The use of the term *megillah* implies, of course, the existence of a soft and pliant material: what this material was in the Old Test. period we are not informed; but, as a knife was required for its destruction (Jeremiah 36:23), we infer that it was parchment. The roll was usually written on one side only (Mishna, *Erub.* 10, § 3), and hence the particular notice of one that was "written within and without" (Ezekiel 2:10). The writing was arranged in columns, resembling a door in shape, and hence deriving their Hebrew name (tltD; *leaves*), just as "column, " from its resemblance to a *columna*, or pillar. It has been asserted that the term *megillah* does not occur before the 7th century B.C., being first used by Jeremiah (Hitzig, *in Jeremiah* 36:2); and the conclusion has been drawn that the use of such materials as parchment was not known until that period (Ewald, *Gesch.* 1, 71, *note*; Gesenius, *Thesaur.* p. 289). This is to assume, perhaps too confidently, a late date for the composition of Psalm 40, and to ignore the collateral evidence arising out of the expression "roll together" used by Isaiah (Isaiah 34:4), and also out of the probable reference to the Pentateuch in Psalm 40:7, "the roll of the book, " a copy of which was deposited by the side of the ark (Deuteronomy 31:26). The book of Esther is specially designated by the Hebrew term *Megillah*. *SEE MEGALLOTH*.

Roll molding.

Picture for Roll-moulding

This term has been popularly, but very incorrectly, given to a molding much used in Decorated and late Early English work, especially in strings and dripstones. Its varieties are numerous, and though some of them bear resemblance to a roll of parchment, others are very different. Some of these varieties, in which the square fillet is more decidedly marked, have been called the “roll and fillet molding.” It is sometimes called the *scroll molding*, from its resemblance to a scroll of paper or parchment with the edge overlapping. The name of roll molding is often applied to the common *round*, or *bowtell*.

Rolle, Johann Heinrich,

a German composer of church music, was born at Quedlinburg in 1718. He was the successor of his father as director of music at Magdeburg in 1752. He died in 1785. Among his principal works are the oratorios *Death of Abel* and *Abraham on Mount Moriah*.

Roller

(Ezekiel 30:21), *chittul*, ˆWTj;a *bandage*, so called from being *wrapped* around a broken limb to keep the fractured parts in place till healed. So Rosenmüller explains the figure (*Scholia*, ad loc.). The roller, in surgery, is a long fillet or strip of muslin or other webbing rolled upon itself in a cylindrical form, employed to give mechanical support in many of the diseases and injuries to which the human body is liable. In the case of a broken arm, the surgeon brings the fragments of the bone together in normal position, and next places the limb in splints or stays lined with cotton, wool, or other soft material, to protect the flesh against unequal pressure, and then secures the whole by firmly winding the roller round and round the limb over the stays, so as to maintain the broken ends of the bone in coaptation until the process of ossific reunion is completed. The familiar manner of this incidental reference shows that the practice of the present enlightened surgery was known to the profession in the days of Ezekiel. The name used to designate this bandage not only implies the form giving the greatest facility to its ready application, but is the very word which scientific works of the present day employ to express the same thing. The object of this revelation, as it would seem, was not to impart

information respecting the special contrivances of the healing art, but to present to the mind of the prophet the great prospective fact that the predicted disability of Pharaoh would be permanent, as one of the essentials to restorative treatment would be wanting.

Rollin, Charles,

a French historian, who formerly enjoyed, if he did not merit, an extensive popularity, was the son of a cutler, and was born in Paris, Jan. 30, 1661. He studied at the College du Plessis, where, in 1683, he became assistant to the professor of rhetoric, and four years later obtained the chair for himself. In 1688 he was called to the chair of eloquence at the College Royal de France, and for some ten years he discharged the duties of his office with remarkable zeal and success. In 1694 he was chosen rector of the University of Paris, a dignity which he held for two years, and signalized his brief tenure of office by many useful reforms, both in regard to discipline and study, and by his warm defense of the privileges of the university. His efforts to revive the study of Greek, then falling back into neglect, were particularly creditable to him, although his career as rector constitutes perhaps his best claim to the regard of posterity, and has certainly left a more permanent impression than his writings, for its influence is perceptible even to the present day. In 1699 he was appointed coadjutor to the principal of the College of Beauvais; but was removed from this situation in 1712 through the machinations of the Jesuits, for Rollin was a strenuous Jansenist. For the next three years he devoted himself exclusively to learned study, the fruit of which was his edition of Quintilian (Paris, 1715, 2 vols.). In 1720 he was re-elected rector of the university, and in the same year published his *Traite des Etudes*, which M.Villemain has pronounced “a monument of good sense and taste,” and which is justly regarded as his best literary performance, for his *Histoire Ancienne* (ibid. 1730-38, 12 vols.), though long prodigiously popular, and translated into several languages (the English among others), is feeble in its philosophy, jejune in its criticism, and often inaccurate in its narrative. Nevertheless, to multitudes both in this country and in France it has formed the introduction to the study of ancient history. Frederick the Great, then the prince royal of Prussia, among otler princely notabilities, wrote to compliment the author, and opened up a correspondence with him. In 1738 Rollin published his *Histoire Romaine* (ibid. 9 vols.), a much inferior work, now almost forgotten. He died Sept. 14, 1741.

Rolling thing,

I Gil Ğ; *galgal'*, <18173>Job 17:13; rendered by the A.V. "wheel" in <19813>Psalm 83:13. Gesenius (*Thesaur.* s.v.) prefers *chaff, stubble*, in both passages. The same word is used for *wheel* (q.v.) in <23528>Isaiah 5:28; <26102>Ezekiel 10:2, 6; 23:24, and for *whirlwind* (q.v.) <19719>Psalm 77:19 ("heaven"); <26103>Ezekiel 10:13 ("wheel"). There is, however, a *wild artichoke* (Arab. *akkub*) in Palestine which the Arabs chew with relish, and which in growing throws out branches of equal size and length in all directions, forming a globe a foot or more in diameter. In the autumn this becomes dry and light, breaks off at the ground, and flies before the wind. Thousands of them leap and roll over the plain, and often disturb travelers and their horses. This plant is thought by Thomson to correspond better with the *galgal'* of Isaiah and the Psalmist than anything before suggested (*Land and Book*, 2, 357 sq.). Some (Smith, *Bible Plants* [Lond. 1877]) have held the *galgal'* to be the so called "Jericho rose" (*Anastatica Hierichuntina*), a small, ligneous, cruciform plant, which has the singular property of reviving and expanding when placed in water. In the summer it dries up into a ball, which might readily roll before the wind, except that it is held fast to the earth by its strong tap root.

Rollock, Robert

first principal of the College of Edinburgh, was born in 1555 in the vicinity of Sterling, Scotland. From the school at Sterling he went to the University of St. Andrew's, and became a student of St. Salvator's College. As soon as he had taken his degree he was chosen professor of philosophy, and began to read lectures in his own college. He left St. Andrew's in 1583, having been chosen in 1582 to be the principal and professor of divinity of the new Edinburgh University. In 1593 he with others was appointed by Parliament to confer with the popish lords. In 1595 he was appointed one of the visitors of the colleges, and in 1597 was chosen moderator of the General Assembly. He died at Edinburgh, Feb. 28, 1598. His only English work is, *Certain Sermons on Several Places of St. Paul's Epistles* (Edinb. 1597, 8vo). The rest of his works are in Latin — commentaries on Daniel, St. John's Gospel, Psalms, and on most of the epistles. He also published *Prolegomena in Primum Librum Quoes. The. Bezoe*: — *Tractatus de Vocatione Efficaci* (Edinb. 1597): — *Quoestiones et Responsiones Aliquot de Foedere Dei*, etc. (ibid. 1596, 8vo): — *Tractatus Brevis de Providentia Dei*: — and *Tractatus de Excommunicatione* (Lond. 1604; Geneva, 1602,

8vo). See Adam [Melchior], *Life of Rollock* (supplement to *Encyclop. Brit.*); Spottiswood, *Hist. Book*, 6; Chalmers, *Biographical Dictionary*, s.v.; Allibone, *Dictionary of British and American Authors*, s.v.

Roma,

Picture for Roma

the personification of the city of Rome, and as such called *Dea Roma.* She was represented clad in a long robe, and with a helmet, in a sitting posture, strongly resembling the figures of the Greek Athena. She was in reality the genius of the city of Rome, and was worshipped as such from early times, though no temple was erected to her till the time of Augustus. After this their number increased throughout the empire.

Romaic (Or Modern Greek) Version.

Romaic, or Moderm Greek, is the vernacular language of about 2,000,000 descendants of the ancient Greeks dispersed throughout the Turkish empire, as well as of the inhabitants of the modern kingdom of Greece. In this vernacular several versions of the New Test. exist. The earliest was printed at Geneva in 1638, in parallel columns with the inspired text, and was executed by Maximus Calliergi (or Calliopoli, as he is sometimes called), at the solicitation of Haga, the ambassador of the then United Provinces of Constantinople. This translation, which is remarkable for its close and literal adherence to the Greek original text, is preceded by two prefaces, one by the translator, and the other by Cyrillus Lucaris, patriarch of Constantinople. This edition, which had the title ῾Η Καινὴ Διαθήκη τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δίγλωττος, ἐν ᾗ ἀντιπροσώπως τότε θεῖον πρωτότυπον καὶ ἡ ἀπαραλλάκτως ἐξ ἐκείνου εἰς ἁπλὴν διάλεκτον διὰ τοῦ μακαρίτου Κυρίου Μαξίμου Καλλιουπολίτου γενομένη μετάφρασις ἅμα ἐτυπώθησαν. Ἔτει , was reprinted with corrections in 1708 in London by the Society for Propagating the Gospel in Foreign Parts, and another edition was issued by the same society in 1705. A reprint of this version, in 12mo, was published at Halle, in 1710, at the expense of Sophia Louisa, queen of Prussia, under the title, ῾Η Καινὴ Διαθήκη τοῦ Κυρίου καί Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τοῦτ ἔσω τὸ θεῖον ἀρχέτυπον καὶ ἡ αὐτοῦ μετάφρασις εἰς κοινὴν διάλεκτον. Μετὰ πάσης ἐπιμυελείας διορθωθέντα, καὶ νεωστὶ μετατυποθέντα ἐν Ἅλα τῆς Σαξοᾶίας, ἐν τῷ Τυπογραφείῳ Ορφανοτροφείου. Ἔτει ἀπὸ τῆς ἐνσάρκου Οἰκονομίας τοῦ

Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, α. ψ". ί. From this edition the British and Foreign Bible Society published an impression, under the superintendence of the Rev. J.F. Usko, in 1808, with the ancient and modern Greek in parallel columns. As this edition was very favorably received, another was published in 1812. A strict and thorough revision of the text being deemed necessary, the archimandrite Hilarion (subsequently archbishop of Ternovo), with two assistants, was accordingly appointed, in 1819, to execute a new version of the entire Scriptures. In 1827 Hilarion's version of the New Test. was completed, and was printed at the national printing office in the patriarchate, under the eye of the Greek Church. This version, although faithful and accurate as a translation, is considered rather stiff. About the same time, Hilarion completed his translation of the Old Test. from the Sept., which, in 1829, was submitted to the committee of the British and Foreign Bible Society. After mature deliberation, it was concluded to circulate a version prepared from the Hebrew text itself, rather than a mere translation of a translation. The Rev. H. D. Leeves was therefore appointed to reside in Corfu, where, with the assistance of natives, he commenced a translation of the Hebrew Scriptures into Modern Greek. In conjunction with the Rev. J. Lowndes (an agent of the London Missionary Society), he engaged the services of Profs. Bambas and Tipaldo, to which, for a short period, were added those of Prof. Joannides. In the fifty-first report (1855) Mr. Lowndes wrote thus: "The first edition of the Old Test. was printed in England in 1840. Select parts had been published previously, as the work advanced. The New Test. followed, and was printed at Athens in 1844. It was not long before it was considered desirable that the whole should be submitted to a general revision, with the view of having the Old and New Tests. printed in one uniform volume; and Mr. Leeves, Prof. Bambas, and Mr. Nicolaides, a native of Philadelphia, undertook to do it. In 1845 Mr. Leeves was removed from the land of the living, and in that year I was appointed agent of the British and Foreign Bible Society. In 1846 I went to Athens to carry on the work of revision that had been just commenced, and between that year and 1850, at different times, Prof. Bambas, Mr. Nicolaides, and myself went over the whole of the Old and New Tests. Editions of the Old Test. were printed again in England in 1849 and 1850. succeeded by a new edition of the New Test. in 1851, when the whole Bible was prepared for dissemination in one uniform volume for the first time." From that time on several issues of the Bible in Modern Greek were made, making a total up to March 30, 1878, of 446, 435. That there is a great demand for the Word of God may be

seen from the fact that, according to the seventy-fourth report (1878), the British and Foreign Bible Society has decided to print a portable edition of 6000 copies of the reference Bible in Modern Greek, for which edition Dr. Sauerwein is arranging the poetical parts in accordance with the Bible Society's paragraph English Bible. Having before us the latest edition of the New Test. with the title Ἡ Καινὴ Διαθήκη τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, παραφρασθεῖσα ἐκ τοῦ Ἑλληνικοῦ. Κατὰ τὴν ἐν Ἀθήναις ἔκδοσιν τοῦ 1855-1874, we will give a specimen from the Gospel of St. John (John 1:1, 2) of the three versions, that the reader may judge for himself as to the value of each:

CALLIOPOLITAN.

1. Εἰς τὴν ἀρχὴν ητον ὁ λόγος, καὶ ὁ λόγος ητον μετὰ θεου, καὶ θεὸς ητον ὁ λόγος.

2. Ἔτοῦτος ητον εἰς τὴν ἀρχὴν μετὰ θεοῦ.

HILARION.

1. *Ἀp̀ aiṛchṽ hton oJlogov, kai< oJlogov hton odou-me tor̃ qeor̃, kai< oJlogov hton qeor̃.*

2. *Autoc< hton ap̀ aiṛchṽ odou-me<tor̃ qeor̃.*

BIBLE SOCIETY'S VERSION.

1. Ἐν ἀρχῇ ητον ὁ λόγος, καὶ ὁ λόγος ητον παρὰ τῷ θεῷ, καὶ θεὸς ητον ὁ λόγος.

2. Ουτος ητον ἐν ἀρχῇ μαρὰ τῷ θεῷ.

See *The Bible of Every Land*, and the *Annual Reports of the British and Foreign Bible. Society.* (B.P.)

Romaine, William,

an English divine and writer, was born at Hartlepool, county of Durham, Sept. 25, 1714, and was the son of a Frenlch Protestant who took refuge in England upon the revocation of the Edict of Nantes. Romaine attended school at Houghton-le-Spring for seven years, and then entered Hertford College, Oxford, in 1730 (or 1731), and thence removed to Christ Church. He took his degree of A.M. Oct. 15, 1737, having been ordained deacon

the year before. He became curate of Loe Trenchard, Devonshire, in 1737; was ordained priest in 1738, and the same year curate of Banstead and Horton, Middlesex. In 1741 Daniel Lambert, lord mayor of London, appointed him chaplain. In 1748 he became lecturer of St. George's, Botolph Lane, and St. Botolph's, Billingsgate; and in the following year (1749) lecturer of St. Dustan's-in-the-West, which position he held until his death. In 1750 he was appointed assistant morning preacher at St. George's, Hanover Square, and continued until 1756; in 1752 professor of astronomy in Gresham College; curate and morning preacher at St. Olave's, Southwark, in 1756-1759; morning preacher at St. Bartholomew the Great, near West Smithfield, 1759, for nearly two years; chosen rector of St. Andrew Wardrobe, and St. Ann's, Blackfriars, 1764, an election which was disputed, but confirmed by the Court of Chancery in 1766. In the duties of this office he continued faithfully employed until his death, July 26, 1795. Romaine's best known works are, *Practical Commentaries on Psalm cvii* (Lond. 1747): — *The Lord our Righteousness*, two sermons (ibid. 1757, 8vo): — *Twelve Sermons on Solomon's Song* (ibid. 1758-59, 8vo): — *The Life of Faith* (ibid. 1763): — *Scripture Doctrine of the Sacrament of the Lord's Supper* (ibid. 1765): — *Walk of Faith* (ibid. 1771, 2 *vols.*): — *Essay on Psalmody* (ibid. 1775). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Romam'ti-e'zer

(Heb. *id.* [for *Romamti' E'zer*], רזעי רמתי, or רמתיעזר, *heights of help*; Sept. Ῥωμεμθιέζερ, v.r. Ῥωμετθιέζερ, Ῥωμεθμιέζερ), the tenth named of the fourteen sons of Heman, the king's seer in the time of David. He was chief of the twenty-fourth section of the singers, and his family, consisting of twelve persons, were among those engaged in the music of the tabernacle service (1 Chronicles 25:4, 31). B.C. cir. 1014.

Roman

(Ῥωμαῖος), a citizen of the Roman empire (q.v.) (1 Macc. 8:1, 23-29; 12:16; 14:40; 15:16; 2 Macc. 8:10, 36; 11:34; John 11:48; Acts 2:10; 16:21, 37, 38; 22:25-29; 23:27; 25:16; 28:17). Such persons, wherever born, were entitled to special privileges. *SEE CITIZENSHIP*.

Roman Art.

The ancient Romans were characterized by a strong practical feeling. They had immense organizing, governing power; but they had little of that fine aesthetic sensitiveness which is necessary as the foundation of an indigenous, native art with a people. Still, the position of Rome with reference to the general history of art is very important. It is marvellous, indeed, that a people who seemed originally to have had so little native talent for art should have become the most extensive patrons of art in all history. The inability of the Roman people to originate works of high art was recognized by their own writers. Virgil wrote: “To others it is granted to give life to marble and to lend breath to bronze, but the art of Rome is to govern nations, to conquer the proud, and to spare the weak.” The Romans may be compared to rich people in our day who desire to possess works of art without knowing how to appreciate or understand them. Or who wish to use them as a means of displaying their ostentatious luxury. The presence of works of high art also created a proud rivalry among the aristocratic and wealthy which is altogether distinct from the patronage to art which comes from native, artistic impulse. During the first two hundred and fifty years of her existence, Rome might be considered as an Etruscan city, so fully did the Etruscan spirit prevail in all her temples and other works of art. During the first two centuries of the republic, almost no works of art were executed within this great capital, though the names of a few Greek artists in Rome are recorded as early as five hundred years before Christ.

With the conquest of Carthage first, followed by the conquest of Greece and Egypt, a new epoch was opened in the artistic life of the Roman people. Rome now became the great storehouse of the art treasures of the entire world. Greece especially was despoiled to enrich the private palaces and majestic public buildings of the great metropolis. With this gathering of the art treasures of the world into the great capital commences what may with propriety be called the beginning of the development of a true Roman art. The chief development of Roman art lay in the department of architecture. Profusely as painting and sculpture were employed in ornamenting public and private buildings of all grades, both in Rome itself and in all the remotest cities of the vast empire, these arts were practiced exclusively by Greek sculptors and painters. The great majority of architects, also, in the Roman dominions were Greeks, though their work

was characterized by Roman elements and was executed in the Roman spirit.

The Romans used both stone and brick with extraordinary skill in their buildings. These materials were employed with great ingenuity and variety, both with and without mortar. The Romans adopted from the Etruscans the round arch and its consequence, the round vault. Arching and vaulting are the chief characteristics of Roman architecture. By using these they were able to erect massive and lofty structures of pleasing lightness and with economy of material. Indeed, without the arch Roman architecture would not have had an existence. By the use of the arch and the vault Roman architecture has given rise to the Byzantine style, and, through this, has inspired all subsequent architecture. Through the arch Roman architecture forms the connecting link and the transition medium from the art of antiquity to the art of mediaeval and modern times. The Romans used the vault as the transition to the dome, and thus, through half domes, to the light and airy architecture of the Byzantines. They also built circular temples, which, originally at least, were more usually consecrated to Vesta, with a simple circular cell, surmounted by a dome, as in the Pantheon. From the traditions of their early Etruscan neighbors they preferred the square cell to the Greek rectangular oblong cell in their rectangular temples. Especially was this the case in Rome itself. The temples they built in other parts of the empire, especially in Greece and the former Greek colonies, were built after the plan of Greek originals; but these were decorated after the modified Greek manner, which the Romans adopted at the metropolis.

