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Roman Empire - Rysdyck, Isaac

by James Strong & John McClintock

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Roman Empire, The Holy,

is the designation familiarly given to the mediaeval and modern Roman Empire of the West, and especially to that empire after the imperial sceptre had passed into the hands of German sovereigns. For a whole millennium — from the coronation of Charlemagne to the abdication of Francis of Austria — the Roman empire occupied in Western Europe the first place, in dignity and prestige, of all secular governments. Though its actual power had continually fluctuated, and its influence on the affairs of the world had rapidly waned after the retirement of Charles V, it remained an imposing memorial of ancient grandeur and dominion, and was honored as a “clarum et venerabile nomen.” “Heir of the universal sway of Rome, the holder of it claimed to be the suzerain of all earthly kings. First and oldest of European dignities, its very name had a sound of dignity.”

Passing over the widely extended and thoroughly organized empire of Charlemagne, and the rapid decay of eminence and power, under his successors of the Carlovingian line, and confining attention to the Germanic dynasties, the Holy Roman Empire maintained a lofty and potent ascendency over all kings and temporal rulers in the West for three centuries, extending from the first Otho, the Great, to the death of that “stupor mundi,” the dazzling, energetic, and lordly Frederick II. During this long and agitated period, the empire and the papacy marched abreast in constant discord and furious contention; the one acknowledged to be supreme in the secular order, the other reverenced as supreme in the spiritual order. The rivalries, the jealousies, the animosities, the virulent antagonisms, of these transcendent sovereignties — each endeavoring to secure its own position and predominancy by the depression of the otherfilled the centuries with strife, with acrimonies, and with perplexities worse than the bloody warfare which they engendered. For one brief interval in the subsequent ages, after long and dreary eclipse, the Holy Roman Empire, under an emperor of the house of Hapsburg, threatened to regain a more arrogant control, a vaster domain, a more solitary domination, than it had possessed under the first Caesars or had claimed under the first Constantine. But Charles V, the most powerful of emperors since Charlemagne, was the last of emperors crowned in Italy. He was frustrated of the dreams that had been nursed for him by both his grandfathers, and that had been eagerly cherished by himself throughout a long and busy reign. His energies were engrossed and wasted, his enormous resources consumed, and his authority paralyzed by discords in

his numerous scattered kingdoms and principalities, and by the divisions and civil wars produced by the Protestant Reformation, and favoring its extension. Worn out and baffled, he renounced his thrones in despair. He retired shattered in health, in spirit, and in confidence, to fritter away the last months of a grand existence — amid the lovely scenery around the monastery of Juste. Thenceforward the empire continued to wane and shrivel up, till finally extinguished by the conquests and confederations of the emperor Napoleon.

An institution of such long duration, of such splendid pretensions, of such intimate association with the ecclesiastical system of Christendom, of such profound influence upon both the temporal and the spiritual fortunes of humanity — an institution which transmitted the consummate result of all ancient civilization almost to our own day — merits careful appreciation, and requires it the more urgently because its name has already ceased to be familiar, and because its fortunes and vicissitudes are often slighted as the vanished "phantoms of forgotten rule."

I. *Origin of the Name*. — The name of The Holy Roman Empire cannot be distinctly traced in either its origin or its application. It is obscurely involved in the institution of the empire throughout all the phases of its existence. It may readily be discerned in pagan Rome. It is implied in the constitution of the reanimated Empire of the West. In more modern times it frequently appears in treaties and imperial documents, in diplomatic papers, and in the official transactions of the imperial chancery. But it was never of obligatory or habitual employment. It does not occur in the Act of Abdication of Francis I in 1806, nor in the earlier Pragmatic, which paved the way for the abdication and prescribed his official titles as emperor elect. It has not been found in any of the numerous chronicles, specially examined for the present inquiry, which record the coronations from Charlemagne to Rodolph of Hapsburg. It has not been detected by us in the capitularies and edicts, nor in the *Libri Feudorum.* There is nothing on the subject in Pfeffel's *Abrege Chronologique*, notwithstanding the well-merited commendations bestowed by Gibbon upon that painstaking and useful treatise. There is no explanation in Muratori nor in Gibbon. It would be vain, of course, to expect the solution of any real difficulty from *The Middle Ages* of the superficial and blundering Hallam. It is strange, however, that no elucidation of its origin and use is given by Bryce in his work specifically entitled *The Holy Roman Empire.* All these European

writers had ready access to authentic sources of information which are usually beyond the reach of inquirers in America.

The interpretation of the name is not far to seek, though a long, elaborate, and dubious research would be required to determine the times, conditions, and circumstances of its ordinary employment, if there ever was any fixed rule on the subject. The city of Rome and the *imnperium Romanum* were always regarded as *sacrosanct*, even under the republic. The argumentation of Augustine, in his memorable treatise *De Civitate Dei*, revolves mainly upon the pagan allegation of the intimate dependence of Rome on the guidance of her gods. Under the empire, the city was fervently adored as *diva Roma*, *urbs divina*, and the sacred fire was kept ever burning in her honor. Such a perpetual fire was maintained in the imperial palace. Julius Caesar was Pontifex Maximus, holding the holiest of offices at the time of his assassination, and had been chief of the religion many years previously. On his murder, he was deified, and became *Divus Julius*. On the death of Lepidus, Augustus united the office of Pontifex Maximus to his other titles. He, too, was deified. Subsequent emperors retained the pontificate, and many were worshipped as *Divi* while still alive. The pontificate was held even by Christian princes; and the epithet “sacred” was applied in both the Latin and the Greek vocabulary of the court to their persons, their families, their functions, their ministers, and all their surroundings. This practice was not weakened by the establishment of Christianity as the religion of the state. Comes *sacri* cubiculi, *sacri* fisci, *sacrarum* largitionum, *sacri* palatii, etc., were regular offices under the constitution of Constantine. We find even “the sacred inkstand” and “the sacred ink.” It should be remembered, too, that the “tribunicia potestas, “ which was one of the principal constituents of imperial authority, had always been “sacrosanct” (Liv. 4, 3, 6, et *Not. Vat.* ad 27, 38, 3, ed. Drakenborch). The organization and ceremonial of the old Roman empire were habitually adopted or travestied by the barbarian kingdoms (see Cassiodor. *Epp. Var.*) before they were repeated by the Western emperors. In the attestation of the *Acta de Pace Constantioe*, 1183, of Frederick Barbarossa, the notary signs himself, “Ego Odelinus, *sacri palatii* notarius, “ in exact correspondence with the language of Justinian in the confirmation of the code: “Vir gloriosissimus, quaestor sacri palatii nostri....” Hence it is not surprising to find in the West, as in the East, the phrase “sanctus Imperator,” though it does not become one of the formal titles.

When Charlemagne received the imperial crown at Rome on Christmas day, 800, he received it with all the attributes of the imperial sovereignty of Rome. The sanctity of the office, derived from the several confluent tendencies which have been specified, was not the least marked of these attributes. This sanctity was further heightened by the circumstances and the purposes of his appointment, and by the relations of himself and his family to the orthodox Christianity of the West. One of his highest duties and honors was to be the "advocatus ecclesiae," the protector of the pope against domestic and foreign enemies — the temporal sovereign of the Christian faith and of Christendom. He was solemnly anointed. It is stated by a late chronicler that he was hailed, in the acclamations of the people, as "a Deo coronato." So Justinian had declared: "Deo auctore nostrum gubernante imperium" (*De Concept. Dig.* § 1). When Otho I was crowned in 962, the pope conveyed the dignity "benedictione et consecratione." It is a mistake to suppose that when Charles merged the patriciate in the empire, he took merely a title of higher dignity. It is an equal mistake to suppose that he only revived or renewed the long dormant Empire of the West. He was crowned sole emperor of the Roman world at the time of a supposed vacancy of the imperial throne, which had always been deemed elective, and of exclusively masculine tenure: "Quia muller excoecato imperatore Constantino filio suo imperabat" (Sigebert Gemblacensis, *ad ann.*; comp. Palgrave, *English Commonwealth*, p. 489493, who long preceded Fustel de Coulanges [*Rev. des Deux Mondes*, Jan. 1, 1870]).

The expediency, the propriety, or the necessity of this transference of the empire from the East to the West, though in three years restricted to the revival of the Western Empire, sufficed for the resurrection of the latter empire and for the distinct constitution of the Christendom (*Christi dominium*) of Western Europe. The epithet of "holy" does not seem to have been attached formally to either empire at this time, though probably in use. The title of the emperor, in the West as in the East, continued to be "Imperator Romanus, semper Augustus." But the idea of sanctity under the setting, as under the rising, sun seems to have been ever present to the minds of men. Hence the designation "Imperator sanctus" is found in the Edict of Verona, Oct. 29, 967, of Otho I, *Imp.*; and his son Otho II, *Rex* (Pertz, *Mon. Hist. Germ.* 4, 33). It was not until after the thorough feudalization of the empire under the Germanic successors of the Carlovingians, and the bitter conflicts and inveterate rivalries of emperors and popes, that the sanctity of the empire needed to be prominently

asserted as the counterpart and counterpoise of the sanctity of the papal throne. But pagan and Christian, Eastern and Western, habits and associations had combined to invest emperor and empire with an air of recognized holiness. These influences and tendencies were preserved and augmented by the circumstances attendant on Charlemagne's coronation, and were increased by the ideal character which the empire subsequently assumed.

II. *Theory of the Holy Roman Empire*. — There would be manifest impropriety in entering here into the consideration of the constitution or the history of the second Western empire. But the theory of the empire, its great contention with the papacy, and the grave consequences thence resulting to the ecclesiastical and religious fortunes of Europe are apposite, and even indispensable, to the present *Cyclopoedia* . The notices, however, must inevitably be both brief and jejune.

The significance of great historical events and institutions does not reveal itself till they have passed away or declined. It must be gathered by retrospection from the consequences — not expected from contemporaneous appreciation. Charlemagne was constituted emperor by the implied election of the Roman people, and by the consecration of the pope, as the ruler of the Christian world; as the official defender of the Church; as the upholder of orthodox Christianity against heresy and schism; as the champion of the faith and of the faithful against the infidel and the barbarian; as the patron, promoter, and guardian of missionary enterprise for the conversion of the heathen. In this character he was not merely the first among temporal princes, but supreme over them all. He was clothed with a religious character in order to act as the carnal instrument of the spiritual and ecclesiastical authority. He was chief of Christendom to preserve the Christian society from intestine disorders and external perils. He was head of the temporal order, but with distinct spiritual attributions. The pope was head of the spiritual order, but with some temporal jurisdiction, by the grant of Pepin and the confirmation of Charlemagne. Each, in his sphere, was the vicegerent of Heaven for the government and guidance of the world. This is very cogently presented by Bryce: "Thus does the emperor answer in every point to his antitype, the pope, his power being yet of a lower rank, created on the analogy of the papal, as the papal itself had been modelled after the empire. The parallel holds good even in its details; for just as we have seen the churchman assuming the crown and robes of the secular prince, so now did he array

the emperor in his own ecclesiastical vestments the stole and the dalmatic; gave him a clerical as well as a sacred character; removed his office from all narrow associations of birth and country; inaugurated him by rites, every one of which was meant to symbolize and enjoin duties in their essence religious" (*The Holy Roman Empire,* 7, 106-116).

It must, indeed, have been very evident, or must have been recognized by an instinct more profound than evidence, that the preservation of civilization; the protection of society against Saracen, Saxon, etc.; the perpetuation of Christian faith; the maintenance of religious order and civil discipline, of morality and culture among the nations, of unity in the brotherhood of faith, of tranquillity throughout the Christian realm required, amid the still rampant paganism and the internal and external dangers of the time, that there should be consolidation of Christian government; that there should also be union between the temporal and spiritual authorities; and that agreement and harmony should prevail between the two orders of rule. This was exemplified by the coronation of the emperor in Rome by the pope, by the assent of the emperor to the election of the pope. It is equally evident that these two powers — each in some sort supreme, yet each, also, in some sort subordinate to the other — would decline into jealousies and discords and furious antagonisms when the great dangers which enforced their union had been mitigated or removed, and when causes of difference, which were sure to arise, should eventually arise.

The splendid dreams of humanity are visions of the night which are dissipated by the realities of the day. It was a magnificent, but never realized, conception that as there should be "one Lord, one faith, one baptism," so there should be a single Christendom, with one administrator of spiritual interests and one governor of temporal society, that all nations might be one realm of Christianity and all Christians might be secured by the combined might of all, under the guidance and disposition of one secular control. It was a brilliant dream. It has left but the cloud behind. It may afford a hope or a promise of accomplishment in very dissimilar form in future centuries. For brief periods there was a remote approximation to its achievement. For long periods it was frustrated and often, perhaps, forgotten ("breves et infaustos populi Romani armores").

III. *Relations of the "Holy Roman Empire" to the "Holy Roman Church."* — The Holy Roman Empire lasted for more than a thousand years. Its

eminence and its relations to the papacy changed variously and greatly during this long lapse of time. Pfeffel, who is occupied with the history of Germany rather than with that of the empire, divides the former into nine periods, beginning with Sigovesus A.D. 600, and ending with the extinction of the male line of Hapsburg in 1740. Six of these periods must be left unnoticed for various reasons, which there is not room to state. The fourth, or Carlovingian, period has, indeed, been considered more fully than our space would justify. The great struggle between the emperor and the pope took place during the fifth, sixth, and seventh periods, under the Saxon, Franconian, and Suabian houses (962-1254); and from this struggle issued the religious and political complications of modern Europe and of the modern world. To these periods, then, attention will have to be confined, and to them it can be but inadequately directed.

When Otho I was crowned at Rome in 962, he was in a position which permitted, and almost necessitated, the revival of the imperial pretensions, which had long been dormant, while that supreme dignity was squabbled over by Burgundian or other princes. There was occasion for the coercion of a strong hand, external to Rome and free from papal affiliations. For three quarters of a century the papacy had been the spoil of factions, and had been held by the nominees, tools, or scions of turbulent nobles and depraved women. It was the age of Alberic and Marozia, and of that late fiction papissa Joanna. The interposition of some foreign control was imperatively required. The treachery of John VIII necessitated the assumption by Otho of the right to regulate papal elections, and the imposition of an oath upon the cardinals and the Roman people to admit the imperial supremacy. This was manifestly a usurpation by the secular authority, but the state of affairs demanded it. Naturally, as good order increased in the Church and the sense of spiritual duties and responsibilities revived, this subordination was impatiently borne; and a steady effort, ultimately successful under Gregory VII, was made to render the Church independent of the empire, and superior to it in dignity as in sanctity. Here, then, was a wager of battle, not likely to be forgotten or neglected by either party, which led to the humiliation of Henry IV at Canossa, and to the exile of Gregory VII.

While Henry was yet a child, and after Hildebrand had acquired predominance in the Roman curia, though not yet pope, Alexander II had been induced to issue a decree against the lay investiture of clerical beneficiaries. The decree was renewed by Hildebrand as pope, and became

the chief ground of controversy with the empire after Gregory's death. The quarrel was not closed in Germany till the Diet of Worms in 1122, and in England till after the assassination of Thomas a Becket. It broke out afresh between Germany and the pope, but was merged in other contentions. The principles involved in the question merited the zeal and energy displayed on either side, but did not justify the spiritual or secular pretensions advanced or the procedures employed. Ambition, jealousy, and passion soon dominated over the war of parties.

The question, simply stated, was whether the Church or the empire — the ecclesiastical or the secular authority — should have the right of conferring ecclesiastical benefices. It would require an extended exposition of the political, social, and religious constitution of those times to furnish any satisfactory exhibition of the significance and bearings of this dispute. Such knowledge must be sought in the pontifical and imperial histories; the leading topics alone can be indicated here. The feudal system was in full vigor. Even the Church was feudalized. Society was molded into a regular hierarchy of gradations from the lowest vassal to emperor and pope. The political and the ecclesiastical organizations were arranged on parallel lines. The political and the social system would be broken and rendered impotent by permitting the interference of an extrinsic power, in the bestowal of dignities, honors, and commands. If these were conferred by the pope or by his deputies, the occupants would be withdrawn from their allegiance to their temporal head and from their obligations to the State. But the experience of the age proved that if these appointments were received from the empire or secular government, they would be granted and sought for worldly motives and selfish considerations; would be lavished upon feudal nobles and their relatives; would be used for private feuds and temporal purposes; and would be severed from the due services of religion. Archbishoprics and bishoprics, abbacies and canonries, with their rich domains, would be grasped by warlike, rapacious, corrupt, and truculent barons who would scorn their religious vocation and the cure of souls. This is proved by the aspect of the Church in every country, and even in Rome, under the later Carlovingians and the earlier Germanic emperors. Neither of the coordinate powers could yield the point in issue without grave peril to itself and graver peril to society. The basis of settlement, which afforded a temporary or apparent solution of the problem, was very plausible, but could not be satisfactory in practice to either contestant. The settlement was that ecclesiastical dignities and offices should be conferred by the

Church by delivery of the ring and crosier, and that the temporalities attached thereto should be bestowed by the sovereign *per sceptrum.* That this arrangement could not secure peace is demonstrated by the quarrel between Henry II and Thomas a Becket.

The vast importance of the dispute will appear more manifest if it be presented in its most abstract form: Should the clergy be dependent upon the State? In the condition of society at that time — still semi-pagan and more than semi-barbarous — morality, religion, civilization, and Christianity would have been ruined by being sacrificed to the worldly appetencies of princes and subjects; the reign of violence and blood would have been unchecked; the heathen invaders of the empire had been with patient effort brought into subjection to a higher law than force; the work of centuries would have been undone by the subjugation of the spiritual authority which alone enforced moral restraints. Should Church dignitaries be released from all subordination to the State and depend solely upon the head of the Church? Then would ensue chronic discord between the supreme regulators of society; utter impotence of the secular authority for the protection of the nations or for the maintenance of order; the most unrestrained license in the high places of the Church; neglect of Christian sentiment, precepts, duties; luxury, sensuality, and rottenness; with arrogant tyranny over thought and feeling on the part of the ruling caste; and with the abject servility of superstition and ignorance on the part of the laity, who would be lewd in every sense of the word. The question, in its ultimate tendency, was whether Christendom should be subjected to the tyranny of the sword or to the tyranny of the crosier. This was the dilemma. Its character is illustrated by the whole history of Europe from the 9th century to the 15th. *SEE INVESTITURES*.

The war between the two supreme powers was inevitable; it was even necessary. The question could not be settled without war; it could not be settled by war; but the bitter and long-continued contention prevented either power from becoming absolute, and finally paralyzed both. The conflict about investitures broke out afresh, as has been said, but soon changed its form. Under the Suabian emperors it was complicated with the resistance of the Lombard League to the empire; still later, with the effort of the popes to exclude the imperial supremacy from Italy, or, at least, to restrict it to the valley of the Po. Hence sprang the savage strife of Guelphs and Ghibellines, which extended its pernicious influence beyond the period (f the Renaissance. But the second act of the great drama ended with the

Council of Lyons in 1245, and with the death of Frederick II in 1250, leaving the papacy ostensibly possessed of resistless dominion, the empire crushed, shattered, mangled; introducing, at the same time, chronic wars into Italy, and anarchy and divisions into Germany, from which that great country has not yet recovered. Into the instructive details of these mighty and ominous transactions there is no time to enter. A few words on the effects of the struggle must terminate these summary and inadequate remarks.

IV. *Consequences of the Strife between the Church and the Empire.* — The disastrous issues of this unseemly contention were immediate, continuous, and progressive. None but the most prominent can be specified now, and they must be noted without being discussed. The deadly duel was ruinous to both combatants. It weakened fatally both the papacy and the empire; but it prevented the permanent predominance of either. It frustrated any harmonious agreement for the joint direction of the growing Christian community. It precluded the establishment of wholesome reciprocal restraint over the spiritual and the temporal authority. The imperial supremacy over the nations ceased to be anything more than a hollow pretence. The imperial control even over the Germanic principalities and municipalities was almost annihilated. There was neither unity nor union. The capacity of the empire to shield Christendom from attack was sacrificed. The proof of this was given by the great Mongol invasion, by the Ottoman conquest of Constantinople, by the fearful ravage and encroachment of the Turkish sultans. Germany was thrown into chronic convulsions and feudal anarchy till the accession of Rodolph of Hapsburg. These discords, which consumed the strength and divided the energies of the country, descended to the field of Sadowa. They have not been buried by the coronation at Versailles. Italy was lacerated and corroded by unceasing wars, under Hohenstauffen, Angevin, Arragonese, and Bourbon princes. City was arrayed against city, family against family, kinsman against kinsman. Lawlessness, rapine, murder, treachery, and the licentious usurpations and tyrannies of chiefs of Condottieri were domesticated throughout the beautiful peninsula.

The Church, though triumphant, was more disastrously injured: it was smitten in the house of its friends. There was a separate life in the bruised and dissevered members of the imperial system. They might recombine in altered relations, or be refashioned as distinct entities. Such change was incompatible with ecclesiastical unity or pontifical supremacy.

The papacy seemed to have asserted and assured its absolute dominion at the Council of Lyons. It was deluded. It lost, with the excommunication and death of its imperial opponent, prestige, influence, and respect. It fell into imbecility and corruption. The flight of Innocent IV from Rome was the prelude to the Babylonish captivity, and to the French pontificate at Avignon. This, again, generated the Great Schism. with the consequent alienation of the nations, especially of England and Germany, which had little share in the ecclesiastical spoils. As early as 1137, the emperor Lothaire II had overawed pope Innocent II by declaring that in case of the pope's continued opposition, "Imperium ab illo die et deinceps scissum a pontificio omnibus modis sciret." Twenty-four years afterwards — at the Council of Toulouse, held to decide between Alexander III and the anti-pope Victor — a party, favorable to neither, boldly proposed to "avail themselves of the present opportunity to shake off the yoke of the Roman Church." The great councils of the 15th century — Pisa, Constance, Basle, Ferrara, Florence — still further undermined the pontifical supremacy; and the last resulted in the final severance of the Greek and Latin churches, which rendered ecclesiastical unity impossible; and in the overthrow of Constantinople and the Byzantine empire.

During the two centuries of imperial impotence, avarice, vice, crime, tyranny, extortion, sensuality, had permeated the ecclesiastical hierarchy in all lands, rendering certain and necessary the religious reformation so often demanded, so earnestly required by the Council of Constance, so hopelessly sought within the pontifical fold.

The great revolutions of society are never due to a single cause, nor to a brief catalogue of causes. Many tendencies combine, in most complex and shifting modes, to determine the result; yet, certainly, the conflict between the *Holy Roman Empire* and the *Holy Roman Church* contributed most potently to the disintegration of both, to the dissipation of the wondrous medieval dream, and to the religious and political constitution of our modern civilization.

V. *Literature*. — It would be absurd to present any *apparatus bibliographicus* for a subject such as The Holy Roman Empire, the literature of which embraces all the chronicles, all the secular and ecclesiastical historians, all the scholastic and diplomatic documents relative to the constitution and relation of Church and State for many centuries. It may suffice to mention some of the lighter and more accessible

treatises which discuss important parts of the subject: Pfeffel, *Abrege Chronologique de l'Histoire et du Droit Public d'Allemagne* (Paris, 1776, 2 vols. 4to); Putter, *Dissertationes de Instauratione Romans Imperii*; Butler, *Notes on the Chief Revolutions of the States composing the Empire of Charlemagne* (Lond. 1807, 8vo); Lehueron, *Inst. Mirov. et Carlovingiennes* (Paris, 1843, 2 vols.); Milman, *Hist. Latin Christianity*; Greenwood, *Cathedra Petri*; Bryce, *The Holy Roman Empire* (4th ed. Lond. 1873); Waitz, *Deutsche Kaiser von Karl dem Grossen*, etc.; Döllinger, *Das Kaiserthum Karls des Grossen*, etc.; Höfler, *Kaiserthum und Papstthum*; Moser, *Romische Kayser.* (G.F.H.)

Roman Manner,

the custom of building churches of stone, spoken of in 675, when Benedict Biscop, abbot of Wearmouth, went to France to engage masons. It was about the same time called the *Gallican mode.*

Romanelli, Giovanni Francesco,

a painter of the Roman school, was born at Viterbo in 1617. His first master was Domenichino, but his style was chiefly gained from Pietro di Cortona, under whom he afterwards studied. Later he adopted a manner more his own and less imposing, but more soft and pleasant. It is in this style that his best works are executed, as *The Descent from the Cross* in St. Ambrose's at Rome. Romanelli was employed by cardinal Barberini in the decoration of his palace, and also by Mazarin. He died in 1663. His works are very numerous in Rome, and are all on religious or mythological subjects.

Romanes, Francis,

a convert from Romanism, was a native of Spain, but afterwards became a resident of Bremen, where he transacted business for Antwerp merchants. When convinced of the errors of papacy, he resigned his agency, informed his employers of the change in his religious belief, and devoted himself to the service of religion. While in Spain laboring for the conversion of his parents, he was informed against by his former employers, arrested, and after imprisonment was burned. In this torture, as long as he was able to speak, he continued to repeat the 7th Psalm. See Fox, *Book of Martyrs.*

Romanese (Romonsch, Or Upper And Lower Engadine) Version Of The Scriptures.