The Romans greatly modified all the styles of Greek architecture. To the Doric they added the Tuscan base. This gave the order much wider adaptability to the uses for which the Romans wished to employ the style; that is, in forming colonnades and pilasters to many kinds of buildings, whether circular, elliptical. or rectangular. They were less fortunate in the modification of the Ionic order, which they adopted from a single known Greek original, making volutes face all four sides of the capital. As half columns or pilasters this modification was more fortunate. The Ionic order was only used by them as an intermediate style, in the second story of buildings, never in temples or other buildings a single story in height. The Corinthian order, which had hardly obtained its full capacity of development under the Greeks, was most happily used by the Romans. The Ionic volute, in a modified form, was introduced in the midst of the

Acanthus. Thus was taken the first step to the complete union of the Ionic and Corinthian styles in the so called composite order, which is the most characteristic and original decorative feature in Roman architecture, though it was doubtless elaborated by the hands of Greek workmen under the Roman rule. The capitals of columns and the entablatures were often covered with an amount of elaborate decoration which finally became overpowering, and almost destructive of good architectural effect. *SEE ORDER*.

In considering the classes of buildings erected by the Romans, the student of Egyptian or Greek art is surprised at the small number of temples constructed by the Romans in comparison with other edifices. The noblest monument of Roman architecture is the Pantheon, which is preserved almost in its entirety. Of other famous temples, as that of Jupiter Capitolinus, there are now no remains. The most magnificent temple built under the Roman dominion was that of Jupiter Olympus at Athens. The temples at Palmyra and Baalbec surprise by their size and the magnitude of the blocks of stone used in their erection, but in architectural elegance and purity they are very defective.

Of buildings of civil architecture the forum may first be considered. The forum was used, as by the Greeks, as a place for marketing, for assembling the people for the transaction of public business, for the election of officers, and for other purposes. The forum was surrounded by colonnades. These were frequently richly decorated. Besides the original Roman forum, various emperors laid out others, which served similar purposes. In the further development of the public life, the transaction of a portion of public affairs was transferred to special buildings, of which the basilicas are the most important. In the basilicas were held the courts of justice and the exchange for merchants; finally shops and libraries were added, and the basilicas almost served the varied purposes of the forums. The basilicas were generally rectangular and oblong in shape, though some were nearly square and were vaulted. The oblong basilicas usually had a round apsis at one end. These two forms furnished the starting points for the two great early styles of Christian architecture the oblong, for the so called basilican churches in Italy; and the vaulted ones, for the Byzantine style in Constantinople. Thus we find in the Roman basilica the most important specific connecting link between classical and Christian architecture. *SEE BASILICA*.

Triumphal arches form a most, important feature of Roman architecture. They were very stately in form and costly in execution. This use of the arch they had doubtless derived from the Etruscans. The most important arches to signalize victories are those of Septimus Severus, Titus, and Constantine. The arch of Titus has peculiar interest to Christians, inasmuch as upon a bas-relief on the inside of the arch are cut models of the seven branched candlestick and other vessels of the Temple service which Titus carried with him to Rome after his conquest of Jerusalem. Arches were erected in many cities to commemorate also the erection of public works of great extent by the emperors or other public officials. *SEE ARCH*.

Originally, the Roman theaters, like those of Greece, were semicircular in form. But, while the Greek theaters were cut in the solid rock on the side of some lofty hill with a beautiful landscape for the scene, the Roman theater was built up, like other edifices, in the midst of the most populous cities, and the walls were decorated with colonnades, with vaulted arcades leading through the different stories to the seats. Theaters of vast size were built in Rome and in many provincial cities. The best preserved is at Orange, in France. But the amphitheatre was the specially characteristic form of theater building with the Romans. This was built of vast size in even the most distant provincial cities. The largest are the Colosseum at Rome and the amphitheaters at Capua, Verona, Pola, Nismes, and Constantine in Africa. It is estimated that the Colosseum could contain over sixty thousand spectators. In its arena gladiatorial sports of the most cruel character took place, and by their ferocity hastened the depravation of manners and morals which largely caused the downfall of the empire. *SEE THEATER*.

The public baths form another characteristic feature in Roman architecture. These were laid out upon a scale of immense grandeur. The baths of Caracalla covered thirty-six acres. The vast edifices in this structure were highly decorated, and contained almost innumerable works of sculpture and painting. Several thousand bathers could be accommodated at one time. Elegant halls were also provided for reading, conversation, music, boxing, and other lighter games of various sorts. Other baths of vast size were built by various emperors, as Diocletian, Agrippa, Titus, and Vespasian. *SEE BATHE*.

The arch was most successfully applied to the erection of bridges and aqueducts. Many of these were erected with surprising boldness, and of a

size and length to excite the wonder of the modern beholder. Though frequently without much architectural decoration, the aqueducts generally have graceful outlines, and by their long lines, as they sweep for miles over the plain, mark the power of the people who ruled the world. *SEE BRIDGE*.

The lack of perfect artistic taste was manifested by the Romans in the erection of columns of victory, which received long sculptured portrayals of the achievements of victors. As the sculpture is thus placed utterly out of the reach of the eye, its effect is lost upon the beholder. *SEE COLUMN*.

The history of the Roman domestic residence is to be traced in the progress of Roman luxury. In the early career of the state, private houses were extremely simple. During the empire, all the luxurious richness of decoration that wealth and art could supply was employed in adorning the houses of the wealthy. Good taste was soon overwhelmed in costly decoration. The houses in the provincial city of Pompeii indicate what may have been the luxurious decoration of the capital. Even greater profligate expenditures were made upon the villas of the rich on beautiful mountain sides or by the coasts of the sea. *SEE HOUSE*. The palaces of the emperors presented the climax of luxurious domestic architecture. These palaces, especially in provincial summer resorts, were built on an immense scale, and were rather a vast group of edifices within a fortified enclosure, all laid out and decorated with the fullest luxury of the period. Two of the most famous of these imperial palaces were that of Diocletian at Spalatro, and that of Adrian at Tivoli. *SEE PALACE*.

The tumular architecture of the Romans is very striking, both with reference to the number and the style of the monuments. Of the tombs of the kingly period, there remain only the monuments attributed to the Curiatii. Of the republic, there remain only the tomb and sarcophagus of Scipio. The tombs of the period of the empire seem to have been decidedly of Etruscan style, both in shape and construction. The earliest of these is that of Cecilia Metella, on the Appian Way; but the grandest and most splendid was that of Adrian, now known as the Castle St. Angelo. The basement was three hundred and forty feet square; the height to the pine cone on the summit was three hundred feet. It was decorated with an immense number of statues. The building called the tomb of Santa Helena, mother of Constantine, shows how the feeling for interior decoration had in that period displaced the earlier feeling for exterior decoration in all

classes of structures. Parallel to these tombs erected above the ground are the columbaria, or underground tombs, with niches for containing a number of cinerary urns. In general structure, these have their antitype in the subterranean tombs, or catacombs, of the Etruscans. Many of these columbaria are exquisitely decorated with arabesques of stucco, which have been the delight of medieval and modern artists. Tumular monuments of more slender upright form, often with highly appropriate architectural decoration, and evidently with a marked Greek impress, are found in a few provincial cities in the north and west of the empire. But in Cyrene in Africa and in Petra in Arabia are found a large number of elaborate and imposing tombs. Those at Petra are deeply cut in the rock, like many Egyptian tombs, but with elaborate Corinthian decorations. Of this same Roman period are a large number of tombs in Palestine, Mesopotamia, and other countries in the Orient. See Toam.

The catacombs of the Etruscans were imitated by the Jews and Christians in Rome, as these classes, like the Etruscans, did not burn their dead. But the Romans themselves, so far as is known, did not imitate fully the Etruscan catacombs for their own dead. *SEE CATACOMB*.

The Romans invented almost no original sculpture, but they brought from the conquered cities and colonies of Greece countless statues of the first rank. They also had marble copies of many masterpieces made for the decoration of their baths, forums, circuses, palaces, and tombs. *SEE SCULPTURE*.

Painting, both in tempera and in mosaic, they employed very extensively in decorating the floors and walls of the interiors of all rooms, even of those of shops and smaller houses. *SEE PAINTING*.

The objects of daily use of every kind, even down to the utensils of the kitchen or the shop, were richly decorated. Artistic decoration had become a necessity in all material objects. But, withal, it is remarkable that they should have depended upon foreign workmen to supply them with all their artistic objects, both large and small. *SEE ROME*.

In more ways than can be traced, the art of Rome, or rather the art in Rome, furnished the channel for the transmission of the art of classical antiquity, in modified forms, to mediaeval Christianity. *SEE ROMANESQUE ART*. (G.F.C.)

Roman Catholic Church,

the name usually given to that organization of Christians which recognizes the Roman pope as its visible head and is in ecclesiastical communion with him. The name may be found in a number of Roman Catholic writers, and is generally used in the constitution of those states in which the Roman Catholic Church is designated as one of the recognized or tolerated State churches. It is, however, not the official name used by the authorities of the Church — who rather dislike it, and substitute for it the name "Catholic" or "Holy Catholic" Church. The name "Roman Church" is applied, in the language of the Church, to the Church or diocese of the bishop of Rome. The views which the members of the Roman Catholic Church, on the one hand, and all other Christians, on the other, take of the doctrine and the history of this Church widely and irreconcilably differ. To the former, the Church is the only form of Christianity that was founded by Christ; all other denominations of Christians are looked upon as deviations from genuine Christianity, and the history of the Church is to the Roman Catholic identical with the progress and development of Christianity. All other Christians agree in viewing the doctrinal system of Rome as abounding in erroneous and antichristian admixtures to the Christianity of the Bible, and its history as the gradual growth of a central and absolute power, which is without a scriptural basis, and prefers and enforces claims for which there is no warrant whatever in the teaching of Christ or the words of the Bible.

I. *History.* — The Catholic historian begins the history of his Church with the life of the Lord Jesus Christ. While living on this earth, he gathered around him those who were to rule the Church after his ascension. He provided for a complete organization of the g Church by designating Peter as its head. The foundation of the Church was externally completed on the day of Pentecost by the effusion of the Holy Spirit. Several Church fathers have called this day the birthday of the Christian Church; accordingly the Catholic historian claims it as the actual beginning of the Catholic Church. Many of the traditions and legends which (formerly embellished the histories of the early Catholic Church have now been quite generally abandoned by Catholic writers; they continue, however, to insist that the Scriptures in many places attest the supremacy of Peter as the first among the apostles and the head of the Church. While admitting and lamenting the insufficiency of authentic information on the early history of the Church,

Catholic writers emphatically defend, in opposition to modern criticism, a Roman episcopate of the apostle Peter, the exercise of suprematial powers by several bishops of Rome in the first three centuries, and the actual acquiescence of the Church in the Roman decisions. The pictures of the early Christian congregations, as they are drawn by Catholic writers, bear but little resemblance to the Roman Catholic Church of the present day; but it is contended that all that was subsequently developed in the Catholic system existed as a germ in the primitive Church, and that modern criticism has been unable to prove any irreconcilable difference between the creed of the early Church and the Roman Catholic Church as it now exists.

The growth of an "Old Catholic Church" with an episcopal constitution in the 2d and following centuries is generally recognized by Church historians. It is also quite generally admitted that the bishops of Rome, the imperial city of the West, successfully claimed a greater and greater influence; but only Roman Catholics defend these claims as the exercise of a divine right, while all other writers look upon them as the gradual development of a usurpation which was attended by the most dangerous results. Christianity, in the meanwhile, spread rapidly through all the parts of the Roman world empire, and, by the conversion of the emperor Constantine, entered into the novel position of the ruling Church. The transfer of the imperial residence to Constantinople led to a rivalry between the bishops of Rome and Constantinople, which gradually became fatal to the unity of the Church. The bishops of Rome steadily enlarged their predominant influence in the whole of Western Europe, and rapidly increased their power by the conversion of the Germanic tribes, which gradually grew up to be the most powerful nations of the Christian world. The establishment of the temporal power at the close of the 8th century gave to the popes of Rome both greater influence and greater prestige, and enabled them to gradually convert the episcopal into a papal Church. The pontificate of Hildebrand, who succeeded to the papal throne in 1073 under the name of Gregory VII, completed the papal system and the Roman Catholic Church in their most essential features. Even before his election as pope, he had prevailed upon his immediate predecessors, as their most influential adviser, to make the election of popes in future wholly independent of secular influence, and thus to secure a continuity of pontiffs whose sole aim would be the progress and complete victory of the Church, not only over all other ecclesiastical and religious organizations, but also over all temporal governments. Under his influence, a council held

at Rome in 1059 had decreed that the pope was to be only elected by the cardinals. After he had ascended the papal throne himself, he enforced in 1074 the priestly celibacy, and took the final step for emancipating the Church from the State by forbidding bishops and abbots, through a synod held at Rome (1075), to accept the investiture from secular governments. For nearly fifty years this prohibition remained the subject of a violent controversy between the pope and the secular princes, and though it was finally settled by a compromise (1122), it secured to the pope a general recognition of the important right of confirming the election of all the bishops. One of the leading features of the Roman Catholic system — the absolute supremacy of the pope as vicar of Jesus Christ and head of the Church in all ecclesiastical affairs — is largely due to the influences proceeding from Gregory VII and his successors. The fundamental idea of Gregory VII, however, was never fully carried out. He had clearly conceived the plan of converting the Roman Catholic Church into a universal theocracy, with the pope at its head as sole sovereign in temporal affairs as well as spiritual. According to this view, all states of the Christian name were to be bound together in the unity of the papal theocracy as members of one body. The princes receive their consecration and divine sanction through the ecclesiastical power; they are appointed “by the grace of God;” but the Church mediates between them and God. Royalty sustains to the papacy the same relation as the moon to the sun, receiving from it its light and its heat. The divine authority with which secular powers are clothed by the Church can therefore be again withdrawn by the Church when the secular powers misuse it. With the withdrawal of this authority ceases also the liability of the subjects to obedience. The gigantic efforts made by the medieval popes, from Gregory VII to Boniface VIII, to enforce these views fill some of the most interesting pages of the history of the Middle Ages. By the semi-military organization of the religious orders, the popes had a well disciplined and trustworthy corps of officers at their disposal, who frequently fought their battles even when bishops ceased to side with them. The Crusades, though in the first place aiming at the deliverance of the holy sepulchre, repeatedly supplied the popes with a willing army for coercing hostile princes. None of the successors of Gregory attained so great a power and came so near realizing the establishment of the papal theocracy as Innocent III. In the struggle against his successors, the noble house of Hohenstaufen perished; but soon the kings of France checked the theocratic aspirations of the popes, and the imprisonment of Boniface VIII by the French made a breach in the

theocratic edifice reared by Gregory VII and his successors which has never been repaired. The right to depose princes and release their subjects from the oath of allegiance was not expressly disowned by the popes, but it ceased to involve any practical danger, and was clearly repudiated by the Church. The transfer of the papal residence, which made the popes disgracefully dependent upon the French kings, and, still more, the papal schism, during which two, or at times three, popes hurled against each other the most terrible anathemas, undermined to a large extent the respect which Catholic countries had thus far had for the papal authority, and rapidly diffused the belief that the Church was pervaded by corruption, and that it needed a thorough reformation in its head and members. Such a reformation was sincerely attempted by the great councils of Pisa, Constance, and Basle, which not only endeavored to eradicate many flagrant abuses in the practical life of the Church, but to reduce the constitution of the Church from a papal absolutism to an episcopal constitutionalism by expressly declaring the superiority of a general council over the pope. The success of this scheme would have shaped the subsequent development of the Roman Catholic Church very different from what it has been; but the astuteness of the popes knew how to thwart the manifest reformatory desires of the majority of the bishops, to stifle the cries for a Church reformation, and to reimpose upon a reluctant Church the papal authority, at least in matters of an ecclesiastical nature.

While Western Europe became politically reorganized under Teutonic leadership, and ecclesiastically centralized as the Roman Catholic Church under the leadership of the bishops of Rome, the Eastern churches retained substantially the constitution of the Old Catholic Church of the early centuries. The Council of Nice recognized the higher authority of the metropolitan bishops of Rome, Antioch, and Alexandria. This higher authority was subsequently expressed in the title “patriarch.” Later, the bishops of Constantinople and Jerusalem were added to the number of patriarchs, and the growing importance of the city of Constantinople gradually made the bishop of the city the first among the Eastern patriarchs, a distinction which was expressly sanctioned by the *Concilium Quinisextum* of 692. The Church of those times was greatly agitated by controversies relating to the Person and Work of Christ. East and West united in the wish to preserve the doctrinal unity of the Church on those important subjects; and oecumenical councils, in which both sections were represented, defined the creed of the Church and expelled the dissenters

from her communion. Whether at these councils any prerogative, honorary or otherwise, was conceded to the patriarchs of Rome continues to be a subject of theological controversy; but even Roman Catholic writers do not claim that the bishops of Rome can be proved to have asserted any superior jurisdiction in any of the other patriarchal dioceses. Gradually some different views sprang up between the East and West relating to questions of constitution, doctrine, and worship. The most important of these controversies was that relating to the procession of the Holy Ghost. *SEE FILIOQUE*. In the course of the 9th century the controversy grew into a serious dissension, and in the course of the 11th it led to a formal and permanent schism. Many attempts at reconciliation and reunion have since been made, but they were either unsuccessful, or, if successful for a time, without duration. *SEE GREEK CHURCH*.

In Western Europe, the Roman Catholic Church retained her unity until the 16th century. The leaders of that reformatory party which controlled the councils of Pisa, Constance, and Basle were anxious not to disturb the unity of the Church, and cooperated in the condemnation of men like Wycliffe and Huss, who wanted first of all a scriptural reformation of the doctrine, and who showed no concern about external unity if it stood in the way of a doctrinal reformation. At the beginning of the 16th century, the stifled clamors for a radical revision of the doctrine of the corrupt Church and the restoration of a pure scriptural doctrine burst irresistibly forth in the German and Swiss reformation. *SEE REFORMATION*. The whole of England, Scotland, Holland, Denmark, Sweden, Norway, and large portions of Germany and Switzerland, permanently severed their connection with the Roman Catholic Church. The Church rallied, from a sense of self preservation, for extraordinary conservative, and recuperative efforts. Although the Council of Trent (1545-63) did not succeed in bringing back the seceders, it exerted an important normative influence upon the subsequent history of the Roman Church. While it reasserted, in opposition to the Protestants, those doctrines which had been developed by the mediaeval theologians, and promulgated them as parts of the Church doctrine, and thus made a return of those who regarded many Roman Catholic doctrines as an apostasy from pure Biblical Christianity impossible, it issued, on the other hand, decrees for the reformation of the constitution and discipline of the Church, which retained within its pale large numbers who, though favoring a purification of the Church, laid also great stress upon the preservation of its unity and its unbroken historical

connection with the apostolic age. For the vast territories lost in Europe, the Church received some compensation in the New World, where the monastic orders, conjointly with the Spanish government, subjected the larger portion of the native population to the Church, and filly secured the permanent ascendency of Roman Catholicism. The desire to concentrate the energy of the ablest men within the Church for an effectual arrest of a further advance of Protestantism led to the peculiar organization of the Order of the Jesuits, which plays a prominent part in the subsequent history of the Church. By dint of its extraordinary efforts, it not only checked the further progress of Protestantism in a number of countries, but recovered some that already appeared to be lost. Within the Church its influence was no less remarkable, and it succeeded, like no other community of men before, in strengthening and enlarging, in opposition to the adherents of the episcopalian system, and especially to the Gallicans, the absolute authority of the popes. The rejection by the popes of doctrinal opinions designated as heretical repeatedly called forth very exciting dogmatical controversies, which in one case led to the organization of a separate ecclesiastical community, the so called Jansenists, or Old Catholics of Holland, who recognized the authority of the pope as the head of the Church, but denied the infallibility of his dogmatical decisions, and consequently their obligation to yield to them an unconditional submission. In the second half of the 18th century, extraordinary tempests came down upon the Church. In France and other countries of Southern Europe, an antichristian literature undermined, in the educated classes of the population, not only the attachment to the Church, but a belief in Christianity. The Bourbons of Spain, Portugal, and France, under the influence of freethinking statesmen, forced a pliant pope who had been elected by their influence to abolish the Order of the Jesuits, in their opinion the strongest bulwark of the Church against the advance of a new, freethinking sera. In Germany, the episcopal electors of the empire united with the emperor Joseph II on a plan to establish a National German Catholic Church, which was to be almost independent of Rome. The French Revolution took from the pope his temporal possessions, confiscated the property of the Church, and for a time decreed the abolition of Christianity. Napoleon desired to secure the cooperation of the Church for the execution of his ambitious schemes and the confirmation of his power and his dynasty. He concluded in 1801 with the pope a concordat, which was to restore to the pope his temporal possessions and his ecclesiastical powers; but as a complete agreement was not arrived at, Napoleon once more (1808) occupied the States of the

Church, and declared the “donation of his predecessor Charlemagne” revoked. When he was thereupon excommunicated, he imprisoned the pope, and for several years deprived the Church of her head. In 1814 the allied princes of Europe restored the temporal power of the pope, and Pius VII was enabled to resume the full functions of the papacy as they were exercised before the French Revolution. An agreement, however, between the pope and the princes assembled at the Congress of Vienna was not attained, and the pope entered through his legate a protest against the work of the congress. In 1816 the Order of the Jesuits was restored for the whole Church, and soon displayed again, as in former times, an extraordinary activity for strengthening and enlarging the papal authority in opposition to episcopal and liberal tendencies still manifesting themselves within the Church, as well as to the legislation of the secular governments. The growth of the liberal and revolutionary party in most of the European countries, which aimed at either curtailing or wholly abolishing the power of the princes, was not only very distasteful to the Roman Catholic Church, but led in most countries to vehement conflicts, especially in regard to the public schools. In Italy, the national tendencies for a political union led to the establishment of a united kingdom of Italy, to which the larger portion of the States of the Church was annexed in 1860, and the remainder, including the city of Rome, in 1870. Though not a few Catholics, including even some of the most prominent members of the Order of the Jesuits, were inclined to look upon the destruction of the temporal power of the popes as favorable to the spiritual interests of the Church, the pope (Pius IX) pronounced an excommunication against the king of Italy and all I statesmen who had aided in the conquest of the Papal States. The successor of Pius (Leo XIII), though believed to be more mildly disposed, has not yet receded from the standpoint of his predecessor. The pontificate of Pius IX became of exceeding importance in the inner history of the Catholic Church. The promulgation of the doctrine of the immaculate conception of the Virgin Mary, and of a syllabus which characterized a number of doctrines and views commonly held in civilized countries as heretical or erroneous, indicated a determination on the part of the pope and his advisers to lorce a belief in, and submission to, the extreme theories concerning the papal authority upon the entire Catholic Church. This victory of the extremest papal party within the Catholic Church became complete when, in 1870, the Vatican Council proclaimed the infallibility of the doctrinal decisions of the pope as a tenet of the Catholic Church. A considerable number of bishops, chiefly from Germany, Austria, and

France, made a determined opposition to the adoption of the new doctrine, chiefly on the ground of its being inopportune. After its adoption by the council, however, the opposing bishops gradually submitted to the demand of the pope to have the doctrine promulgated in their dioceses. Several did so with undisguised reluctance; some (as bishop Beckmann of Osnabriick) were said by their intimate friends to have secretly remained opponents of the innovation even on their death bed; but externally all yielded, and not one of the bishops separated from the Church in consequence of the great change which had been made by the Vatican Council. The lower clergy quite generally followed the example of the bishops. A number of professors of Catholic theology at the German universities continued, however, to refuse their submission, and were therefore excommunicated. As many thousands of laymen sympathized with them, the necessity of providing for their religious wants gradually led to the organization of "Old Catholic" congregations in Germany, Switzerland, and Austria, and even the election of Old Catholic bishops in Germany and Switzerland. In France, a distinguished pulpit orator, father Hyacinthe, has been active in the interest of Old Catholicism, but thus far (1879) without effecting any organization. In Italy, the friends of an Old Catholic reformation have a secret organization, with a bishop elect at its head. The numerical strength which the Old Catholic Church had attained after eight years of hard and incessant labors was far from meeting the expectations of its founders. The total number of the population which expressly and formally severed their connection with what was called, by the Old Catholics, the Vatican Church did not exceed 200,000 persons, an insignificant number if compared with the 200,000,000 who remain nominally connected with Rome. But the reluctance of the bulk of the Catholic population to sever their nominal connection with the Church of their ancestors cannot be taken as a proof that the Catholic Church retains its control over the nations which refused to separate from her in the 16th century. The history of the Catholic nations during the last century furnishes, on the contrary, ample proof that the influence of the national Church in all these countries has to a very large extent been undermined. — In *Spain* the Cortes frequently defied the authority of the Church. In 1835 nearly all the convents were abolished, and only a few of them have ever been restored. In 1837 the Cortes abolished tithes and confiscated the entire property of the Church. In 1840, during the provisional regency of Espartero, the papal nuncio was expelled from the country; and in 1841 the union of the Spanish Church with Rome was declared to have ceased. Repeatedly the Cortes decided in favor of

religious toleration, especially during the short time when Spain was a republic. King Amadeo I, and still more Alphonso XII (since 1874), deemed it expedient to seek a reconciliation with the pope; but even they have been unable to grant all the demands of the Church. — *Portugal* has been, almost without interruption, at variance with the claims of the popes. All the religious orders of men, and nearly all those for women, have been suppressed. In the Cortes a liberal, anti-Roman party is invariably in the ascendency; even the majority of the priests and bishops sympathize more with the government than with the pope, and up to the end of 1878 the government had forbidden and prevented the promulgation of the doctrine of papal infallibility. — In *France* the revolution of 1830 not only expelled the Bourbons from the throne, but stripped, to a large extent, the Church of its political power. According to the new constitution, the Roman Catholic Church was no longer the religion of the State, but only of the majority of Frenchmen. The affairs of the nation were for many years conducted by a Protestant prime minister, Guizot. Napoleon III endeavored to strengthen his dynasty by making extensive concessions to the hierarchy; and even after the establishment of the republic in 1871, the majority of the Legislative Assembly and one of the presidents of the republic (MacMahon) favored the Catholic restoration in order to check the confirmation and advance of republican principles; but in 1879 the success of the Republican party at the general election, in spite of its denunciation by all the bishops, placed the government of the country in the hands of statesmen who are fully determined to annihilate the influence of the Catholic priesthood upon the government of France and upon the education of the rising generation. — In the little kingdom of *Belgium*, which, in 1830, established its independence of Holland, the Catholic Church has, on the whole, exercised a greater influence upon legislation than in any other country of Europe; but, notwithstanding the immense power of the Church, the liberal party, which is in open and bitter enmity to the Church, secured at the general election in 1878 a majority in both chambers, and has since prepared a law on public education which will exclude the influence of the Church. — In *Austria* the close alliance between the absolute government and the popes for the suppression of all liberal tendencies was terminated by the introduction of a constitutional form of government in 1848. An attempt which was made in 1855 to re-establish this alliance by a new Austrian concordat, which gave to the Catholic bishops a far reaching influence upon public affairs, was of short duration. The reestablishment of a parliamentary government has shown

that the majority of both houses are adverse to the continuance of Church influence upon public affairs, and that they uphold the principles of religious toleration and of State education. Italy has, like Spain and Portugal, expelled the religious orders and confiscated the property of the Church; it has fully secularized public instruction, and, more than any other government of the world, it is impelled to reject the claims of the Church, because these claims involve the destruction of Italian unity. Among the states of *Spanish* and *Portuguese America* there is not one which has not had, from time to time, its conflicts with pope and bishops. The progress of religious toleration and of a secular school system, after the Protestant models of Germany and the United States, and in opposition to the bishops, proves that the Church has ceased to have a firm hold on any of these states. *SEE OLD CATHOLICS*.

In the Protestant countries of Europe the Roman Catholic Church has been greatly benefited since the beginning of the 19th century by the progress of religious toleration. The laws impeding the free exercise of the Roman Catholic form of worship, or its self-government, were quite generally repealed, or fell, at least, into disuse. Thus congregations were reorganized in *Sweden*, *Norway*, and *Denmark*, where the Church had been almost extinct since the 16th century, and vicars apostolic were appointed as an initial step towards the reconstruction of dioceses. — In *Holland*, where the Church had been for two hundred years without a hierarchical organization, although it had not ceased to have a considerable Catholic population, the constitution of 1848 proclaimed the principle of religious liberty. Thus even the Jesuits were allowed to return, and in 1853 the Catholic hierarchy was re-established by the erection of one archbishopric and four bishoprics. In *Great Britain* the government had to yield, in 1829, to the agitation of the Irish Catholics for equal political rights, and to open both houses of Parliament to its Catholic subjects. This was followed by the restoration of the Catholic hierarchy in 1850, in which year pope Pius IX divided the kingdom into one archbishopric and twelve bishoprics. The ancient hierarchy of the Roman Catholic Church had become extinct in 1585, by the death of bishop Goldwell of St. Asaph. In Scotland, when the ancient hierarchy had become extinct by the death of archbishop Betoun of Glasgow, in 1601, the hierarchy was established by pope Leo XIII, who in 1878 established two archbishoprics and four bishoprics. As Ireland at the time of the Catholic emancipation numbered alone seven millions of Roman Catholics, and a tide of Irish emigration filled the cities of England and

Scotland with a large Catholic population, the Catholic Church appeared at home and abroad as a great power; and the number of churches, of priests, and Catholic institutions rapidly increased. The indignation felt among Protestants at this revival of the Church of Rome induced Parliament, in 1851, to adopt a resolution declaring all papal edicts, and all jurisdictions, ranks, or titles created by them, null and void; and fining every person who, without legal authority, accepted any ecclesiastical title derived from the name of any place in the kingdom. But the new Catholic bishops knew how to evade the laws; and the liberal tendency of English legislation gave to the Roman Catholics a position which even Roman Catholic writers have often praised as the most favorable in Europe. The hopes awakened by this restoration for the future of Roman Catholicism in England were greatly strengthened by a movement within the Established Church of England, which aimed at a revival of the Catholic elements of this Church. Under the leadership of Pusey and Newman, this movement — sometimes called the Oxford movement because it had its chief center in Oxford — gradually developed tendencies to Roman Catholicism and led a considerable number of graduates of English universities over to the Church of Rome, Among the new Catholics were many men of great reputation, influence, and wealth. The most prominent were, Dr. Henry Newman, one of the leaders of the movement, who, as superior of the religious order of the Oratorians (consisting almost wholly of former members of the Anglican Church), as rector of the Catholic University of Dublin, and by a number of literary works, displayed a great activity for the Roman Catholic Church, and, as a reward for his services, was raised, in 1879, to the cardinalate; archbishop Manning of Westminster, created cardinal in 1875; the marquis of Bute, one of the richest noblemen of the United Kingdom; the marquis of Ripon, a prominent English statesman and member of the Privy Council. The number of Anglican clergymen, members of the nobility, and literary persons who, since the beginning of the Oxford movement, have joined the Roman Catholic Church exceeds one thousand. By these accessions the Church has received a higher social standing and a greater influence upon English society than it had before. This is especially apparent in the colonies, where the government recognizes the power of the Catholic bishops and missionaries to cooperate for the confirmation of the English rule, and is willing to secure this cooperation by favors and concessions. It is, however, a noteworthy fact that, in spite of all the accessions to the Church from the higher ranks of English society, the total Catholic population shows not only no notable progress, but the estimates by the

most careful statisticians give even lower figures for it than were assumed some ten years ago.

This would indicate that the losses sustained by the Church, especially among the lower classes of the population, must, at least, equal in number the gains.

On the other hand, the territorial rearrangement of *Germany* by the Congress of Vienna placed nearly all the German Catholics, except those of Austria and Bavaria, under Protestant governments. The great wars of 1866 and 1870 severed the connection between Catholic Austria and the German Catholics, and placed Protestant Prussia and a Protestant emperor at the head of the German nationality. The laws of all the German states place the Roman Catholics on a level with Protestants; but divergent opinions on the limits of the ecclesiastical and the secular powers have repeatedly led to fierce conflicts between the Church and the German governments, especially Prussia. The two Prussian archbishops of Cologne and Posen were imprisoned in 1837, and kept prisoners until 1840, for refusing obedience to royal ordinances concerning mixed marriages. A new conflict began in 1872, which occupies a prominent place in the modern history of Roman Catholicism, under the name *Kulturkampf* and was not yet ended at the beginning of 1879. The Prussian government, alarmed at the increase of power which the Vatican Council had placed in the hands of the pope, deemed it necessary to divest the bishops of the influence which they had thus far exerted upon the national schools; to check the absolute control of the lower clergy by the bishops; and to extend the jurisdiction of the State over both bishops and lower clergy. The bishops regarded some of the laws adopted in Prussia for this purpose as inconsistent with their duties towards the Church, and refused to submit to them. In consequence of the conflicts which were caused by this attitude of the bishops, a number of the Prussian bishops were deposed from their sees; and several other sees which became vacant by the death of their occupants could not be filled on account of the insuperable disagreement between the Prussian government and the pope. At the beginning of 1879, of the twelve archbishoprics and bishoprics of Prussia, only two were actually filled. During the progress of this conflict, the bulk of the Catholic population of Germany showed a marked sympathy with the bishops; and the universal suffrage which has been adopted in Germany for the elections to the Reichstag yielded in no country of the world so compact a host of ultramontane deputies as in Germany. Thus the Catholic districts of

Germany came to be looked upon as a bulwark of the Roman Catholic Church in general. Previously the German Church had won within the Catholic Church a great prestige for superiority in the province of literature; and not a few of its literary productions had been translated into the languages of most of the other Catholic nations. The elevation of Dr. Hergenrother, a university professor, to the cardinalate by pope Leo XIII, in April, 1879, was regarded as an encouraging tribute to the science of Catholic Germany by the head of the Church. The Roman Catholic Church has suffered the greatest numerical losses in *Russia.* At the second partition of Poland, in 1793, nearly all the dioceses of the United Greeks in the former Polish empire were incorporated with Russia. The empress Catharine II made incessant efforts to reunite the United Greeks (who, during the Polish rule, had been induced to recognize the supremacy of the pope) with the Orthodox Greek Church; and it is said that, during her reign, no no less than seven millions of United Greeks separated from Rome. No exertions to this end were made by the emperors Paul I and Alexander I; but Nicholas I and Alexander II followed in the footsteps of Catharine. In 1839, 3 bishops and 1305 priests, representing a population of more than 2,000,000, declared, at a synod held at Plock, in favor of reunion with the Russian State Church. After this only one United Greek diocese remained (Chelm), with a population of 250,000, nearly all of whom, in the years 1877 and 1878, likewise joined the Russian Church. As the Russian government forbids secession from the State Church to any other religious denomination, a return of the United Greeks to the communion of Rome is for the present impossible. Roman Catholic writers unanimously assert that measures of the utmost severity and cruelty have been resorted to to bring about this separation from Rome; and their statements are fully confirmed by nearly all writers who are not Russians. — In the *United States of America* the Roman Catholic Church enjoys a degree of independence which it has hardly ever possessed in any other country. Owing to the rapid increase of the population in general, and to the large influx of immigrants, it has already attained a high rank among the national divisions of the Roman Catholic Church. *SEE ROMAN CATHOLIC CHURCH IN THE UNITED STATES*.

The missionary labors of the Catholic Church in *non-Christian countries* received a great impulse by the foundation of the Order of the Jesuits. The latter sent out a larger number of missionaries than any other religious order has done before or after its foundation. In some countries of Eastern

Asia the Catholic missions appeared, at times, to become a complete success. — In *Japan* the Church embraced, at one time, more than 200,000 Christians, and counted among her adherents several princes. — In *China* the Jesuits obtained a great influence at the courts of several emperors, and the permission to establish missions throughout the empire. — In *Hindostan*, *Corea*, *Anam*, and other countries, numerous congregations were collected, and many natives became priests and members of religious orders. Many of these missions have had to suffer bloody persecutions; but most of them have survived, though in a crippled form and with reduced numbers, to the present day. Pope Gregory XV established for the chief and central direction of the Catholic missions, in all parts of the world, the Congregatio de Propaganda Fide, which consisted of 15 cardinals, 3 prelates, and 1 secretary. Pope Urban VIII connected with this institution, in 1627, a seminary for the training of foreign missionaries (Collegium Urbanum de Propaganda Fide), which still exists, and has always been famous for the large number of nationalities represented among its pupils. Besides the seminary of the Propaganda, the Roman Catholic Church has seminaries specially devoted to the education of foreign missionaries at Paris, Lyons, and in several other places; and at present most of the religious orders educate some of their members in their own institutions for the missionary service. For the financial support of the Catholic missions, a central Society for the Propagation of the Faith was established in 1822 at Lyons, which has of late had an annual income of about 5,000,000 francs. This society has branches in nearly all countries of the world; only Austria and Bavaria have preferred to establish their own societies for the support of foreign missions. A children’s missionary society, called the “Society of the Holy Childhood of Jesus,” devotes its revenue chiefly to the efforts for the baptism and Catholic education of pagan children. It has branches in all countries. It is admitted by all Catholic writers that the sums annually contributed for the support of the Catholic missionaries fall far below the aggregate annual income of the Protestant missionary societies.

II. *Doctrines*. — As the Roman Catholic Church agrees with the Greek and the Protestant churches in regarding the Holy Scriptures as divinely inspired, and as an authority in matters of faith and morals, she holds many points of Christian belief in common with these large divisions of the Christian Church. Conjointly with them, she believes in the unity of divine essence, the Trinity of the divine persons (Father, Son, and Holy Ghost),

and the creation of the world by the will of God out of nothing for his glory and the happiness of his creatures. Among other points of belief which are common to the Roman Catholic, Greek, and Evangelical Protestant churches are the following: the original innocence of man; his fall in Adam, and redemption by Christ; the incarnation of the Eternal Logos and Second Person in the Holy Trinity; the divine human constitution of the Person Christ. In regard to the procession of the Holy Ghost, the Roman Catholic Church has added to the Nicene Creed the "Filioque" ("and from the Son"), and accordingly believes that the Holy Ghost proceeds from the Father and the Son; while the Greek Church believes, in strict accordance with the original Nicene Creed, that the Holy Ghost proceeds from the Father only. The Roman Catholic Church holds, in common with the Greek, but in opposition to evangelical Protestants, the following doctrines: The authority of ecclesiastical tradition as a joint rule of faith with the Scriptures; the veneration of the Virgin Mary, the saints, their pictures and relics; the infallibility of the Church; justification by faith and works as joint conditions; the seven sacraments or mysteries; baptismal regeneration, and the necessity of water baptism for salvation; priestly absolution by divine authority; transubstantiation and the adoration of the consecrated elements; the sacrifice of the mass for the living and the dead; prayers for the departed. The infallibility of the Church was formerly lodged by the Roman Catholic Church in the general councils conjointly with the pope, but since 1870 also in all the doctrinal decisions of the popes; by the Greek Church it is attributed to the seven ecumenical councils, and the patriarchal oligarchy as a whole. The immaculate conception of the Virgin Mary, which was proclaimed as a dogma by the pope in 1854, is rejected by the Greek Church as blasphemous, although it practices the veneration of the Virgin no less than the Roman Catholic. In regard to the Holy Scriptures, the Roman Catholic Church includes in its canon the Apocrypha of the Old Test., which are excluded from the Protestant canon. The Latin (Vulgate) translation of the Bible is placed on a par with the Hebrew and Greek Scriptures, while Protestantism claims divine authority only for the original Scriptures of the inspired authors. As regards the popular use and circulation of the Bible, the Roman Catholic Church has generally discouraged the reading of unannotated Bibles in the native tongues, and commanded her members to seek on this subject the previous advice of their pastors and spiritual guides.

With regard to the unity of the Church, the Roman Catholic Church teaches that Christ founded one, and only one, infallible visible Church which was to represent him on earth as the teacher of religious truth, and to which, therefore, all men ought to submit. The Roman Catholic Church claims to be this communion, and therefore asserts that outside of her there is no salvation ("extra ecclesiam nulla salus"). She does not admit the Protestant distinction between a visible and invisible Church, but demands that all should belong to the visible Church. She admits, however, that there may be cases when insurmountable difficulties prevent persons from joining her communion, and when God will save them though they have not been formally received into her pale. As there is, in the opinion of the Church, only one Church and one baptism, all persons, children or adult, to whom the ordinance of baptism is administered in due form are thereby received into the Catholic Church. The children of Protestants and other non-Catholics are therefore regarded as belonging to the Catholic Church until they cut themselves loose from it by their own erroneous belief.

In regard to the future life, the Roman Catholic Church admits a temporary middle place and state (lasting until the final judgment) between heaven and hell, for the purification of imperfect Christians, which may be advanced by prayers and masses in their behalf. The center of Catholic worship is the mass, which the Church holds to be an actual, though unbloody, repetition of Christ's sacrifice on the cross, by the priests, for the sins of the living and the dead. It is offered, as a rule, daily by every priest. To the laity the eucharist is now administered in only one kind, the bread, the Church believing that Christ is wholly present in the consecrated bread as well as in the wine, and that therefore the reception of one kind is fully sufficient.

An important difference between Roman Catholic and Protestant ethics exists in the doctrine of good works, the Roman Catholic Church believing that works of supererogation, which are not commanded, but recommended (*consilia evangelica*), with corresponding extra merits, constitute a treasury at the disposal of the pope for the dispensation of indulgences. These indulgences are transferable to the souls in purgatory.