This version is used in the Grisons, anciently a part of Rhaetia, and constituting the southeastern angle of Switzerland. The mountainous parts of this canton are inhabited by the little Romanese nation. The Engadine, or valley of the Inn, on the borders of the Tyrol, is inhabited by a section of this people, to whom a Romanese dialect called Churwelsche is the vernacular. The other Romanese dialect is called Ladiniche, and is spoken in the valley of the Rhine, on the confines of Italy. Both these dialects being derived from the Latin tongue, they preserve to this day the most striking characteristics of the Romance languages. The New Testament was printed in the former of these dialects in 1560 in the translation of Jacob Biffrun, and the whole Bible in 1679, prepared by Jac. *Ant.*Vulpio and others. In the latter, the Bible was published in 1718 under the title *La S. Bibla quei ei*: *Tut la Soinchia Scartira, ner tuts ils Cudischs d' ilg Veder a Nief Testament, cum ils Cudischs Apocryphs Messa giu Ent ilg Languaig Rumonsch da la Ligia Grischa Tras Anschins survients d' ilg Plaid da Deus d' ils venerands Colloquis sua-a sut il Guault. cum Privilegio* (illustrissimorum D.D. Rhaetorum. Asquitschada en Coira tras Andrea Pfeffer, stampadur, En ilg On da Christi MDCCXVIII, fol. Coire, 1718). These editions, including an earlier one, by J. Gritti, of 1640, were all printed in the Grisons; but they were soon exhausted, and at the beginning of the present century a copy was scarcely attainable. A company of Christians at Basle, therefore, projected an edition for the use of these mountaineers, and under the auspices of the Basle Bible Society, and with the aid of the British and Foreign Bible Society, the New Testament in Churwelsche left the press in 1810. But when the poor Ladins heard what a treasure their neighbors on the Tyrolese frontier had got, they expressed a very strong desire to have the same in their dialect. The Bible societies of London and Basle promptly consented to grant them this boon, and in 1812 an edition of two thousand copies of the New Testament in Ladiniche had left the press under the title *Il Nouf Testament da nos Segner Jesu Christo* (tradut in Rumansch d' Engadina Bassa. Stampa in Basel da F. Schneider, 1812). Several subsequent editions of the New and Old Testament have been issued by the Basle Society, aided by the English Society, in both dialects. Thus, *Biblia o vero la Soinchia Scritura del velg Testament* (Sun cuosti dellas beneficentas Societas Biblicas da London et Basel e tras Directiun della Societa Biblica in Coira promovuda all stampa.

Coira, 1815. Stampa da Bernard Otto); *Ilg nieo Testament. Editiun nova, revedida a corregida, tont esco pusseivel, suenter ilg original Grec* (da Otto Carisch, a squitschada a cust da las Societads Biblicas da Quera a da Basel. Qera, Stamparia da Pargatzi a Felix. 1856); *Il nouv Testamaint, tradut nel dialect Roumauntsch d'Engiadina* (ota tres J. Menni. Coira, 1861). See Reuss, in Herzog's *Real-Encyklop.* s.v. "Romanische Bibelubersetzungen;" id. *Geschichte der Heiligen Schriften Neuen Testaments* (Brunswick, 1874), § 489; *Theologisches Universal Lexikon*, s.v. "Romanische Bibelubersetzungen;" *The Bible of Every Land*, p. 287 sq.; *Bibliotheca Biblica* (Braunschw. 1752), p. 174; Zuchold, *Bibliotheca Theologica*, 1, 139; 2, 1310, 1315. (B.P.)

Romanesque Art.

Picture for Romanesque

Some writers apply the term "Romanesque" to the period of Christian art in Italy and Western Europe which extended from the 3d to the 10th century; but it is more usually applied to the period extending from the 9th to the 12th or 13th century. Until the 9th century Christian art, especially architecture, had flowed in two main streams, which in locality and in characteristics were quite distinct from each other. The one is usually called the Basilican style, *SEE BASILICA*, which had its origin in Rome; the other is called the Byzantine style, which had its origin in Constantinople. *SEE ARCHITECTURE*.

In the very active period of church erection which existed in Central and Western Europe from the 9th to the 12th century, the basilican and Byzantine styles were in a sense forced into a new style, which took on certain characteristics of these former styles, but which had many very marked original features.

The general ground plan of the later basilicas, that of the Latin cross, was retained. For the convenience of the officiating clergy, a semicircular apsis, or choir, was placed at the farther end of the main nave and at the end of each arm of the transept. From this general typical ground plan there were many variations, which were chiefly caused by the disconnected times and plans by which the different parts of the edifices were erected.

The round arch is a distinctive feature of the Romanesque style, which is termed, indeed, by many writers the Round Arch style, in distinction from

its successor the Pointed Arch, or Gothic, style. *SEE GOTHIC ARCHITECTURE*. The round arch was inherited from both the basilican and the Byzantine style. During the latter part of the Romanesque period, the pointed arch began to be used in parts of the openings, and, indeed, in a few cases was almost entirely adopted; but the other features of these edifices mark them as distinctively Romanesque. The method of covering enclosed spaces by vaulting differed greatly from that in the preceding styles, and forms one of the most prominent features in this style.

During the early Romanesque period, especially in Italy, the campanile, or bell tower, was built separate from the church, as in the leaning tower of Pisa; but later it was attached to the church edifice. Indeed, the single tower was expanded into a system of towers surmounted by spires, producing a balancing of parts around the entire structure. The towers were in many cases flanked by small turrets, which produced beautiful and picturesque effects. In many cases a lofty tower with turrets rose over the intersection of the transept and the nave. In the Cathedral of Bamberg four lofty towers rose, two on each side of the nave.

One of the most attractive features of the Romanesque architecture is the introduction of delicately formed arcades in various places on the exterior, where they produce pleasing effects, as under the cornices of the choirs, or apsides, or on the main facade. These arcades sometimes rose, like steps, up along the lines of the roof. Sometimes they were placed in successive tiers up the entire height of the facade, or even up the entire height of the campanile, as in the cathedrals of Lucca and Pisa.

The portals of churches were often flanked by greatly variegated and deeply set clusters of columns. These were surmounted by capitals, and the same or similar clustered lines were carried in an arch over the doorway. In a few cases the inner lines over the doorway were thrown in round arches, while the arches gradually changed to pointed ones. These clustered arches were, in the Gothic style, replaced by rows of angels. The courts of cloisters were frequently surrounded by arcades of exquisite beauty, the columns usually being double, no two being alike, and more frequently one column being twisted. Clustered columns were also introduced in the interiors of churches. Indeed, the entire Romanesque architecture is marked by a rather too exuberant fancy, variety being considered necessary or desirable, even when more harmony could be secured by less varied types of decoration.

The capitals of pillars were manifestly modelled upon the type of the late Roman Corinthian or the Composite capital; but independence of motive was soon manifested, and great variety was introduced in the capitals, which were generally managed in excellent harmony with the lines of the new style. Many new plant forms were conventionalized, and the foundation was laid for the subsequent luxurious Gothic foliation. Animal forms, both realistic and imaginary, were frequently introduced in the midst of plant forms or alone, in the capitals of pillars and elsewhere. These not unfrequently represented ogres and other hideous beasts, which were to frighten hypocrites and the wicked from entering the house of God, the precursors of the gargoyles of the Gothic. Not unfrequently the chief columns of portals rested on the backs of lions or massive dogs, typifying the strength and defenses of the Church.

In truth and consistency of architectural character, the Romanesque style, in its best examples, takes very high rank among the historic styles. It is the only one of the great styles in history which did not pass into decadence through the perversion of architectural features or principles. It was cut off in the height of its career by its successor the Gothic — the pointed displacing the round arch, with all its entire new type of decoration. The finest examples of the Romanesque style are: in Italy, the cathedrals of Pisa, Lucca, Parma, Vercelli; in France, those of Avignon, Toulouse, Bayeux, Clermont, Perigueux, St. Itienne, and other churches in Caen; in Germany, those of Worms, Bonn, Speyer, Treves, Hildesheim, and Bamberg; in England, those of Peterborough, Waltham, and Winchester. Many of the finest effects in this style are found in detached fragments, which were made in churches that were not finished until this style had been superseded by the Gothic.

During the Romanesque period there was some activity in sculpture. The chief works in this branch of art were in ivory. Many of them are extremely interesting from the fact that they show an earnest spirit, though with much naiveness and almost crudeness of execution. In painting, the chief works were in miniature, in the decoration of missals, and other MS. books of devotion. In France, more especially, many important compositions were executed in fresco, after the style current in the Orient, and probably done by Byzantine artists. See Lübke, *Hist. of Art*; Kugler, *Gesch. der Baukunst*; id. *Gesch. der Malerei*; Schnaase, *Gesch. der Kunste*; Fergusson, *Hist. of Architecture*; Rosengarten, *Hand-book of Architectural Styles.* (G.F.C.)

Romanic Versions Of The Holy Scriptures.

Under this head we mention —

1. *The French Versions*. — As these versions have already been treated in this *Cyclopoedia* s.v. FRENCH VERSIONS, we add the following as supplement. Arthur Dinaux has the merit of having pointed towards the first translator of the Bible, viz. Herman de Valenciennes, born about 1100. He was a priest and canon, and his version, free as it is for the greater part, was of the greatest importance for that time. He undertook it under the protection of the empress Mathilde, wife of the German emperor Henry V, and daughter of Henry I of England. His *Genesis* is preserved in the Harleian Library, MS. 222, and his *Livre de la Bible*, or *Histoire de Ancien et du Nouveau Testament en Vers*, in the Imperial Library, MS. 7986. The assertion made by A. Paulin Paris, in his *Manuscrits Francais de la Bibliotheque du Roi*, that before the year 1170 no translation of any note had been made, and that Etienne de Hansa, or d'Ansa, of Lyons, was the first who undertook a work of this kind, has been proved erroneous by Arthur Dinaux; yet Paulin refers to Le Long and to a letter written by pope Innocent III to the bishop of Metz, published by Baluze, and translated into French by Le Roux de Lincy in his *Introduction* to the *Ancienne Traduction des Quatre Livres de Roi* (Paris, 1841). Although Herman de Valenciennes must be regarded as the first translator, the merits of itienne de Hansa, who undertook a translation at the request of Peter Valdo, are not diminished thereby in the least. Stienne's translation, preserved in MS. 7268 2.2, and belonging to the first half of the 13th century, is a work of great value concerning the language and the letters. A. Paulin Paris saw many copies of that MS., which in part must be regarded as a revision. A version of this kind belongs to the beginning of the 14th century, and to judge from its style, it must have been made in England. This version we find in MS. 6701, and the following specimen will best illustrate the difference between the translation of 1170 (7268 2.2.) and the version from the beginning of the 14th century (6701):

MS. 7268 2.2.

> Mes li serpenz estoit li plus voiseus de toutes les choses qui ont ame et que Dame Dex* avoir fet. Et il dist a la feme: Por quoi vous a Dex commande que vos ne mengiez pas de tous les fuz de paradis (Genesis 3:1).

MS. 6701.

> Mes le serpent estoit plus coiut de tottes choses te terre que Dieu fist, lequel dit a la femme: Por quei vous comaunda Dieu que vous ne mengeasses de cheicun fust de paradis.
>
> * *Dame Dex* means “Lord God.” *Dame* is from the Latin *dominus*, and *Dex* (deus) is the ancient form for *Dieu.*

With regard to the translation of 1170, we only mention that Innocent III, not knowing its source, subjected it about the year 1200 to the censor, and many writers of the 13th century believed it to be a pernicious book. Its language bears the original Romanic stamp, and reminds one of the modern French. But it is striking that the translator, Etienne de Hansa, should be from Lyons. We may suppose that the northern French stamp of the translation of 1170, as we find it in the MS. 7268 2.2., for the greater part belongs to the copyist. A. Paulin Paris conjectures that the language of the MS. is the same as that which was used at Rheims or Sens in the 13th century. The translation of 1170 is known as that of the “Bible des Pauvres.” Le Roux de Lincy pronounces the translation of the MS. 7268 2.2. an excellent one, although he believes it to have been made in the 13th century at the request of Louis the Saint. Etienne de Hansa’s work is the more remarkable as it can be called with certainty the *first* which gives a correct and literal translation of the whole Bible. The MS. 6818 2 contains a *second* literal translation, the author of which, according to the investigations of scholars, especially of Aime Champollion, is said to have been Raoul de Presles. Le Roux de Lincy acquaints us also with translations of single parts of the Bible, the redaction of which he puts in the 12th century, while the MSS. belong to the 13th century. As such he mentions:

1. *Les Quatres Litres du Rois*; a MS. of which is in the Biblotheque Mazarin.

2. *Les Psaumes*; MS. 1152 *bis Supplement Francais*, 278 *Latin*, 7887 *fonds Francais.*

3. *L’Apocalypse*; MS. 7013.

An ancient French translation of single psalms is given by Karl Bartsch in his *Chrestomathie de l‘Ancient Francais* (1872), according to Fr. Michel’s *Libri Psalmorum Versio Antiqua Gallica.*

The catalogue of A. Paulin Paris, *Manuscrits Franc. de la Bibl. du Roi*, contains also the following list of translations and comments:

1. *Histoire de l'Ancien et du Nouveau Testament, en Vers Monorimes*; MS. 7268 2.

2. *Traduction en Vers de la Bible*; MS. 7268 3.3.

3. *Histoire de l'Ancien Testament*; MS. 7268 4.A.

4. *Traduction en Vers du Psaume Latin* "Domine, ne in furore."

5. *Traduction des Psaumes*; MS. 7295 5.5.

6. *Commentaires sur les Psaumes, trad. d'un Ancien Texts Latin*; MS. 7295 3.

7. *Raisons de la Composition de Chacun des Psaumes*; par Jehan de Blois:; MS. 7295 5.5.

8. *Commentaire Perpetuel sur les Psaumes*; MS. 7295 6.6.

9. *Exposition du Psaume Latin* "Miserere mei Deus."

According to Grässe, two Augustinian monks, Julien Macho and Pierre Farget, translated a Latin Bible into the Romanic. A poetical version of the Bible, belonging to the 14th century, was left by Mace of Charite-sur-Loire, and in MS. 6818 3 an original copy of the *Bible des Pauvres* is preserved.

We give on the following page some specimens of different translations. The MSS. 72682-2- and 68183 are copies of *one* text, which differ only in non-essentials, while the MS. 6818 2 forms the basis of a *separate* version. In this supplementary article we have largely depended on Striimpell's *Erssten Bibeliibersetzungen der Franzosen* (Brunswick, 1872), who also gives the following specimens; for the rest belonging to the French versions we refer to the art. *in loco.*

Picture for Romanic

In conclusion, we will only mention, from the seven- ty-third annual report of the British and Foreign Bible Society (1877), that "several new versions of the Scriptures in French have been urged on the committee, but they did not see their way to the adoption of any of them; they hope, however, that

the present activity in Bible translating and revision may lead to the production of a version more accurate, and more acceptable to the French than any which they now possess."

2. *Italian Versions*. — See that art. in this *Cyclopoedia* . We will only add an edition of the Hebrew Pentateuch with an Italian translation by S.D. Luzzatto, *Il Pentateucho colle Haftarot volgarizzato* (Trieste, 1858-60, 5 vols.): — *Job* (with an Italian translation) (Livorno, 1844); and *Il Profeta Isaia volgarizzato e commentato ad uso degl' Israeliti* (Padova, 1855-67).

3. *Portuguese Versions* (q.v.).

4. *Spanish Versions*. — It is very difficult to decide at what time the first Spanish version was made. If we may believe tradition, the oldest version would belong to the 13th century, made at the request of Alphonso of Castile and John of Leon. But as there is no confirmation of this statement, we must depend on the different data which we find in the printed editions themselves; and it is a remarkable fact that the versions were made either by Jews or Protestants.

(a) First in chronological order we mention *El Nuevo Testamento de nuestro Redemptor y Saluador Jesu Christo, traduzido de Grigo en lengua Castellana* por Francisco de Enzinas, dedicado a la Cesarea Magestad (En Anberes [i.e. Antwerp], Anno 1543, 8vo). Of this edition, which is also published by the British and Foreign Bible Society, we have no notice except what we find in Simon's *Nouvelles Observations sur le Texte et les Versions du Nouveau Testament*, 2, 151, where we are told that, in the dedication, different reasons are given for and against the usefulness of translations of the Bible. "I do not, " says the translator, "condemn those who are of another opinion, but I believe such versions, when made by judicious and conscientious men, to be useful." He then speaks of the cause for this translation. Gamaliel, he says, pronounced that if Christianity be of God, men cannot overthrow it; but if it be of men, it will soon come to naught; and addressing the emperor Charles V, he says, "The controversy about the translations of the Bible has already lasted for about twenty years. All measures to prevent them are in vain; on the contrary, their number has increased among the Christians, and Gamaliel's judgment seems to be fulfilled."

The version of Enzinas is made from the Greek. Such words as "gospel, " "scribe," "testament," etc., are retained. For the greater part he follows

Erasmus's translation, *e.g.* <4001> John 1:1: *En el principio era la palabra, y la palabra estava con Dios, y Dios era la palabra.* Where a word is ambiguous he puts the Greek in the margin; thus he puts the word λόγος three times to *palabra.* He has no annotations excepting such as explain measures, coins, etc., thus: <4018> Matthew 18:24, *Diez mille talentos* (Note: "Cada talendo vale 600 ducados," i.e. each talent is worth 600 ducats); ibid. ver. 28, *cient dineros* (Note: "Cada dinero vale casi 30 maravedis," i.e. each denarius is worth 30 maravedis). Very seldom he has an addition, and yet his translation is intelligible even to the unlearned. Sometimes, in spite of all care, he translates rather according to the sense than to the word of the text; e.g. <4501> Romans 1:28, παρέδωκεν αὐτοὺς ὁ θεός, Vulg. *tradidit illos Deus*; the translation of παρέδωκεν is "permitio caer, " i.e. he suffered them to fall.

(b) Next in chronological order is *Biblia en Lengua Espanola, traduzida palabra por palabra de la verdad Hebrayca, por muy excelentes Letrados. Vista y examinada por el officio de la Inquisicion.* Con Privilegio del Illustrissimo Senor Duque de Ferrara (En Ferrara, 5313 [i.e. 1553]). At the end we read, "A gloria y loor de nuestro Sennor se acabo la presente Biblia en lengua Espannola traduzida de la verdadera origen Hebrayca por muy excellentes letrados: con yndustria y diligentia de Abraham Usque, Portugues: Estampata en Ferrara a costa y despesa de Yom Tob Atias, hijo de Levi Atias Espannol: en 14. de Adar de 5313." In some copies we read at the end, "Con yndustria y diligencia de Duarto Pinel, Portugues: estampata en Ferrara a costa y despesa de Geronymo de Vargas, Espannol, en primero de Marzo de 1553." These copies were made for the use of Christians. That the Spanish translation of the Pentateuch is the same as that printed six years before in the so called "Constantinople Polyglot Pentateuch" has been proved beyond a shadow of doubt by Le Long, who also supposes that the Spanish translation, of which the Pentateuch only was printed at Constantinople, while the whole was published at Ferrara, had been in use before the expulsion of the Jews from Spain in 1492, and that the Jewish exiles brought it to Constantinople. The title is followed by

(1) an index of Haphtarhas;

(2) an index of the order of books among Jews and Christians;

(3) an index and short synopsis of the chapters of the Old Test.;

(4) an index of the judges, prophets, and high priests of the Jewish people, together with a short chronology from Adam to the 452d year after the destruction of the Temple according to the Seder Olam (a Jewish chronology);

(5) a lectionary for each day, in order to read the Old Test. in one year.

The translation in the Ferrara edition is in two columns, and the editors or publishers were so conscientious as to indicate passages concerning which they were doubtful as to the correct translation by a star (*). Where the Hebrew reads *Jehovah*, an .A. with two dots is placed. The verses are not given in the text, but at the end of each book their number is given. The order of the book is, the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea to Malachi, Psalms (divided into five books), Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. The translation, which follows the Hebrew very closely, is in that ancient Spanish which was used at that time in the synagogue.

A reprint of this translation was published at Amsterdam in the year 1611, also in folio, then in 1630, with the only change that the stars of the first edition are omitted in many places. According to the *Catalogue des Livres Imprimes de la Bibliotheque du Roi de France*, 1, 14, No. 201, this edition was edited by Manasseh ben-Israel, as can also be seen from some copies, where we read, *A loor y gloria del Dio fue reformada por Menasseh ben-Israel* (a. 15. de Sebath 1630).

Another somewhat revised and altered edition is the *Biblia en lengua Espannola. Traduzida palabra por palabra de la verdad Hebrayca, por muy excelentes Letrados. Vista e examinada por el officio de la Inquisicion.* Con Privilegio del Illustrissimo Sennor Duque de Ferrara, y aora de nuevo corregida en casa di Joseph Athias, y por su orden impressa (En Amsterdam, Anno 5421 [1661], large 8vo, 1325 pp.). This edition is indeed an improvement upon the former; many corrections are made, obsolete expressions are removed and more intelligible ones introduced; besides, it is more convenient for use than the former editions in folio. The verses are numbered in the margin.

(c) *El Testamento Nuevo de Nuestro Senor Salvador Jesu Christo nueva e fielmento traduzido del Original Griego en Romance Castellano.* En Venecia, en casa de Juan (Philadelpho. M.D.LVI. 8vo). The anonymous

translator follows the original Greek; here and there words are added for the better understanding.

(d) *A Spanish Translation of the Prophets Isaiah and Jeremiah* (Thessalonica, 1569), by Joseph ben-Isaac ben-Joseph Jabetz. From the lengthy title (which we do not give in full) we see that the editor intended to translate the whole of the Old Test., and that he commenced with the *later prophets.* But only *Isaiah* and *Jeremiah* were translated, as can be seen from Wolf (*Bibl. Beb.* 4, 137), who had a copy of this translation, which mostly follows that of Ferrara.

(e) *La Biblia, que es, los Sacros Libros del Viejo y Nuevo Testamento, Trasladada en Espannol.* µyhla rbd lw[l µyqy *La Palabra del Dios nostro permanece para siempre,* <2300>Isaiah 40. M.D.LXIX. On the last page we read "Anno del Sennor M.D.LXIX. en Septembre, " large 4to. No name of the translator and no place of publication is given. It was probably published at Basle by Thomas Guarinus, which is not only evident from the signs of that printer found in the title page, but also from a written postscript in the copy of this translation preserved in the library of the Basle University. From this notice we also see that Cassiodoro de Reyna, of Seville, was the translator of this Bible, and this is also corroborated by another copy of this translation found in the library at Frankfort-on-the-Main (Clement, *Biblioth. Curieuse,* 3, 453). The translation is preceded by 30 pages containing the principles which guided the translator — that, although he held the Vulgate in high esteem, yet he could not always follow it, but perused as many translations as he could find, especially that of Pagninus, which he followed for the most part. The Apocryphal books of the Old Test. are also translated: sometimes additions are inserted in the text and put in brackets for a better understanding, and short glosses are found in the margin. The New Test. of this translation was also republished by Hutter in his Polyglot (1599). Another edition with some slight changes was published by Ricardo del Campo (1596, 8vo), and an entirely revised edition of Reyna's translation is *La Biblia*: *que es, los Sacros Libros del Viejo y Nuevo Testamento*; *segunda edicion, revista y conferida con los Textos Hebreos y Griegos, y con diversas translaciones,* per Cypriano de Valera. En Amsterdam, en casa de Lorenco Jacobi (1602, fol.). The title is followed by two prefaces, one of Valera, the other of Reyna. In the first preface the editor tells us that of Reyna's edition 2600 copies were printed, and all were sold. This was the reason for a new revision and edition. Valera's edition is also published by the British and Foreign Bible Society.

The New Test. of Valera's translation was also published separately in the year 1625, with the title, *El Nuevo Testamento, que es los Escriptos Evangelicos y Apostolicos, revisto y conferido con el Texto Griego* por Cypriano de Valera: en Amsterdam (1625, 8vo).

(f) *Humas de Parasioth y Aftharoth, traduzido palabra por palabra de la verdad Hebraica en Espannhol* (1627). This is Manasseh ben-Israel's translation of the Pentateuch, of which a second enlarged and revised edition was published in 1655.

(g) μ y l w l h ç d q *Las Alabancas de Santidad. Traducion de los Psalmos de David....* Por el Haham Yahacob Yehuda, Leon Hebreo.... En Amsterdam (1671). This is Judah Leon's translation of the Psalms, with notes and introductions.

(h) Franco Serrano's translation of the Pentateuch, or *Los cinco Libros de la sacra Ley, interpretados en Lengua Espannola....* En Amsterdam, en casa de Mosseh ben-Dias (1695, 4to). The translator was Joseph Franco Serrano, teacher of Hebrew at the school of the Spanish Jews in Amsterdam. The translation is made with great diligence and care.