As the Church is the plenipotentiary and infallible representative of Christ, her commandments are no less binding upon the faithful than the divine commandments recorded in the Scriptures. Among the commandments given by the Church are the duty of the faithful to go once a year to

confession, to receive once a year the eucharist, and to attend mass on every Sunday and holiday. Upon her clergy the Church has imposed the duty of celibacy; as this, however, is not a part of Church doctrine, the priests of those of the Eastern churches which recognize the supremacy of the pope are allowed to marry.

Paintings and images are quite commonly used in Catholic churches as fitting ornaments, and as objects calculated to excite and keep alive feelings of devotion. The crucifix may be mentioned as the principal among them. A number of ceremonies and vestments are used in the celebration of divine worship. They are intended to give a peculiar dignity to the sacred mysteries of religion; to raise the mind of the beholder to heavenly things by their various and appropriate import; to instruct the ignorant and keep alive attention; to give to the ministers of religion a respect for themselves and for the awful rites in which they officiate.

In the celebration of the mass and other services of the Church, the Latin language is used. The Church cherishes it as a bond of union which connects the churches of the present with each other, as well as with the primitive apostolic Church of Rome. For the use of the people, translations into the vernacular languages are made, and are in common use. The Eastern churches which have entered into a corporate union with Rome are allowed to retain at divine service the use of their old liturgical languages. Latin is also the language of the Breviary, which contains the prayers and religious readings prescribed by the Church for the daily devotional exercises of the priests.

III. *Constitution*. — The Roman Catholic Church believes in a special priesthood in which all the offices of the Church are vested. The powers conferred upon the priesthood are twofold — the priestly power, *potestas ordinis,* and the governing power, *potestas jurisdictionis.* The former is vested in its fulness in the bishops, who alone have the right to provide for the continuation of the hierarchy by means of ordination. Subordinate to the bishop are the orders of priest and deacon. These two orders, together with that of bishop, constitute the *ordines majores,* and form the keystone of the entire hierarchy. Several minor orders, *ordines minores,* the number of which has varied, are preparatory steps for the entrance into the hierarchy, and are no longer of any practical significance. The governing power is possessed in its fulness by the pope, who alone has apostolic authority, and may exercise it in any part of the Church. The bishop has

governing power only over one diocese, and, according to the present Church law, can practically exercise it only with the sanction of the pope. A number of episcopal dioceses are commonly united in an ecclesiastical province, the head bishop of which bears the title of archbishop, presides at the provincial councils, but otherwise interferes but rarely and only in special cases in the administration of the suffragan dioceses. If a country has more than one ecclesiastical province, one of the archbishops has frequently the title of primate, and as such ranks the other archbishops and presides at national councils. As all the Eastern patriarchates have severed their connection with Rome, the name patriarch has totally lost the signification it had in the early Church. It is an honorary title which confers no degree of jurisdiction superior to that of archbishop or primate. The Church has at present, besides the pope, twelve patriarchs — namely, four of Antioch (for the Latin, Greek, Syrian, and Maronite rites respectively), and one each of Constantinople, Alexandria, Jerusalem, Babylon (of the Chaldaean rite), Cilicia (of the Armenian rite), the East Indies, Lisbon, and Venice. Those fragments of Eastern churches which in course of time had entered into a corporate union, with the privilege of retaining the use of their ancient liturgical languages, the marriage of priests, and other ancient customs, are technically designated as the Eastern or Oriental rite, in opposition to the Latin rite.

For the purpose of deliberating and legislating on ecclesiastical affairs, a system of councils or synods has gradually been developed, consisting of ecumenical, national, provincial, and diocesan synods. Ecumenical councils are such as represent the entire Church, and to which now all the ordained bishops of the Church are invited. The Church now numbers twenty of these councils, the latest of which — the Vatican Council — was held from Dec. 8, 1869, to Oct. 20, 1870. (For a list of the first nineteen, *SEE COUNCILS*.) Up to the Vatican Council, large portions of the Church, including many bishops and provincial synods, have asserted the superiority of an ecumenical council over the pope. After the proclamation of the infallibility of the pope, it is no longer possible for any Roman Catholic to claim for an cecumenical council any kind of superiority. A national council is one consisting of all the archbishops and bishops of a country, under the presidency of the primate. The Church law makes no provision for their regular periodicity, and they have generally been convoked for some special reason. Provincial synods are meetings of the bishops of an ecclesiastical province under the presidency of the metropolitan or

archbishop. Diocesan synods are meetings of the clergy of a diocese under the presidency of the bishop. The Ecumenical Council of Trent desired to introduce these two classes of synods to a larger extent than had been the case before into the regular organism of the Church, and therefore provided that a provincial synod was to be held every third year in each ecclesiastical province, and a diocesan synod annually in each diocese. This provision, however, has been carried out but very imperfectly, and in the 18th century the diocesan synods fell into disuse in every country of Europe except Italy.

The pope is assisted in the government of the universal Church by the college of cardinals, which is divided into cardinal bishops, cardinal priests, and cardinal deacons. The bishops of every grade are, in a similar manner, aided in the government of their dioceses by a chapter, and frequently by an assistant bishop. The diocese is divided into parishes, a number of which is generally united into a deanery, at the head of which is a dean. The papal almanac (*La Gerarchia Cattolica*) for 1878 publishes the following summary of the Catholic hierarchy: The full number of the members of the college of cardinals is 73; namely, 6 cardinal bishops, 51 cardinal priests, and 16 cardinal deacons. Of patriarchal sees there are 12, 7 of which belong to the Latin and 5 to the Oriental rite. The number of archiepiscopal sees in December, 1877, was 172, of which 151 belonged to the Latin and the remainder to several Oriental rites. Of the Latin archbishops, 13 were immediately subject to the Holy See, and 138 were connected with ecclesiastical provinces. Of the Oriental archbishoprics, 1 Armenian, 1 Graeco-Roumanian, and 1 Graeco-Ruthenian are at the head of ecclesiastical provinces; 4 Graeco-Melchite, 4 Syrian, 5 Syro-Chaldean, 5 Syro-Maronite are subject to the patriarchs of the several rites. Of episcopal dioceses there were 719, of which 664 belonged to the Latin and 55 to several Oriental rites. If we add the six suburban sees of the cardinal bishops, the total number of episcopal sees would be 725, of which 670 belong to the Latin rite. Immediately subject to the Holy See are 87 Latin and 4 Eastern (3 Graeco-Ruthenian, 1 Graeco-Bulgarian) bishops; 577 Latin sees and 8 Oriental (1 Armenian, 3 Graeco-Roumanian, and 4 Graeco-Ruthenian) were suffragans in ecclesiastical provinces; 43 Oriental bishops (16 Armenian, 9 Graeco-Melchite, 8 Syrian, 7 Syro-Chaldeean, and 3 Syro-Maronite) were subjects to the patriarchs of the several rites. There were also 18 sees not connected with a diocese (*nullius dioeceseos*);

their occupants are 12 abbots, 1 archabbot, 1 archimandrite, 1 archpriest, 1 provost, and 2 prelates.

Where it is found impracticable to establish dioceses in accordance with the provisions of the canonical law, vicars apostolic are appointed in place of bishops. They are placed under the immediate supervision of the Congregation of Propaganda, which is charged with a general superintendence of missionary districts. Besides vicars apostolic, the pope appoints for the superintendence of churches in non-Catholic countries apostolic delegates and apostolical praefects, both of whom are likewise placed under the Congregation of Propaganda. The aggregate of delegates, vicars, and praefects was (in 1878) 154, making a total of 1148 hierarchical titles. The total number of dignitaries composing the Catholic hierarchy, inclusive of the assistant bishops, was 1198. The Catholic hierarchy received a very large increase during the pontificate of Pius IX. The number of bishoprics raised to the rank of archbishoprics was 24; number of archbishoprics created, 5; number of bishoprics created, 132; of sees, *nullius dieoseos*, 3; of apostolic delegations, 3; of vicariates apostolic, 33; of praefects apostolic, 15; total. 215 hierarchical titles.

A large proportion of the new episcopal and archiepisaopal sees belong to English-speaking countries. The hierarchy of England and Wales, as restored Sept. 29, 1850, by letters apostolic of Pius IX, comprises the province of Westminster, consisting of the archiepiscopal see of Westminster and twelve suffragans. In the United States 34 new episcopal sees were established during the pontificate of Pius, and 10 sees raised to archbishoprics. The first addition made by pope Leo XIII to the Catholic hierarchy was the restoration of the hierarchy of Scotland on March 4, 1878. It comprises the archiepiscopal see of Glasgow, which is without suffragan sees, and the province of St. Andrew’s and Edinburgh, which consists of the archiepiscopal see of St. Andrew’s and Edinburgh, with four suffragan sees. At the beginning of 1879 the British empire had 14 archbishops, 76 bishops, 33 vicars apostolic, and 7 prefects apositolic. Of the archbishoprics, 1 was in England, 2 in Scotland, 4 in Ireland, 4 in British North America, 1 in the West Indies, 2 in Australia; of the bishoprics, 12 in England, 4 in Scotland, 24 in Ireland, 2 in the European colonies, 1 in Africa, 18 in North America, 1 in the West Indies, 11 in Australia, 3 in New Zealand; of the vicariates apostolic, two thirds are in the Asiatic possessions. Most of these vicariates are at present held by archbishops and bishops who take their title from their see *in partibus*

infidelum. Including eight coadjutors or auxiliary bishops, the total number of archbishops and bishops holding office in the British empire at the beginning of 1879 was 123, a larger number than is at present found in any other country except only Italy. Adding to this the 63 archbishops and bishops holding office in the United States, the total number of episcopal dignitaries in the English-speaking world at the beginning of 1879 was 189, being about one sixth of the entire Catholic hierarchy of the world. The steady advance of British dominion in all parts of the world, and the rapid development of the United States, Australia, British North America, and other English-speaking territories, cannot fail to increase rapidly the numerical strength of the English-speaking bishops in the Roman Catholic hierarchy.

	Population	Rom. Cath.	Prot.	East Chur
N.Amer.	59000000	23000000	35000000	
S. Amer	27000000	25000000	400000	
Europe	312500000	149000000	74600000	75000000
Asia	831000000	9400000	600000	9500000
Africa	205000000	2200000	1100000	3500000
Austr.	4500000	600000	2000000	
Total	1439000000	209200000	113700000	88000000

An important element in the Catholic hierarchy is the religious associations, orders of men and women whose members live together in convents. They are very numerous and have various organizations. They are more or less exempt from the jurisdiction of the bishops, and placed under the special jurisdiction of their own superiors, most of whom reside in Rome. While the aim of the oldest of these communities was the attainment, by retirement from the world, of a higher religious perfection, they have in the course of time regarded an active participation in the ministrations of the clergy as an important part of their duties. Their strict organization has especially enabled them to take the lead in the direction of the foreign missions of the Church, and display a remarkable activity in the province of education. Most of the popes have valued their services very highly, and conferred upon them extensive privileges.

IV. *Statistics.* — The Roman Catholic Church still continues to be by far the most numerous branch of Christianity. The following table gives an estimate of the Roman Catholic population of each of the large divisions of the world, and of the relation of Roman Catholics to the total population,

the Eastern churches, and the Protestant churches, including in the last division all Christians not belonging to either the Roman Catholic or the Eastern churches: It will be seen from the above table that the total number of Roman Catholics still exceeds the aggregate number of all other Christians. Among the large continents, South America is almost exclusively Catholic, only two territories (British and Dutch Guiana), together with the Falkland Islands, being under Protestant governments. Many of the other countries are gradually receiving a Protestant population by immigration. The largest number of immigrants is found in Brazil; a smaller number in Chili and the Argentine Confederation. In Europe, the Roman Catholics are about one half of the total population; they are increasing at a slower ratio than the Protestants and the Eastern churches, because in some of the largest Catholic countries, as France and Spain, the natural increase of the population is slower than in most countries of Europe. In North America, which very rapidly rises in the scale of continents, Roman Catholicism is in a decided minority, although in Mexico and Central America nearly the entire population is still connected with it. The same is the case with Australia, where the total population increases with still greater rapidity than in North America, and where the Roman Catholics are a decided minority in each of the colonies. A continuance of the rapid increase of the population of North America and Australia, together with a continuance of the numerical proportion .between Protestants and Catholics, would materially change the relative position of both in the list of the prominent religions of the world. Outside of Europe, America, and Australia, the Roman Catholic Church predominates in the Spanish, Portuguese, and French colonies, the most populous of which, the Philippine Islands, have a Catholic population now estimated at about 6,000,000. In Western Asia, one entire Eastern communion, the Maronites, and fragments, more or less considerable, of all the others, have connected themselves with the Church of Rome. In Hindostan, Anam, and China, an aggregate population of about 2,000,000 has for several hundred years adhered to that Church, in spite of repeated and bloody persecutions; and even in Japan under the new era of religious toleration which has been opened by the establishment of intercourse with the Christian nations of Europe and America, descendants of the former Catholics to the number of about 20,000 have openly declared themselves as still attached to the Church. Though this Church continues to make some progress in all her mission fields, no conquests have been made in the 19th century equal to the success of the Jesuit missionaries in Eastern Asia

in the 16th and 17th centuries, or to that of the Protestant missionaries in the 19th century in Madagascar. It is a noteworthy fact that the Latin nations of Europe and America are almost a unit in their adhesion to the Roman Catholic Church. The Reformation having been suppressed in the 16th century by force in all the Latin countries, the Waldenses in Italy, and some of the French-speaking cantons of Switzerland, with a few hundred thousand Reformed Frenchmen, were, at the beginning of the 19th century, the only dissenters from Rome in Latin Europe and America. The introduction of religious toleration begins to make notable inroads upon the religious uniformity of some of these countries, Thus, the number of native Protestants was in 1878 estimated in Spain at 12,000, in Mexico at 12,000; Italy had 170 new evangelical congregations and 111 stations; and in France and Belgium a number of prominent men advised the liberal Catholics to sever their connection with Rome, and, even if they were not prepared to embrace fully the doctrines of one of the Protestant churches, to inscribe themselves in the civil registers as Protestants. The principality of Romania, which became an entirely independent state in 1878, also speaks a language chiefly of Latin origin, and is, therefore, sometimes classed with the Latin nations. Of its population, no more than one percent belongs to the Roman Catholic Church. With the restoration of the German empire under Protestant rule, the Roman Catholic Church has almost wholly lost any controlling influence upon the Teutonic nations. Great Britain, with a number of inchoate colonial states, Germany, Sweden, Norway, Denmark, and Holland, are an unbroken phalanx of Protestant states. The government of polyglot Austria can hardly be called any longer Teutonic. In Belgium, a Teutonic nationality is united with a Latin into one state, which nominally is wholly Catholic, though it is now, like Austria, Italy, Portugal, and many other nominally Catholic states, under a liberal administration, which is in open conflict with the demands of the Catholic hierarchies. Of the Slavic nationalities, several, like the Poles and Czechs, are predominantly Roman Catholic; but there is now no Catholic Slavic state. The governments of all the Slavic states — Russia, Servia, Montenegro, and Bulgaria — belong to the Orthodox Eastern Church. To the same Church belongs nearly the entire population of the kingdom of Greece, in which the Roman Catholic Church numbers a population of only 12,000 souls, or less than one percent The Roman Catholics constitute a majority in only six entirely independent states of Europe, viz. Portugal, Spain, Italy, France, Belgium, and the Austro-Hungarian monarchy. In the last-named state the Roman Catholics constitute, among the inhabitants of

Austria proper, 92 percent, and in the lands of the Hungarian crown 59 percent In France they are 98, and in each of the four other states more than 99 percent In North and South America the Roman Catholics are a majority in Mexico, the five states of Central America, in Brazil, and the nine republics of South America, constituting in each of these sixteen states more than 99 percent

V. *Literature*. — As the Roman Catholic Church is indissolubly connected with the history of the Christian religion, the manuals of Church history are the principal sources of information on its history. The most important works of this class have been enumerated in the article *SEE CHURCH HISTORY*. The Creeds of the Roman Catholic Church may be found in Danz, *Libri Symbolici Ecclesioe Romano — Catholicoe* (Weimar, 1835); Streitwolf and Klener, *Libri Synmbolici Ecclesioe Catholicoe, Conjuncti atque Notis Prolegomenis Indicibusque Instructi* (Gott. 1838, 2 vols., which contains the *Conc. Trid.*, the *Professio Fidei Tridentina*, and the *Catechismus Romanus*); Denzinger, *Enchiridion Synbolorum et Definitionum quoe de Rebus Fidei et Motrnu a Conciliis* (*Ecumenicis et Summis Pontificibus Manarunt* (4th ed. Wurzb.1865, which includes the definition of the immaculate conception of the Virgin Mary [1854], and the *Papal Syllabus* [1864]); Schaff, *Creeds of Christendom* (N.Y. 1877; vol. 2 includes all the Latin creeds from the Confession of Peter to the Vatican decrees). Bellarmin's *Disputationes*, Bossuet's *Exposition*, Mohler's *Symbolik*, and Perrone's *Proelectiones Theologicoe* are regarded as the ablest Roman Catholic expositions of the Roman Catholic system. Among Protestant expositions of the Roman Catholic doctrines, the most notable are the *Symboliks* of Marheineke, Kollner, and Baier, and Hase's *Handbuch der protestantischen Polemik* (3d ed. Leips. 1871). A full account of the constitution of the Roman Catholic Church is given in the manuals of Church law. Among the best'works on this subject are Schulte, *Lehrbuch des kathol. Kirchenrechts* (3d ed. 1873); and Richter, *Lehrbuch des kathol. u. evangel. Kirchenrechts* (1877, 8th ed. by Dove). The largest work on the statistics of the Roman Catholic Church is Neher, *Kirchliche Geographie und Statistik* (1864-68, 3 vols.), containing Europe and America. A complete list of the Roman hierarchy is annually published at Rome under the title *La Gerarchia Cattolica.* (A.J.S.)

Roman Catholic Church In The United States.

I. *Origin and Progress.* —

1. As the discovery of America by Columbus occurred a quarter of a century before the first public appearance of Luther, the Roman Catholic Church was the first to occupy the newly discovered world. The attachment of Columbus to his Church was so strong that efforts have recently been made though without success, to obtain from the pope his canonization. Many of the following explorers were equally fervid in their faith. Ojeda, who in 1510 settled the Isthmus of Darien, is said by Catholic historians to have been as pious as a monk. Balboa, governor of Darien, who in 1513 discovered the Pacific Ocean; Magellan, who first raised the cross on the most southern cape of America (1521); Cartier, the discoverer of Canada (1534) Champlain, the first governor of Canada; La Salle, the pioneer navigator of the Great Lakes — are all praised for their piety. The Upper Mississippi was discovered by the Jesuit Marquette. For more than a hundred years (1492-1607) no permanent settlement was made by Protestants in the New World. The few attempts which had previously been made by French Huguenots in South Carolina and Florida, and by the English on Roanoke Island (1585 and 1587), had failed, The Spaniards, in the meanwhile, not only laid the foundation of Catholic colonial empires throughout South America, Mexico, and Central America, but they also formed settlements in territory now belonging to the United States, the oldest of which, St. Augustine, was founded in 1565.

Nearly forty years before, in 1528, the first Catholic missionaries set foot within our present territory, forming part of the expedition of Narvaez to Florida. One of their number, John Juarez, had been appointed by the pope bishop of Florida. Bishop Juarez, and one of his companions, John of Palos, perished probably in the same year, either of hunger or at the hand of the Indians. In 1549 a Dominican friar, Louis Cancer, was slain by an Indian of Florida after he had barely landed. The first Catholic Church was erected in St. Augustine, soon after the foundation of the town by Melendez; and from this center many Franciscan, Dominican, and Jesuit missionaries began to labor among the Indians of Florida, Alabama, Georgia, and Carolina. The most celebrated religious establishment of these missions was the Franciscan monastery of St. Helena at St. Augustine. The missions began to grow until the cession of Florida by Spain to England in 1763, which proved a fatal check, and gradually led to the entire destruction of the mission, which at the beginning of the Revolutionary War had become entirely extinct.

The first Catholic missionaries in New Mexico were two Franciscan monks. father Padilla and brother John of the Cross, who accompanied in 1542 the exploring expedition of Coronado. They began to preach in two Indian towns, but both soon perished. Three other Franciscans, who in 1581 erected a new mission, shared the same fate. The foundation of Santa Fd, in 1582, the second oldest city of the United States, laid the firm foundation of the Catholic Church at the headwaters of the Rio Grande, where gradually whole tribes embraced the Catholic religion. Texas was visited as early as 1544 by a Franciscan missionary, father de Olmos, but the real foundation of the Texan missions, which gradually became very extensive, was laid in 1688 by fourteen Franciscan priests and seven lay brothers. l,

The first Catholic mission of California was begun in 1601 by a band of Franciscan monks; but the real founder of the Church in that state was father Juniper Serra, an Italian Franciscan, who in 1769 established the first mission in San Diego, and in 1776, a few days before the declaration of the independence of the United States (June 27), founded the city of San Francisco. In 1570, father Segura and eight other Jesuit fathers landed in Chesapeake Bay, Maryland, with the son of an Indian chief whom Spanish navigators had brought away with them from that region, and who had received a good education in Spain. All of them were treacherously murdered at the instigation of this Indian youth. Sixty-four years later, in 1634, two English Jesuits, fathers Andrew White and John Altham, who accompanied Lord Baltimore, resumed the missionary labors among the Maryland Indians, and in 1639 they reported that many tribes had been visited, numerous converts made, and four permanent stations established.

The first Catholic chapel in New England was reared by French missionaries on Neutral Island, in Schoodic River, Maine, in 1609, eleven years before the foundation of Plymouth. In 1612, a new mission was established on Mount Deserts Island, but it was soon after destroyed by the English. In 1646, father Druillettes, a Jesuit, who has been called by Catholic historians the apostle of Maine, established a mission on the Upper Kennebec, which gradually succeeded in converting the entire tribe of the Abnakis. The cession of Canada by the French to the English in 1763 interrupted for some time the Catholic mission among the Abnakis; but after the Revolutionary War it was reorganized, and has since then continued to exist until the present day.

The first Catholic missionary among the Indians in the State of New York was father Jogues, a Canadian Jesuit. He attempted in 1646 to found a mission among the Mohawks, and was massacred in the village of Caughnawaga (now Schenectady). The first Catholic church was established in November, 1655, among the Onondagas, on the site of the present city of Syracuse; but three years later the missionaries barely escaped with theirlives from a plot to destroy them. The close of a bloody war between France and the Five Nations in 1666 led to the reestablishment of the old missions, and to the foundation of new ones among the Onondagas, Senecas, Cayugas, Oneidas, and Mohawks. In 1668 the cross, as a Catholic historian says, "towered over every village from the Hudson to Lake Erie," and the Mohawks especially "became firmly attached to the Church;" but the recognition by France of the English claims to the State of New York, in the treaty of Utrecht, 1713, was the death knell of the Catholic missions among the Indians of New York. Among the Indians of Vermont mass was said for the first time in 1615.

The regions along the Great Lakes, in the present states of Michigan and Wisconsin, were first visited by Canadian Jesuits in 1641. The field proved ungrateful, and the missions terminated when the French government suppressed the houses of Jesuits and confiscated their property. All along the banks of the Mississippi, the shores of which were discovered by Marquette in 1673, the Jesuits preached and established missions. Among the Indians converted by them was Chicago, the chief of the Illinois. With the suppression of the Order of the Jesuits and the increase of English power, the Catholic missions among the Indians generally disappeared from the Gulf of St. Lawrence to the Gulf of Mexico. After the establishment of the independence of the United States, some of the Indian missions were gradually reestablished, but their progress was slow. In 1833 the bishops of the United States assembled at the Council of Baltimore confided the Indian missions in the United States to the Jesuits. Catholic historians complain (Murray, *Popular Hist.* etc., p. 343) that "the Catholics of the United States have shown little interest in the Indian missions, and done little to cheer and support the missionaries." The latter had to look to Europe bor the necessary means. The most famous among the Jesuit missionaries of the 19th century was father De Smet, a Belgian, who is compared by the historians of his Church to Francis Xavier, and is said "to have opened heaven to over 100,000 Indians."

2. The proper history of the Catholic Church in the English colonies begins with the immigration of Leonard Calvert, second son of Lord Baltimore, and about 200 English and Irish Catholics, into Maryland. Lord Baltimore, who had left the Anglican communion for the Church of Rome, had received (June 20, 1632) from king Charles I the grant of a large tract of land lying north of the Potomac, for founding a Catholic colony in the New World as a refuge from persecution. The charter drawn up by him guaranteed liberty of worship to all Christians, and secured a voice to all freemen in making the laws. He died soon after the charter had received the royal sanction, and his eldest son, Cecil Calvert, second Lord Baltimore, commissioned his brother Leonard Calvert to carry out their father's design, and appointed him governor of the new colony. Leonard Calvert, with his colonists, landed in 1634, and in the same year the city of St. Mary was founded. The colonists were accompanied by two Jesuits, who were soon followed by several more Jesuits and Capuchins. A civil contest between the new colonists, on the one hand, and Captain William Clayborne, who with a party of men from Virginia had settled, in 1631, on Kent Island, Chesapeake Bay, and a company of Puritans who had settled in Maryland in 1642, on the other hand, resulted in favor of Clayborne and the Puritans, who made themselves complete masters of the province. Thereupon the Catholics were in 1644 deprived of equal rights, but these were restored in 1646. In 1649 the General Assembly of Maryland, composed of eleven Catholics and three Protestants, passed the Toleration Act, which enacted that no person believing in Jesus Christ should be molested in the free exercise of his religion. The Toleration Act was repealed in 1654 by an assembly in which the Puritans had a majority, and which denied the protection of the law to the Catholics; but in 1660 the new king, Charles II, restored Lord Baltimore to his rights as proprietor, and thus the Catholics received back their rights. In 1692, after the expulsion of James II, an Anglican governor was sent to Maryland, and in 1704 a law was passed to prevent "the increase of popery." The stringent provisions of this act remained in force until the Revolution; only the first provision, which forbade bishops and priests to say mass or exercise their ministry, was so far modified that "Catholics were permitted to hear mass in their own families and on their own grounds."

The colony of Pennsylvania was founded by Penn on the basis of religious toleration, and the Catholic immigrants from Ireland and Germany were allowed to live in comparative peace, but their creed was regarded with

contempt. In the Dutch colony of New Netherlands, Protestantism was declared to be the religion of the State, but actually the few Catholics appear not to have been troubled. In 1664 the colony passed into the hands of the Catholic duke of York, afterwards James II, and its name was changed to New York. In 1683 the colony received a Catholic governor, colonel Thomas Dongan; and in the same year the first legislative assembly of the colony granted, like Maryland, religious liberty to all "professing faith in God by Jesus Christ." After the expulsion of James, another assembly in 1691 repealed the Toleration Act of 1683, and passed stringent laws against the Catholics. In 1696 only seven Catholic families were found on Manhattan Island. New laws of extreme severity were passed against Catholics in 1700, 1701, and 1702; and at the beginning of the Revolutionary War the Catholic Church was almost unknown in New York, and the few Catholic inhabitants of New York city had to go to Philadelphia to receive the sacraments. The laws of the New England colonies, of Virginia, the Carolinas, and Georgia, retained rigid penal laws against Roman Catholics on their statute books. At the beginning of the Revolutionary War, out of the 3,000,000 inhabitants in the American colonies, only about 25,000 were Roman Catholics, of whom 15,000 lived in Maryland. There were about twenty-five priests and about twice as many congregations.

3. On the eve of the War of Independence, the Continental Congress of Philadelphia, in 1774, pronounced for the broadest toleration. In 1776 the Catholics of Maryland were fully emancipated, owing largely to the influence of Charles Carroll, one of the signers of the Declaration of Independence. The other twelve original states, one after another, granted the Catholics liberty of conscience, the right to build churches and worship as they pleased; but full and unreserved equality of civil and political rights was withheld from them in some of the states much longer. The Federal Constitution, adopted in 1787, provides in art. 6, sec. 3, "No religious test shall ever be required as a qualification for any office or trust under the United States." Among the framers and signers of this Constitution were two Catholics — Daniel Carroll, of Maryland, and Thomas Fitzsimmons, of Pennsylvania. The right thus obtained was further secured by the enactment of the first article of the amendments to the Constitution, which declares "that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Until the close of the Revolutionary War, the Catholics of the United States were under the jurisdiction of the vicar apostolic of the district of London, England, who, during the whole of the war, held no kind of intercourse with the American churches. After the establishment of the independence of the United States, the clergy of Maryland and Pennsylvania were naturally impressed with the importance of having an American superior for American churches, and they asked the pope to allow the clergy to elect a superior, subject to the approbation and confirmation of the pope. In reply to the request, the pope, after consulting Benjamin Franklin through the nuncio in Paris, appointed in 1784 the Rev. Dr. Carroll praefect apostolic, with many of the powers of a bishop. In view of the extraordinary difficulties which the new praefect encountered from the vastness of his territory, and also from the insubordination of several priests and a part of the laity, it was soon deemed necessary to apply to Rome for a bishop. The request was granted, with the privilege of selecting the candidate and of locating the new see. Accordingly, Dr. Carroll was elected bishop, and Baltimore chosen as his see. On Aug. 15, 1790, Dr. Carroll was consecrated bishop in England. The number of Catholics at this time was estimated by Dr. Carroll himself at about 30,000, in a total population of 3, 200,000. Of these, 16,000 lived in Maryland, 7000 in Pennsylvania, 3000 at Detroit and Vincennes, 2500 in Illinois, and in all the other states there were not more than about 1500. The arrival, between 1791 and 1799, of twenty-three French priests who fled from France in consequence of the Revolution, enabled bishop Carroll to extend and partly consolidate his vast diocese. Many of the immigrant priests were men of considerable ability; and six of them — Flaget, Cheverus, Dubois, David, Dubourg, and Marechal — afterwards became bishops. Another important addition to the ranks of the priests was made in 1795 by the consecration of the young Russian prince Demetrius Augustine Gallitzin, who displayed great and successful activity for the extension of the Catholic Church in Western Pennsylvania. In 1787, the first priest appeared in Kentucky; in 1789, the first church was commenced in Charleston, S.C.; in 1803, the first church was consecrated in Boston. Several missionaries began to penetrate into the almost trackless wilds of Indiana, Ohio, and Michigan. Soon after the dawn of the 19th century, the great tide of immigration from the Old World began to set in, and as a large portion of it came from Catholic Ireland, the Catholic Church in the United States increased very rapidly in number. The city of New York, which had in 1790 a Catholic population of about 100, numbered 14,000 Catholics in

1807. At the same time there were about 70 priests and 80 churches in the United States, with a Catholic population of probably 150,000.

With the external expansion, the progress of internal organization kept pace. In Nov., 1791, bishop Carroll convened the first diocesan synod in Baltimore, which was attended by 22 clergymen. In 1800 father Leonard Neale was appointed his coadjutor, with the title of bishop of Gortyna *inpartibus.* In 1808 Baltimore was raised to the rank of a metropolitan see, with four suffragan bishoprics — New York, Philadelphia, Boston, and Bardstown (this see was in 1842 transferred to Louisville). The purchase of Louisiana from France in 1803 added to the American Church a new diocese, New Orleans, which had been erected in 1793. As the see was vacant at the time of the purchase, Dr. Carroll was directed by Pius VII to administer its ecclesiastical affairs. He accordingly appointed a vicar-general, but the contentions which arose on the subject of jurisdiction led to protracted discords. Archbishop Carroll died Dec. 3, 1815, the last years of his episcopate having been marked by the continuance of a very rapid increase of the Catholic population, which at this time was estimated at 200, 000. A number of religious orders, especially Jesuits, Sulpitians, Augustinians, Dominicans, and Carmelites, not only swelled the numbers of the clergy, but established a number of Catholic institutions of learning. Archbishop Carroll was succeeded by Dr. Ambrose Marechal, after whose death, in 1828, Dr. James Whitfield became archbishop. Yielding to the urgent advice of the learned bishop of Charleston, Dr. England, archbishop Whitfield in 1829 assembled the first provincial council of Baltimore. Several new episcopal sees had in the meanwhile been established, and the provincial council was attended by the bishops of Charleston, Bardstown, Cincinnati, Boston, and St. Louis. As all the bishops had at this time numerous conflicts with the lay trustees, who claimed the right of electing the priests and administering the Church property, the council passed two decrees against the abuse of power by lay trustees. Another decree strongly recommended the establishment of a society for the diffusion of good books. The Catholic population of the United States was estimated by the assembled fathers at 500,000, the rapid increase being chiefly due to the stream of immigration from Ireland. The second provincial council of Baltimore, in 1833, was composed of ten prelates, and directed that the Indian tribes of the Far West and the Catholic negroes of Liberia should be confided to the care of the Jesuits. The mission of Liberia, which was begun in 1842, proved a complete failure, and was abandoned in 1845. At

the date of the second council the Church consisted of 12 dioceses, with 38 priests, of whom 72 were Americans, 91 Irish, 73 French, 17 Italians, 39 Belgians and Germans, some English and Spanish, and 1 Pole. Archbishop Whitfield died in 1834, and was succeeded by Samuel Eccleston. During his administration five more provincial councils were held in Baltimore, in the years 1837, 1840, 1843, 1846, and 1849. Most of these councils recommended the erection of new episcopal sees, the number of which, therefore, received a large increase. While there were only sixteen in 1840, they numbered twenty-seven in 1850. The council of 1840 also recommended the formation of Catholic temperance societies; that of 1846 chose "the Most Blessed Virgin, conceived without sin, as the patroness of the United States;" and that of 1849, which was attended by twenty-five bishops, asked the pope for the definition of the immaculate conception as a doctrine of the Catholic Church, a request which a few years later was complied with by pope Pius IX.

Many dioceses during this period were greatly troubled by conflicts between the bishops and the lay trustees of the churches. The latter were often unwilling to abandon the control of the churches which had been built by the contributions of the faithful, and the bishops were inflexible in claiming the sole control over the entire Church property of their dioceses. Repeatedly priests and congregations were excommunicated. Sometimes excommunicated priests defied for years the authority of the bishops; but finally the bishops carried their point, and the trustee system was completely crushed out, chiefly through the efforts of John Hughes, bishop of New York. The steady progress of Roman Catholicism, which the majority of Americans continued to regard as a form of ecclesiastical despotism, irreconcilable with, and therefore dangerous to, the free political institutions of the country, led, from 1834 to 1844, in several cities to popular outbursts of Protestant indignation, and even to unlawful attacks upon Catholic church edifices and monasteries.

The immense influx of Catholic immigrants from Ireland and Germany during the decade from 1840 to 1850. which annually added more than 200,000 Catholics to the population of the country, and the great industrial advantages which the people generally derived from the more rapid development of the resources of the country, gradually softened the popular feeling with regard to a religious system which had so long been an object of intense aversion. The spread of the Roman Catholic Church in consequence of immigration was most rapid in the Middle Atlantic and the

Western States, which could offer to immigrants the best prospects of material success. The Southern States, with their negro-labor system, offered the least inducement to immigrants, and consequently received the smallest increase of Catholic population. In 1846 Oregon City was raised to the rank of a metropolitan see; in 1847, St. Louis; in 1850, New Orleans, New York, and Cincinnati. Thus in 1850 the Catholic Church had 6 archbishoprics, with 27 episcopal sees, 1800 priests, 1073 churches, 600 stations, 29 ecclesiastical institutions, 17 colleges, and 91 female academies. The Catholic population, which had received a large increase not only by the continuance of immigration, but by the cession of California and New Mexico to the United States, was estimated at 3,500,000. In May, 1852, archbishop Kenrick of Baltimore, who had succeeded in 1851 archbishop Eccleston, presided over the first plenary or national council of the United States. It was composed of six archbishops and twenty-six bishops, and, besides proposing to the pope the creation of several new dioceses, it strongly urged the necessity of establishing Catholic schools, and solemnly condemned secret societies, especially the Freemasons. In 1858 the pope conferred the rank of primacy on the see of Baltimore. Archbishop Kenrick died in 1864, and was succeeded by Dr. Spalding, formerly bishop of Louisville. In 1866 the second plenary council was held in Baltimore. It was presided over by archbishop Spalding, and seven archbishops, thirty-eight bishops, three mitred abbots, and over one hundred and twenty theologians took part in the deliberations. The council expressed a wish for the establishment of a Catholic university. The Vatican Council, which began in 1869, was attended by forty-nine prelates of the United States. Only a few of them were opposed to the promulgation of papal infallibility as a doctrine of the Catholic Church, and all readily acquiesced in the decision of the council. The Old Catholic movement in some countries of Europe found no echo in the United States. Archbishop Spalding of Baltimore died in 1872, and was succeeded by James Roosevelt Bayley, bishop of Newark. In 1875 archbishop McCloskey of New York was raised to the dignity of the cardinalate, and the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fe were raised to the rank of metropolitan sees. Thus the number of archbishoprics in the United States rose to eleven. After the death of archbishop Bayley, in October, 1877, bishop James Gibbons of Richmond was appointed archbishop of Baltimore. The number of episcopal dioceses in 1879 was 49; of vicariates apostolic, 7; of prefectures apostolic, 1. The total number of dioceses (including archdioceses, vicariates apostolic, and prefectures

apostolic) was 68. Many of the dioceses have a large Roman Catholic population. Sadlier's *Catholic Directory* for 1879 claims, according to reports furnished by the bishops for each of the following dioceses, a Catholic population exceeding 200,000; Baltimore, 300,000; Boston, 310,000; Cincinnati, 200,000; New Orleans, 250,000; New York, 600,000; Albany, 200,000; Brooklyn, 200,000; Philadelphia, 275,000; St. Louis, 250,000; Chicago, 230,000. The number of priests in 1876 was 5074; that of churches, 5046; that of stations, 1482.

II. The *religious orders* of men and women which have been since the beginning of the 19th century the object of hostile legislation in nearly every country of Europe, have never been legally interfered with in the United States. Consequently, their history shows a steady increase of number; and they have grown all the more rapidly, as the expulsion of many orders from European countries and the urgent applications of the American bishops, who have always been, and still are, in need of more missionaries, have frequently induced large numbers of European nuns and monks to settle in the United States. In 1877 there were, according to Murray's *Popular History of the Catholic Church in the United States* (N.Y. 1877), twenty-seven different religious orders of men in the United States. Three of these (the Franciscans, Dominicans, and Jesuits) worked as early as the 16th century among the Indians; the Augustinians and Sulpitians founded their first establishments in 1790 and 1791. The Trappists followed in 1805, the Priests of the Mission in 1816, the Redemptorists in 1832. Eight religious orders established themselves between 1840 and 1850, and eleven between 1850 and 1877. One of the orders, the Paulists, arose in the United States, opening its first house in New York ins 1858. Among the orders which have the largest number of members and houses are the Jesuits, with 30 houses and 750 members; the Christian Brothers, with 49 houses and 700 members; the Augustinians, with 13 houses and 60 members; the Priests of the Mission, with 13 houses and 142 members; the Benedictines, with 12 houses and 300 members; the Brothers of Mary. In all, there are about 260 establishments of religious orders of men, with more than 3000 members. The religious orders of women are much more numerous than those for men. In all, there are forty-four religious orders of women, four of which (the Sisters of Charity, the Sisters of St. Joseph, the Sisters of Mercy, and the School Sisters of Notre Dame) have each more than one thousand members.

III. *Educational Establishments.* — As the Catholic Church is opposed to the principle of undenominational schools which prevails in all the states of the Union, strenuous endeavors have been made to gather the children of Catholic parents into parochial schools. The first council of Baltimore, held in 1829, expressed the wish that schools should be established where youth might imbibe principles of faith and morality along with human knowledge. The second plenary council of Baltimore warmly appealed to pastors and people to establish Catholic schools where the Catholic faith might be taught as a science. The bishops, accordingly, have endeavored to provide not only for the establishment of colleges, seminaries, and academies, which, as with other religious denominations, have a sectarian character, but to connect as much as possible with every parish church a Catholic parochial school. The number of schools of this character is at the present time very large, and in some of the older and more populous dioceses nearly every church has its parochial school. The number of Catholic schools in 1877 exceeded 1700, and the number of children educated in them was over 500,000. The teachers are to a large extent supplied by the religious orders. Though the expenses for supporting these schools are comparatively small, the aggregate amount which has annually to be raised by voluntary contributions is felt as a heavy burden, and incessant efforts are made, therefore, to obtain a part of the common school fund of the states for the support of schools of a strictly Catholic character. Only in a few exceptional cases have these efforts been successful; as a general rule, the claims of the Church have been uncompromisingly rejected.