(i) Acosta's translation of the historical books, or *Conjecturas sagradas sobre los Prophetas primores, colegidos de los mas celebres expositores.* ... En Leyden, en casa de Thomas van Geel (Anno 1711, 4to). This translation contains Joshua, Judges, Samuel, and Kings. To each verse a paraphrase is added in place of a commentary.

(k) *Biblia en dos Colunas Hebr. y Espan.* Amsterdam, en casa y a costa de Joseph Jacob, y Abraham de Salmon Proops (Anno 1762, fol.). This is, according to Le Long, an "editio optima, splendida et aestimata." It was not until the end of the 18th century that a Roman Catholic divine undertook to give his Spanish countrymen a new translation, together with the Latin and a commentary. The author of this Bible work (which was published at Madrid, 1794, in 19 parts) was Phil. Scio de S. Miguel. The translation of Scio has also been adopted by the British and Foreign Bible Society, which prints it since 1828. The latest translation of the New Test. is that by the bishop of Astorga, Fel. de Torres Amat (Madrid, 1837).

5. Besides these translations, we may also mention, under the head of Romanic versions, the New Test., the Pentateuch and Psalms in Catalan, published by the British and Foreign Bible Society for the provinces of

Catalonia and Valencia. See Rosenmüller, *Handbuch der biblischen Literatur*, 4, 268 sq.; Le Long, *Bibl. Sac.* 1, 180 sq.; Simon [Richard], *Hist. Crit. du V.T.* 54, 2, ch. 19, p. 311; Wolf, *Bibl. Heb.* 4, 137; Baumgarten, *Nachrichten von merkwurdigen Buchern*, 9, 204 sq.; the art. "Romanische Bibelubersetzungen" in Herzog's *Real Encyklop.*; Reuss, *Gesch. der heil. Schriften des N. Test.* (5th ed. Brunswick, 1874), p. 217, 229; *Biblioth. Bib.* (ibid. 1752), p. 161 sq.; *Index Bibliorum* (Hale), p. 41. (B.P.)

Romanism

is the system of Church government which makes the pope the one head and center of Christendom, with those doctrines and practices which are erroneously maintained as subsidiary to that headship. Thus the dogmas of papal infallibility, of temporal sovereignty, of the immaculate conception of the Blessed Virgin, of the seven sacraments, the celibacy of the clergy, and the system of indulgences are peculiar to the Church of Rome, and are known as supports of the papal power. They are therefore considered as parts of Romanism.

Again, *Romanism* may be used to describe the character of Latin Christianity, as distinguished from Teutonic Christianity. The former has a stricter sacerdotalism, more direction to the conscience, and in its subjects more implicit obedience, greater trustfulness, less of private judgment and of freedom, an inferior sense of personal responsibility, and (perhaps it must be added) a less keen sense of truth. There are also a more rigid ecclesiasticism, maintained by a celibate clergy subject to a foreign spiritual head; a fuller ritual; and a statelier ceremonial. This assumption of power, upon the one hand, and submission to it, on the other, necessitate the keeping of the people in a state of ignorance, and we therefore find Romanism to be the foe of intelligence, of free thought, free speech, and free action. It is a system craftily devised for the usurpation by the few of the rights of the many. See *Bib. Sacra*, 1, 139; 2, 451, 757; 8, 64; 19, 432; Blunt, *Theol. Dict.*; Elliott, *Delineation of Romanisms*; Hagenbach, *Hist. of Doctrines*; Marriott, *Testimony of the Catacombs*; *Meth. Quar. Rev.* Oct. 1854; April, 1855, 1856; Jan. 1877; Palmer, *Errors of Romanism*; Whately, *Essays on Romanism.* *SEE POPERY*.

Romann, Albrecht Nathanael,

a convert from Judaism and missionary among the Jews, was born Nov. 3, 1819, at Kobylin, in the grand-duchy of Posen, He was educated in the school at Rawicz, afterwards al Lissa, and then at Breslau, where he also had the advantage of attending the lectures at the university. In the latter place he fell in with the so called Reform party, and became a most zealous pupil of the late celebrated rabbi Dr. Geiger, who was then flourishing al Breslau. At the age of twenty-four he was appointed teacher in a Jewish industrial school in that city. Having exchanged his strict rabbinical orthodoxy for the hollowness of Reform Judaism, he was in a state--unsatisfied, perplexed, and longing for something better and more substantial — from which he was relievet through the acquaintance with Teichler and Caro, missionaries of the Berlin Society, and especially with Mr. Cerf, of the Scotch Society. Although at first vehemently opposing them, he finally submitted to his conviction, and on Nov. 28, 1847, he was baptized in the Reformed Church by the Rev. Consistorialrath Wachler, Mr. Cerf, Prof. Dr. Oehler, and the general superintendent Dr. Hahn being his sponsors. He now resolved to qualify himself as a Christian schoolmaster, and to effect this the Rev. C. Richter kindly received him into his own house at Rankam; and after having passed his examination at the seminary in Breslau, he obtained a situation as schoolmaster in Ziegenhals, near Neisse, in Silesia. In the year 1851 he was appointed assistant to the Rev. J.C. Hartmann, senior missionary of the London Society at Breslau. His time of probation being over, he was admitted to the society's college at London for further instruction in divinity and the English language, and returned in 1854 as a missionary to Breslau. In 1868 he was removed to Berlin to take charge of the mission there by the side of Prof. Dr. Cassel. For three years he was allowed to carry on the work of his Master in that city, and died Aug. 15, 1871. See *Jewish Intelligencer*, 1871, p. 247 sq.; *Dibre Emeth, oder Stimmen der Wahrheit*, 1871, p. 161 sq. (B.P.)

Romano, Giovanni Battista,

a convert from Judaism, was a native of Alexandria, and flourished in the 16th century. His grandfather was the famous Elias Levita (q.v.), who instructed him while in Germany. He then went to Italy, and in Venice he tried to bring his brother back into the fold of the synagogue, in which he did not succeed; on the contrary, he became himself a convert to

Christianity, and was baptized in 1551. For a long time he was professor of Hebrew and Arabic in Rome. In 1561. pope Pius IV sent him to the patriarch of the Copts, together with Roderich, a member of his order. He translated Giov. Bruno's catechism, which was written against the Oriental heretics, into three Shemitic languages, and translated into Arabic the decrees of the Council of Trent, for the sake of having them circulated in the East. He died at Rome, March 3, 1580. See Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 291 sq.; Phil. Alegambe, *De Scriptor. Soc. Jesu*, p. 225 sq.; R. Simon, *Bibl. Selecta*, 1, 148; Grätz, *Gesch. d. Juden*, 9, 356. (B.P.)

Romano, Jehudah Leone, Ben-Moses,

of Rome, was born about the year 1292. He was the teacher of king Robert of Naples, whom he instructed in the languages of the Bible. He was very well acquainted with scholastic literature, and translated the philosophical writings of Albertus Magnus, Thomas Aquinas, and others for his coreligionists. He also wrote *Elucidations* on passages of the Bible from a philosophical standpoint, excerpts of which have been published in Immanuel of Rome's *Commentary on Proverbs* (Naples, 1486). The date of Romano's death is not known. Most of his writings are still in MS. in Rome, Florence, Paris, Munich, Oxford, and London. See Furst, *Bibl. Jud.* 3, 165 sq.; Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 257; De Rossi, *Dizionario Storico degli Autori Ebrei*, p. 277 (Germ. transl.); *Gratz, Gesch. d. Juden* (Leips. 1873), 7, 298 sq.; more especially Zunz, *Jehuda b.-Moses Romano*, reprinted in Geiger's *Wissenschaftl. Zeitschr. fur jud. Theologie* (Frankfort-on-the-Maine, 1836), 2, 321-330; and Steinschneider, *Giuda Romano*, Notizia estratta del giorn. Romano *Il Buonarotti*, Gennaio, 1870 (Roma, 1870), mentioned in Kayserling's *Bibliothek juidischer Kanzelredner*, 2, Beilage, p. 14 sq. (B.P.)

Romans, Epistle To The.

This is naturally placed first among the epistles in the New Test., both on account of its comparative length and its importance. It claims our interest more than the other didactic epistles of Paul, because it is more systematic, and because it explains especially that truth which subsequently became the principle of the Reformation, viz. righteousness through faith. It has, however, been greatly misunderstood in modern times, as it seems to have been very early (<GI0815>2 Peter 3:15, 16).

I. *Authorship*. — Internal evidence is so strongly in favor of the *genuineness* of the Epistle to the Romans that it has never been seriously questioned. Even the sweeping criticism of Baur did not go beyond condemning the last two chapters as spurious. But while the epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favor is not inconsiderable. The reference to <2 Peter 3:15>Romans 2:4 in <2 Peter 3:15>2 Peter 3:15 is indeed more than doubtful. In the Epistle of James, again (<James 2:14>James 2:14), there is an allusion to perversions of Paul's language and doctrine which has several points of contact with the Epistle to the Romans; but this may perhaps be explained by the oral rather than the written teaching of the apostle, as the dates seem to require. It is not the practice of the apostolic fathers to cite the New Test. writers by name, but marked passages from the Romans are found imbedded in the epistles of Clement and Polycarp (<Romans 1:29-32>Romans 1:29-32 in Clem. *Corinthians* 35, and <Romans 14:10, 12>Romans 14:10, 12, in Polyc. *Phil.* 6). It seems also to have been directly cited by the elder quoted in Irenaeus (4, 27, 2, "ideo Paulum dixisse;" comp. <Romans 11:21, 17>Romans 11:21, 17), and is alluded to by the writer of the Epistle to Diognetus (c. 9; comp. <Romans 3:21>Romans 3:21 fol.; 5:20), and by Justin Martyr (*Dial.* c. 23; comp. <Romans 4:10, 11>Romans 4:10, 11, and in other passages). The title of Melito's treatise *On the Hearing of Faith* seems to be an allusion to this epistle (see, however, <Galatians 3:2, 3>Galatians 3:2, 3). It has a place, moreover, in the Muratorian Canon and in the Syriac and Old Latin versions. Nor have we the testimony of orthodox writers alone. The epistle was commonly quoted as an authority by the heretics of the subapostolic age: by the Ophites (Hippol. *Adv. Hoer.* p. 99; comp. <Romans 1:20-26>Romans 1:20-26), by Basilides (*ibid.* p. 238; comp. <Romans 8:19, 22, and 5:13, 14>Romans 8:19, 22, and 5:13, 14), by Valentinus (*ibid.* p. 195; comp. <Romans 8:11>Romans 8:11), by the Valentinians Heracleon and Ptolemaeus (Westcott, *On the Canon*, p. 335, 340), and perhaps also by Tatian (*Orat.* c. 4; comp. <Romans 1:20>Romans 1:20), besides being included in Marcion's Canon. In the latter part of the 2d century the evidence in its favor is still fuller. It is obviously alluded to in the letter of the churches of Vienne and Lyons (Euseb. *H.E.* 5, 1; comp. <Romans 8:18>Romans 8:18), and by Athenagoras (p. 13; comp. <Romans 12:1>Romans 12:1; p. 37; comp. Romans 1, 24) and Theophilus of Antioch (*Ad Autol.* p. 79; comp. <Romans 2:6>Romans 2:6 fol.; p. 126; comp. <Romans 13:7, 8>Romans 13:7, 8); and is quoted frequently and by name by Irenaeus, Tertullian, and Clement of Alexandria (see Kirchhofer, *Quellen*, p. 198, and especially Westcott, *On the Canon*, passim).

II. *Integrity*. — This has not been so unanimously admitted as the genuineness. With the exception of Marcion's authorities, indeed, who probably tampered with the manuscripts of the epistles as he did with those of the gospels, and who considered the last two chapters of this epistle spurious, all the manuscripts and versions contain the epistle as we have it: it is in modern times that doubts have been thrown upon the authenticity of the concluding portion. By Heumann the epistle was considered to have originally ended with ch. 11; ch. 12-15 being a distinct production, though likewise addressed to the Romans, and ch. 16 a sort of postscript to the two. Semler (1762) confined his doubts to ch. 15 and 16, the former of which he regarded as a private encyclical for the use of the brethren whom the bearers of the larger epistle should meet on their way to Rome, the latter as a catalogue of persons to be saluted on the same journey. Schulz (1829) supposed that ch. 16 was addressed to the Ephesians from Rome, and Schott that it is made up of fragments from a short epistle written by Paul when at Corinth to an Asiatic Church. Baur has more recently (1836) followed on the same side; but, as usual, on merely internal grounds, and in favor of his peculiar theory of the relation of the parties of Paul and Peter in the apostolic age. These various hypotheses have long passed into oblivion; and by all recent critics of note the last two chapters have been restored to their place as an integral part of the epistle.

With greater semblance of reason has the genuineness of the doxology at the end of the epistle been questioned. Schmidt and Reiche consider it not to be genuine. In this doxology the anacolouthical and unconnected style causes some surprise, and the whole has been deemed to be out of its place (vers. 26 and 27). The arguments against its genuineness on the ground of style, advanced by Reiche, are met and refuted by Fritzsche (*Romans* vol. 1, p. 35). Such defects of style may easily be explained from the circumstance that the apostle hastened to the conclusion, but would be quite inexplicable in additions of a copyist who had time for calm consideration. The same words occur in different passages of the epistle, and it must be granted that such a fluctuation sometimes indicates an interpolation. In the Codex I, in most of the Codices Minusculi, as well as in Chrysostom, the words occur at the conclusion of ch. 14. In the codices B, C, D, E, and in the Syrian translation, this doxology occurs at the conclusion of ch. 16. In Codex A it occurs in both places; while in Codex D** the words are wanting entirely, and they seem not to fit into either of the two places. If the doxology be put at the conclusion of ch. 14, Paul

seems to promise to those Christians weak in faith, of whom he had spoken, a confirmation of their belief. But it seems unfit in this connection to call the Gospel an eternal mystery, and the doxology seems here to interrupt the connection between ch. 14 and 15; and at the conclusion of ch. 16 it seems to be superfluous, since the blessing had been pronounced already in ver. 24. We, however, say that this latter circumstance need not have prevented the apostle from allowing his animated feelings to burst forth in a doxology, especially at the conclusion of an epistle which treated amply on the mystery of redemption. We find an analogous instance in Eph. 23:27, where a doxology occurs after the mystery of salvation had been mentioned. We are therefore of opinion that the doxology is rightly placed at the conclusion of ch. 16, and that it was in some codices erroneously transposed to the conclusion of ch. 14, because the copyist considered the blessing in 16:24 to be the real conclusion of the epistle. In confirmation of this remark, we observe that the same codices in which the doxology occurs in ch. 16 either omit the blessing altogether or place it after the doxology. (See § 4:7 below.)

III. *Time and Place of Writing.* — The date of this epistle is fixed with more absolute certainty and within narrower limits than that of any other of Paul's epistles. The following considerations determine the time of writing. *First.* Certain names in the salutations point to Corinth as the place from which the letter was sent.

(1.) Phoebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (<45601>Romans 16:1, 2).

(2.) Gaius, in whose house Paul was lodged at the time (ver. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in <46114>1 Corinthians 1:14, though the name was very common.

(3.) Erastus, here designated "the treasurer of the city" (οἰκονόμος, ver. 23, A.V. "chamberlain"), is elsewhere mentioned in connection with Corinth (<55420>2 Timothy 4:20; see also <44922>Acts 19:22).

Secondly. Having thus determined the place of writing to be Corinth, we have no hesitation in fixing upon the visit recorded in <44003>Acts 20:3, during the winter and spring following the apostle's long residence at Ephesus, as the occasion on which the epistle was written. For Paul, when he wrote the letter, was on the point of carrying the contributions of Macedonia and

Achaia to Jerusalem (15:25-27), and a comparison with <44022>Acts 20:22; 24:17; and also <46604>1 Corinthians 16:4; <47801>2 Corinthians 8:1, 2; 9:1 sq., shows that he was so engaged at this period of his life. (See Paley, *Horoe Paulinoe*, ch. 2, § 1.) Moreover, in this epistle he declares his intention of visiting the Romans after he has been at Jerusalem (<46523>1 Corinthians 15:23-25), and that such was his design at this particular time appears from a casual notice in <44921>Acts 19:21.

The epistle, then, was written from Corinth during Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts. On this occasion he remained three months in Greece (<44203>Acts 20:3). When he left, the sea was already navigable, for he was on the point of sailing for Jerusalem when he was obliged to change his plans. On the other hand, it cannot have been late in the spring, because, after passing through Macedonia and visiting several places on the coast of Asia Minor, he still hoped to reach Jerusalem by Pentecost (<44206>Acts 20:16). It was therefore in the winter or early spring of the year that the Epistle to the Romans was written. According to the most probable system of chronology, this would be the winter of A.D. 54-55.

The Epistle to the Romans is thus placed in chronological connection with the epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. The First Epistle to the Corinthians was written before Paul left Ephesus, the Second from Macedonia when he was on his way to Corinth, and the Epistle to the Galatians most probably either in Macedonia or after his arrival at Corinth, i.e. after the epistles to the Corinthians, though the date of the Galatian epistle is not absolutely certain. *SEE GALATIANS, EPISTLE TO THE*. We shall have to notice the relations existing between these contemporaneous epistles hereafter. At present it will be sufficient to say that they present a remarkable resemblance to each other in style and matter — a much greater resemblance than can be traced to any other of Paul's epistles. They are at once the most intense and most varied in feeling and expression — if we may so say, the most Pauline of all Paul's epistles. When Baur excepts these four epistles alone from his sweeping condemnation of the genuineness of all the letters bearing Paul's name (*Paulus, der Apostel*), this is a mere caricature of sober criticism; but underlying this erroneous exaggeration is the fact that the epistles of this period — Paul's third missionary journey — have a character and an intensity peculiarly their own, corresponding to the circumstances of the apostle's outward and

inward life at the time when they were written. For the special characteristics of this group of epistles, see a paper on the Epistle to the Galatians in the *Journal of Class. and Sacr. Phil.* 3, 289.

IV. *Occasion and Object of Writing.* — These evidently grew out of the position and character of the persons addressed, and therefore involve a consideration of the Church at Rome and of the apostle's purposes with relation to it.

1. The opinions concerning the *general design* of this letter differ according to the various suppositions of those who think that the object of the letter was supplied by the occasion, or the supposition that the apostle selected his subject only after an opportunity for writing was offered. In earlier times the latter opinion prevailed, as, for instance, in the writings of Thomas Aquinas, Luther, Melancthon, Calvin. In more recent times the other opinion has generally been advocated, as, for instance, by Hug, Eichhorn, and Flatt. Many writers suppose that the debates mentioned in ch. 14 and 15 called forth this epistle. Hug, therefore, is of opinion that the object of the whole epistle was to set forth the following proposition: *Jews and Gentiles have equal claim to the kingdom of God.* According to Eichhorn, the Roman Jews, being exasperated against the disciples of Paul, endeavored to demonstrate that Judaism was sufficient for the salvation of mankind; consequently Eichhorn supposes that the polemics of Paul were not directed against Judaizing converts to Christianity, as in the Epistle to the Galatians, but rather against Judaism itself. This opinion is also maintained by De Wette (*Einleitung ins Neue Testament*, 4th ed. § 138). According to Credner (*Einleitung*, § 141), the intention of the apostle was to render the Roman congregation favorably disposed before his arrival in the chief metropolis, and he therefore endeavored to show that the evil reports spread concerning himself by zealously Judaizing Christians were erroneous. This opinion is nearly related to that of Baur, who supposes that the real object of this letter is mentioned only in ch. 9-11. According to Baur, the Judaizing zealots were displeased that by the instrumentality of Paul such numbers of Gentiles entered the kingdom of God that the Jews ceased to appear as the Messianic people. Baur supposes that these Judaizers are more especially refuted in ch. 9-11, after it has been shown in the first eight chapters that it was in general incorrect to consider one people better than another, and that all had equal claims to be justified by faith. Against the opinion that the apostle, in writing the Epistle to the Romans, had this particular polemical aim, it has been justly observed by

Ruckert (in the 2d ed. of his *Commentar*), Olshausen, and De Wette that the apostle himself states that his epistle had a general scope. Paul says in the introduction that he had long entertained the wish of visiting the metropolis, in order to confirm the faith of the Church, and to be himself comforted by that faith (<4501 12>Romans 1:12). He adds (ver. 16) that he was prevented from preaching in the chief city by external obstacles only. He says that he had written to the Roman Christians in fulfilment of his vocation as apostle to the Gentiles. The journey of Phoebe to Rome seems to have been the external occasion of the epistle. Paul made use of this opportunity by sending the sum and substance of the Christian doctrine in writing, having been prevented from preaching in Rome. Paul had many friends in Rome who communicated with him; consequently he was the more induced to address the Romans, although he manifested some hesitation in doing so (<4515 15>Romans 15:15). These circumstances exercised some influence as well on the form as on the contents of the letter; so that, for instance, its contents differ considerably from the Epistle to the Ephesians, although this also has a general scope.

2. The *immediate circumstances* under which the epistle was written were these. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (<4501 09>Romans 1:9-13; 15:22-29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phoebe, a deaconess of the neighboring Church of Cenchrese, was on the point of starting for Rome (<4516 01>Romans 16:1-2), and probably conveyed the letter. The body of the epistle was written at the apostle's dictation by Tertius (ver. 22); but perhaps we may infer from the abruptness of the final doxology that it was added by the apostle himself, more especially as we gather from other epistles that it was his practice to conclude with a few striking words in his own handwriting, to vouch for the authorship of the letter, and frequently also to impress some important truth more strongly on his readers.

3. The *Origin of the Roman Church* is involved in obscurity (see Mangold, *Die Anfange der romischen Gemeinde* [Marb. 1866]). If it had been founded by Peter, according to a later tradition, the absence of any allusion to him both in this epistle and in the letters written by Paul from Rome would admit of no explanation. It is equally clear that no other apostle was the founder. In this very epistle, and in close connection with the mention

of his proposed visit to Rome, the apostle declares that it was his rule not to build on another man's foundation (Romans 15:20), and we cannot suppose that he violated it in this instance. Again, he speaks of the Romans as especially falling to his share as the apostle of the Gentiles (Romans 1:13), with an evident reference to the partition of the field of labor between himself and Peter, mentioned in Galatians 2:7-9. Moreover, when he declares his wish to impart some spiritual gift (χάρισμα) to them, "that they might be established" (Romans 1:11), this implies that they had not yet been visited by an apostle, and that Paul contemplated supplying the defect, as was done by Peter and John in the analogous case of the churches founded by Philip in Samaria (Acts 8:14-17). *SEE PETER* (*the Apostle*).

The statement in the Clementines (*Horn.* 1, § 6) that the first tidings of the Gospel reached Rome during the lifetime of our Lord is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this Church dates very far back. Paul in this epistle salutes certain believers resident in Rome — Andronicus and Junia (or Junianus?) — adding that they were distinguished among the apostles, and that they were converted to Christ before himself (Romans 16:7), for such seems to be the meaning of the passage, rendered somewhat ambiguous by the position of the relative pronouns. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Acts 2:10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts 8:4; 11:19). At all events, a close and constant communication was kept up between the Jewish residents in Rome and their fellow countrymen in Palestine by the exigencies of commerce, in which they became more and more engrossed as their national hopes declined, and by the custom of repairing regularly to their sacred festivals at Jerusalem. Again, the imperial edicts alternately banishing and recalling the Jews (comp. e.g. in the case of Claudius, Josephus, *Ant.* 19, 5, 3, with Suetonius, *Claud.* 25) must have kept up a constant ebb and flow of migration between Rome and the East, and the case of Aquila and Priscilla (Acts 18:2; see Paley, *Hor. Paul.* c. 2, § 2) probably represents a numerous class through whose means the opinions and doctrines promulgated in Palestine might reach the metropolis. At first we may

suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (<44 18 25>Acts 18:25), or the disciples at Ephesus (<44 19 01>Acts 19:1-3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the appearance of the great apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church. Long after Christianity had taken up a position of direct antagonism to Judaism in Rome, heathen statesmen and writers still persisted in confounding the one with the other (see Merivale, *Hist. of Rome*, 6, 278, etc.).

4. A question next arises as to the *composition of the Roman Church* at the time when Paul wrote. Did the apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? Either extreme has been vigorously maintained, Baur, for instance, asserting that Paul was writing to Jewish Christians, Olshausen arguing that the Roman Church consisted almost solely of Gentiles. We are naturally led to seek the truth in some intermediate position. Jowett finds a solution of the difficulty in the supposition that the members of the Roman Church, though Gentiles, had passed through a phase of Jewish proselytism. This will explain some of the phenomena of the epistle, but not all. It is more probable that Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous.