The number of Catholic female academies has grown with great rapidity. Towards the close of the last century, the Clarist Nuns, during a brief stay in America, opened a school at Georgetown, D.C., which subsequently passed into the hands of the Visitation Nuns, and grew into a flourishing academy which dates its foundation from 1799. The purchase of Louisiana from France gave to the Catholic Church of the United States an Ursuline academy at New Orleans, with 170 pupils. The foundation of St. Joseph’s Academy at Emmettsburg, Md., in 1809, by mother Seton, marks an epoch in the history of Catholic education for young American women. In 1812 the Loretto Nuns of Kentucky entered the field; in 1818 the Ursuline Convent was opened at Boston, and the Ladies of the Sacred Heart began their labors at the South. The Sisters of St. Joseph founded their first establishment in 1836; the Sisters of Notre Dame, in 1840; the Sisters of the Holy Cross and the Sisters of Providence, in 1841; the School Sisters

of Notre Dame (founded by Peter Fourier), in 1847. Other orders followed, and in 1877 the number of Catholic female academies exceeded 400, the best and most widely known of which were under the direction of the Ladies of the Sacred Heart, the Sisters of Charity, the Visitation Nuns, the Ursulines, the Sisters of St. Joseph, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of Notre Dame, and the Sisters of Providence. It is maintained that in not a few of the convent boarding schools one third, and in some cases even one half, of the pupils are Protestant and other non-Catholic young ladies.

In the 17th century an attempt to found a Catholic college in New York was made by three Jesuits during governor Dongan's term of office, but it did not find sufficient support. Several years after the Revolution, bishop Carroll founded Georgetown College. Some time later, St. Mary's College, Baltimore, was established. It was chartered in 1805. Mount St. Mary's, Emmettsburg, stands next in point of age. In 1878 there were in the United States seventy-eight Catholic colleges and seminaries with power to confer degrees. Among the largest colleges are St. John's College, Fordham, N.Y.; the University of Georgetown, D.C., with a literary, a medical, and a law department of forty professors, a library of 30,000 volumes, an astronomical observatory, a conservatory of plants, and cabinets; Mount St. Mary's College, Emmettsburg, Md.; St. Louis University, St. Louis, Mo.; St. Joseph's College, Alabama; St. Xavier's College, Cincinnati, O.; the College of the Holy Cross, Worcester, Mass.; the College of St. Francis Xavier, New York; and Santa Clara College, California.

The first theological seminary in the United States was opened in 1791 in Baltimore. Mount St. Mary's Seminary, Emmettsburg, was founded in 1809; St. Joseph's Seminary, near Bardstown, Ky., in 1811. In 1878 there were 23 theological seminaries, with about 1300 ecclesiastical students.

Catholic normal schools have been established at St. Francis, Wis., and at Baltimore, Md. The following table gives the number of higher Catholic schools, and the number of pupils of parochial schools, in each of the ecclesiastical provinces:

Ecclesiastical Provinces	Higher School	Pupils in Catholic Parish Scools
1. Baltimore	59	18,000
2. Boston	43	30,000

3. Cincinnati	111	80,000
4. Milwaukee	27	38,000
5. New Orleans	82	12,000
6. New York	122	80,000
7. Oregon City	14	?
8. Philadelphia	68	43,000
9. St. Louis	88	68,000
10. San Francisco	24	?
11. Santa Fe	10	?
Total	648	about 500,000

IV. *Statistics*. — Owing to the large influx of Catholics from Ireland and Germany, and the acquisition of large Catholic territories from France and Mexico, the Roman Catholic population of the United States has increased at a much more rapid rate than the total population of the United States. The following table, giving the estimated Roman Catholic and the total population of the United States at different periods of our history, is instructive:

Year	Total Population	Roman Catholic Population	Reactional Part of Total Pop. Formed by Roman Catholics
1776	3,000,000	25,000	1/120
1790	3,200,000	30,000	1/107
1800	5,300,000	100,000	1/53
1810	7,200,000	150,000	1/48
1820	9,600,000	300,000	1/32
1830	13,000,000	600,000	1/21
1840	17,000,000	1,500,000	1/11
1850	23,300,000	3,500,000	1/7
1860	31,500,000	4,500,000	1/7
1876	40,000,000	6,500,000	1/6

It is the unanimous opinion of the foremost Catholic writers on the history of the Catholic Church in the United States that their Church has suffered from its first organization to the present time very large losses; and that though many accessions have been received from other religious

denominations, the losses by far exceed the gains. Bishop England of Charleston remarked in 1836: “We ought, if there were no loss, to have five millions of Catholics; and as we have less than one million and a quarter, there must be a loss of three millions and a quarter at least. We may unhesitatingly assert that the Catholic Church has within the last fifty years (1786-1836) lost millions of members in the United States.” Bishop Spalding of Peoria (in his *Life of Archbishop Spalding*) likewise states: “To confine ourselves to the period in which the hierarchy has been in existence (1790-1870), we have lost in numbers far more than we have gained, if I may express an opinion beyond all doubt.” The same opinion is often and forcibly expressed by Dr. O. Brownson and other prominent Catholic writers. Some of the writers referred to (as bishop Spalding) console themselves with the hope “that the number of those who are here lost to the faith is, in proportion to the Catholic population of the country, continually decreasing, while the number of converts each year grows larger.” From some dioceses accessions are reported to the Church of persons born of non-Catholic parents which are larger than those reported from any other country save England. Archbishop Spalding of Baltimore claimed that of 22, 209 persons confirmed by him in five years, 2752 were “converts.” Bishop Gibbons of Richmond (now archbishop of Baltimore) claimed that 14 percent of those who were confirmed by him since he came to the diocese of Richmond were “converts,” and in North Carolina 35 percent A comparatively large number of men who have attained great prominence in the history of the Roman Catholic Church have entered that Church as adults, and as seceders from other religious communions. Among these men are archbishops Bayley of Baltimore, and Wood of Philadelphia; bishops Rosecranz of Columbus, and Wadhams of Ogdensburg; father Hecker, the superior of the Paulists; Dr. Ives, a bishop of the Protestant Episcopal Church; Dr. O. Brownson; and mother Seton, the foundress of the Sisters of Charity.

The following tables give the lists of the archbishoprics, bishoprics, and vicariates apostolic, with the number of priests, churches, and members in each, the year of their foundation and their territorial extent. Thus it not only presents a summary of the Church at the beginning of 1879, but it exhibits its gradual growth and its comparative strength in different parts of the Union:

1. ECCLESIASTICAL PROVINCE OF BALTIMORE

	Estab-lished	Priests	Churches	Roman Catholics
1. Baltimore (Archbishopric, 1808.)	1789	258	127	300,000
2. Charleston	1820	16	155	10,000
3. Richmond	1821	27	22	18,000
4. Savannah	1850	27	25	25,000
5. St. Augustine	1870	10	20	10,000
6. Wheeling	1850	30	63	18,000
7. Wilmington (del)	1868	16	25	14,000
8. North Carolina (V.A.)	1868	7	13	1,700
Total		391	310	396,700

2. ECCLESIASTICAL PROVINCE OF BOSTON

	Estab-lished	Priests	Churches	Roman Catholics
1. Boston (Archbishopric, 1875)	1808	213	137	310,000
2. Burlington	1853	32	65	35,000
3. Hartford	1844	100	93	150,000
4. Portland	1855	65	77	80,000
5. Providence	1872	88	62	136,000
6. Springfield	1871	98	86	150,000
Total		596	520	861,000

3. ECCLESIASTICAL PROVINCE OF CINCINNATI

	Estab-lished	Priests	Churches	Roman Catholics
1. Cincinnati (Archbishoric, 1833.)	1822	168	197	200,000
2. Cleveland	1847	159	197	125,000
3. Columbus	1868	59	77	60,000
4. Covington	1853	56	52	40,000
5. Detroit	1832	127	194	175,000
6. Fort Wayne	1857	97	112	80,000

7. Louisville	1808	121	102	150,000
8. Vincennes	1834	122	154	85,000
Total		909	1085	915,000

4. ECCLESIASTICAL PROVINCE OF MILWAUKEE

	Estab-lished	Priests	Churches	Roman Catholics
1. Milwaukee (Archbishopric, 1844.)	1844	228	260	195,000
2. Green Bay	1868	73	109	65,000
3. LaCrosse	1868	48	94	46,000
4. Marquette and Saut Sainte Marie	1865			
5. St. Paul	1858	108	168	115,000
6. Northern Minnesota (V.A.)	1875	44	42	18,500
Total		520	701	468,500

5. ECCLESIASTICAL PROVINCE OF NEW ORLEANS

	Estab-lished	Priests	Churches	Roman Catholics
1. New Orleans (Archbishopric, 1870)	1793	168	94	250,000
2. Galveston	1847	41	35	25,000
3. Little Rockk	1843	16	23	4,000
4. Mobile	1824	35	26	6,000
5. Natchez	1837	25	41	12,500
6. Natchitoches	1853	15	17	30,000
7. San Antonio	1874	37	47	45,000
8. Brownsville (V.A.)	1874	22	10	30,000
Total		353	293	402,500

6. ECCLESIASTICAL PROVINCE OF NEW YORK

	Estab-lished	Priests	Churches	Roman Catholics
1. New York	1808	250	150	600,000

(Archbishopric, 1850)				
2. Albany	1847	163	164	200,000
3. Brooklyn	1853	135	79	200,000
4. Buffalo	1847	150	135	100,000
5. Newark	1853	178	134	100,000
6. Ogdensburg	1872	53	81	58,000
7. Rochester	1868	60	79	65,000
Total		989	822	1,323,000

7. ECCLESIASTICAL PROVINCE OF OREGON

	Estab-lished	Priests	Churches	Roman Catholics
1. Oregon (Archbishopric, 1845.)	1846	23	22	20,000
2. Nesqually	1850	15	23	11,500
3. Idaho (V.A.)	1868	13	14	5,650
Total		51	59	37,150

8. ECCLESIASTICAL PROVINCE OF PHILADELPHIA

	Estab-lished	Priests	Churches	Roman Catholics
1. Philadelphia (Archbishopric, 1875.)	1809	232	128	275,000
2. Erie	1853	61	81	45,000
3. Harrisburg	1868	100	93	150,000
4. Pittsburgh and Allegheny	1843 1876			
5. Scranton	1868	57	70	50,000
Total		634	502	645,000

9. ECCESIASTICAL PROVINCE OF ST. LOUIS

	Estab-lished	Priests	Churches	Roman Catholics
1. St. Louis (Archbishopric, 1847.)	1826	250	207	250,000

2. Alton	1857	140	165	100,000
3. Chicago	1844	204	194	230,000
4. Dubuque	1837	189	155	120,000
5. Levenworth	1877	69	104	70,000
6. Nashville	1837	27	29	10,000
7. Peoria	1877	60	93	60,000
8. St. Joseph	1868	26	30	18,000
9. Nebraska (V.A.)	1859	54	59	39,000
Total		1019	1036	897,000

10.ECCLESIASTICAL PROVINCE OF SAN FRANCISCO

	Estab-lished	Priests	Churches	Roman Catholics
1. San Francisco (Archbishopric, 1853.)	1853	128	103	180,000
2. Grass Valley	1868	31	35	14,000
3. Monterey and Los Angeles	1850	38	35	24,000
Total		197	173	218,000

11. ECCLESIASTICAL PROVINCE OF SANTA FE

	Estab-lished	Priest	Churches	Roman Cath.
1. Santa Fe (Archbishopric, 1875.)	1850	52	29	109,000
2. Arizona (V.A.)	1869	14	18	30,000
3. Colorado (V.A.)	1868	21	41	20,000
4. Indian Territory (P.A.)	1876	4		3,780
Total		91	88	162,780

V. *Periodicals.* — The Shamrock, an Irish-American paper established in New York in 1815, and edited by Thomas O'Conor, father of the distinguished jurist Charles O'Conor, is named as the first American journal to which the term Catholic may be applied, as it incidentally defended Catholic as well as Irish interests. The real founder of Catholic journalism in America was bishop England of Charleston, who in 1822 established the *United States Catholic Miscellany* at Charleston, S.C. It

was discontinued in 1861. Among the Catholic journals still (1879) existing, the *Catholic Telegraph* of Cincinnati, established in 1831, and the *Pilot* of Boston, established in 1837, are the oldest. Since then the number has been largely increased. Among the weekly organs of the Church, besides those already named, the *Freeman's Journal* of New York, edited by James A. McMaster, and the *Tablet*, likewise of New York (which has counted among its frequent contributors Dr. O. Brownson, Mrs. J. Sadlier, and Dr. J.V. Huntington), are best known. The *Catholic World* of New York, established in 1865 by I.T. Hecker, the founder of the Order of the Paulists, stands at the head of the magazines in age and rank. When Dr. O. Brownson, a journalist of considerable note, became in 1844 a Roman Catholic, he of course turned the service of the periodical edited by him to the defense of the Catholic Church, and thus gave to the Romanists of the United States their first Quarterly Review. *Brownson's Review* was suspended in 1864, revived in 1873, but finally discontinued a short time before the author's death. It was succeeded by the *American Catholic Quarterly Review*, established in Philadelphia in 1876, and edited by Dr. James A. Corcoran. Among the daily papers of the United States the Roman Catholic Church is feebly represented. Murray, in his *Popular History of the Catholic Church in the United States* (5th ed. 1877, p. 553), says, "There is not a daily paper in the United States fit for a Catholic child to read." This remark, however, can only be applied to the daily papers published in the English language; for the German Catholics had at the same time five daily papers, expressly established for the defense of Catholic interests and fully under Catholic control. The *Weltrundschau uber die kathol. Presse* (" Review of the Catholic Press of the World, " Wiirzburg, 1878) enumerates 109 Roman Catholic papers of the United States, of which 36 were published in German, 2 in German as well as in English, 3 in French, 2 in Polish, 1 in Bohemian, and the others in English.

VI. *Literature*. — The principal works on the history of the Roman Catholic Church in the United States are the following: De Courcy, *Catholic Church in the United States* (transl. by Shea); M'Gee, *Catholic Hist. of North America*; Shea, *Hist. of the Catholic Missions in the United States*; Murray, *Popular Hist. of the Catholic Church in the United States* (5th ed. 1877), Clarke, *Lives of the Deceased Bishops of the Catholic Church in the United States* (2 vols.); Bayley, *Sketch of the Catholic Church on New York Island*; Fitton, *Hist. of the Church in New England*; Finotti, *Bibliographia Catholica Americana*; O'Connell, *Catholicity in the*

Carolinas and Georgia (N.Y. 1879); Murray, *Catholic Education in the United States* (1879); Neher, *Kirchliche Geographie und Statistik von Amerika* (Ratisbon, 1868). The latest statistics from official reports of the bishops are annually published in Sadlier's *Catholic Directory, Almanac, and Ordo* (New York). (A.J.S.)

Roman Catholic Emancipation (Or Relief) Acts.

After the Reformation, both in England and in Scotland, Roman Catholics were subjected to many legal penal regulations and restrictions. As late as 1780, the law of England — which, however, was not always rigidly enforced — made it felony in a foreign Roman Catholic priest and high treason in a native to teach the doctrines or perform the rites of his Church. Roman Catholics could not acquire land by purchase. If educated abroad in the Roman Catholic faith, they were declared incapable of succeeding to real property, which went to the next Protestant heir. A son or other nearest relation being a Protestant was empowered to take possession of the estate of his Roman Catholic father or other kinsman during his life. A Roman Catholic could not be guardian even of Roman Catholic children, he was excluded from the legal profession; and it was a capital offense for a Roman Catholic priest to celebrate a marriage between a Protestant and a Roman Catholic. In 1780 it was proposed to repeal some of the severest disqualifications in the case of those who would submit to the following test. This test included an oath of allegiance to the sovereign, an abjuration of the Pretender, and a declaration of disbelief inl the several doctrines that it is lawful to put heretics to death, that no faith is to be kept with heretics, that princes may be deposed or put to death, and that the pope is entitled to any temporal jurisdiction within the realm. This bill eventually passed into law in England. In 1791 a bill was passed affording further relief to such Roman Catholics as would sign a protest against the temporal power of the pope and his authority to release from civil obligations. In the following year, by the statute 33 Geo. III, c. 44, the severest of the penal restrictions were removed from the Scottish Roman Catholics upon taking a prescribed oath and declaration. The agitation in Ireland caused by these restrictions led to the Irish rebellion of 1798, while the union of 1800 was brought about by means of pledges regarding the removal of the disabilities in question. The agitation upon the subject increased; and at last the duke of Wellington was brought to the conviction that the security of the empire would be imperilled by further resistance of the Roman Catholic claims, and in 1829 a measure was introduced by the duke's ministry for Catholic

emancipation. An act having been first passed for the suppression of the Roman Catholic Association — which had already voted its own dissolution — the celebrated Roman Catholic Relief Bill was introduced by Mr. Peel in the House of Commons on March 5, and, passing both houses, received the royal assent April 13. By this act (10 Geo. IV, c. 7) an oath is substituted for the oaths of allegiance, supremacy, and abjuration, on taking which Roman Catholics may sit or vote in either house of Parliament, and be admitted to most offices from which they were formerly excluded. Restrictions which existed on Roman Catholic bequests were removed by 2 and 3 Will. 4, c. 115, as regards Great Britain, and by 7 and 8 Vict. c. 60, with relation to Ireland. Later acts abolished a few minor disabilities.

Roman Empire,

the government of the Romans as conducted by the emperors, of whom Augustus was the first. The history of the Roman Empire, properly so called, extends over a period of rather more than five hundred years, viz. from the battle of Actium, B.C. 31, when Augustus became ruler of the Roman world, to the abdication of Augustulus, A.D. 476. The empire, however, in the sense of the dominion of Rome over a large number of conquered nations, was in full force and had reached wide limits some time before the monarchy of Augustus was established. The notices of Roman histora which occur in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. But in order to appreciate these, some particulars of the condition of the Roman state is necessary. We have not, however, the intention of entering into an account of the rise, progress, state, and decline of the Roman power, but merely to set forth a few of the more essential facts, speaking a little less briefly of the relations formed and sustained between the Romans and the Jews. These, although comparatively late, became eventually important to the last degree. For a description of the capital city, *SEE ROME*.

I. *History*. — The foundations of Rome lie in an obscurity from which the criticism of Niebuhr has done little more than remove the legendary charm. Three tribes, however, according to the oldest account, formed the earliest population — namely, the Ramnenses (probably Romanenses, still further abbreviated into Ramnes), the Titienses (shortened into Tities, from Titus Tatius, their head), and the Luceres (probably an Etruscan horde, who migrated to Rome from Solonium, under Lucumo). In order to increase his

population, and with a view to that conquest which he afterwards achieved, and which was only a small prelude to the immense dominion subsequently acquired, Romulus opened in Rome an asylum, inviting thereto those who, for whatever cause, fled from the neighboring cities. To Rome accordingly there flocked the discontented, the guilty, the banished, and the aspiring, freemen and slaves. Thus were laid the foundations of the future mistress of the world, according to the ordinary reckoning, B.C. 753, the number of inhabitants at the first not exceeding, it is supposed, four thousand souls. What it arose to in the period of its greatest extent we have not the means of ascertaining. (See below.)