There are certainly passages which imply the presence of a large number of Jewish converts to Christianity. The use of the second person in addressing the Jews (ch. 2 and 3) is clearly not assumed merely for argumentative purposes, but applies to a portion at least of those into whose hands the letter would fall. The constant appeals to the authority of “the law” may in many cases be accounted for by the Jewish education of the Gentile believers (so Jowett, 2, 22), but sometimes they seem too direct and positive to admit of this explanation (<45 03 19>Romans 3:19; 7:1). In ch. 7 Paul appears to be addressing Jews, as those who, like himself, had once been under the dominion of the law, but had been delivered from it in Christ (see especially verses 4 and 6). And when in <45 11 13>Romans 11:13 he says, “I am speaking to you — the Gentiles,” this very limiting expression “the Gentiles” implies that the letter was addressed to not a few to whom the term would not apply.

Again, if we analyze the list of names in ch. 16, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. It is true that Mary, or rather Mariam (Romans 16:6), is the only strictly Jewish name. But this fact is not worth the stress apparently laid on it by Mr. Jowett (2:27); for Aquila and Priscilla (ver. 3) were Jews (Acts 18:2, 26), and the Church which met in their house was probably of the same nation. Andronicus and Junia (or Junias? ver. 7) are called Paul's kinsmen. The same term is applied to Herodion (ver. 11). These persons, then, must have been Jews, whether "kinsmen" is taken in the wider or the more restricted sense. The name Apelles (ver. 10), though a heathen name also, was most commonly borne by Jews, as appears from Horace (*Sat.* 1, 5, 100). If the Aristobulus of ver. 10 was one of the princes of the Herodian house, as seems probable, we have also in "the household of Aristobulus" several Jewish converts. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens.

Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompey formed the nucleus of the Jewish population in the metropolis. *SEE ROME*. Since that time they had largely increased. During the reign of Augustus we hear of above 8000 resident Jews attaching themselves to a Jewish embassy which appealed to this emperor (Josephus, *Ant.* 17, 11, 1). The same emperor gave them a quarter beyond the Tiber, and allowed them the free exercise of their religion (Philo, *Leg. ad Catium*, p. 568 M.). About the time when Paul wrote, Seneca, speaking of the influence of Judaism, echoes the famous expression of Horace (*Ep.* 2, 1, 156) respecting the Greeks — "Victi victoribus leges dederunt" (Seneca, in Augustine, *De Civ. Dei*, 6, 11). The bitter satire of Juvenal and indignant complaints of Tacitus of the spread of the infection through Roman society are well known (Tacitus, *Ann.* 15, 44; Juvenal, *Sat.* 14, 96). These converts to Judaism were mostly women. Such proselytes formed at that period the point of coalescence for the conversion of the Gentiles.

Among the converts from Judaism to Christianity there existed in the days of Paul two parties. The congregated apostles had decreed, according to Acts 15 that the converts from paganism were not bound to keep the ritual laws of Moses. There were, however, many converts from Judaism

who were disinclined to renounce the authority of the Mosaic law, and appealed erroneously to the authority of James (<4809>Galatians 2:9; comp. <4421>Acts 21:25); they claimed also the authority of Peter in their favor. Such converts from Judaism, mentioned in the other epistles, who continued to observe the ritual laws of Moses were not prevalent in Rome. Baur, however, supposes that this Ebionitic tendency prevailed at that time in all Christian congregations, Rome not excepted. He thinks that the converts from Judaism were then so numerous that all were compelled to submit to the Judaizing opinions of the majority (comp. Baur, *Abhandlung uber Zweck und Veranlassung des Romerbriefs*, in the *Tubinger Zeitschrift*, 1836). However, Neander has also shown that the Judaizing tendency did not prevail in the Roman Church (comp. Neander, *Panzung der christlichen Kirche* [3d ed.], p. 388). This opinion is confirmed by the circumstance that, according to ch. 16 Paul had many friends at Rome. Baur removes this objection only by declaring ch. 16 to be spurious. He appeals to ch. xiv in order to prove that there were Ebionitic Christians at Rome: it appears, however, that the persons mentioned in ch. 14 were by no means strictly Judaizing zealots, wishing to overrule the Church, but, on the contrary, some scrupulous converts from Judaism, upon whom the others looked down contemptuously. There were, indeed, some disagreements between the Christians in Rome. This is evident from <4506>Romans 15:6-9, and <4517>Romans 11:17, 18, these debates, however, were not of so obstinate a kind as among the Galatians; otherwise the apostle could scarcely have praised the congregation at Rome as he does in ch. <4508>Romans 1:8, 12, and <4514>Romans 15:14. From ch. 16:17-20 we infer that the Judaizers had endeavored to find admittance, but with little success.

On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the epistle bears out this supposition. It is professedly as the apostle of the Gentiles that Paul writes to the Romans (<4505>Romans 1:5). He hopes to have some fruit among them, as he had among the other Gentiles (ver. 13). Later on in the epistle he speaks of the Jews in the third person, as if addressing Gentiles: “I could wish that myself were accursed for my brethren, my kinsmen after the flesh, who are Israelites, “etc. (<4903>Romans 9:3, 4). Again: “my heart’s desire and prayer to God for *them* is that they might be saved” (<5001>Romans 10:1; the right reading is ὑπὲρ αὐτῶν, not ὑπὲρ τοῦ Ἰσραήλ, as in the

Received Text). Comp. also Romans 11:23, 25, and especially Romans 11:30, “For as ye in times past did not believe God,... so did these also (i.e. the Jews) now not believe,” etc. In all these passages Paul clearly addresses himself to Gentile readers.

These Gentile converts, however, were not, for the most part, native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek, and not a Latin, Church. It is clearly established that the early Latin versions of the New Test. were made not for the use of Rome, but for the provinces, especially Africa (Westcott, *Canon*, p. 269). All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are, with but few exceptions, Greek (see Milman, *Latin Christianity*, 1, 27). In accordance with these facts, we find that a very large proportion of the names in the salutations of this epistle are Greek names; while of the exceptions, Priscilla, Aquila, and Junia (or Junias), were certainly Jews; and the same is true of Rufus, if, as is not improbable, he is the same mentioned in Mark 15:21. Julia was probably a dependent of the imperial household, and derived her name accordingly. The only Roman names remaining are Amplias (i.e. Ampliatus) and Urbanus, of whom nothing is known, but their names are of late growth, and certainly do not point to an old Roman stock. It was therefore from the Greek population of Rome, pure or mixed, that the Gentile portion of the Church was almost entirely drawn. The Greeks formed a very considerable fraction of the whole people of Rome. They were the most busy and adventurous, and also the most intelligent of the middle and lower classes of society. The influence which they were acquiring by their numbers and versatility is a constant theme of reproach in the Roman philosopher and satirist (Juvenal, 3, 60-80; 6, 184; Tacitus, *De Orat.* 29). They complain that the national character is undermined, that the whole city has become Greek, Speaking the language of international intercourse, and brought by their restless habits into contact with foreign religions, the Greeks had larger opportunities than others of acquainting themselves with the truths of the Gospel; while, at the same time, holding more loosely to traditional beliefs, and with minds naturally more inquiring, they would be more ready to welcome these truths when they came in their way. At all events, for whatever reason, the Gentile converts at Rome were Greeks, not Romans; and it was an unfortunate conjecture on the part of the transcriber of the Syriac Peshito that this

letter was written “in the Latin tongue” (tyamwr). Every line in the epistle bespeaks an original.

When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the columbaria of the freedmen and slaves of the early Roman emperors (see *Journal of Class. and Sacr. Phil.* 4, 57). It would be too much to assume that they were the same persons; but, at all events, the identity of names points to the same social rank. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace, whether Jews or Greeks, the Gospel would first find a firm footing. To this last class allusion is made in ⁂Philippians 4:22, “they that are of Caesar’s household.” From these it would gradually work upwards and downwards; but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that “not many wise, not many mighty, not many noble,” were called (⁂1 Corinthians 1:26).

It seems probable, from what has been said above, that the Roman Church at this time was composed of Jews and Gentiles in nearly equal portions. This fact finds expression in the account, whether true or false, which represents Peter and Paul as presiding at the same time over the Church at Rome (Dionys. Cor. *ap.* Euseb. *H.E.* 2, 25; Irenaeus, 3, 3). Possibly, also, the discrepancies in the lists of the early bishops of Rome may find a solution (Pearson, *Minor Theol. Works*, 2, 449; Bunsen, *Hippolytus*, 1, 44) in the joint episcopate of Linus and Cletus — the one ruling over the Jewish, the other over the Gentile, congregation of the metropolis. If this conjecture be accepted, it is an important testimony to the view here maintained, though we cannot suppose that in Paul’s time the two elements of the Roman Church had distinct organizations.

5. The heterogeneous composition of this Church explains *the general character of the Epistle to the Romans.* In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. The Gospel had here to contend not specially with Judaism, nor specially with heathenism, but with both together. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what Paul does in the Epistle to the

Romans, and what, from the circumstances of the case, he was well enabled to do. He was addressing a large and varied community which had not been founded by himself, and with which he had had no direct intercourse. Again, it does not appear that the letter was specially written to answer any doubts, or settle any controversies, then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. At the same time, the vast importance of the metropolitan Church, which could not have been overlooked even by an uninspired teacher, naturally pointed it out to the apostle as the fittest body to whom to address such an exposition. Thus the Epistle to the Romans is more of a treatise than of a letter. If we remove the personal allusions in the opening verses, and the salutations at the close, it seems not more particularly addressed to the Church of Rome than to any other Church of Christendom. In this respect it differs widely from the Epistles to the Corinthians and Galatians, with which, as being written about the same time, it may most fairly be compared, and which are full of personal and direct allusions. In one instance alone we seem to trace a special reference to the Church of the metropolis. The injunction of obedience to temporal rulers (Romans 13:1) would most fitly be addressed to a congregation brought face to face with the imperial government, and the more so as Rome had recently been the scene of frequent disturbances, on the part of either Jews or Christians, arising out of a feverish and restless anticipation of the Messiah's coming (Sueton. *Claud.* 25). Other apparent exceptions admit of a different explanation.

6. This explanation is, in fact, to be sought in its *relation to the contemporaneous epistles.* The letter to the Romans closes the group of epistles written during the second missionary journey. This group contains, besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. At Corinth, the capital of Achaia and the stronghold of heathendom, the Gospel would encounter its severest struggle with Gentile vices and prejudices. In Galatia, which, either from natural sympathy or from close contact, seems to have been more exposed to Jewish influence than any other Church within Paul's sphere of labor, it had a sharp contest with Judaism. In the epistles to these two churches we study the attitude of the Gospel towards the Gentile and Jewish world respectively. These letters are direct and special. They are

evoked by present emergencies, are directed against actual evils, are full of personal applications. The Epistle to the Romans is the summary of what he had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters. What is there immediate, irregular, and of partial application is here arranged and completed and thrown into a general form. Thus, on the one hand, his treatment of the Mosaic law points to the difficulties he encountered in dealing with the Galatian Church; while, on the other, his cautions against antinomian excesses (<4665>Romans 6:15, etc.), and his precepts against giving offense in the matter of meats and the observance of days (ch. 14), remind us of the errors which he had to correct in his Corinthian converts (comp. <4662>1 Corinthians 6:12 sq.; 8:1 sq.). Those injunctions, then, which seem at first sight special, appear not to be directed against any actual known failings in the Roman Church, but to be suggested by the possibility of those irregularities occurring in Rome which he had already encountered elsewhere.

7. Viewing this epistle, then, rather in the light of a treatise than of a letter, we are enabled to explain certain *phenomena in the text* above alluded to (§ 2). In the received text a doxology stands at the close of the epistle (<4665>Romans 16:25-27). The preponderance of evidence is in favor of this position, but there is respectable authority for placing it at the end of ch. 14. In some texts, again, it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. In the shorter form it was divested, as far as possible, of its epistolary character by abstracting the personal matter addressed especially to the Romans, the doxology being retained at the close. A still further attempt to strip this epistle of any special references is found in MS. G, which omits ἐν ῾Ρώμῃ (1:7) and τοῖς ἐν ῾Ρώμῃ (ver. 15) for it is to be observed, at the same time, that this MS. omits the doxology entirely, and leaves a space after ch. 14. This view is somewhat confirmed by the parallel case of the opening of the Ephesian epistle, in which there is very high authority for omitting the words ἐν Ἐφέσῳ, and which bears strong marks of having been intended for a circular letter.

V. *Scope, Contents, and Characteristics.* — The elaborate argument and logical order observed in this epistle give it a very systematic character.

Nevertheless, the bearing of many of its parts has often been greatly obscured or imperfectly understood, especially under the influence of polemical bias. On this account, as well as because of the great interest always attached to the fundamental doctrines so formally treated in it, we give an unusually full outline of its contents, even at the risk of some repetition.

1. In describing the *general purport* of this epistle we may start from Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God revealed from faith to faith" (<45116>Romans 1:16, 17). Accordingly the epistle has been described as comprising "the religious philosophy of the world's history." The world in its religious aspect is divided into Jew and Gentile. The different positions of the two, as regards their past and present relation to God and their future prospects, are explained. The atonement of Christ is the center of religious history. The doctrine of justification by faith is the key which unlocks the hidden mysteries of the divine dispensation.

It belongs to the characteristic type of Paul's teaching to exhibit the Gospel in its historical relation to the human race. In the Epistle to the Romans, also, we find that peculiar character of Paul's teaching which induced Schelling to call Paul's doctrine a philosophy of the history of man. The real purpose of the human race is in a sublime manner stated by Paul in his speech in <44726>Acts 17:26, 27; and he shows at the same time how God had, by various historical means, promoted the attainment of his purpose. Paul exhibits the Old Test. dispensation under the form of an institution for the education of the whole human race, which should enable men to terminate their spiritual minority and become truly of age (<48124>Galatians 3:24; 4:1-4). In the Epistle to the Romans, also, the apostle commences by describing the two great divisions of the human race, viz. those who underwent the preparatory spiritual education of the Jews. and those who did not undergo such a preparatory education. We find a similar division indicated by Christ himself (<43016>John 10:16), where he speaks of one flock separated by hurdles. The chief aim of all nations, according to Paul, should be the *righteousness before the face of God*, or absolute realization of the moral law. According to Paul the heathen also have their νόμος, *law*, as well religious as moral internal revelation (<45119>Romans 1:19, 32; 2:15). The heathen have, however, not fulfilled that law which they knew, and are in

this respect like the Jews, who also disregarded their own law (ch. 2). Both Jews and Gentiles are transgressors, or, by the law, separated from the grace and sonship of God (ver. 12; 3, 20); consequently, if blessedness could only be obtained by fulfilling the demands of God, no man could be blessed. God, however, has gratuitously given righteousness and blessedness to all who believe in Christ (ver. 21-31). The Old Test. also recognizes the value of religious faith (ch. 4). Thus we freely attain to peace and sonship of God presently, and have before us still greater things, viz. the future development of the kingdom of God (Romans 5:1-11). The human race has gained in Christ much more than it lost in Adam (Romans 5:12, 21). This doctrine by no means encourages sin (ch. 6); on the contrary, men who are conscious of divine grace fulfill the law much more energetically than they were able to do before having attained to this knowledge, because the law alone is even apt to sharpen the appetite for sin and leads finally to despair (ch. 7); but now we fulfill the law by means of that new spirit which is given unto us, and the full development of our salvation is still before us (Romans 8:1-27). The sufferings of the present time cannot prevent this development, and must rather work for good to those whom God from eternity has viewed as faithful believers; and nothing can separate such believers from the eternal love of God (Romans 8:28-39). It causes pain to behold the Israelites themselves shut out from salvation; but they themselves are the cause of this seclusion, because they wished to attain salvation by their own resources and exertions, by their descent from Abraham, and by their fulfilment of the law. Thus, however, the Jews have not obtained that salvation which God has freely offered under the sole condition of faith in Christ (ch. 9); the Jews have not entered upon the way of faith, therefore the Gentiles were preferred, which was predicted by the prophets. However, the Jewish race, as such, has not been rejected; some of them obtain salvation by a selection made not according to their works, but according to the grace of God. If some of the Jews are left to their own obduracy, even their temporary fall serves the plans of God, viz. the vocation of the Gentiles. After the mass of the Gentiles shall have entered in, the people of Israel, also, in their collective capacity, shall be received into the Church (ch. 11).

2. The following is a more *detailed* analysis of the epistle:

SALUTATION (Romans 1:1-7). The apostle at the outset strikes the keynote of the epistle in the expressions “*called* as an apostle, ““*called* as saints.” Divine grace is everything, human merit nothing.

I. PERSONAL explanations. Purposed visit to Rome (Romans 1:5-15).

II. DOCTRINAT, discussion (Romans 1:16; 11:36).

The *general proposition.* The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (Romans 1:16, 17).

The rest of this section is taken up in establishing this thesis, and drawing deductions from it, or correcting misapprehensions.

(a.) All alike were under *condemnation* before the Gospel:

The heathen (Romans 1:18-32).
The Jew (Romans 2:1-29).
Objections to this statement answered (Romans 3:1-8).
The position itself established from Scripture (Romans 3:9-20).

(b.) A *righteousness* (justification) is revealed under the Gospel, which being of faith, not of law, is also universal (Romans 3:21-26).

Boasting is thereby excluded (Romans 3:27-31).
Of this justification by faith Abraham is an example (Romans 4:1-25).
Thus, then, we are justified in Christ, in whom alone we glory (Romans 5:1-11).
This acceptance in Christ is as universal as was the condemnation in Adam (Romans 5:12-19).

(c.) The *moral consequences* of our deliverance.

The law was given to multiply sin (Romans 5:20, 21). When we died to the law, we died to sin (Romans 6:1-14). The abolition of the law, however, is not a signal for moral license (ver. 15-23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time, this is no disparagement of the law, but rather a proof of human weakness (Romans 7:1-25). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (Romans 8:1-39).

(d.) The *rejection of the Jews* is a matter of deep sorrow (Romans 9:1-5).

Yet we must remember

(1.) That the promise was not to the whole people, but only to a select seed (Romans 9:6-13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ver. 14-19).

(2.) That the Jews did not seek justification aright, and so missed it. This justification was promised *by faith*, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (Romans 10:1-21).

(3.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (Romans 11:1-36).

III. PRACTICAL exhortations (Romans 12:1; 15:13).

(a.) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (Romans 12:1; 13:14).

(b.) More particularly against giving offense to weaker brethren (Romans 14:1; 15:13).

IV. PERSONAL matters.

(a.) The apostle's motive in writing the letter, and his intention of visiting the Romans (Romans 15:14-33).

(b.) Greetings (Romans 16:1-23).

Conclusion. The letter ends with a benediction and doxology (Romans 16:24-27).

3. While this epistle contains the fullest and most systematic exposition of the apostle's *teaching*, it is at the same time a very striking expression of his *character*. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics, appear more strongly than when he is dealing with the rejection of his fellow countrymen the Jews. *SEE PAUL*.

VI. The *Commentaries* on this epistle are very numerous, as might be expected from its importance. For convenience, we divide them chronologically into two classes.

1. Of the many *patristic* expositions, but few are now extant. The work of Origen is preserved entire only in a loose Latin translation of Rufinus

(*Orig.* [ed. De la Rue] 4, 458); but some fragments of the original are found in the *Philocalia*, and more in Cramer's *Catena*. The commentary on Paul's epistles printed among the works of Ambrose (ed. Ben. 2, App. p. 21), and hence bearing the name *Ambrosiaster*. is probably to be attributed to Hilary the deacon. Chrysostom is the most important among the fathers who attempted to interpret this epistle. He enters deeply and with psychological acumen into the thoughts of the apostle, and expounds them with sublime animation (ed. Montf. 9, 425, edited separately by Field, and transl. in the *Library of the Fathers* [Oxf. 1841], vol. 7). Besides these are the expositions of Paul's epistles by Pelagius (printed among Jerome's works [ed. Vallarsi], vol. 11, pt. 3, p. 135), by Primasius (*Magn. Bibl. Vet. Patr.* vol. 6, pt. 2, p. 30), and by Theodoret (ed. Schulze, 3, 1). Augustine commenced a work, but broke off at 1, 4. It bears the name *Inchoata Expositio Epistoloe ad Rom.* (ed. Ben. 3, 925). Later he wrote *Expositio quarundam Propositionum Epistoloe ad Rom.*, also extant (ed. Ben. 3, 903). To these should be added the later *Catena* of Ecumenius (10th century), and the notes of Theophylact (11th century), the former containing valuable extracts from Photius. Portions of a commentary of Cyril of Alexandria were published by Mai (*Nov. Patr. Bibl.* 3, 1). The *Catena* edited by Cramer (1844) comprises two collections of Variorum notes, the one extending from 1, 1 to 9, 1, the other from 7, 7 to the end. Besides passages from extant commentaries, they contain important extracts from Apollinarius, Theodorus of Mopsuestia, Severianus, Gennadius, Photius, and others. There are also the Greek *Scholia*, edited by Matthai, in his large Greek Test. (Riga, 1782), from Moscow MSS. The commentary of Euthymius Zigabenus (Tholuck, *Einl.* § 6) exists in MS., but has never been printed. Abelard wrote annotations on this epistle (in *Opp.* p. 489), likewise Hugo Victor (in *Opp.* 1), and Aquinas (in *Opp.* 6). *SEE COMMENTARY*.

2. *Modern* exegetical helps (from the Reformation to the present time) on the entire epistle separately are the following, of which we designate the most important by an asterisk prefixed: Titelmann, *Collectiones* (Antw. 1520, 8vo); Melancthon, *Adnotationes* (Vitemb. 1522, and often, 4to); Bugenhagen, *Interpretatio* (Hag. 1523, 1527, 8vo); OEcolampadius, *Adnotationes* (Basil. 1526, 8vo); Sadoleto [Rom. Cath.], *Commentarii* (Lugd. 1535, fol.); Haresche [Rom. Cath.], *Commentarii* (Par. 1536, 8vo); *Calvin, *Commentarius* (in *Opp.*; in English by Sihon, Lond. 1834, 8vo; by Rodsell and Beveridge, Edinb. 1844, 8vo; by Owen, ibid. 1849, 8vo; in

German, Frankf. 1836-38, 2 vols. 8vo); Sarcer, *Scholia* (Francf. 1541, 8vo); Grandis [Rom. Cath.], *Commentarius* (Par. 1546, 8vo); Soto [Rom. Cath.], *Commentarius* (Antw. 1550; Salm. 1551, fol.); Hales, *Disputationes* (Vitemb. 1553, 8vo); Musculus, *Commentarius* (Basil. 1555, 1572, fol.); Valdes [Socinian], *Commentaria* (Ven. 1556, 8vo); Naclanti [Rom. Cath.], *Enarrationes* (ibid. 1557, 4to); Martyr, *Commentarius* (Basil. 1558, fol., and later; in English, Lond. 1568, fol.); Viguer [Rom. Cath.], *Commentaria* (Par. 1558, fol., and later); Ferus [Rom. Cath.], *Exegesis* (ibid. 1559, 8vo, and later); Bucer, *Metaphrasis* (Basil. 1562, fol.); Malthisius [Rom. Cath.], *Commentarius* (Colon. 1562, fol.); Cruciger, *Commentarius* (Vitemb. 1567, 8vo); Brent, *Commentarius* (Tub. 1571, 8vo); Hesch, *Commentarius* (Jen. 1572, 8vo; also [with other epistles] Lips. 1605, fol.); Hemming, *Commentarius* (ibid. 1572, 8vo); Olevian, *Notoe* (Genev. 1579, 8vo); Wigand, *Adnotationes* (Francf. 1580, 8vo); Comer, *Commentarius* (Heidelb. 1583, 8vo); De la Cerda [Rom. Cath.], *Commentarius* (Mussi 1583. fol.); Mussi [Rom. Cath.], *Commentarius* (Ven. 1588, 4to); Pollock, *Analysis* (Edinb. 1594; Genev. 1596, 1608, 8vo); Pantusa [Rom. Cath.], *Commentarius* (Ven. 1596, 8vo); Hunn, *Expositio* (Marp. 1587; Francf. 1596; Vitemb. 1607, 8vo); Pasqual (R.) [Rom. Cath.], *Commentaria* (Barc. 1597, fol.); Chytraeus, *Explicatio* (s. l. 1599, 8vo); Feuardent [Rom. Cath.], *Commentarius* (Par. 1599, 8vo); Toletus [Rom. Cath.], *Adnotationes* (Rom. 1602, 4to, and later); Pererius, *Disputationes* (Ingolst. 1603, 4to); Rung, *Disputationes* [includ. 1 Cor.] (Vitemb. 1603, 4to); Fay, *Commentarius* (Genev. 1608, 8vo); Pareus, *Commentarius* (Francf. 1608, 4to, and later); Mann, *Notationes* (ibid. 1614, 8vo); Wilson, *Commentary* (Lond. 1614, 4to; 1627, 1653, fol.); *Willet, *Commentaria* (Lond. 1620, fol.); Coutzen [Rom. Cath.], *Commentarius* (Colon. 1629, fol.); Parr, *Exposition* [on parts] (Lond. 1632, fol.); Crell [Socinian], *Commentarius* (Racov. 1636, 8vo); Heger, *Exegesis* (Francf. 1645, 8vo; 1651, 4to); Cundis, *Exercitationes* (Jen. 1646, 4to), De Dieu, *Animadversiones* [includ. other epistles] (L.B. 1646, 4to); Rudbeck, *Disputationes* (Aros. 1648, 4to); Brown (Sr.), *Explanation* (Edinb. 1651, 1759, 4to); Ferma, *Analysis* (ibid. 1651, 12mo; in English, ibid. 1849, 8vo); Elton, *Treatises* [on portions] (Lond. 1653, fol.), Weller, *Adnotationes* (Brunsw. 1654, 4to); Wandalin (Sr.), *Paraphrasis* (Slesw. 1656, 4to); Feurborn, *Commentarius* (Giess. 1661, 4to); Hipsted, *Collationes* (Brem. 1665, 4to); Gerhard, *Adnotationes* (Jen. 1666, 1676, 4to); De Brais, *Notoe* (Salm. 1670; Lips. 1726, 4to); Groenwegen, *Vytlegginge* (Gor. 1671, 4to); Mommas, *Meditationes* [includ. Gal.] (Hag.

1678, 8vo); Wittich, *Investigatio* (L. B. 1685, 4to); Alting, *Commentarius* (in *Opp.* vol. 3, iv; Amst. 1686, fol.); Van Leeuwen, *Verhandeling* (ibid. 1688, 1699, 4to); Schmid, *Paraphrasis* [in portions] (Hamb. 1691-94, 4to); Van Peene, *Nasporing* (Leyd. 1695, 4to; in German, Fr.-a.-M. 1697, 4to); Varen, *Exegesis* (Hamb. 1696, 8vo); Possalt, *Erklärung* (Zittau, 1696, 4to); Fibus [Rom. Cath.], *Interpretatio* (Col. Ag. 1696, fol.); Zierold, *Exegesis* (Starg. 1701, 1719, 4to); Locke, *Notes* (Lond. 1707, 4to); Dannhauer, *Disputationes* (Gryph. 1708, 4to); Fischbeck, *Explanatio* (Goth. 1720, 8vo); Streso, *Meditatien* (Amst. 1721, 4to); Van Til, *Verklaring* [includ. Phil.] (Haarlem, 1721, 4to); Wirth, *Erklärung* (Nuremb. 1724, 8vo); Hasevoert, *Verklaring* (Leyd. 1725, 4to); Vitringa, *Verklaringe* (Franeck. 1729, 4to); Rambach, *Erklärung* (Brem. 1738, 4to); also *Introductio* (Hal. 1727, 8vo); Turretin, *Proelectiones* [on 1-11] (Lausan. 1741, 4to); Wandalin (Jr.), *Proelectiones* (Haf. 1744, 4to); Taylor [Unitarian], *Notes* (Load. 1745, 1747, 1754, 1769, 4to; in German, Zur. 1774, 4to); Anton, *Anmerkungen* (Frankf. 1746, 8vo); Baumgarten, *Auslegung* (Hal 1749, 4to); Carpzov, *Stricturoe* (Helmst. 1750, 1758, 8vo); Edwards, *Annotations* [includ. Gal.] (Lond. 1752, 4to); Semler, *Notoe* (Hal. 1767, 8vo); Mosheim, *Einleitung* (ed. Boysen, Quedlinb. 1771, 4to); Moldenhauer, *Erläuterung* (Hamb. 1775, 8vo); Richter, *Erklärung* (Frankf. 1775, 8vo); Cramer, *Auslegung* (Leips. 1784, 8vo); Schoder, *Anmerk.* (Frankf. 1785, 4to); Fuchs, *Erläuterung* (Steud. 1789, 8vo); Herzog, *Erläuterung* (Halle, 1791, 8vo); Reuss, *Anmerk.* (Giess. 1792, 8vo); Wunibald, *Annotationes* (Heidelb. 1792, 8vo); Francke, *Anmerk.* (Gotha, 1793, 8vo); Morus, *Proelectiones* (Lips. 1794, 8vo); Jones [Unitarian], *Analysis* (Lond. 1801, 8vo); Mobius, *Bemerk.* (Jen. 1804, 8vo); Bohme, *Commentarius* (Lips. 1806, 8vo); Stock, *Lectures* (Dubl. 1806, 8vo); Weingart, *Commentarius* (Goth. 1816, 8vo); Fry, *Lectures* (Lond. 1816, 8vo); *Tholuck, *Auslegung* (Berl. 1824, 1828, 1831, 1836, 1856, 8vo; in English, Edinb. 1842, 2 vols. 8vo; Phila. 1844, 8vo); Horneman, *Commentar* (Copenh. 1824, 8vo); Cox, *Notes* (Lond. 1824, 8vo); Flat, *Vorlesungen* (Tub. 1825, 8vo); Bowles, *Sermons* (Bath, 1826, 12mo); Terrot, *Notes* (Lond. 1828, 8vo); Stenerson, *Commentarius* (Lips. 1829, 8vo); Klee [Rom. Cath.], *Commentar* (Mainz, 1830, 8vo); Maitland, *Discourses* (Lond. 1830, 8vo); Moysey, *Lectures* (ibid. 1830, 8vo); *Ruckert, *Commentar* (Leips. 1831, 1839, 2 vols. 8vo); Benecke, *Erläuterung* (Heidelb. 1831, 8vo; in English, Lond. 1854, 8vo); Paulus, *Erläuterung* (Heidelb. 1831, 8vo); Ritchie, *Lectures* (Edinb. 1831, 2 vols. 8vo); Geissler, *Erläuterung* (Nuremb. 1831-33, 2 vols. 8vo); *Stuart,

Commentary (Andover, 1832, 1835; Lond. 1857, 8vo); Parry, *Lectures* (ibid. 1832, 12mo); Reiche, *Erklärung* (Gott. 1833-34, 2 vols. 8vo); Glockler, *Erklärung* (Frankf. 1834, 8vo); Kollner, *Commentar* (Darmst. 1834, 8vo); *Hodge, *Commentary* (Phila. 1835, 1864, 8vo; also abridged, ibid. 1836); *De Wette, *Erklärung* (Leips. 1835, 1838, 1840, 1847, 8vo); Wirth, *Erläuterung* (Regensb. 1836, 8vo); Lossius, *Erklärung* (Hamb. 1836, 8vo); Stengel [Rom. Cath.], *Commentar* (Freib. 1836, 8vo); *Fritzsche, *Commentarius* (Hal. 1836-43, 3 vols. 8vo); Chalmers, *Lectures* (Glasg. 1837, 4 vols. 8vo, and later; N.Y. 1840, 8vo); Anderson, *Exposition* (Lond. 1837, 12mo); Bosanquet, *Paraphrase* (ibid. 1840, 8vo); Haldane, *Exposition* (ibid. 1842, 1852, 3 vols. 12mo; N.Y. 1857, 8vo; in German, Hamb. 1839-43, 3 vols. 8vo); Sumner, *Exposition* [includ. 1 Cor.] (Lond. 1843, 8vo); Allies, *Sermons* (Oxf. 1844, 8vo); Reithmayr [Rom. Cath.], *Commentar* (Regensb. 1845, 8vo); Walford, *Notes* (Lond. 1846, 8vo); *Philippi, *Commentar* (Frankf. 1848, 1852, 3 vols. 8vo; Erlang. 1855, 1867, 2 vols. 8vo); Vinke, *Verklaring* (Utr. 1848, 1860. 8vo); Whitwell, *Notes* (Lond. 1848, 8vo); Krehl. *Auslegung* (Leips. 1849, 8vo); Marriott, *Reflections* (Lond. 1849, 12mo); Ewbank, *Commentary* (ibid. 1850-51, 2 vols. 8vo); Steinhofer, *Erklärung* (Nördl. 1851, 8vo); Pridham, *Notes* (Bath, 1851, 12mo); *Turner, *Commentary* (N.Y. 1853, 8vo); Knight, *Commentary* (Lond. 1854, 8vo); Beelen [Rom. Cath.], *Commentarius* (ibid. 1854, 8vo); *Hengl, *Interpretatio* (Lips. 1854-59, 2 vols. 8vo); Jowett, *Notes* [includ. Gal. and Thess.] (Lond. 1855, 1859, 2 vols. 8vo); Livermore [Unitarian], *Commentary* (Bost. 1855, 12mo); Purdue, *Commentary* (Dubl. 1855, 8vo); Umbreit, *Auslegung* (Goth. 1856, 8vo); Ewald, *Erläuterung* (Gott. 1857, 8vo); Brown (J., Jr.), *Exposition* (Edinb. and N.Y. 1857, 8vo); Bromehead, *Notes* (Lond. 1857, 8vo); Stephen, *Lectures* (Aberdeen, 1857, 12mo); Five Clergymen, *Revision* (Lond. 1857, 8vo); Cumming, *Readings* (ibid. 1857, 12mo); Mehring, *Erklärung* (Stet. 1858-59, 2 vols. 8vo); Vaughan, *Notes*, (Lond. 1859, 1861, 8vo); Crawford, *Translation* (ibid. 1860. 4to); Brown (D.), *Commentary* (ibid. 1860, 8vo); Wardlaw, *Lectures* (ibid. 1861, 3 vols. 8vo); Colenso, *Notes* (ibid. 1861, 8vo); Ford, *Illustration* (ibid. 1862, 8vo); Hinton, *Exposition* (ibid. 1865, 8vo); Marsh, *Exposition* (ibid. 1865, 12mo); Wangemann, *Erklärung* (Berl. 1866, 8vo); Ortloph, *Auslegung* (Erlang. 1866, 8vo); Prichard, *Commentary* (Lond. 1866, 8vo); Forbes, *Commentary* [on parallelisms] (ibid. 1868, 8vo); Horton, *Lectures* (ibid. 1868 sq., 2 vols. 8vo); *Delitzsch, *Erläuterung* (Leips. 1870, 8vo); Chamberlain, *Notes* (Lond. 1870, 12mo); Plumer, *Commentary* (N.Y. and

Edinb. 1871, 8vo); *Best, Commentary* (Lond. 1871, 8vo); O'Connor, *Commentary* (ibid. 1871, 8vo); Robinson, *Notes* (ibid. 1871, 2 vols. 8vo); Phallis, *Notes* (ibid. 1871, 8vo); Gartner, *Erklärung* (Stuttg. 1872, 8vo); Colet, *Notes* (Lond. 1873, 8vo); Strong, *Analysis* (N.Y. 1873, 8vo); Neil, *Notes* (Lond. 1877, 8vo). *SEE EPISTLES*.

Romanticists, The.

A class of thinkers whose chief object was to introduce a new religion of humanity and art. They were the advocates of the ideal, in opposition to the real, seeking to resolve religion into poetry, and morality into aesthetics. Rousseau was the first author to set forth the romantic view of life with any degree of consistency and decisiveness. He found two disciples in Germany, Lavater (1741-1801) and Pestalozzi (1746-1826), and at about the same time (1724-1804) Kant lent his influence to this school. The principle of the Romanticists was *life*, and they represented ideas *lyrically*, as they ring in the raptures or agonies of the human heart. They represented the passions *picturesquely*, as they may burn in an individual character belonging to a certain age, race, stage of life, etc. The decay of this school was a simple consequence of its artistic principle. Life is not the highest principle of art; the highest principle is truth. When this was seen, the question arose, What is truth? The Romanticists attempted a double answer, but failed in both. In Germany they said, Truth is only a symbol, and the highest symbols mankind possess are a Roman Catholic Church and the absolute monarchy. They despised the Reformation on esthetic grounds as unromantic. Hence followed political reaction, conversion to Romanism, extravagances, insanity, and suicide. In England they said, There is no truth outside of the individual; take away all those abstract generalities which enslave the individuality, and the unbound Prometheus will show himself the truth. The result was disgust at life, despair at all. This branch of the Romantic school soon withered. In Germany the favorite philosopher of the Romanticists was Schelling, and their favorite divine Schleiermacher. The book which most fitly represents their school in England is the *Sartor Resartus* of Carlyle.

Romanus, the name of a number of saints of the Roman Catholic Church.

1. ROMANUS THAUMATURGUS, said to have lived at Antioch in the 5th century, to have led a very abstemious life in a cave — partaking of only bread, salt, and water, and never kindling a fire — and to have wrought many wonders. His day is Feb. 9.

2. An archbishop of Rheims (530), a reputed relative of pope Vigilius, said to have been at first a monk and to have built a monastery in the neighborhood of Troyes, which was confirmed by Clodowig I. His death took place in 533 or 534. His anniversary is Feb. 28.

3. An abbot of the convent of Jaux, in Burgundy, who is said to have been born near the end of the 4th century and to have been consecrated priest by Hilary, the bishop of Aries. It is related that he retired into solitude at the age of thirty-five; that he introduced the hermit life into France, built cells and convents, and healed the sick through prayer and the kiss. He died in 460, and his day is also Feb. 28.

4. ALBERT and DOMITIAN, said to have been martyred at Rome. Their alleged remains were exhumed in Rome in 1659 and placed in the Jesuit church at Antwerp. They are commemorated March 14.

5. A monk in the diocese of Auxerre and Sens in the 6th century. who was divinely instructed to go from devastated Italy to France, and there built monasteries, converted many people to a monastic life, and wrought miracles. His relics are preserved at Sens. His day is May 22.

6. An archbishop of Rouen (622) said to belong to the royal family of France, of whom the legend relates that when a monster which devoured man and beast ravaged the city of Rouen, he provided a criminal who was awaiting death with the symbol of the cross and commanded him to remove the monster. The result was that the monster followed like a tame animal, and was burned. Romanus is said to have died in 639, and is commemorated on the reported date of his death, Oct. 23, and also on May 30.

7. A martyr, alleged to have been baptized by St. Laurent and to have been beheaded under Decius, A.D. 255. Commemorated Aug. 9.

8. A deacon of Caesarea, martyred under Diocletian, to whom Nov. 18 is assigned.

9. A reputed priest of Bordeaux whose death is fixed in 318, of whom the legend states that many wonders were wrought through his prayers, particularly that of rescuing shipwrecked persons. His day is Nov. 24.

See *Ausfuhrl. Heiligen-Lex.*, with Calendar (Cologne and Frankf. 1719), p. 1928 sq.; *Les Vies d. Saints*, etc. (Par. 1734), 1, 243; 2, 101.

Romanus, Pope

in A.D. 897, reigned only four months and twenty-three days. A single letter is all that history has preserved of his remains, and the only remarkable event of his pontificate was his disapproval of the indignities inflicted by his predecessor, Stephen VI, on the lifeless body of Formosus I (891-896). See the article. Romanus abrogated the unjust decrees of his predecessor, by which all the acts of Formosus had been declared void, and confirmed the consecrations and other pontifical acts which had been so nullified. See Bower, *Lives of the Popes*, 5, 71-73; Baronius, *Annales*, A.D. 891-896.

Rombouts, Dirck,

a Flemish historical painter, was born at Antwerp July 1, 1597. A pupil of Jansen's, he inherited the hatred of his master for Rubens, and opened a rival school. In 1617 he went to Italy, where his reputation was soon established, and he was called to the court or the grand-duke Cosmo II. He returned to Antwerp, where he spent the rest of his life. He was master of the Guild of St. Luke and held municipal offices. He died in 1637. *The Taking-down from the Cross*, *St. Francis Receiving the Stigmata*, and *Themis with the Attributes of Justice* show him to have possessed the qualities of a great master.

Rome

(Ῥώμη [in Greek, *strength*; but probably from *Romulus*, the founder], expressly mentioned in the Bible only in the books of the Maccabees, and in Acts 18:2, etc.; Romans 1:7, 15; 2 Timothy 1:17; see also "Babylon, "Revelations 14:8, etc.), the ancient capital of the Western world, and the present residence of the pope and capital of Italy. In the following brief account, we treat only of its ancient, and especially its Biblical, relations. *SEE ROMAN EMPIRE*.

I. *General Description.* — Rome lies on the river Tiber, about fifteen miles from its mouth, in the plain of what is now called the Campagna (*Felix illa Campania*, Pliny, *Hist. Nat.* 3, 6), in lat. 41° 54' N., long. 12° 28' E. The country around the city, however, is not altogether a plain, but a sort of undulating table land, crossed by hills, while it sinks towards the southwest to the marshes of Maremma, which coast the Mediterranean. In ancient geography, the country in the midst of which Rome lay was termed

Latium, which, in the earliest times, comprised within a space of about four geographical square miles the country lying between the Tiber and the Numicius, extending from the Alban Hills to the sea, having for its chief city Laurentum. The “seven hills” (Revelations 17:9) which formed the nucleus of the ancient city stand on the left (eastern) bank. On the opposite side of the river rises the far higher ridge of the Janiculum. Here from very early times was a fortress, with a suburb beneath it extending to the river. Modern Rome lies to the north of the ancient city, covering with its principal portion the plain to the north of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the north of the ancient Janiculum.

Picture for Rome 1

The city of Rome was founded (B.C. 753) by Romulus and Remus, grandsons of Numitor, and sons of Rhea Sylvia, to whom, as the originators of the city, mythology ascribed a divine parentage. At first the city had three gates, according to a sacred usage. Founded on the Palatine Hill, it was extended, by degrees, so as to take in six other hills, at the foot of which ran deep valleys that in early times were in part overflowed with water, while the hillsides were covered with trees. In the course of the many years during which Rome was acquiring to herself the empire of the world, the city underwent great, numerous, and important changes. Under its first kings it must have presented a very different aspect from what it did after it had been beautified by Tarquint. The destruction of the city by the Gauls (A.U.C. 365) caused a thorough alteration in it; nor could the troubled times which ensued have been favorable to its being well restored. It was not till riches and artistic skill came into the city on the conquest of Philip of Macedon and Antiochus of Syria (A.U.C. 565) that there arose in Rome large, handsome stone houses. The capture of Corinth conduced much to the adorning of the city, many fine specimens of art being transferred thence to the abode of the conquerors. As the power of Rome extended over the world, and her chief citizens went into the colonies to enrich themselves, so did the masterpieces of Grecian art flow towards the capital, together with some of the taste and skill to which they owed their birth. Augustus, however, it was who did most for embellishing the capital of the world, though there may be some sacrifice of truth in the pointed saying that he found Rome built of brick and left it marble. Subsequent emperors followed his example, till the place became the greatest repository of architectural, pictorial, and sculptural skill that the world has

ever seen — a result to which even Nero's incendiarism indirectly conduced, as affording an occasion for the city's being rebuilt under the higher scientific influences of the times. The site occupied by modern Rome is not precisely the same as that which was at any period covered by the ancient city: the change of locality being towards the northwest, the city has partially retired from the celebrated hills. About two thirds of the area within the walls (traced by Aurelian) are now desolate, consisting of ruins, gardens, and fields, with some churches, convents, and other scattered habitations. Originally the city was four miles in circumference. In the time of Pliny the walls were nearly twenty miles in circuit; now they are from fourteen to fifteen miles around. Its original gates, three in number, had increased in the time of the elder Pliny to thirty-seven. Modern Rome has sixteen gates, some of which are, however, built up. Thirty-one great roads centered in Rome, which, issuing from the Forum, traversed Italy, ran through the provinces, and were terminated only by the boundary of the empire. As a starting point, a gilt pillar (Milliarium Aureum) was set up by Augustus in the middle of the Forum. This curious monument, from which distances were reckoned, was discovered in 1823. Eight principal bridges led over the Tiber; of these three are still relics. The four districts into which Rome was divided in early times, Augustus increased to fourteen. Large open spaces were set apart in the city, called Campi, for assemblies of the people and martial exercises, as well as for games. Of nineteen which are mentioned, the Campus Martius was the principal. It was near the Tiber, whence it was called Tiberius. The epithet "Martins" was derived from the plain being consecrated to Mars, the god of war. In the later ages it was surrounded by several magnificent structures, and porticos were erected, under which, in bad weather, the citizens could go through their usual exercises. It was also adorned with statues and arches. The name of Forum was given to places where the people assembled for the transaction of business. The Fora were of two kinds *fora venalia*, "markets;" *fora cicilia*, "law-courts," etc. Until the time of Julius Caesar there was but one of the latter kind, termed by way of distinction Forum Romanum, or simply Forum. It lay between the Capitoline and Palatine Hills; it was eight hundred feet wide, and adorned on all sides with porticos, shops, and other edifices, on the erection of which large sums had been expended, and the appearance of which was very imposing, especially as it was much enhanced by numerous statues. In the center of the Forum was the plain called the Curtian Lake, where Curtius is said to have cast himself into a chasm or gulf, which closed on him, and so he saved his

country. On one side were the elevated seats, or *suggestus*, a sort of pulpit from which magistrates and orators addressed the people usually called *rostra*, because adorned with the beaks of ships which had been taken in a sea fight from the inhabitants of Antium. Near by was the part of the Forum called the Comitium, where were held the assemblies of the people called Comitia Curiata. The celebrated temple bearing the name of Capitol (of which there remain only a few vestiges) stood on the Capitoline Hill, the highest of the seven; it was square in form, each side extending about two hundred feet, and the ascent to it was by a flight of one hundred steps. It was one of the oldest, largest, and grandest edifices in the city. Founded by Tarquinius Priscus, it was several times enlarged and embellished. Its gates were of brass, and it was adorned with costly gildings; whence it is termed "golden" and "glittering," *aurea*, *fulgens.* It enclosed three structures, the Temple of Jupiter Capitolinus in the center, the Temple of Minerva on the right, and the Temple of Juno on the left. The Capitol also comprehended some minor temples or chapels, and the Casa Romuli, or cottage of Romulus, covered with straw. Near the ascent to the Capitol was the asylum. We also mention the Basilicae, since some of them were afterwards turned to the purposes of Christian worship. They were originally buildings of great splendor, being appropriated to meetings of the senate, and to judicial purposes. Here counselors received their clients, and bankers transacted their business. The earliest churches, bearing the name of Basilicae, were erected under Constantine. He gave his own palace on the Coelian Hill as a site for a Christian temple. Next in antiquity was the Church of St. Peter, on the Vatican Hill, built A.D. 324, on the site and with the ruins of temples consecrated to Apollo and Mars. It stood about twelve centuries, at the end of which it was superseded by the modern church bearing the same name. The Circi were buildings oblong in shape, used for public games, races, and beast fights. The Theatra were edifices designed for dramatic exhibitions; the Amphitheatra (double theaters, buildings in an oval form) served for gladiatorial shows and the fighting of wild animals. That which was erected by the emperor Titus, and of which there still exists a splendid ruin, was called the Coliseum, from a colossal statue of Nero that stood near it.. With an excess of luxury, perfumed liquids were conveyed in secret tubes around these immense structures, and diffused over the spectators, sometimes from the statues which adorned the interior. In the arena which formed the center of the amphitheaters, the early Christians often endured martyrdom by being exposed to ravenous beasts.

See Smith, *Dict. of Class. Geog.* s.v.; Parker, *Archoeology of Rome* (Lond. 1877, 6 vols. 8vo); Wood, *Guide to Rome* (Lond. 1875); Cokesly, *Map of Anc. Rome* (Lond. 1852).