Though the date of the foundation of Rome coincides nearly with the beginning of the reign of Pekah in Israel, it was not till the beginning of the 2d century B.C. that the Romans had leisure to interfere in the affairs of the East. When, however, the power of Carthage had been effectually broken at Zama, B.C. 202, Roman arms and intrigues soon made themselves felt throughout Macedonia, Greece, and Asia Minor. The first historic mention of Rome in the Bible is 1 Macc. 1:10, where it is stated that there arose "a wicked root, Antiochus, surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome." About the year B.C. 161, when Judas Maccabaeus heard of the defeat of Philip, Perseus, and Antiochus, and of the great fame of the Romans, he sent an embassy to them to solicit an alliance, and to obtain protection against the Syrian government (1 Macc. 8:1 sq.; comp. 2 Macc. 11:34; Josephus, *Ant.* 12, 10, 6; Justin, 36, 3). The ambassadors were graciously received, and Demetrius was ordered to desist from harassing the Jews; but before the answer arrived Judas was slain, having valiantly engaged the whole army of Bacchides sent by Demetrius into Judaea (1 Macc. 11:1-18; Josephus, *Ant.* 12, 11, 1). In B.C. 143, Jonathan renewed the alliance with the Romans (1 Macc. 12:1-4, 16; Josephus, *Ant.* 13, 5, 8), the embassy being admitted before the senate (τὸ βουλευτήριον), and on his death, the same year, his brother Simon, who succeeded him, sent also to Rome to again seek a renewal of friendship. The Romans readily acceded to his request, and the valiant deeds of Simon and his predecessors were engraved on tables of brass. Shortly afterwards, Simon sent Numenius to Rome with a great shield of gold, of a thousand pounds' weight, to confirm the league with them. The senate at once consented to its reestablishment, and recognized him as high priest and prince of Judaea. The tables of brass on which the league was written were set up in the Temple (1 Macc. 14:17 sq.;

Josephus, *Ant.* 13, 7, 3). Lucius, the consul of the Romans, wrote to several kings and nations requesting them to assist the Jews (1 Macc. 15:16-23). See Lycus. Hyrcanus, the successor of Maccabeus, again sent (in B.C. 129) an embassy to Rome, which was favorably received, confirming the alliance already concluded (Josephuis, *Ant.* 13, 9, 2). In the year B.C. 66, Pompey arrived in the East to take command of the Roman armies, and sent his general, Scaurus, to Syria. While at Damascus, the latter received an offer of 400 talents from Aristobulus and Hyrcanus, who were both fighting for the kingdom, each one wishing to be aided. Scaurus accepted the offer of Aristobulus, and ordered Aretas, who was assisting Hyrcanus, to withdraw his forces, or he would be declared an enemy to the Romans (*ibid.* 14, 2, 3). The following year Pompey came into Syria, and deprived Antiochus XIII (Asiaticus) of his kingdom, reducing it to a Roman province. Ambassadors were sent to Pompey from the rival princes, and in B.C. 64, when Pompey returned to Damascus from Asia Minor, their respective causes were heard by him. Notwithstanding the prejudices of the people in favor of Aristobulus, Pompey, perceiving the weakness of character and imbecility of Hyrcanus, seemed to incline towards the latter, knowing that it was better to have a weak man under the Roman control. He, however, left the matter undecided, and Aristobulus, seeing that his case was lost, withdrew to make preparations for defense (*ibid.* 14, 2, 3). Pompey then occupied himself in reducing the forces of Aretas, and afterwards marched against Aristobulus, who fled to Jerusalem. Aristobulus, on his approach, met him, and offered him a large sum of money, and Pompey sent Gabinius to receive it; but on his arrival at Jerusalem he found the gates closed. Aristobulus was then thrown into prison, and Pompey marched to Jerusalem. Hyrcanus opened the gates to him, while the party of Aristobulus, including the priests, shut themselves up in the Temple and withstood a siege of three months. Pompey, observing that the Jews did not work on the seventh day, gained material advantage, and at last took the place by assault, killing, according to Josephus, as many as 12,000 persons, even desecrating the Temple by entering the holy of holies (comp. Tacitus, *Hist.* 5, 9), though he did not touch any of the treasures. Hyrcanus was then appointed high priest and governor of the country, but was forbidden to wear a diadem (comp. Josephus, *Ant.* 20, 10). Tribute was also exacted of him, and Pompey took Aristobulus and his two sons, Alexander and Antigonus, prisoners to Rome, whence thev subsequently escaped (*ibid.* 14, 3, 2; 4, 2; 3, 4; *War,* 1, 7, 6; Strabo, 16, p. 763).

The restoration of Hyrcanus was, however, merely nominal, as the Idumaean Antipater, an active friend of the Romans, was placed over him as governor of Judaea. “Now began the struggle which was destined to continue with little intermission for nearly two hundred years. It was nourished by feelings of the deadliest animosity on both sides; it was signalized by the most frightful examples of barbarity, in which each of the contending parties strove to outdo the other; but it was directed by a controlling Providence to a beneficial consummation, in the destruction of the Jewish nationality, and the dispersion throughout the world of the Christian communities.” (See Merivale, *Romans under the Empire* [Lond. 1865, 8 vols. 8vo], vol. 21, ch. 29, where the events of the period are admirably summed up). In the year B.C. 57, Alexander, the eldest son of Aristobulus, escaped from Pompey, and took up arms in Judaea. Hyrcanus upon this applied for assistance to Gabinius, the Roman proconsul of Syria, who thereupon sent Mark Antony with a large force into Judaea. Antony, being joined by Antipater with the forces of Hyrcanus, defeated Alexander, and compelled him to fly to Alexandrium. Gabinius soon after arrived, and, through the mediation of the mother of Alexander, made peace with him and allowed him to depart. After these matters were settled, Gabinius went to Jerusalem, and there committed the care of the Temple to Hyrcanus, thus changing the government from a monarchy to an aristocracy. At the same time, he instituted five councils (συνέδρια) instead of the two sanhedrims which had existed in every city, and he distributed these five among five cities. These were Jerusalem, Gadara, Amathus, Jericho, and Sepphoris, in Galilee (Josephus, *Ant.* 14, 5, 4). In B.C. 54 Gabinius was superseded in the government of Syria by Crassus, who plundered the Temple of about 10,000 talents, not withstanding that a beam of gold of immense value I had been given him, on condition that he would touch nothing else in the Temple (*ibid.* 14, 7, 1). All this time Antipater was gaining influence with the Romans; and after the death of Pompey, in B.C. 48, he was very useful to Julius Caesar in his war against Egypt. In return for this, he made Antipater procurator of Judaea, gave him the privilege of a citizen of Rome. and freedom from taxes everywhere. Hyrcanus also was confirmed in the priesthood and ethnarchy, the claims of Antigonus, the only surviving son of Aristobulus, being set aside, and thus the aristocratical constitution of Gabinius was abolished (*ibid.* 14). The ascendency and prosperity of Antipater were now insured. At this period he had four sons. Two of them, Phasael and Herod, were holding important posts, the former being governor of Jerusalem, and the latter

governor of Galilee. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B.C. 40, and confirmed in the kingdom by Augustus, B.C. 30 (*ibid.* 14, 14; 15, 6). The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. Julius Ceesar is said to have exacted from them a fourth part of their agricultural produce in addition to the tithe paid to Hyrcanus (*ibid.* 14, 10, 6). Roman soldiers were quartered at Jerusalem in Herod's time to support him in his authority (*ibid.* 15, 3, 7). Tribute was paid to Rome, and an oath of allegiance to the emperor as well as to Herod appears to have been taken by the people (*ibid.* 17,2, 2). On the banishment of Archelaus, A.D. 6, Judsea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Cesarea. Galilee and the adjoining districts were still left under the government of Herod's sons and other petty princes, whose dominions and titles were changed from time to time by successive emperors. *SEE HEROD*.

The Jewish people, being at last worn out with the disputes and cruelties of the Herods, sent a mission to Rome, begging that Judaea might be made a Roman province. In the year A.D. 6, Archelaus was banished, and Judaea put under the government of Rome. The first procurator appointed was Coponius, who accompanied Cyrenius (the Greek form of the Roman name *Quirinus*) into Syria. The latter had been sent to take an account of their substance, and to make a census or ἀπογράφη, *SEE CHRONOLOGY*; *SEE CYRENIUS*, of the inhabitants of Judaea (Luke 2, 1; Josephus, *Ant.* 17, 13, 5; 18, 1, 1; *War*, 2, 8, 1). In A.D. 9 Coponius was succeeded by Marcus Ambivius, who remained at the head of the government till A.D. 12, and was then replaced by Annius Rufus. On the accession of Tiberius, Valerius Gratus was made procurator, a post he filled for eleven years, and was succeeded (A.D. 26) by Pontius Pilate (Josephus, *Ant.* 18, 2, 2), who entered Jerusalem with the military ensigns, on which were the effigies of the emperor. The Jewish law forbids the making of images, and a great tumult arose, and shortly Tiberius ordered him to withdraw them (*ibid.* 18, 3, 1; *War*, 2, 9, 3). Pilate tyrannically governed the Jews till A.D. 36; and at last, owing to continual complaints, was ordered by Vitellius, the president of Syria, to proceed to Rome to give an account of his administration. Tiberius died before he arrived, and he put an end to his life at the commencement of the reign of Caius (Caligula) (Josephus, *Ant.* 18, 3, 1-3; 4, 1; *War*, 2, 9, 2; Euseb. *H.E.* 2, 7). It was during his administration that our Lord was condemned and crucified (Matthew 27;

Mark 15; <4001>Luke 3:1; 23; John 18; 19). On Pilate's departure, Marullus was appointed over Judaea by Vitellius (Josephus, *Ant.* 18, 4, 2). The new emperor, Caius, however, superseded him, and appointed Marcellus procurator of Judaea (*ibid.* 18, 6, 10). In A.D. 40 Vitellius was recalled, and Petronius sent as president of Syria, with orders from Caius to set up his statue in the Temple. This insult caused the whole nation to rise. The intercession of Agrippa, and ultimately the death of the tyrant, prevented this order from ever being executed (*ibid.* 18; *War*, 2, 10; Philo, *Leg. ad Caiumn*, 26). In the Acts it is recorded that the churches had rest through all Judaea, Galilee, and Samaria (9, 31), doubtless owing to the impious attempt of Caligula (Josephus, *Ant.* 18, 8, 2-9). Under Claudius, who succeeded to the throne in A.D. 41, the Jews had some peace. Agrippa I was nominally king from that period to A.D. 44, when he died, leaving one son. Claudius wished to allow the young Agrippa to rule his father's kingdom, but, evidently by persuasion, sent a Roman procurator to govern the province (Tacit. *Hist.* 5, 9). Cuspius Fadus was the first appointed (Josephus, *Ant.* 19, 9, 2; 20, 5, 1), A.D. 45. It was under his administration that a movement of the whole Jewish people broke forth, in consequence of the sacred vestments being placed under his charge. Longinus, the governor of Syria, interfered, an embassy was sent to Rome, and the matter ended in the Jews being permitted to retain these vestments under their care. Judaea was cleared of robbers by the care and providence of Fadus (*ibid.* 20, 1, 1, 2). He was succeeded by Tiberius Alexander, a renegade Jew, and nephew of Philo (*ibid.* 20, 5, 2; *War*, 2, 11, 6). In A.D. 49 Tiberius was recalled, and Ventidius Cumanus appointed in his stead. During his government a fearful tumult ensued, which would have spread far and wide had not Quadratus, the governor of Syria, interfered. The matter ended in the banishment of Cumanus and the appointment of Felix, the brother of Pallas, the favorite of Claudius, as procurator (*Ant.* 20, 6; 7, 1; *War*, 2, 12; comp. Tacit. *Ann.* 12, 54). Felix was procurator A.D. 53-55. Of his government Tacitus speaks: "Per omnem saevitiam ac libidinem jus regium servili ingenio exercuit" (*Hist.* 5, 9), and his corruptness is shown by his expecting to receive money from St. Paul (<4426>Acts 24:26). He had induced Drusilla, the daughter of Agrippa I, to live with him. She was with him when Paul preached "of righteousness, temperance, and judgment to come" (ver. 25). Felix, however, did some good services while he was in power; for, the country being infested with robbers and impostors, he cleared several parts of it. He also drove out the Egyptian impostor (comp. <4438>Acts 21:38). These are, doubtless, the very worthy deeds alluded to by

Tertullus (24, 2). Bearing ill will against Jonathan, the high priest, Felix had him barbarously murdered. By treachery, also, he put to death Eleazar, the captain of a company of robbers (Josephus, *Ant.* 20, 8, 5). At last his misgovernment caused his recall, and Porcius Festus succeeded. His government seems to have been milder (*ibid.* 21, 8, 9; War, 2, 14, 1). He heard Paul with king Agrippa at Caesarea (Acts 25; 26). Festus died after two years. He was succeeded by Albinus, a bad and cruel man, who, on hearing that Gessius Florus was coming to succeed him, brought out all the prisoners who seemed most worthy of death, and put them to death, and at the same time released many of them, but only on receiving a bribe (Josephus, *Ant.* 20, 9, 5; *War*, 2, 14, 1). He was recalled in A.D. 65, and Gessius Florus appointed in his stead. He was the last and the worst of the Roman procurators (*Ant.* 20, 9, 1; 11, 1; *War*, 2, 14, 1). Josephus does not hesitate to accuse him of the most flagrant and horrid crimes (*Ant.* 20, 11, 1; *War*, loc. cit.); and even Tacitus says that the Jewish patience could endure the yoke no longer — "duravit patientia Judaeis usque ad Gessium Florum" (*Hist.* 5, 10). In A.D. 66, Cestius Gallus, the praefect of Syria, found it necessary to march a powerful army into Palestine. He was, however, defeated with great loss, and immediately sent word to Nero, laying the whole blame on Florus — Florus, likewise, laying the blame on him. He soon afterwards died, as some have supposed, from chagrin or disappointment (Josephus, *War*, 2, 19; Sueton. *Vesp.* 4; Tacit. *Hist.* 5, 10). *SEE GOVERNOR*. The following year Nero sent Vespasian into Judaea (Josephus, *War*, 3, 1, 2). (Accounts of the war and siege of Jerusalem will be found in the article *SEE JERUSALEM*.) In 68, Nero died; Galba, Otho, and Vitellius followed in quick succession; and Vespasian himself was elected emperor by the legions in Judaea. In A.D. 70, Titus was sent by his father to conduct the war; and after a four months' siege Jerusalem was taken. Josephus states that 1,100,000 were killed during the siege (*ibid.* 6, 9, 3), that several were allowed to depart, and an immense number sold to the army and carried captive. These numbers are of course exaggerated See ◁Luke 21:24▷.

Under Trajan the Jews again broke out into open revolt, and the disturbances continued under Hadrian. At last, A.D. 131, one Bar-cocheba, *the son of a star*, was placed at the head of the Jews. Several times the Roman arms were defeated; but Julius Severus, by reducing their fortresses one by one, finally defeated him in A.D. 135. Dion Cassius says that

580,000 Jewish people were slain in these battles (69, 14). This statement is as extravagant as that of Josephus (*ut sup.*).

In A.D. 136 the emperor Hadrian founded a new city, under the name of AElia Capitolina, to which he gave the privileges of a colony. None but Christians and pagans were allowed to enter (Dion Cass. 69, 12; comp. Gibbon).

The New Test. history falls within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero. Only Augustus (<40201>Luke 2:1), Tiberius (3, 1), and Claudius (<44128>Acts 11:28; 18:2) are mentioned; but Nero is alluded to in the Acts from ch. 35 to the end, and in <50422>Philippians 4:22. The Roman emperor in the New Test. is usually called Caesar (<44250>Acts 25:10, 11, 12, 21), though sometimes Augustus (Σεβαστός, ver. 21:25), and once Lord (ὁ κύριος, ver. 26). We thus find many characteristics of the Roman rule constantly before us in the New Test.: we hear of Caesar the sole king (<43915>John 19:15) of Cyrenius, "governor of Syria" (<40202>Luke 2:2); of Pontius Pilate, Felix, and Festus, the "governors," i.e. procurators, of Judaea; of the "tetrarchs" Herod, Philip, and Lysanias (3:1); of "king Agrippa" (<44253>Acts 25:13); of Roman soldiers, legions, centurions, publicans; of the tributemoney (<40220>Matthew 22:19); the taxing of the whole world" (<40201>Luke 2:1); Italian and Augustan cohorts (<44101>Acts 10:15 27:1); the appeal to Caesar (<44251>Acts 25:11). Several notices of the provincial administration of the Romans and the condition of provincial cities occur in the narrative of Paul's journeys (13:7; 18:12; 16:12, 35, 38; 19:38). *SEE JUDEA*.

Picture for Roman 1

II. *Extent of the Empire*. — Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism" (Cicero, *De Rep.* 2, 4) has been well applied to the Roman dominions before the conquests of Pompey and Caesar (Merivale, *Rom. Empire*, 4, 409). The Roman empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria; Caesar added Gaul. The generals of Augustus overran the northwest portion of Spain and the country between the Alps and the Danube. The boundaries of the empire were now, the Atlantic on the west; the Euphrates on the east; the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the south; the British Channel, the Rhine, the Danube, and the Black Sea on the north. The only subsequent

conquests of importance were those of Britain by Claudius, and of Dacia by Trajan. The only independent powers of importance were the Parthians on the east and the Germans on the north.

The population of the empire in the time of Augustus has been calculated at 85,000,000 (Merivale, *Rom. Empire*, 4, 442-450). Gibbon, speaking of the time of Claudius, puts the population at 120,000,000 (*Decline and Fall*, ch. 2). Count Franz de Champagny adopts the same number for the reign of Nero (*Les Cesars*, 2, 428). All these estimates are confessedly somewhat uncertain and conjectural.

This large population was controlled, in the time of Tiberius, by an army of twenty-five legions, exclusive of the praetorian guards and other cohorts in the capital. The soldiers who composed the legions may be reckoned in round numbers at 170,000 men. If we add to these an equal number of auxiliaries (Tacit. Ann. 4, 5), we have a total force of 340,000 men. The praetorian guards may be reckoned at 10, 000 (Dion Cass. 4, 24). The other cohorts would swell the garrison at Rome to 15,000 or 16,000 men. For the number and stations of the legions in the time of Tiberius, comp. Tacit. *Ann.* 4, 5.

The navy may have contained about 21,000 men (*Les Cesars*, 2, 429; comp. Merivale, 3, 534). The legion, as appears from what has been said, must have been "more like a brigade than a regiment," consisting, as it did, of more than 6000 infantry with cavalry attached (Conybeare and Howson, 2, 285).

III. *Home Rule*. — The Roman government was at first kingly. Romulus, the first monarch, was probably succeeded by six others, during a period of two hundred and forty-four years, till in the year B.C. 509 kingly government was abolished when in the hands of Tarquinius Superbus, in consequence of his arrogant and oppressive despotism. A consular form of government succeeded, which was at the first of an essentially aristocratic character, but was compelled to give way by degrees to popular influence, till men of plebeian origin made their way to the highest offices and first honors in the State, when the government became an oligarchy; then fell into anarchy, from which it was rescued by the strong hand of Octavius Csesar, who became sole master of the world by defeating Antony at Actium on Sept. 2, A.D. 723 (B.C. 31), though it was not till the year 725 that the senate named Octavius Imperator, nor till the year 727 that he received the sacred title of Augustus I. When Augustus became sole ruler

of the Roman world, he was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the State. Tacitus says that he was neither king nor dictator, but "prince" (*Ann.* 1, 9), a title implying no civil authority, but simply the position of chief member of the senate (*princeps senatus*). The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus, so that while others commonly bore the chief official titles, Augustus had the supreme control of every department of the State — above all, he was the emperor (*imperator*). This word, used originally to designate any one intrusted with the *imperium*, or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Caesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the State. Augustus, by resuming it, plainly indicated, in spite of much artful concealment, the real basis on which his power rested — viz. the support of the army (Merivale, *Rom. Empire*, vol. 3). In the New Test. the emperor is commonly designated by the family name "Caesar, " or the dignified and almost sacred title "Augustus" (for its meaning, comp. Ovid, *Fasti*, 1, 609). Tiberius is called by implication ἡγεμών in <4001>Luke 3:1, a title applied in the New Test. to Cyrenius, Pilate, and others. Notwithstanding the despotic character of the government, the Romans seem to have shrunk from speaking of their ruler under his military title (see Merivale, *Rom. Empire*, 3, 452, and note) or any other avowedly despotic appellation. The use of the word ὁ κύριος, *dominius*, "*my* lord, " in <4425>Acts 25:26, marks the progress of Roman servility between the time of Augustus and Nero. Augustus and Tiberius refused this title. Caligula first bore it (see Alford's note in *loc. cit.*; Ovid, *Fasti*, 2, 142). The term βασιλεύς, "king, " in <4819>John 19:15; <6002>1 Peter 2:17, cannot be closely pressed.

The empire was nominally elective (Tacit. *Ann.* 13, 4)., but practically it passed by adoption (see Galba's speech in Tacit. *Hist.* 1, 15); and till Nero's time a sort of hereditary right seemed to be recognized. The dangers inherent in a military government were, on the whole, successfully averted till the death of Pertinax, A.D. 193 (Gibbon, 3, 80); but outbreaks of military violence were not wanting in this earlier period (comp. Wenck's note on Gibbon, *loc. cit.*). The army was systematically bribed by donatives at the commencement of each reign, and the mob of the capital continually fed and amused at the expense of the provinces. We are reminded of the

insolence and avarice of the soldiers in 40314Luke 3:14. The reigns of Caligula, Nero, and Domitian show that an emperor might shed the noblest blood with impunity, so long as he abstained from offending the soldiery and the populace.