Picture for Rome 2

II. *Judaism in Rome*. — The connection of the Romans with Palestine caused Jews to settle at Rome in considerable numbers. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them (Josephus, *Ant.* 14, 10, 8), not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber (Philo, *Leg. ad Caium*, p. 568, ed. Mangey). From Philo also it appears that the Jews in Rome were allowed the free use of their national worship, and generally the observance of their ancestral customs. With a zeal for which the nation had been some time distinguished, they applied themselves with success to proselytizing (Dion Cass. 37, 17). Many of these Jews were made freedmen (Philo, *loc. cit.*). Julius Caesar showed them some kindness (Josephus, *Ant.* 14, 10, 8; Sueton. *Caesar*, 84). They were favored also by Augustus, and by Tiberius during the latter part of his reign (Philo, *loc. cit.*). On one occasion, in the reign of Tiberius, when the Jews were banished from the city by the emperor for the misconduct of some members of their body, not fewer than four thousand enlisted in the Roman army which was then stationed in Sardinia (Sueton. *Tib.* 36; Josephus, *Ant.* 18, 3, 4). Claudius "commanded all Jews to depart from Rome" (Acts 18:2), on account of tumults connected, possibly, with the preaching of Christianity at Rome (Sueton. *Claud.* 25, "Judaeos impulsore Chresto assidue tumultuantes Roma expulit"). This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of Paul's visit (Acts 28:17). The Roman biographer does not give the date of the expulsion by Claudius, but Orosius (7:6) mentions the ninth year of that emperor's reign (A.D. 50). The precise occasion of this expulsion history does not afford us the means of determining. The cause here assigned for their expulsion is that they raised disturbances, an allegation which at first view does not seem to point to a religious, still less to a Christian, influence. Yet we must remember that the words bear the coloring of the mind of a heathen historian, who might easily be led to regard activity for the diffusion of Christian truth, and the debates to which

that activity necessarily led, as a noxious disturbance of the peace of society. The Epicurean view of life could scarcely avoid describing religious agitations by terms ordinarily appropriated to martial pursuits. It must equally be borne in mind that the diffusion of the Gospel in Rome — then the very center and citadel of idolatry was no holiday task, but would call forth on the part of the disciples all the fiery energy of the Jewish character, and on the part of the pagans all the vehemence of passion which ensues from pride, arrogance, and hatred. Had the ordinary name of our Lord been employed by Suetonius, we should, for ourselves, have found little difficulty in understanding the words as intended to be applied to Jewish Christians. But the biographer uses the word *Chrestus.* The *us* is a mere Latin termination; but what are we to make of the root of the word — Chrest for Christ? Yet the change is in only one vowel, and Chrest might easily be used for Christ by a pagan writer. A slight difference in the pronunciation of the word as vocalized by a Roman and a Jew would easily cause the error. We know that the Romans often did make the mispronunciation, calling Christ "Chrest" (Tertull. *Apol.* c. 3; Lactant. *Inst.* 4, 17; Just. Mart. *Apol. c.* 2). The point is important, and we therefore give a few details, the rather that Lardner has, under Claudius (1, 259), left the question undetermined. Now, in Tacitus (*Annal.* 15, 44) Jesus is unquestionably called Chrest in a passage where his followers are termed Christians. Lucian, too, in his *Philopatris,* so designates our Lord, playing on the word *Chrestus* (Χρηστός), which, in Greek, signifies "good." These are his words: "since a Chrest [a good man] is found among the Gentiles also." Tertullian (*ut sup.*) treats the difference as a case of ignorant mispronunciation, *Christianus* being wrongly pronounced *Chrestianus.* The mistake may have been the more readily introduced from the fact that, while Christ was a foreign word, Chrest was customary. Lips that had been used to Chrest would, therefore, rather continue the sound than change the vocalization. The term Chrest occurs on inscriptions (Heumann, *Sylloge.* diss. 1. 536), and epigrams in which the name appears may be found in Martial (7, 55; 9, 28). In the same author (11, 91) a diminutive from the word, namely, *Chrestillus*, may be found. The word assumed, also, a feminine form, *Chresta*, as found in an ancient inscription. Comp. also Martial (7, 55). There can therefore be little risk in asserting that Suetonius intended to indicate Jesus Christ by Chrestus; and we have already seen that the terms which he employs to describe the cause of the expulsion, though peculiar, are not irreconcilable with a reference on the part of the writer to Christians. The terms which Suetonius employs are accounted

for, though they may not be altogether justified, by those passages in the Acts of the Apostles in which the collision between the Jews who had become Christians and those who adhered to the national faith is found to have occasioned serious disturbances (Kuinol, <44>1802*Acts* 18:2; Rorsal, *De Christoper Errorum in Chrest. Comm.* [Groning. 1717]). Both Suetonius and Luke, in mentioning the expulsion of the Jews, seem to have used the official term employed in the decree. The Jews were know to the Roman magistrate; and Christians, as being at first Jewish converts, would be confounded under the general name of Jews. But that the Christians as well as the Jews strictly so called were banished by Claudius appears certain from the book of Acts; and, independently of this evidence, seems very probable from the other authorities of which mention has been made. *SEE CHRESTUS*; *SEE ROME, JEWS IN*.

Picture for Rome 3

III. *Christianity at Rome*. — Nothing is known of the first founder of the Christian Church at Rome. Roman Catholics assign the honor to Peter, and on this ground an argument in favor of the claims of the papacy. There is, however, no sufficient reason for believing that Peter was ever even so much as within the walls of Rome (Ellendorf, *Ist Petrus in Rom und Bischof der romischen Kirche gewesen?* [Darmstadt, 1843]). *SEE PETER*. Christianity may, perhaps, have been introduced into the city, not long after the outpouring of the Holy Spirit on the day of Pentecost, by the "strangers of Rome" who were then at Jerusalem (<44>2010Acts 2:10). It is clear that there were many Christians at Rome before Paul visited the city (<45>101Romans 1:8, 13, 15; 15:20). The names of twenty-four Christians at Rome are given in the salutations at the end of the Epistle to the Romans. For the difficult question whether the Roman Church consisted mainly of Jews or Gentiles, see Conybeare and Howson, *Life of St. Paul*, 2, 157; Alford, *Proleg.*; and especially Prof. Jowett, *Epistles of St. Paul to the Romans, Galatians, and Thessalonians*, 2:7-26. The view there adopted, that they were a Gentile Church, but with many Jewish converts, seems most in harmony with such passages as 1:5, 13; 11:13, and with the general tone of the epistle. *SEE ROMANS, EPISTLE TO*.

It may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom Paul appealed, and in whose reign he suffered martyrdom (Eusebius, *H.E.* 2, 25).

1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall (Dionys. Hal. *Ant. Hom.* 4, 13; ap. Merivale, *Rom. Hist.* 4, 497); but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground was such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor campanile" (Conybeare and Howson, *Life of St. Paul*, 2, 371; Merivale, *Rom. Emp.* 4, 512), and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of Paul lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero (Conybeare and Howson, 1, 13). Some parts of the city, especially the Forum and Campus Martius, must now have presented a magnificent appearance; but many of the principal buildings which attract the attention of modern travelers in ancient Rome were not vet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses (*insuloe*) of enormous height. Augustus found it necessary to limit their height to seventy feet (Strabo, 5, 235). Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city, which followed upon that event, many of the old evils continued (Tacitus, *Hist.* 3, 71; Juvenal, *Sat.* 3, 193, 269). One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. (See for calculations and proofs the works cited.)

Such was the population which Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (<44281630>Acts 28:16, 30), to whom apparently, according to Roman custom (Seneca, *Ep.* 5; <441206>Acts 12:6, quoted by Brotier, *Ad Tac. Ann.* 3, 22), he was bound with, a chain (<442820>Acts 28:20; <490620>Ephesians 6:20; <501301>Philippians 1:13). Here he preached to all that came to him, no man forbidding him (<442830>Acts 28:30, 31). It is generally believed that on his

"appeal, to Caesar" he was acquitted, and, after some time spent in freedom, was a second time imprisoned at Rome (for proofs, see Conybeare and Howson, *Life of St. Paul*, ch. 27, and Alford, *Gr. Test.* vol. 3, ch. 7). Five of his epistles, viz. those to the Colossians, Ephesians, Philippians, that to Philemon, and the Second Epistle to Timothy, were, in all probability, written from Rome, the latter shortly before his death (2 Timothy 4:6), the others during his first imprisonment. *SEE HEBREWS, EPISTLE TO THE*. It is universally believed that he suffered martyrdom at Rome.

2. The localities in and about Rome especially connected with the life of Paul are —

(1) The Appian Way, by which he approached Rome (Acts 28:15). *SEE APPII FORUM*.

(2) "The palace," or "Cesar's court" (τὸ πραιτώριον, Philippians 1:13). This may mean either the great camp of the Praetorian guards which Tiberius established outside the walls on the northeast of the city (Tacitus, *Ann.* 4, 2; Suetonius, *Tib.* 37), or, as seems more probable, a barrack attached to the imperial residence on the Palatine (Wieseler, as quoted by Conybeare and Howson, *Life of St. Paul*, 2, 423). There is no sufficient proof that the word "praetorium" was ever used to designate the emperor's palace, though it is used for the official residence of a Roman governor (John 18:28; Acts 23:35). The mention of "Caesar's household" (Philippians 4:22) confirms the notion that Paul's residence was in the immediate neighborhood of the emperor's house on the Palatine.

3. The connection of other localities at Rome with Paul's name rests only on traditions of more or less probability. We may mention especially —

(1) The Mamertine prison, or Tullianum, built by Ancus Marcius near the Forum (Liv. 1, 33), described by Sallust (*Cat.* 55). It still exists beneath the Church of San Giuseppe dei Falegnami. Here it is said that Peter and Paul were fellow prisoners for nine months. This is not the place to discuss the question whether Peter was ever at Rome. It may be sufficient to state that though there is no evidence of such a visit in the New Test., unless Babylon in 1 Peter 5:13 be a mystical name for Rome, yet early testimony (Dionysius, ap. Euseb. 2, 25) and the universal belief of the early Church seem sufficient to establish the fact of his having suffered

martyrdom there. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Timothy, especially 2Ti 4:11.

(2) The chapel on the Ostian Roan which marks the spot where the two apostles are said to have separated on their way to martyrdom.

(3) The supposed scene of Paul's martyrdom, viz. the Church of San Paolo alle tre Fontane, on the Ostian Road. (See the notice of the Ostian Road in Caius, ap. Enseb. *H.E.* 2, 25.) To these may be added,

(4) The supposed scene of Peter's martyrdom, viz. the Church of San Pietro in Montorio, on the Janiculum.

(5) The chapel "Domine quo Vadis," on the Appian Road, the scene of the beautiful legend of our Lord's appearance to Peter as he was escaping from martyrdom (Ambrose, *Ep.* 33).

(6) The places where the bodies of the two apostles, after having been deposited first in the Catacombs (κοιμητήρια) (Euseb. *H.E.* 2, 25), are supposed to have been finally buried — that of Paul by the Ostian Road, that of Peter beneath the dome of the famous basilica which bears his name (see Caius, ap. Euseb. *H.E.* 2, 25). All these and many other traditions will be found in the *Annals* of Baronius, under the last year of Nero. "Valueless as may be the historical testimony of each of these traditions singly, yet collectively they are of some importance as expressing the consciousness of the 3d and 4th centuries that there had been an early contest, or at least contrast, between the two apostles, which in the end was completely reconciled; and it is this feeling which gives a real interest to the outward forms in which it is brought before us — more or less, indeed, in all the south of Europe, but especially in Rome itself" (Stanley, *Sermons and Essays*, p. 101).

4. We must add, as sites unquestionably connected with the Roman Christians of the apostolic age

(1) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians, wrapped in the skins of beasts, were

serve as torches during the midnight games. Others were crucified (Tacitus, 15, 44).

(2) The Catacombs. These subterranean galleries, commonly from eight to ten feet in height, and from four to six in width, and extending for miles, especially in the neighborhood of the old Appian and Nomentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians. It is impossible here to enter upon the difficult question of their origin, and their possible connection with the deep sand pits and subterranean works at Rome mentioned by classical writers. See the story of the murder of Asinius (Cicero, *Pro Cluent.* 13), and the account of the concealment offered to Nero before his death (Suetonius, *Nero*, 48). A more complete account of the Catacombs than any previously given may be found in G.B. de Rossi's *Roma Sotteriana Christiana* (1864 sq.). Some very interesting notices of this work, and descriptions of the Roman Catacombs, are given in Burgon's *Letters from Rome*, p. 120-258. "De Rossi finds his earliest dated inscription A.D. 71. From that date to A.D. 300 there are not known to exist so many as thirty Christian inscriptions bearing dates. Of undated inscriptions, however, about 4000 are referable to the period antecedent to the emperor Constantine" (Burgon, p. 148). *SEE CATACOMBS*. The lately exhumed foundations of the Church of St. Clement are confidently claimed as relics of the same age (Mullooly, *Clement's Basilicta in Rome* [Rome, 1873, 8vo]). *SEE CLEMENT*.

Linus (who is mentioned in 2 Timothy 4:21) and Clement (Philippians 4:3) are supposed to have succeeded Peter as bishops of Rome. *SEE LINUS*.

IV. *Mystical Titles*. — Rome, as being their tyrannical mistress, was an object of special hatred to the Jews, who therefore denominated her by the name of *Babylon* the state in whose dominions they had endured a long and heavy servitude (Schottgel, *Hot. Heb.* 1, 1125; Eisenmenger, *Entdeckt. Judenth.* 1, 1800). Accordingly Rome, under the name of Babylon, is set forth in the Apocalypse (Revelation 14:8; 16:19; 17:5; 18:2) as the center and representative of heathenism; while Jerusalem appears as the symbol of Judaism. In Revelation 17:9 allusion is clearly made to the Septicollis, the seven-hilled city — "seven mountains on which the woman sitteth." The description of this woman, in whom the profligacy of Rome is vividly personified, may be seen in Revelation 17. In ch. 13 Rome is pictured as a huge, unnatural beast, whose name or number "is the number of a man, and his number is χξ"", " 666, not improbably *Latinos*, Λατείνος, Latin, Roman. This beast has been most variously interpreted.

The several theories serve scarcely more than to display the ingenuity or the bigotry of their originators, and to destroy each other. Minter (*De Occulto Urbis Romoe Nomine* [Hafn. 1811]) thinks there is a reference to the secret name of Rome, the disclosure of which, it was thought, would be destructive to the state (Pliny, *list. Nat.* 3, 9; Macrobius, *Sat.* 3, 5; Plutarch, *Quoest. Rom.* c. 61; Servius, *Ad AEn.* 2, 293). Pliny's words occur in the midst of a long and picturesque account of Italy. Coming in the course of it to speak of Rome, he says, "the uttering of whose other name is accounted impious, and when it had been spoken by Valerius Soranus, who immediately suffered the penalty, it was blotted out with a faith no less excellent than beneficial." He then proceeds to speak of the rites observed on the first of January, in connection with this belief, in honor of Diva Angerona, whose image appeared with her mouth bound and sealed up. This mystic name tradition reports to have been *Valencia.*

One of the most recent views of the name of the beast, from the pen of a Christian writer, we find in *Hyponoia, or Thoughts on a Spiritual Understanding of the Apocalypse* (Lond. 1844). "The number in question (666) is expressed in Greek by three letters of the alphabet: χ, six hundred; 10, sixty; ϛ, six. Let us suppose these letters to be the initials of certain names, as it was common with the ancients in their inscriptions to indicate names of distinguished characters by initial letters, and sometimes by an additional letter, as C. Caius, Cn. Cneus. The Greek letter χ (ch) is the initial of Χριστός (Christ); the letter ξ is the initial of ξύλον (wood or tree); sometimes figuratively put in the New Test. for the cross. The last letter, ϛ is equivalent to σ and τ, but whether an *s* or an *st*, it is the initial of the word Satanas, Satan, or the adversary. Taking the first two names in the genitive, and the last in the nominative, we have the following appellation, name, or title: Χριστοῦ ξύλου σατανᾶς, 'the adversary of the cross of Christ,' a character corresponding with that of certain enemies of the truth described by Paul (Philippians 3:19)." *SEE NUMBER OF THE BEAST*.

Rome, Bishop Of.

SEE POPE.

Rome, Councils Of.

The most important are:

1. In 313, against the lapsi, and on discipline;

2. In 341, by pope Julius I and the Eastern bishops, in favor of Athanasius;

3. In 352, by Liberius, for the same object;

4. In 358, against the emperor Constans and the heretics;

5. In 364, at which were present deputies from the Council of Lampsacus;

6. In 366, at which the Macedonians adopted the Nicene Creed;

7. In 367, to examine into the charge of adultery preferred against the pope Damasus;

8. In 369, by Damasus, at which Ursinus and Valera were condemned;

9. In 372, at which Auxentius, bishop of Milan, was excommunicated;

10. In 374, by Damasus, condemning Apollinaris;

11. In 375, condemning Lucius, bishop of Alexandria;

12. In 376, against the Apollinarists and others;

13. In 380, fourth of Damasus, against the Sabellians, Arians, etc.;

14. In 400, against the Donatists;

15. In 430, against Nestorius;

16. In 444, against the Manichees;

17. In 774, giving Charlemagne power to elect the Roman pontiff, and to invest all bishops;

18. In 963, deposing pope John XII and appointing Leo VIII;

19. In 964, deposing Leo VIII;

20. In 964, restoring Leo VIII and deposing Benedict V, etc. *SEE LATERAN*; *SEE VATICAN*.

Rome, Jews In.

The origin of the Jews in Rome is very obscure. If credit is to be given to a reading in Valerius Maximus, as it is found in two epitomists — Julius Paris and Januarius Nepotianus — the Jews were already in Rome in 139 B.C. The old reading was, “Idem (C. Cornelius Hispalla, praetor peregrinus) qui Sabazii Jovis cultu simulato mores Romanos inficere conati sunt, domos suas repetere coegit.” The epitomists read:

PARIS.

> “Idem Judoeos qui Sabazii Jovis cultu Romance inficere domos suas coegit.” mores conati sunt, repetere

NEPOTIANUS.

> “Judaeos quoque qui Romanis tradere sacra sua conati sunt, idem Hispalus urbe exterminavit arasque privatas a publicis locis abjecit.”

If this reading be genuine, we find the Jews not merely settled in Rome, but a dangerous and proselyting people, three quarters of a century before the taking of Jerusalem by Pompey. But aside from the fact that both Paris and Nepotianus are post-Christian writers, the question comes up, “What have the Jews to do with Jupiter Sabazius — a Phrygian god?” Without arguing the question at any length, we may unhesitatingly say that the whole is a flagrant anachronism, introduced into the text of Valerius after the time when the Jews, either of themselves or as connected with the Christians, had become much more familiar to the general ear. Friedlander, in his *Darstellungen aus der Sittengeschichte Roms*, 3, 510, adopts the reading of Valerius Maximus as a source; but it is certain that the first settlement of the Jews at Rome was under Pompey, when vast numbers of slaves were brought to the capital. These slaves were publicly sold in the markets, but, if we may believe Philo, were soon emancipated by their tolerant masters, who were unwilling to do violence to their religious feelings. Is it not more probable that there were some, if not many, opulent commercial Jews already in Rome, “who, with their usual national spirit, purchased, to the utmost of their means, their unhappy countrymen, and enabled them to settle in freedom in the great metropolis?” Certain it is that at the time when Cicero delivered his memorable oration to vindicate Flaccus their influence was already felt; for being afraid of the large number of Jews Cicero saw in the audience, he delivered his speech in a low voice (Cicero,

Pro Flacco, 28). Under Julius Caesar they enjoyed great liberties; for, as Suetonius tells us, they were among the mourners — the most sincere mourners — at the obsequies of Caesar; they waited for many nights around his entombment ("praecipue Judei qui noctibus continuis bustum frequentarunt" [*Jul.* c. 84]). At the time of Augustus, the number of Jews residing at Rome already amounted to several thousand. Tacitus gives their number at 4000, and Josephus states that 8000 were present when Archelaus appeared before Augustus (*Ant.* 17, 11, 1; *War*, 2, 6, 1). They formed the chief population of the trans-Tiberine region: τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς ῾Ρώμης ἀποτομήν, ἣν οὐκ ἠγνόει κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων: ῾Ρωμαῖοι δὲ ησαν οἱ μλείους ἀπελευθερωθέντες. Αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἐλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες. Such is the report Philo gives in *Legat. ad Caium*, § 23 (Mang. 2, 568). Augustus was at first an enemy to all foreign religions, and even praised Caius, the son of Agrippa, for not having sacrificed in Jerusalem (Sueton. *Augustus*, 93). But as he advanced in years he grew more superstitious, and finally ordered that sacrifices for his welfare should be offered in the Jewish temple. The kindly feelings of Augustus towards the Jews were no doubt increased by his private friendship for Herod, and we must not be surprised at the special favors shown to the Jews by Augustus; for the less wealthy Jews not only shared in the general largess of corn which was distributed among the poorer inhabitants of the city, but, by a special favor of the monarch, their portion was reserved for the following day if the distribution fell on a Sabbath.

The first direct persecution of the Jews occurred under the reign of Tiberius, who sent 4000 Jewish youth against the robbers of Sardinia, purposely exposing them to the inclemencies of the climate ("si ob gravitatem coeli interirent, vile damnum," as Tacitus writes), and who banished all the others from Rome (Tacit. *Annal.* 2, 85; Sueton. *Tiberius*, 36). The ground of this decree is stated to have been the emperor's desire to suppress all foreign superstitions, more especially the Jewish, which numbered many proselytes. Josephus explains that a certain Jewish impostor who acted as a rabbi in Rome had, in concert with three other Jews, succeeded in proselytizing Fulvia, a noble Roman lady. On pretense of collecting for the Temple, they received from her large sums, which they appropriated to their own purposes. The fraud was detected, and Sejanus, who at that time was high in the emperor's confidence, used the opportunity for inciting his master to a general persecution of the Jews.

After the death of Sejanus, the Jews were allowed to return to Rome to be oppressed by Caligula. Claudius (A.D. 41-45) again banished them from Rome, probably on account of the disputations and tumults excited by them in consequence of the spread of Christianity ("Judaeos impulsore Chresto assidue tumultuantes Roma expulit" [Sueton. *Claudius*, 25]). Yet here, as elsewhere, oppression and persecution seemed not to be the slightest check on their increase, and it is true what Dion Cassius remarks, that the Jews were a γένος, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον (37:17). They had a sort of council, or house of judgment, which decided all matters of dispute. To this, no doubt, either in the synagogue or law court attached to it, Paul expected to give an account of his conduct. "The numbers of the Jews in Rome were, doubtless, much increased; but their respectability as well as their popularity was much diminished by the immense influx of the most destitute as well as of the most unruly of the race, who were swept into captivity by thousands after the fall of Jerusalem." The change appears to be very marked. Rome tolerated, indeed, all religions; but the exclusiveness and the isolation of the Jews at Rome raised against them popular prejudice. The language of the incidental notices which occur about the Jews in the Latin authors, after this period, seems more and more contemptuous, and implies that many of them were in the lowest state of penury the outcasts of society. Juvenal bitterly complains that the beautiful and poetic grove of Egeria was let out to mendicant hordes of Jews, who pitched their camps, like gypsies, in the open air, with a wallet and a bundle of hay for their pillow as their only furniture:

"Nunc sacri fontis nemus et delubra locantur
Judaeis, quorum cophinus foenumque supellex" (*Sat. *3, 12).

And Martial alludes to their filth, and, what is curious enough, describes them as peddlers, venders of matches, which they trafficked for broken glass (1, 42; 12, 46). Be it as it may, certain it is that the Jews had once a flourishing and influential congregation at Rome, as may be seen from Jewish inscriptions and tombstones which of late have been brought to light.

Such was the checkered history of the dispersed of Israel during the period which ends with the destruction of Jerusalem. Their wanderings and settlements in other parts of Europe, and the events which befell them in

the Roman empire and elsewhere, are fully treated in the articles *SEE JEW* and *SEE ROME*.

See Schürer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p. 624 sq.; Hausrath, *Neutestamentliche Zeitgeschichte.* 3, 71-81; Edersheim, *History of the Jewish Nation*, p. 83 sq.; Milman, *History of the Jews*, 1, 458 sq.; Gratz, *Gesch. d. Juden*, 3, 141, 142, 211, 212, 251; Kraus, *Roma Sotteranea*: *Die romischen Katakomben* (1873), p. 61 sq., 489 sq.; S. Garrucci, *Cimitero degli Antichi Ebrei Scoperto recentemente in Vigna Randanini* (Roma, 1862); *Corpus Inscript. Groec.* vol. 4, Nos. 9901-9926. (B.P.)

Rome, Benjamin (Ben-Jehuda) Of,

a learned Jew, flourished in the 14th century, and is the author of commentaries on *Kings*, *Chronicles*, and *Proverbs.* They are still in MS., but "represent the sound and single exegesis of the Spanish school, abounding with quotations from Jonah Ibn-Jaunah, Ibn-Gikatilla, Ibn-Balam, Ibn-Ezra, Joseph Kimchi, and David Kimchi, and are of considerable interest for the history of exegesis." See De Rossi, *Dictionario Storico degli Autori Ebrei*, p. 63 (Germ. transl.); Ginsburg, *Levita's Massoreth ha-Massoreth*, p. 81, note 91; Wolf, *Bibliotheca Hebr.* 3, 152, No. 393; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodleiana*, p. 790, 1840, 2769; the same in the *Jewish Literature* (Lond. 1857), p. 146, 376; and *Bibliographisches Handbuch*, p. 21, No. 206 (Leips. 1859); Fürst, *Bibl. Jud.* 1, 117. (B.P.)

Rome Land,

a large open space in front of the minster of Waltham, Bury St. Edmund's, and St. Alban's, called the *forbury* at Reading, and probably the original of the *tombland* of Norwich, so called since 1302.

Rome Scot, Or Rome Fee,

an annual tribute of a thousand marks paid by king John to the see of Rome. The money was remitted for the support of an English school or college in Rome, and was held by some of the popes to be a proof of the dependence of England on the Roman see. It was abolished Jan. 15, 1534. *SEE PETER-PENCE*.

Romeyn,

the name of a family who have long been prominent in the ministry of the Reformed (Dutch) Church in America. Their ancestors fled from their native country, the United Provinces (now Belgium), during the persecutions of Louis XIV for conscience' sake and for their attachment to the Protestant cause. They took their lives in their hands, leaving all their effects behind them. There were three brothers, one of whom went to England, and was the ancestor of the celebrated Rev. William Romaine, author of *The Life, the Walk, and the Triumph of Faith.* He was the contemporary and colaborer of Whitefield, Berridge, the countess of Huntingdon, and the Wesleys, with others of the great revivalists of the last century. The other two brothers, somewhere between 1650 and 1660, went to the Dutch West India Islands and Brazil. One of them died soon after. Claas Janse Romeyn, the survivor, left Brazil when that country, which had been subject to the States-general, passed from their possession in 1661. He came to New York and died about twelve years later. Of his descendants the following are entitled to notice among the deceased ministers of the Reformed Church.