Picture for Roman 2

IV. *Foreign Dependencies*. — The subjugated countries that lay beyond the limits of Italy were designated by the general name of provinces. The first provisions necessary on the conquest of a country by the Roman arms were made with a view to secure the possession by the victorious general, in virtue of the power and authority (*imperium*) intrusted to him by the government at home. Accordingly the earliest object of attention was the ordering of the military power, and the procuring of suitable resources for subsisting the troops. These arrangements, however, were made not without a regard to the pacific relations into which the conquerors and the conquered had mutually entered. Acting on the principle that all unnecessary evil was gratuitous folly, the general availed himself of the aid afforded by existing institutions, and only ventured to give displeasure by establishing new ones in cases where the laws and customs of a country were insufficient for his purposes. The civil government was, however, recognized, modified, or remodelled by the conqueror, provisionally, and only until the Roman senate had made its behests known. Ordinarily, however, the general who had conquered the province constituted its government, in virtue of a law or decree of the senate in which the constitution (*forma provincioe*) was set forth and established, or the provisional appointments already made were sanctioned and confirmed. In order to complete these structural arrangements, the general received special aid from ten senators appointed for the purpose, whose counsel he was obliged to make use of. In thus reforming the legal and social life of a province, the conquerors had the good sense to act, in general, with prudence and mildness, having regard in their appointments to local peculiarities and existing institutions, so far as the intended adjunction to the Roman power permitted, in order to avoid giving the provincials provocation for opposing their new masters. Under ordinary circumstances the government of the provinces was conducted by authorities sent for the purpose from Rome. Sometimes, however, as we have seen, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. Such a system was

useful for rewarding an ally, for employing a busy ruler, for gradually accustoming a stubborn people to the yoke of dependence. There were differences, too, in the political condition of cities within the provinces. Some were free cities, i.e. were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Such were Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. See the notices of the "politarchs" and "demos" at Thessalonica (<44705>Acts 17:5-8); also the "town-clerk" and the assembly at Ephesus (19:35, 39 [Conybeare and Howson, *Life of St. Paul*, 1, 357; 2, 79]). Occasionally, but rarely, free cities were exempted from taxation. Other cities were "colonies," i.e. communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such was Philippi (<44162>Acts 16:12). Such, too, were Corinth, Troas, the Pisidian Antioch. The inhabitants were, for the most part, Romans (ver. 21), and their magistrates delighted in the Roman title of Praetor (στρατηγός), and in the attendance of lictors (ῥαβδουχοί), <44165>Acts 16:35 (Conybeare and Howson, 1, 315). *SEE COLONY*.

Augustus divided the provinces into two classes — (1) Imperial; (2) Senatorial — retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the senate. The imperial provinces, at first, were Gaul, Lusitania, Syria, Phoenicia, Cilicia, Cyprus, and Egypt. The senatorial provinces were Africa, Numidia, Asia, Achaea and Epirus, Dalmatia, Macedonia, Sicily, Crete and Cyrene, Bithynia and Pontus, Sardinia, Baetica (Dion Cass. 53, 12). Cyprus and Gallia Narbonensis were subsequently given up by Augustus, who in turn received Dalmatia from the senate. Many other changes were made afterwards. The governors of those provinces which were assigned to the senate were called proconsuls (ἀνθύπατοι, deputies; A.V. <44107>Acts 13:7; 18:12; 19:38), whatever their previous office may have been (Dion. Cass. 53, 13). The imperial provinces, on the other hand, were governed by a Legatus (πρεσβυτὴς) or propraetor (ἀντιστράτηγος), even if the officer appointed had been consul. The minor districts of the imperial provinces were governed by a procurator (ἐπίτροπος, Dion Cass. 53, 15, "steward, " <40108>Matthew 20:8). Augustus brought all the procurators under his control (Dion Cass. 53, 32). Under the republic they had managed the affairs of private citizens, but under the empire they discharged the duties performed by the quaestors in the senatorial provinces. They controlled the revenue and collected the taxes, and their power extended from these

matters to justice and administration (Tacit. *Hist.* 1, 11). The procurators of Judaea seem to have been under the control of the proconsul of Syria, as Quadratus condemned the indiscretion of the procurator Cumanus (Josephus, *Ant.* 20, 6, 3; Tacit. *Ann.* 12, 54). They are called "governors" (ἡγεμόνες) in the New Test. The verb ἡγεμονεύω is employed in Luke 2:2 to show the nature of the government of Quirinus over Syria. Asia and Achaia were assigned to the senate, and in each case the title of the governor in the Acts is proconsul (ἀνθύπατος, 18:12; 19:38). Dion Cass. (53, 12) informs us that Cyprus was retained by the emperor; but Sergius Panlus is called in the Acts (Acts 13:7) "proconsul." This is quite correct, as Dion adds that Augustus restored Cyprus to the senate in exchange for another district of the empire. Coins and inscriptions of Cyprus also bear the title "proconsul" (comp. Conybeare and Howson, *Life of St. Paul*, 1, 173 sq.; Akerman, *Num. Ill. of New Test.* p. 41). *SEE PROCONSUL*.

The government of the senatorial provinces lay between the consuls, for whom, after they had completed their consular office, two provinces were appointed; the other provinces were allotted to the praetors. Suetonius adds (*Octav.* 47) that Augustus sometimes made changes in this arrangement. Quaestors, chosen by lot out of those who were named for the year, went with the proconsuls into the provinces of the senate. Into the provinces of the emperor, *legati*, or lieutenants, were sent, with proprsetorial power, to act as representatives of their master: they wore the sword as an index of military authority, and had power of life and death over the soldiers — two distinctions which were not granted to the proconsuls, or governors of the senatorial provinces. The imperial lieutenants remained many years in the provinces; until, indeed, it pleased the emperor to recall them. Quaestors were not sent into the imperial provinces, but their place was supplied by "procuratores, " called at a later period "rationales," who were generally taken from the equestrian order. They raised the revenue for the imperial treasury, and discharged the office of paymaster of the army. There was also in the senatorial provinces a procurator, who raised the income intended, not for the treasury, but for the emperor's privy purse: the smaller provinces, like Judaea, which belonged to Syria, were altogether governed by such. *SEE PROCURATOR*.

The proconsuls, propraetors, and propraetorial lieutenants, when about to proceed into their several provinces, received instructions for their

guidance from the emperor; and in cases in which these were found insufficient, they were to apply for special directions to the imperial head of the State. A specimen of such application may be found in Pliny's letter to Trajan, with the emperor's rescript, regarding the conduct which was to be observed towards the already numerous and rapidly growing sect of Christians. The administration of justice, so far as it did not belong to the province itself, was in the governor or lieutenants assembled in a conventus; an appeal lay from this court to the proconsul, and from him to Caesar. Criminal justice was wholly in the hands of the local governor, and extended not only over the provincials, but the Roman citizens as well: in important cases the governors applied for a decision to the emperor. The procurator sometimes had the power of life and death, as in the case of Pontius Pilate (Tacitus, *Ann.* 15, 44). *SEE PROVINCE*.

Picture for Roman 3

The procurator of Judaea resided principally at Caesarea, and the military forces were generally stationed there (Josephus, *Ant.* 18, 3, 1). During the Passover the troops were stationed at Jerusalem, in order to prevent any insurrection from the multitude of visitors at that festival (<42213>Acts 21:31; 22:24; 23:23; Josephus, *Ant.* 20, 5, 3). The troops consisted of infantry and cavalry (<42323>Acts 23:23), and were commanded by tribunes (χιλιάρχοι, ver. 17) and centurions (κεντυρίωνες, <41539>Mark 15:39, 44, 45; ἑκατοντάρχοι, <40805>Matthew 8:5; 27:54; <44101>Acts 10:1, 22). The former were at the head of the cohorts (σπεῖραι), and the latter at the head of the centuria. of which two made a manipule. *SEE ARMY*. It was the duty of the soldiers to execute the sentence of death and to keep guard over the prisoners (<40727>Matthew 27:27 sq.; <43923>John 19:23 sq.; comp. <44225>Acts 22:25), and the garments of those who were executed became their perquisite (<43923>John 19:23). They also guarded the prisoners (<42323>Acts 23:23; 27:31). In <44101>Acts 10:1 mention is made of the Italian band at Caesarea. This was probably a cohort serving in Syria composed of natives of Italy, and called Ἰταλική to distinguish it from those which consisted of troops raised in Syria (Josephus, *Ant.* 14, 15, 10; *War*, 1, 17, 1), as we know from Gruter (*Inscr.* 334, 1) that Italian cohorts were serving in Syria. The Σπείρη Σεβαστή (<44701>Acts 27:1) could not well be a *cohors Augusta*, for no legions were in Syria or Judaea bearing that title, nor could it be the band levied from Samaria (ἴλη ἱππέων καλουμένη Σεβαστηνῶν, Josephus, *Ant.* 19, 9, 2; 20, 6, 1; *War*, 2, 12, 5). Wieseler suggests that it was the *Augustani* mentioned by Tacitus (*Ann.* 14, 15) and Suetonius

(*Nero*, 20, 25). The first levying of this band by Augustus is recorded by Dion Cassius (45, 12).

The provinces were heavily taxed for the benefit of Rome and her citizens. In old times the Roman revenues were raised mainly from three sources: 1, the domain lands; 2, a direct tax (tributum) levied upon every citizen; 3, from customs, tolls, harbor duties, etc. The agrarian law of Julius Caesar is said to have extinguished the first source of revenue (Cicero, *Ad Att.* 2, 16; Dureau de la Malle, 2, 430). Roman citizens had ceased to pay direct taxes since the conquest of Macedonia, B.C. 167 (Cicero, *De Off.* 2, 22; Plutarch, *Emil. Paul.* 38), except in extraordinary emergencies. The main part of the Roman revenue was now drawn from the provinces by a direct tax (κῆνσος, φόρος, <4022 17>Matthew 22:17; <4022 02>Luke 20:22), amounting probably to from five to seven percent on the estimated produce of the soil (Dureau de la Malle, 2, 418). The indirect taxes, too (τέλη, *vectigalia*, <4017 25>Matthew 17:25; Dureau de la Malle, 2, 449), appear to have been very heavy (ibid. 2, 448, 452). Augustus, on coming to the empire, found the regular sources of revenue impaired, while his expenses must have been very great. To say nothing of the pay of the army, he is said to have supported no less than 200,000 citizens in idleness by the miserable system of public gratuities. Hence the necessity of a careful valuation of the property of the whole empire, which appears to have been made more than once in his reign. *SEE CENSUS*. Augustus appears to have raised both the direct and indirect taxes (ibid. 2, 433, 448).

The provinces are said to have been better governed under the empire than under the commonwealth, and those of the emperor better than those of the senate (Tacitus, *Ann.* 1, 76; 4, 6; Dion, 53, 14). Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged (Josephus, *Ant.* 18, 6, 5). But the old mode of levying taxes seems to have been continued. The companies who farmed the taxes, consisting generally of knights, paid a certain sum into the Roman treasury, and proceeded to wring what they could from the provincials, often with the connivance and support of the provincial governor. The work was done chiefly by underlings of the lowest class (*portitores*). These are the publicans (q.v.) of the New Test.

On the whole, it seems doubtful whether the wrongs of the provinces can have been materially alleviated under the imperial government. It is not likely that such rulers as Caligula and Nero would be scrupulous about the

means used for replenishing their treasury. The stories related even of the reign of Augustus show how slight were the checks on the tyranny of provincial governors. See the story of Licinius in Gaul (Smith, *Dict. of Gr. and Romans Biog.* s.v.), and that of the Dalmatian chief (Dion, 55). The sufferings of Paul, protected as he was, to a certain extent, by his Roman citizenship, show plainly how little a provincial had to hope from the justice of a Roman governor.

V. *Roman Citizenship*. — Seeing how great the privileges of a Roman citizen were, the eagerness with which it was sought, and the earnestness with which it was pleaded in case of any unjust treatment, is not to be wondered at. The freedom of Rome was often obtained by purchase for great sums (<44228>Acts 22:28), though at the time of Claudius it is said that it became so cheap that it might be bought for a little broken glass (Dion Cass. 55, 17). A citizen under the republic could in criminal cases, if he were so minded, appeal from the magistrates to the people, for without the acquiescence of the whole Roman people no man could be put to death (Cicero, *Tusc. Quoest.* 4, 1; *In Verr.* 54, 57). At the commencement of the imperial period it was, however, necessary that the appeal should be made to the emperor, who had assumed the privilege of final adjudication. It was thus that Paul, when being tried before Festus, "appealed unto Caesar" (<44511>Acts 25:11; 26:32), fulfilling our Lord's words that he should "bear witness also at Rome" (23, 11; 27:23; 28:14, 16, 17; <550117>2 Timothy 1:17; 4:17). The scourging of a Roman citizen was contrary to the law, and Paul, by the assertion of his Roman citizenship, prevented Claudius Lysias from ordering him to be scourged (<44226>Acts 22:26-29; 23:27). At an earlier period Paul and Silas had been scourged (16:37), and two Roman laws thereby violated (*Lex Valeria*, B.C. 508; *Lex Porcia*, B.C. 300). They were also illegally treated, being "uncondemned" (Cicero, *Verr.* 1, 9; Tacitus, *Hist.* 1, 6). See Sigonius, *De Antiquo Jure Civ. Romans* (Paris, 1572); also in Graevii *Thesaurus*, vol. 1; Spanheim, *Orbis Romans* (Lond. 1703); Cellarii *Dissertatt.* p. 715 sq.; Fabricius, *Bibliograph. Antiq.* p. 724 sq. *SEE CITIZENSHIP*.

VI. *Religious Toleration*. — The treatment that the Jews received at the hands of the Romans was at times very moderate. Under Julius Caesar they were not forbidden to live according to their customs even in Rome itself (Josephus, *Ant.* 14, 10, 8), and Augustus ordered that they should have full freedom of worship, hold their assemblies, and make gifts to their Temple;

they were even admitted with the citizens to a share in the largesses of corn (Philo, *Ad Cai.* p. 1015; comp. Horace, *Sat.* 1, 9, 69); and when it fell upon the Sabbath day, Augustus allowed it to be put off to the next day. They were also exempted from military service on account of their religious prejudices (Josephus, *Ant.* 14, 10, 11-19; 16, 6; comp. 19, 5, 3). Suetonius (*Coes.* 84) records that the Jews were in great grief at the death of Augustus. Tiberius and Claudius banished them from Rome, the latter on account of tumults caused by a certain Chrestus (Tacitus, *Ann.* 2, 85; Suetonius, *Tib.* 36; comp. Josephus, *Ant.* 18, 3, 5; Suetonius, *Claud.* 25; Acts 18:2); but the expulsion by Claudius is contradicted by Dion Cassius (55, 6), and a few years after the Jews were again at Rome in great numbers (Acts 28:17 sq.). The interference of the Roman government was confined to keeping peace at the great festivals at Jerusalem; for which purpose a guard was stationed in the fortress of Antonia, overlooking the city (Acts 22:24). The administration of religious ceremonies was committed to the high priest and Sanhedrim; civil and criminal jurisprudence was retained by them, and they were allowed to pass the sentence of condemnation, but its execution depended upon the procurator (Josephus, *Ant.* 20, 9, 1; Mark 14:53-55, 62-65). They were also permitted to inflict lesser punishments, especially for infractions of the Mosaic law; but the power of life and death was taken from them (John 18:31). (See Alford's note on this passage, and Biscoe *On the Acts*, p. 134-167.) The stoning of Stephen probably took place during a tumult, and not with the sanction of the procurator (Acts 7:28). Even beyond the borders of Palestine the Jews exercised among themselves the civil jurisdiction according to their laws. Josephus (*Ant.* 14, 10, 17) gives a Roman decree to the city of Sardis sanctioning this privilege.

The Romans could not remain masters of the country so long without leaving many traces of their occupation: the Latin language became known, the imperial weights and measures as well as modes of reckoning time were adopted, many Latinisms passed into common use (occasionally met with in the New Test.), and judicial proceedings were conducted in that language. Yet Latin literature never exercised the same influence on the Jewish mind which the Greek philosophy did, of which we have the most remarkable example in the Jewish school of Alexandria. Indeed, the Romans carefully abstained from forcing their own language upon the inhabitants of the countries they conquered, though the strictness with which every official act, even to the farthest limits of the empire, was

carried out in the Roman language was never relaxed, but the edicts were generally translated into Greek (Josephus, *Ant.* 14, 10, 2). The better educated Romans undoubtedly spoke Greek. The inscription on the cross was written in Hebrew, Roman, and Greek (Luke 23:38; John 19:20); the Hebrew for the common people, the Latin, the official language, and the Greek, that usually spoken (Alford, *ad loc.*). All the official inscriptions put up by the Romans were called *tituli* (comp. Suetonius, *In Calig.* 34; *In Dom.* 10); and John (*loc. cit.*) uses the same expression (ἔγραψε τίτλον).

The freedom of religious worship enjoyed by the nations subject to Rome was remarkably great, though foreign religions were not allowed to be introduced among the Romans (Livy 39, 16); and it is recorded by Dion Cassius (52, 36) that Maecenas advised Augustus not to permit such innovations, as they would only tend to destroy the monarchy. This rule was strictly maintained by all his successors. Judaism was an exception, though, as we have seen, the Jews were sometimes expelled from Rome.

VII. *The condition of the Roman empire at the time when Christianity appeared* has often been dwelt upon, as affording obvious illustrations of Paul's expression that the "fulness of time had come" (Galatians 4:4). The general peace within the limits of the empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a worldwide religion. The tendency, too, of a despotism like that of the Roman empire to reduce all its subjects to a dead level was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts 17:24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide spread corruption which seemed to defy any human remedy. It would be easy to accumulate proofs of the moral and political degradation of the Romans under the empire. It is needless to do more than allude to the corruption, the cruelty, the sensuality, the monstrous and unnatural wickedness of the period as revealed in the heathen historians and satirists. "Viewed as a national or political history," says the great historian of Rome, "the history of the Roman empire is sad and discouraging in the last degree. We see that

things had come to a point at which no earthly power could afford any help; we now have the development of dead powers instead of that of a vital energy" (Niebuhr, *Lect.* 5, 194). Notwithstanding the outward appearance of peace, unity, and reviving prosperity, the general condition of the people must have been one of great misery. To say nothing of the fact that probably one half of the population consisted of slaves, the great inequality of wealth at a time when a whole province could be owned by six landowners, the absence of any middle class, the utter want of any institutions for alleviating distress, such as are found in all Christian countries, the inhuman tone of feeling and practice generally prevailing, forbid us to think favorably of the happiness of the world in the famous Augustan age. We must remember that "there were no public hospitals, no institutions for the relief of the infirm and poor, no societies for the improvement of the condition of mankind from motives of charity. Nothing was done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery. Charity and general philanthropy were so little regarded as duties that it requires a very extensive acquaintance with the literature of the times to find any allusion to them" (Arnold, *Later Roman Commonwealth*, 2, 398). If we add to this that there was probably not a single religion, except the Jewish, which was felt by the more enlightened part of its professors to be real, we may form some notion of the world which Christianity had to reform and purify.

Notwithstanding the attempts of Augustus to stop all tendencies to corruption by punishing immorality, it was chiefly immorality that undermined the empire. With a high civilization, a flourishing commerce, and general outward refinement was associated a terrible depravity of morals. Yet the prosperous state of the empire was confessed by the provinces as well as the Romans. "They acknowledged that the true principles of social life, laws, agriculture, and science, which had been first invented by the wisdom of Athens, were now firmly established by the power of Rome, under whose auspicious influence the fiercest barbarians were united by an equal government and common language" (Gibbon, ch. 2). The cruelties and exactions of the provincial magistrates were suppressed by Augustus and Tiberius (Tacitus, *Ann.* 4, 6). Roads were constructed and commerce increased, but all of no avail. Society would not be reformed, and Paul draws a striking picture of the corruption of the age (<4014>Romans 1:14-23). But the spirit of Christianity was floating in the atmosphere, and "the wisdom of providence was preparing a knowledge

which struck root as deeply as the literature of the Augustan age had been scattered superficially" (Arnold, *loc. cit.*).

The Roman empire terminated with the anarchy which followed the murder of Justinian II, the last sovereign of the family of Heraclius; and Leo III, or the Isaurian, must be ranked as the first Byzantine monarch (Finlay, *Greece under the Romans*, p. 433).

The chief prophetic notices of the Roman empire are found in the book of Daniel, especially in Daniel 11:30-40, and in Daniel 2:40; 7:7, 17-19, according to the common interpretation of the "fourth kingdom" (comp. 2 Esdr. 11:1). *SEE DANIEL*. According to some interpreters the Romans are intended in Deuteronomy 28:49-57. For the mystical notices of Rome in the Revelation, comp. *SEE ROME*.

On the general subject of this article, consult Eschenberg, *Classical Manual*, § "Roman Antiquities" (Lond. 1844); Ruperti, *Handbuch der romisch. Alterthumer* (Hanover, 1841, 2 vols. 8vo); Maillott and Martin, *Recherches sur les Costumes, les Maurs, etc., des Anciens Peuples.* See also Unger, *Sitten und Gebrauche der Romer* (Vienna, 1805); Arnold, *Hist. of Rome.* Much information may be found by the English reader on the state of manners in the first centuries after Christ in the following fictions: Lockhart, *Valerius*; Bulwer, *Pompeii*; Ware, *Palmyra*; and in Milman, *Hist. of Latin Christianity.* But especially consult Merivale, *Hist. of the Roman Empire* (Lond. 1864, 8vo).