1. JAMES,

son of James Van Campen Romeyn, born at Greenbush, N.Y., in 1797, was a graduate of Columbia College in 1816, and of the Theological Seminary of the Reformed Church at New Brunswick in 1819. He was settled successively at Nassau, N.Y., 1820-27; Six Mile Run, N.J., 1827-33; Hackensack, N.J., as colleague with his venerable father, 1833-36; Catskill, N.Y., 1836-40; Leeds, N.Y., 1842-44; Bergen Neck, N.J. 1844-50; Geneva, N.Y., 1850-51. He had scarcely begun his labors at this place when he was stricken down with paralysis, of which he lingered, often in great suffering, until death brought him a happy release in 1859. He had previously been declared *emeritus* at his own request by the classis to which he belonged — a provision by which a minister is honorably discharged from active duties. None of the churches which he served offered him so prominent a position as his pulpit power seemed to others to demand. But this was the result entirely of his own peculiar views, his feeble health, and of his very sensitive nature, which led him to decline more commanding places and enabled him to occupy a congenial retirement. With these feelings he also declined the professorship of logic and rhetoric in Rutgers College, and seldom published any of his pulpit

discourses. He was a frequent contributor to the religious press, writing upon almost all topics of current interest with equal ease and ability. His only published sermons were, one on *The Crisis and its Claims upon the Church of God*, preached, June, 1842, before the General Synod of the Reformed Church, of which he was the retiring president; another, entitled *A Plea for the Evangelical Press*, preached at the public deliberative meeting of the American Tract Society, October, 1843; and the very last effort of his pen, before he was paralyzed, entitled *Enmity to the Cross of Christ.* These are all characteristic sermons. The last was published in Dr. H.C. Fish's *Pulpit Eloquence of the Nineteenth Century*, and also in pamphlet form by the author as "A parting memorial to the people of his former charges." He was the author of a famous *Report on the State of the Church*, made to the General Synod in 1848; and also published a remarkable address before the Greene County Agricultural Society, during his residence there. In his will he forbade any posthumous publication of his discourses. His correspondence would make one of the raciest volumes of epistolary writing in our language. Probably the best idea of his pulpit oratory and sermons may be formed from the statements which we quote. Dr. James W. Alexander, writing to a friend in September, 1844, from Staten Island, says: "Here I heard James Romeyn; and a more extraordinary man I never heard. Fullness of matter, every step sudden and unexpected, genius, strength, fire, terror, amazing and preposterous rapidity, contempt of rule and taste. It was an awful discourse: ^{cite}1 Thessalonians 5:3. It was one which I shall not soon forget." Another contemporary says of him: "I think I see him now — his tall form, which, in face at least, I fancy to have been Laurence Sterne's, strung up to the highest nervous tension, and his tongue pouring forth a lava tide of burning eloquence, the most powerful to which I have ever listened. *Powerful*," he adds, "is just the word. I have heard men more remarkable for literary polish, more original in fancy, more erudite in learning, more winning in pathos; but for the grander sublimities of eloquence I never heard his equal. His denunciations were awful; he abounded in this style. I have heard of his preaching his first sermon on the text, 'Yet forty days and Nineveh shall be destroyed,' of which the effect was startling. He abounded and excelled in illustration. He laid all literature and knowledge under contribution for this purpose." Yet with all these characteristics of a Boanerges, he was tender and soul moving. He could as easily bring tears to the eyes as terrors to the conscience. His zeal was flaming. His love to Christ and to souls and to the kingdom of Christ burned in every sermon and inflamed every prayer. His

prayers were as remarkable as his sermons for fullness, variety, point, and overwhelming effects. The hymnology of the Church afforded him more illustration, and was quoted with more power than by any other minister whom we ever heard. His grasp of a great subject, his analytic skill, his surprising fertility of figurative language, and historical, scientific, literary, and especially scriptural, illustrations, his condensed, intense modes of expression, the beauty of his language, and the uplifting power of his I eloquence made him, as a preacher, perfectly unique and inimitable. He thought in figures, and his figures were powers. His voice was strong and commanding; his utterance was more rapid than that of any other public speaker, not excepting the celebrated statesman Rufus Choate; his action was as energetic as his thought, and perfectly exhausting to his weak and overtaxed body. He never went into his pulpit, not even to lecture in a country school-house, without the most careful preparation. His manuscript sermons and lectures are quite as marvelous for their neat and minute chirography as for their literary and theological contents. It is wonderful how he could read them in or out of the pulpit. But his physical and mental peculiarities seem to have been more acutely sensitive than those of ordinary mortals. He could see further, hear quicker, speak and think more rapidly than almost all others. But these very qualities brought with them a more excitable and naturally irritable temperament, more impatience with things and people that were not right in his sight, and other infirmities that needed the constant control of divine grace to enable him to live for Christ. Yet he was, in private life, a most entertaining and interesting companion, mirthful, exuberant, simple as a child, and a fast friend. In the ecclesiastical affairs of his denomination he was a conspicuous and zealous worker, and although, as in his *Report on the State of the Church*, he seemed to be far in advance of the times, yet, one by one, nearly all of his proposed changes have been adopted and incorporated with the policy and life of the Church. He dealt in principles and facts rather than in theories and fancies. His afflictions enriched his experience, while they caused “many a conflict, many a doubt.” His last days were beclouded by the saddening shadows of disease that fell upon the wreck of his body and mind. But the spirit of his piety and ministerial life still shot up its heavenly radiance through the gloom until he entered into rest. On his tombstone are graven these words expressive of his highest aims: “Thou hast dealt well with thy servant, O Lord! I have passed my days as a minister of Jesus Christ. That is enough! That is enough! I am satisfied. God has led me by a right way. Bless the Lord, O my soul!”

2. JAMES VAN CAMPEN,

son of Rev. Thomas and Susannah (Van Campen) Romeyn, was born at Minisink, Sussex Co., N.J., Nov. 15, 1765. A child of the covenant, he was converted at an early age, and was always noted for conscientious piety and for the simplicity and frankness of his well-balanced character. He was educated at the Schenectady Academy, which was the germ of Union College, under the eye of his uncle, Dr. Theodoric Romeyn, with whom he afterwards studied theology. He was licensed to preach the Gospel by the Synod of New York, Oct. 5, 1787, and immediately settled as pastor of the united churches of Greenbush and Schodac, Rensselaer Co., N.Y., opposite Albany. In 1794 he relinquished the Schodac Church and took charge of a new enterprise which he had organized at Wynant's Kill in connection with the Church at Greenbush. In 1799 he removed to New Jersey, having accepted a call to the united Second Churches of Hackensack and Schralenburg, which had been formed out of the old original churches there, and where he remained until disease compelled him to cease all active service, in 1832. His ministry in New Jersey began at a period of bitter dissensions between the Coetus and Conferentie parties, which, perhaps, raged with more theological and personal violence in these two churches than in any other part of the Dutch denomination. True to the antecedents and instincts of his family, Mr. Romeyn was a leader of the liberal and progressive side. The reactionary party were, as a rule, arrayed also against the national struggle for independence. Politics embittered the ecclesiastical disputes. Families were divided; personal strifes ran so high that, in many cases, the opposing parties would neither worship together, nor speak to each other, nor even turn out for each other on the roads. In 1822 another great conflict which had arisen some years previously culminated in the secession of Rev. Solomon Froeligh, D.D., a professor of theology and pastor of the old churches of Hackensack and Schralenburg, and four other clergymen, with seven congregations, who formed what they called the "True Reformed Dutch Church in America." All the rancor and obstinacy of the old strifes seemed to be transferred to this unhappy movement, in which Mr. Romeyn was necessarily involved as the chief representative of the faith and polity of the Church against which this revolt was directed. But he stood undaunted — prudent in counsel, energetic in action, and conciliatory in disposition. He was admirably fitted for his burdens by his natural endowments, his high moral qualities, and his pervading piety. No one could charge him with rash enterprise, doubtful

expedients, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. In the affairs of the Church he was the ready helper, the judicious counsellor, the pacificator. Without the form of judicial authority, he wielded an influence far more effectual, desirable, and honorable. In person Mr. Romeyn was tall, large and well proportioned, erect and of commanding presence, dignified and impressive. He was retiring, modest, stable, strong, and earnest. His piety was serene, profound, chastened by divine discipline, and developed with great simplicity and tenderness. His mind was neither rapid nor brilliant nor original, but clear, comprehensive, well trained, and practical. In doctrine he was a strong Calvinist, holding the truth in love, "and insisting more upon the spirit which is life than upon the letter which killeth." His own congregations remained perfectly united and peaceful amid the surrounding strife, and his ministry was blessed with a steady ingathering of souls and growth in grace. He preached from carefully prepared analyses, with fluent speech, terse expression, and a remarkable facility in the use of appropriate Scripture language. This was especially the case in his communion services, when the Church members stood around successive tables, and, as he gave with his own hand the broken bread to each one, he accompanied it with some brief quotation from the Bible particularly adapted to the circumstances of the recipient. Here his pastoral tact and intimate knowledge of his flock were often manifested with a power which melted every heart and carried his people up to the top of the mount of communion. He was very active and prominent in the general councils of the Church, for many years was stated clerk, and in 1806 president of the General Synod. From 1807 till his death he was a trustee of Rutgers College, and also rendered great aid in securing funds for the theological professorships. His only published matter consists of a manifesto in regard to a controversy, an address to theological students at New Brunswick (*Magazine of the Reformed Dutch Church*, 4, 202), and some synodical reports. He died in perfect peace at Hackensack after a lingering illness of paralysis which had laid him aside from all pastoral work for eight years, June 27, 1840.

3. JEREMIAH,

son of John and Juliana (M'Carty) Romeyn, and nephew of the Rev. Thomas Romeyn, Sr., was born in New York Dec. 24, 1768. He was educated at Hackensack Academy under the celebrated Peter Wilson,

LL.D., and in theology under the Rev. Drs. Theodoric Romeyn and John H. Meyer. Before he was twenty years old he was ordained to the ministry, Nov. 10, 1788, and settled as pastor of a Dutch Church at Linlithgow, N.Y., Livingston's Manor. In 1806 he removed to Harlem, remaining there as pastor until 1814, when he went to Delaware County, serving churches at Schoharie Kill and Beaver Dam, the latter of which was resuscitated by his labors. In 1817 he removed to Woodstock, N.Y., on account of his daughter's health, but after a few months was himself taken with the disease of which he died, July 17, 1818. In 1797 he was appointed professor of Hebrew by the General Synod of the Reformed Church, and held this office until his death. "His personal appearance," says one of his pupils of 1812, "was uncommonly imposing — nearly six feet in height, of a full habit, grave, dignified, and graceful. His head was finely formed, his visage large, with a dark-blue powerful eye, well set under an expanded brow; his countenance florid; his hair full and white, and usually powdered before entering the pulpit or associating with gentlemen of the old school." As a preacher, he was distinguished by his "deep bass voice, of remarkable smoothness and considerable compass;" by an easy, deliberate manner; and by great accuracy of language, precision of thought, and variety of treatment. He was described as combining the Dutch style of pulpit method with the English mode of reasoning and the French vivacity, and picturesque setting of illustration and expression with the most perfect self command. His theological culture was large and profound, and his reputation as a linguist was very high. "He pronounced the Hebrew with the German accent, with great skill according to the Masoretic points. His attachment to this language brought him, and kept him for many years, in close intimacy with the Jewish rabbins and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department." His temperament was nervous and somewhat irritable, but his piety was pervasive and controlling. He was generous, witty, impulsive, kind, and vivacious — religion and his pulpit absorbed his whole soul. His death was marked by the most perfect trust in "Christ, the hope of glory," and by patient waiting for his coming.

4. JOHN BRODHEAD, D.D.,

the only son of Theodoric Romeyn, was born at Marbletown, Ulster Co., N.Y., Nov. 8, 1777. After a preliminary education in the Schenectady Academy, he entered the senior class of Columbia College at the age of

seventeen, and graduated with high rank in 1795. The next year he united with his father's Church in Schenectady, and immediately began his theological studies with Dr. John H. Livingston, but completed them under his father. At twenty-one he was licensed to preach by the Classis of Albany, June 20, 1798. In 1799 he became pastor of the Reformed Church of Rhinebeck, Dutchess Co., N.Y., and labored there with increasing popularity and success until, in 1803, he took charge of the Presbyterian Church in Schenectady, which had united in a call upon him after a long period of division. This change enabled him to be with his aged father in his last days. After one year of labor, he went to the First Presbyterian Church in Albany, and sustained himself with great ability in that important Church at the capital of the state. Four years later (in 1808) he accepted the call of the newly formed Cedar Street Presbyterian Church in New York city, of which he continued the pastor until his death, which occurred Feb. 22, 1825, in the twenty-sixth year of his ministry. Dr. Romeyn inherited the nervous sensibility, and the acute, rapid, and decisive characteristics of his family. He was a man of medium size and fine personal appearance; quick in his movements, cultivated in manner, and earnest in his work. He was a great reader, and his fine library was filled with well-used works in almost all departments of literature. His theological attainments were general rather than profound. As a preacher, he was among the foremost of his day. Even when the New York pulpit contained such men as Dr. John M. Mason and Dr. Alexander M'Leod, he built up his new Church under the very shadows of their sanctuaries with complete success. With a congregation composed of the *elite* of the city, his popularity was maintained by discourses which always evinced careful preparation, and by a pastoral tact which was almost unrivalled. Few men have had such power to attach their people to their ministry as he. The greatest characteristic of his preaching was his magnetic power of attraction and impression. His sermons were not remarkable for analysis or discussion, hut in their application, and especially in dealing with consciences, and in appeals to the emotional nature, he was a prince of preachers. His published volumes of sermons, like those of Whitefield, do not sustain his great reputation as a pulpit orator. Their power over his audiences was doubtless owing to his impressive delivery, which was generally pleasing, natural, and full of vivacity. "At times every line of his face, even his whole frame, became instinct with passion, and then the eye kindled or became tearful, the very soul speaking through the body, that trembled with emotion or erected itself into an attitude of authority. The torrent of feeling often subdued and

carried away his hearers with responding emotion. Dr. Romeyn, and young Spencer, of Liverpool, have always been associated in my mind as having strong points of resemblance" (Dr. Vermilye, in Sprague's *Annals of the Amer. Pulpit*, 4, 223). His ministry was exceedingly blessed, and especially among the young. "His catechetical classes were crowded. Of a very large Bible class of young ladies every one became a professor of religion. More young men became ministers from his congregation than from any other." In addition to two volumes of *Sermons* (published in 1816 and reprinted in Scotland), Dr. Romeyn printed a number of occasional discourses, delivered upon national and other important occasions among these was an *Oration on the Death of Washington* (1800). He was active in the benevolent movements of his day — a trustee of Princeton College from 1809; a principal agent in establishing the Theological Seminary in that place, and one of its first directors; moderator of the General Assembly in 1810, when he was but thirty-three years of age; and one of the founders of the American Bible Society in 1816. He was also its first secretary for domestic correspondence. His health was not equal to the constant strain to which his zealous spirit, peculiar trials, and infirmities of mind and body subjected him. A tour in Europe in 1813 and 1814 brought transient relief; but for more than a year prior to his death his strength gave way, and he finished his course with joy, making "earnest intercession for his family and his flock, "and supported by the most cheering heavenly prospects and triumphant faith in Christ.

5. THEODORE (OR DIRCK), D.D.,

a younger half-brother of Thomas, Sr., was born at Hackensack, N.J., Jan. 12 (O.S.), 1744. His elementary education was received from his elder brother Thomas and the Rev. J. M. Goetschius, pastor of the united churches of Hackensack and Schralenburg. He entered the junior class in Princeton College while the Rev. Dr. Finley was president, and graduated in 1765 in the same class with the younger Jonathan Edwards, who was his bosom friend; and Dr. Sprague states that it was partly through his influence that Dr. Edwards was, many years after, chosen president of Union College. Converted at the age of sixteen, he immediately gave himself up to the ministry of the Gospel, studied theology with the Rev. J.M. Goetschius, and was licensed in 1766, after a two days' examination, by the American Classis, or Coetus, of the Dutch Church. His first settlement was at Marbletown, Rochester, and Wawarsing, Ulster Co.,

N.Y., from 1766 to 1775. He then removed to Hackensack, his native place, and Schralenburg, where he ministered until 1784, when he went to Schenectady, his last settlement (1784 to 1804). During this period he declined numerous urgent calls from more prominent churches. He was twice elected president of Queen's College (now Rutgers), N.J., but declined both invitations. His zeal for education led him to establish the Schenectady Academy, out of which grew Union College. He was the father of this institution, and its presidency was first offered to him, but declined for reasons satisfactory to himself. The General Synod of his Church appointed him lector in theology, an office which he held from 1792 to 1797, when he was elected professor of theology, and so remained until his decease. Dr. Romeyn was gifted with a powerful intellect, mature and comprehensive judgment, great executive ability, a remarkably retentive memory, a strong will, and those marked qualities which made him "a leader and commander in Israel." He was foremost, with Dr. Livingston and others, in the movements which secured the independence of the Dutch Church from the control of the Church in Holland. His bold patriotism during the Revolutionary war made him a conspicuous mark for Tory and British persecutions and revenges. The British troops sacked his dwelling, and destroyed or carried off all his furniture, clothing, books, and papers. He was obliged to remove his family for safety, but made frequent visits to his congregations, which were always attended by danger; and at one time his life nearly paid the forfeit from armed loyalists. Among the prisoners who were carried off from Hackensack when it was attacked by the British was his own brother, who was held captive three months. He also saved a number of men by hiding them in his own house behind a chimney. During all this period he was in intimate relations with some of the most distinguished officers of the army. "He was the counsellor of senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot." His pulpit oratory was powerful and popular. He was learned and yet practical; "a son of thunder," and "a son of consolation" also. His discourses were rich in solid matter, enlivened with historical anecdote and illustration. He went deeply into his subject, and his appeals to conscience and the feelings were at times overwhelming. His manner was natural, easy, and commanding. "His most expressive organ was his eye, and when he was excited no one could withstand its power." As a theological professor he gave full satisfaction to his students and to the Church which honored him. He was stately, reserved, affable, but not familiar. Governor De Witt Clinton describes him as having

"something in his manner peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it created an impression upon my mind that can never be erased." Another of his friends, and a student in theology (Dr. Jacob Brodhead), says that "un his external form, his manly, noble stature, his majestic though sometimes stern countenance, he resembled the illustrious Washington." Another says, "He was unquestionably the first man in our Church, among the first in the whole American Church. His piety was deep, practical, and experimental. He realized more than others his own errors and weaknesses, and trusted like a little child in the Savior whom he preached and loved." He died April 16, 1804, having been in the ministry thirty-eight years. His wife was Elizabeth Brodhead, of Ulster Co., N.Y., by whom he had two children, a daughter and a son. The daughter became the wife of Caleb Beck, of Albany, and mother of three very eminent physicians — Drs. Theodoric Romeyn, Lewis C., and John B. Beck. The son was the Rev. John B. Romeyn, D.D., whose memorial is given above.

6. THOMAS, SR.,

son of Nicholas Romeyn, was born at Pompton, N.J., March 20 (0. S.), 1729. His father being a farmer, he was brought up in the same calling until April, 1747, when he began to study for the Gospel ministry. He was a student in Princeton College under the presidency of the Rev. Aaron Burr, D.D., and pursued his studies with the Rev. Theodorus Frelinghuysen. pastor of the Dutch Church in Albany, N.Y. Having completed this course, and received a call from the Dutch Church in Jamaica, L.I., he sailed for Europe April 11, 1753, and was examined, licensed, ordained, and installed by the Classis of Amsterdam as pastor of the Church in Jamaica, to which he returned Aug. 27, 1754. His first wife was Margaret, daughter of the Rev. Theodorus Jacobus Frelinghuysen, by whom he had one son, the Rev. Theodorus Frelinghuysen Romeyn. She died at Jamaica in 1757. In 1760, on account of difficulties in his congregation, he accepted a call to the Church at Minisink, on the Delaware River. After a pastorate of ten years he removed to Caugllnawaga, N.Y., in 1770, where he continued as pastor of the Church until his decease at Mayfield, Montgomery Co., Oct. 22, 1794. He married his second wife, Susannah Van Campen, of Sussex County, N.J., Oct. 3, 1770. Six sons were born of this marriage. Of all his seven sons, four were educated for the ministry — Theodorus Frelinghuysen, James Van Campen, Benjamin, and Thomas, Benjamin died

soon after graduating at Williams College in 1796. The others were all ordained to the ministry of their mother Church. Theodorus F. died in 1785, after a single year of service as the beloved pastor of the churches of Bridgewater and Bedminster, N.J. Their venerable father was the first Low-Dutch minister who settled west of Schenectady, in the valley of the Mohawk. His field of labor, being on the frontier, embraced large portions of what are now Fulton and Montgomery counties, surrounding the old church at Caughnawaga (now Fonda). His duties were consequently very arduous and often dangerous, from exposure to Indians and other pioneer trials. His missionary spirit was accompanied by intense devotion to the liberal views of the Coetus, who advocated the education and ordination of the clergy in this country, and independence of the Church in Holland. During the whole period of the Revolutionary war he was an enthusiastic patriot. His residence on the frontier was the theater of frequent alarms, murders, and desolations, which often interrupted, and at one time stayed, his ministerial labors. He was obliged to flee with all his family into the interior for safety until the danger was passed. He is represented to have been of a mild and patient spirit, “enduring hardness as a good soldier of Jesus Christ,” and unostentatious in his demeanor. As a preacher, he was lucid and winning, strongly attached to the doctrines of grace as set forth in the standards of his Church, and able in their defense. In the pulpit he was solemn, earnest, and tender. His last illness, for more than a year, was borne with meek submission to the will of God, until his long ministry of forty years was closed by death. His remains were buried in front of the pulpit in the old church where for twenty-four years he had preached the Gospel of Christ.

7. THOMAS, JR.,

son of Rev. Thomas Romeyn, Sr., was born at Caughnawaga (now Fonda), N.Y., Feb. 22, 1777. Educated in the classics by his brother, Rev. James V. C. Romeyn, and at the Schenectady Academy, he graduated at Williams College, Mass., in September, 1796; studied theology with Dr. Theodoric Romeyn in Schenectady; was licensed to preach by the Classis of Albany in 1798, and ordained in the Dutch Church of Remsenbush (now Florida), N.Y., in 1800, having the double charge of that congregation and the Second Church of Schenectady. In 1806 he accepted the pastoral care of the churches of Niskayuna and Amity, N.Y., and served them until 1827, when he was disabled by a fall, which lamed him for life and compelled him

to abandon active duty as a settled minister. He had a large, powerful frame, and was dignified, humorous, courteous, and decided, as well as amiable and transparently honest. His intellect was vigorous, his judgment almost uniformly correct, and his shrewd, pointed, quiet humor gave great zest to his deliberate and thoughtful speech. In the pulpit he was noted for theological exactness of statement, for knowledge and apt quotations of Scripture, for deep piety, and for practical usefulness. His attainments were respectable, but his wide influence over a large section of the Church was chiefly due to his thorough knowledge of "the law of the house" and his wisdom as a counsellor and peacemaker. He died Aug. 9, 1859, revered by all who knew him, and in "the full assurance of faith." He was a pillar of the Reformed Church in the valley of the Mohawk. See Sprague, *Annals of the Amer. Pulpit*, 4, 9; Corwin, *Manual of the Ref. Church*; *Magazine of the Ref. Dutch Church*; *Life of Dr. J.H. Livingston*; Taylor. *Annals of the Classis of Bergen*; Fish, *Pulpit Eloquence of the* 19*th Century*. (W.J.R.T.)

Rommel, Dietrich Christopher Von,

the Hessian historian, was born April 17, 1781. For some time he was professor at Marburg, and from 1820 he resided at Cassel as president of the governmental archives. He died in 1859. His historical works are of great importance to Church history. He published, *Philipp der Grossmuthige, Landgraf von Hessen. Eins Beitrag zur genaueren Kunde der Reformation und des* 16. *Jahrhunderts* (Giessen, 1830, 3 vols.): — *Landgraf Philipp der Hochherzige u. die Reformation* (Darmst. 1845): — *Kurze Gesch. d. hess. Kirchenverbesserung unter d. Landgr. Philipp d. Grossmuthige*, etc. (Cassel, 1817). See Winer, *Handbuch der theolog. Literatur*, 1, 793; 2, 39; Zuchold, *Biblioth. Theol.* 2, 1082. (B.P.)

Romowa,

in Prussian mythology, is the sacred place of the ancient Prussians. A civil war had divided the native Prussians and the immigrant Skandians. Waidewut and Grive, the first king and the first chief priest, had restored peace, and Grive afterwards assembled the people on a beautiful plain on which stood a massive oak with widely spreading branches. Before this tree he had placed three images, which he called Potrimpos, Perkunos, and Pikullos, and declared them to be the supreme gods. Punishments were threatened and rewards promised in their names. Three niches were cut in the oak tree which had been selected to become the home of the idols, and

they were placed there with great solemnity. A pyre was then erected before the tree, from the top of which Grive exhorted the people, and on which sacrifices, including several unmanageable persons, were afterwards burned. A fearful thunderstorm, which the priest declared to be the voice of God, made the people tremble, and caused them to regard Grive with a dread that put them in mortal terror for centuries afterwards when they were obliged to approach him. The place in which this occurred was called Romowa. The priests continued to dwell and offer sacrifices there until the increased population and extension of its territories caused the establishing of other sacred oaks. Christianity ultimately came in and extirpated them all, so that the location of the original Romowa is no longer known.

Romulus,

Picture for Romulus

a prime character in Roman mythology; but which of the legends concerning this alleged founder and earliest king of their city was regarded as genuine by the Romans is wholly uncertain, since our information is based on very modern sources. The following tradition had, however, become quite generally established in the flourishing period of Roman literature: Two brothers belonging to the royal family descended from AEneas and reigning in Alba, who were named Numitor and Amulius, divided their inheritance so that Numitor received the throne and Amulius the treasure. Amulius, however, soon dethroned his brother, and made a vestal of his daughter Ilia, or Rhea Silvia, in order to guard against offspring on her part. She was, however, approached by the god Mars, and gave birth to the twins Romulus and Remus, whom Amulius caused to be exposed by means of a servant on the overflowed banks of the Tiber. They were nourished by a she wolf and a bird, until found by the shepherd Faustulus, who bore them to his house and reared them with the assistance of his wife, Acca Larentia. On arriving at manhood, they dethroned and killed Amulius and reinstated their grandfather Numitor. After this they founded a new city (Rome); but in the progress of the work a quarrel broke out between them, and Remus was slain by his brother’s hand. Romulus now reigned alone in the new state, and after his death was venerated as a god under the name of *Quirinus*, because of the declaration of Julius Proculus that Romulus had appeared to him in superhuman form. A bronze group of the wolf suckling the twins is still preserved in the

Capitoline Palace, and constitutes one of the most eminent relics of ancient Roman art.

Romus,

in Greek mythology, was the son of Ulysses and Circe.

Ronde, Lambertus De,

a minister of the Reformed (Dutch) Church in America, was colleague with Johannes Ritzema in the Collegiate (Dutch) Church of New York, and successor to the venerable Gualterus du Bois from 1751 to 1784. With his associate Ritzema he was thoroughly educated in one of the universities of Holland, and brought to his pulpit ample preparations. When driven from New York during the Revolutionary war, he supplied the Church of Schaghticoke, near Albany, where he resided during the rest of his life, being too old to resume his labors. He preached only in the Dutch language, and was the leading spirit in opposition to the introduction of English preaching, and in the lawsuit which resulted in favor of the consistory and against "the Dutch party," who had to pay in costs £300. Notwithstanding all this, his character was always venerated, and he died in a good old age at Schaghticoke, his place of voluntary exile, in 1795. The consistory of the Church in New York gave him an annuity of £200 for life after he left their active service, and the same was given to his aged colleague Ritzema, who died at Kinderhook, N.Y. Mr. de Ronde was a man of respectable attainments and abilities as a preacher, but was not so eminent for these things as he was for his part in the ecclesiastical controversies in that transition period of the Dutch Church. See De Witt, *Hist. Discourse*, p. 70; Gunn, *Life of Livingston*, p. 88, 164; Corwin, *Manual of the Ref. Ch.* p. 70. (W.J.R.T.)

Roney, Moses,

a minister of the Reformed Presbyterian Church, was born in Washington County, Pa., Sept. 20, 1804. In his fourteenth year he entered the grammar school of Jefferson College, and graduated from the college in 1823. He spent some time in teaching in Baltimore, and then pursued his studies under Dr. Wilson, receiving his license June 8, 1829. He was ordained and installed pastor in Newburgh, N Y., June 8, 1830. In the great controversy concerning the relations of the Church to the authorities of the United States he opposed the proposed changes. In 1836 the Synod chose him to

be editor of a contemplated magazine, which first appeared in March following as *The Reformed Presbyterian*, and which he conducted, with the exception of a single year, until it reached the middle of the eighteenth volume. In 1848, on account of ill health, he resigned the editorship, and the next year took charge of the literary institution in Allegheny, Pa., which he retained until nearly the time of his death (July 3, 1854). See Sprague, *Annals of the Amer. Pulpit*, 9, 79.

Rongala,

in South Sea Island mythology, is the name of the supreme being or highest god among the inhabitants of the Caroline Islands, in the Pacific Ocean.

Ronsdorf Sect.

This name has been given to the clique of fanatics founded by Elias Eller (q.v.) at Elberfeld, and subsequently transferred to Ronsdorf, in the duchy of Berg, Germany.

Rood (Saxon),

Picture for Rood

a cross or crucifix. The term is more particularly applied to the large cross erected in Roman Catholic churches over the entrance of the chancel or choir. This is often of very large size, and when complete is, like other crucifixes, accompanied by the figures of St. John and the Blessed Virgin, placed one on each side of the foot of the cross; but these are often omitted. Lights are frequently placed in front of these roods, especially on certain festivals of the Church.

Occasionally roods or crucifixes are found sculptured outside of churches, on churchyard crosses, on wayside crosses, and at the entrance of chantries and oratories. There is a much-defaced example at Sherborne Minster, in Dorsetshire.

Many churches were dedicated to the holy rood, as the abbey near Edinburgh, and at Daglingworth, Caermarthen, Bettws-y-Grog, Capel Christ, Southampton, Wood Eaton, Swindon, and others. The Church of SS. Vincent and Anastasius, after it received the addition of a transept, was called Holy Cross, from its new shape. The rood was set before the feet (of

the dying, stretched on straw or ashes, emblems of mortality, and also, Beleth says, erected at the head of graves.

Rood-Altar,

an altar standing under the rood screen. In large churches there were generally two, one on each side of the entrance into the choir.

Rood Arch,

the arch which separates the choir from the nave of a cathedral or church, under which the rood screen and rood were anciently placed.

Rood Beam, Or Rood Loft.

The rood spoken of above was supported either by a beam called the *rood beam*, or by a gallery called the *rood loft*, over the screen separating the choir or chancel of a church from the nave. Rood lofts do not appear to have been common in England before, if so soon as, the 14th century. They were approached from the inside of the church, generally by a small stone staircase in the wall, which is often to be found in churches which have lost all other traces of them. The front was frequently richly paneled, and the under side formed into a large covered cornice, or ornamented with small ribs and other decorations, connecting it with the screen below. Although most of the rood lofts in England have been destroyed, a considerable number of examples (more or less perfect) remain, as at Long Sutton, Kingsbury Episcopi, Barnwell, Dunster, Timberscombe. Minehead, and Winsham, Somersetshire; Newark, Nottinghamshire; Charlton-on-Otmoor, and Handborough, Oxfordshire; Merevale, Knowle, and Worm- Leighton, Warwickshire; Flamsted, Hertfordshire; Uffendon, Bradninch, Collumpton, Dartmouth, Kenton, Plymptree, and Hartland, Devon, etc. The rood loft was occasionally placed above the chancel arch, as at Northleach, Gloucestershire. It sometimes extended across the first arch of the nave, as in Castle Hedingham Church, Essex. There are some very fine and rich rood lofts in Wales, in churches which are in other respects plain and poor.

Rood Bowl,

a bowl of latten or other material, with a pricket in the center, to hold a taper for lighting the rood screen.

Rood Chains,

those chains by which, in the case of large figures placed on or beside the rood, such figures were supported. These chains were inserted in the roof in front of the chancel arch. Remains of such chains are to be seen at Collumpton, Devonshire.

Rood Cloth (Or Rode Cloth),

the veil by which the large crucifix or rood, which anciently stood over the chancel screen, was covered during Lent. Its color in England was either violet or black, and it was frequently marked with a white cross. We find examples of this cloth figured in mediaeval illuminations.

Rood Doors,

the doors of the rood screen, separating the nave from the chancel.

Rood Gallery.

SEE ROOD-LOFT.

Rood Gap,

the space under a chancel arch.

Rood-Light,

a light, whether from a mortar with taper or from oil lamps or cressets, placed on or about the rood beam. Such were kept continually burning in ancient parish churches.

Rood Loft.

SEE ROOD BEAM.

Rood Mass,

a term sometimes applied

(1) to the daily parish mass said in large churches at the altar under the rood screen; and

(2) sometimes to the mass said on Holy cross Day, or on the feast of the Exaltation of the Holy Cross.

Rood Saints,

images of the Virgin Mary and of John the beloved disciple, which were placed on each side of the rood.

Rood Screen,

a screen separating the choir or chancel of a church from the nave. Above it was a gallery supporting the rood, and called the rood loft. The rood screen had no upper loft, or solar. In early times it had three doors, one facing the altar, the second fronting the gospel side, and a third the epistle side. Before it veils were dropped at the consecration.

Rood Stair,

the staircase winding up to the rood (q.v.).

Rood-Steeple, Or Rood-Tower.

This name is sometimes applied to the tower built over the intersection of a cruciform church.

Rood Steps,

the steps into a choir or chancel, commonly found under or immediately before the roodscreen.

Rood, Anson,

a Presbyterian divine, was ordained at New Haven, Conn., in 1829. He took up his residence in Philadelphia, Pa., where he died in 1857. He published, *A Church Minutes for the Members of the Presbyterian Church* (Phila. 1843, 8vo); several pamphlets and papers on theological subjects, temperance reform, etc.; and edited a daily paper in Philadelphia. See Allibone, *Dict. of Brit. and Amer. Authors.* s.v.

Roof

Picture for Roof 1

Picture for Roof 2

(gG; στέγη, <4008>Matthew 8:8; δῶμα, <4409>Acts 10:9). The roofs of dwelling houses in the entire East, because of the generally dry weather, are made

flat and are surrounded with a guard or railing (tq,[}mi; στεφάνη, See <052208>Deuteronomy 22:8, where the parapet is insisted on, and comp. Thomson, *Land and Book*, 1, 48 sq.; 2 Kings, 1:2; comp. Mishna, *Moed Katan*, 1, 10; Michaelis, *Mos. Rit.* 4, 356). Anciently only buildings intended for display had raised roofs; such as temples (Cicero, *Orat.* 3, 26; Philo, 2, 43; Sueton. *Claud.* 17). So the Temple in Jerusalem, we are told by Jewish writers, was arched or vaulted, so that no one should repair thither for the same purposes as to the roofs of the houses (comp. also Jerome, *Ad Suniamn et Fretel.* p. 661). In the East the roof consists usually of a waterproof tiling (Mariti, *Trav.* p. 246 sq.; Tavernier, *Voyage*, 1, 168) or of stones (Vitruv. 2, 1, 5; Schweigger, *Reis.* p. 263), and is raised a little at one side or in the middle to shed water (Pliny, 36, 62; Burckhardt, *Arab.* p. 152). Pipes are also used to convey the water into cisterns (see Maimon. *ad Middoth*, 6, 6). A kind of weak, perishable grass commonly grew up between the tiles (<19C906>Psalm 129:6; <121926>2 Kings 19:26; <233727>Isaiah 37:27; see Shaw, *Trav.* p. 210). The roof of Dagon's temple (<071627>Judges 16:27) is said to have been crowded with 3000 persons to behold Samson's feats; but this can hardly mean the top of the temple, because the persons thereon could not see what was passing within. It appears rather to have been a loft or gallery running around the top of the building inside, and supported by pillars with two main posts, in the middle of the temple. A very usual kind of roof is constructed in the following manner: The beams are placed about three feet apart; across these sticks are arranged close together, and thickly matted thorn bush; over this is spread a coat of thick mortar, and lastly the marl or earth, which covers the whole. A large stone roller is kept on the top of the house for the purpose of hardening and flattening the layer of earth, to prevent the rain from penetrating. Roofs, however, are often of a very inferior description to this. They are at times composed of the palm leaf, and in other cases are made of cornstalks or brushwood, spread over with gravel (Robinson, *Biblical Res.* 1, 243; 2, 279), or of reeds and heather with a layer of beaten earth (Hartley, *Researches in Greece*, p. 240). The roofs of the great halls in Egypt are covered with flagstones of enormous size. Parapets are uniformly placed around the roof, for the purpose of guarding against accident by falling (Wilkinson, *Anc. Egypt.* 2, 122). The roof was much used by the Hebrews, as it still is in Eastern nations. It was often resorted to get fresh air, by convalescents and others (<101102>2 Samuel 11:2; <270426>Daniel 4:26; comp. Buckingham, *Mesop.* p. 70; Thomson, *Land and Book*, 1, 49 sq. See Thilo, *Cod. Apocryph.* 1, 120, 297, where it is a playground for children). In summer the people slept

there (<091026>1 Samuel 9:26; comp. Tavernier, 1, 168; Buckingham, *Mesop.* p. 336; Rosenmüller, *Morgenl.* 3, 85; Morier, *Second Journey*, p. 230; Robinson, 3, 242). It was sought as a place for quiet conversation (<091025>1 Samuel 9:25), for undisturbed lamentation (<231503>Isaiah 15:3; <244838>Jeremiah 48:38), for building "booths" (q.v., <160816>Nehemiah 8:16), and for various religious actions (<122312>2 Kings 23:12; <241913>Jeremiah 19:13; <360105>Zephaniah 1:5; <441009>Acts 10:9), perhaps with the feeling of being raised nearer to heaven and to God. Acts of a public nature were transacted there (<101622>2 Samuel 16:22), and announcements made (<401027>Matthew 10:27; <421203>Luke 12:3; comp. Josephus, *War*, 2, 21. 5; Talm. Babyl. *Shab.* fol. 35, 2; comp. Lucian, *Ver. Hist.* 2, 46). Nor is this inconsistent with its use for secret interviews, before named, as these took place when neighbors were supposed to be occupied; yet the "upper chamber" (q.v.) was certainly more commonly sought for. Again, the roof was a lookout over the street (<071627>Judges 16:27; <232201>Isaiah 22:1; comp. Shaw, *Trav.* p. 190), a place for exposing clothes and household stuff to the air (<060206>Joshua 2:6; comp. Mishna, *Toroth*, 9, 6; *Mikvaoth*, 2, 7; *Machshir*, 6, 2; *Maaser*, 1, 6, 3; *Megilla*, 3, 3; *Menach*, 8, 4); a commanding position for defense against attacks from below (<070951>Judges 9:51; 2 Macc. 5, 12; comp. Josephus, *Ant.* 14, 15, 12; *War*, 4, 1, 4; Schweigger, *Reis.* p. 263). But a constant residence on the roof, in loneliness and exposure, is a forcible image of a sorrowful life (<202109>Proverbs 21:9; comp. 25:24). It was usual to have two flights of steps to ascend to the roof; one within the house and one in the street. It was easy, too, to climb over the railing of the roof and thus pass from that of one house to its neighbor; or from house to house along a whole street (<402447>Matthew 24:17; <411315>Mark 13:15; <422731>Luke 17:31; comp. Flamin, *Reisebesch.* p. 10; Russel, *Aleppo*, 1, 45; Josephus, *Ant.* 13, 5, 3; Mishna, *Baba Metsia*, fol. 88, 1; Barhebr. *Chronicles* p. 170). Thus, too, it was easy to pass down from the roof into a house (see Lightfoot, *Hor. Heb.* p. 601). The passage <410204>Mark 2:4 is most naturally explained by supposing Jesus to have been in the chamber immediately under the roof. The people took up the floor of the roof (comp. Josephus, *Ant.* 14, 15, 12) and let down the sick man (Strauss, *Leb. Jes.* 2, 61, supposes the usual mode of access from the roof to the upper chamber to be used, which contradicts Mark). This is the meaning of Luke in the parallel passage, 5:19. If we understand *the midst* (τὸ μέσον) to mean the court of the house, then the *tiling* (κέραμοι), as our version has it, or rather *bricks*, must mean the guard wall around the roof (Faber, *Archoeol.* 1, 419), or the cornice (Host, *Nachr. v. Maroe*, p. 264). But it is doubtful whether the

latter was common in Palestine; and the expression *into the midst* (comp. <4004505>Luke 4:35; <4001003>Mark 3:3; 14:60; <4302019>John 20:19) does not admit the above interpretation (Shaw, *Trav.* p. 186 sq., gives an explanation which does not suit the passage). A literal taking up of the roof, however, would be but a trifling matter, and would involve no injury to the building, if it were like the modern Arab houses in that vicinity. They are very low, and the roof is formed chiefly of twigs and earth, on beams some three feet apart. It is very common to remove part of this to let down goods, etc. (see Thomson, *Land and Book*, 2, 6 sq.); the Talm. Babl. *Moed Katon*, 25, 1, says, when R. Huna died, his bier could not pass the door, and it was thought best to let it down through the roof. See Mill, *Diss. de Aedium Hebr. Tectis*, in Oelrich's *Coll. Opusc. Hist. Phil. Theol.* 1, 2, 573 sq.; Battus, *Diss. de Tectis Hebr. Retectis* (Viteb. 1696); Faber, *Archoeol.* 1, 417 sq.; Hackett, *Illustr. of Script.* p. 70, 71, 72, and on <2702715>Proverbs 27:15, p. 85. *SEE HOUSETOP*.

Roof,

Picture for Roof 1

in architecture, is the external covering on the top of a building; sometimes of stone, but usually of wood overlaid with slates, tiles, lead, etc. The form and construction of the timber work of roofs differ materially according to the nature of the building on which it is to be placed, and any attempt to notice all the varieties would far exceed the limits of this work. The main portions of the framing, which in most cases are placed at regular intervals, are each called *a truss*, *principal*, or *pair of principals.* These, in ornamental open roofs, are the leading features, and in some ancient roofs are contrived with an especial view to appearance. The accompanying diagrams of two of the simplest kinds of modern roofs will serve to explain the names of the most important timbers: a *king-post* roof has one vertical post in each truss, a *queen-post* roof has two.

Picture for Roof 2

Mediaeval roofs vary so much in their structure, on account of the ornamental disposition of the pieces, that it is not easy to establish a universal nomenclature for them. Many names of beams and timbers occur in old contracts of which the original application is often uncertain.

Picture for Roof 3

The *Hammer-beam* roofs contain most of the peculiarities of structure that distinguish the mediaeval roofs from the modern roofs, and the following nomenclature may be adopted in describing them: Sometimes one hammer-beam is repeated over another, forming, as it were, two stories. It is then called a *double hammer-beam* roof, and the nomenclature runs: *lower hammer-beam*, *upper hammer-beam*, *lower hammer-brace*, *upper hammer-brace*, *lower side-post*, *upper side-post*, etc.

It must be remembered that all upright pieces may be called *posts*, with an epithet, if necessary, e.g. Pendant-post. Inclined pieces, if not *rafters*, are *braces*, and commonly derive their epithet from the piece under which they are placed, or which they principally stiffen, as *collar-brace*. *Ashlar pieces* are fixed to every one of the rafters in most mediaeval roofs. but they are sometimes concealed by cornice — moldings and frieze — boards. The example from Dorchester shows the hammer-beam construction with collar-brace, side post, etc.

Of the construction of the wooden roofs of the *Ancients* very little is known, but it was probably of the most inartificial kind, and judging from the form of their pediments, the pitch of them was low. Some small buildings still retain their original roofs of marble, as the Tower of the Winds, and the Choragic Monument of Lisicrates at Athens. The Mausoleum of Theodoric at Ravenna has a domed roof, formed of a single block of stone, nearly thirty-six feet in diameter.

Saxon roofs were elevated, but to what degree we have no certain account; neither is there satisfactory evidence of their internal appearance. The illuminations in manuscripts seem to represent them as often covered with slates, tiles, or shingles.

Norman roofs were also raised, in some cases to a very steep pitch; but in others the elevation was more moderate, the ridge being formed at about a right angle. It does not appear that at this period the construction was made ornamental, although, doubtless, in many cases the framing was open to view. The covering was certainly sometimes of lead, but was probably oftener of a less costly material.

Early English roofs were generally, if not always, made with a steep slope, though not universally of the same pitch. Sometimes the section of the roof

represented an equilateral triangle, and sometimes the proportions were flatter. A few roofs of this date still exist, as on the nave of Hales Owen Church, Shropshire: this originally had tie beams across it, and under every rafter additional pieces of timber are fixed, which are cut circular, so that the general appearance is that of a series of parallel ribs forming a barrel vault. This seems to have been a common mode of improving the appearance of roofs in this style before any important ornaments were applied to them. The additional pieces under the rafters were usually either quite plain or only chamfered on the edges. A molded rib sometimes ran along the top, and a cornice next the wall plate, both of which were generally small. The tie beams also were frequently molded.

When first the approach of the *Decorated* style began to exercise an influence, the roofs, though still of the same construction, became somewhat more ornamental. There are also roofs existing of this date, and some probably earlier, in country churches, the insides of which are formed into a series of flat spaces, or cants. They are usually quite plain, with the exception of the tie beam and cornice, which are frequently molded, and the king post, which is commonly octagonal, with a molded capital or base. Of a later period, roofs of this kind are extremely common in some districts, but they are generally to be distinguished from the earlier specimens by being arranged in seven cants instead of six. Of the older description good examples remain at Chartham Church, Kent, and on the south aisle of Merrow Church, Surrey. Most of these roofs are now ceiled, but probably many of them were originally open.

Picture for Roof 4

As the Decorated style advanced, the leading timbers of the principals were often formed into an arch by the addition of circular braces under the tie beams, the beams themselves being also frequently curved. The spandrels formed by these braces were very usually filled with pierced tracery, and the timbers generally were more molded and enriched than in the earlier styles. Where the lines of moldings were interrupted, they very commonly terminated in carved leaves or other ornaments. Sometimes, the tie beams were omitted in roofs of high pitch, but the principals were generally arched. The roofs of domestic halls, in the Decorated style, appear to have been more enriched than those of churches: that of Malvern Priory had a variety of cross braces above the tie beams cut into ornamental featherings; that of the archbishop of Canterbury’s palace at Mayfield, Sussex, was

supported on stone arches spanning the whole breadth of the room (about forty feet). This kind of construction is also partially used in the hall at the Mote, Ightham, Kent. This kind of construction, a wooden roof supported on stone arches instead of the large timbers necessary for the principals, seems to have been more common than is generally supposed, and at all periods.

Picture for Roof 5

In the *Perpendicular* style hammer-beam roofs were introduced (one of the finest specimens of which is that on Westminster Hall), and, together with them, most numerous varieties of construction for the sake of ornament. These are far too manifold to be enument. These are far too manifold to be enumerated; many specimens exist in churches and halls, some of which are extremely magnificent, and are enriched with tracery, featherings, pendants, and carvings of various kinds, in the greatest profusion. Many roofs in this style were nearly or quite flat; these, when plain, had the timbers often exposed to view, and molded; in other cases they were ceiled with oak and formed into panels, and were usually enriched with bosses and other ornaments of similar description to those of the higher roofs; good examples remain at Cirencester Church, Gloucestershire. On halls hammer-beam roofs were principally used, but on churches other kinds of construction were more prevalent. There are some mediaeval buildings, principally vestries, apses, and portions of churches, which are entirely roofed with stone. They are generally of high elevation, and often have ribs answering to the rafters in a wooden roof. They occur at all periods, and in some cases may have been erected for protection against fire; in other cases, when the material was suitable, perhaps from economy.

The name of roof is often applied to what are, in fact. ceilings having an external coverings or outer roof, distinct from that which is seen. Vaulted roofs are also frequently spoken of, but a vault usually has an outer roof over it, and is more properly a vaulted ceilings See Parker, *Gloss. of Architect.* s.v.; *Chambers's Encyclop.* s.v.; Walcott, *Sac. Archoeol.* s.v.

Room

is employed in the A.V. as the equivalent of no less than four Heb. and eight Greek terms. The only one of these, however, which need be noticed here is πρωτοκλισία (Matthew 23:6; Mark 12:39; Luke 14:7, 8; 20:46), which signifies, not a "room" in the sense we commonly attach

to it of a chamber, but the highest place on the highest couch round the dinner or supper table — the "uppermost seat, "as it is more accurately rendered in ⁴²¹¹⁴Luke 11:43. *SEE MEAL*. The word "seat" is, however, generally appropriated by our translators to καθέδρα, which seems to mean some kind of official chair. In ⁴²¹⁴⁹Luke 14:9, 10, they have rendered τόπος by both "place" and "room." *SEE UPPER ROOM*.

The convenience of dividing habitations into separate apartments early suggested itself. We read of various kinds of rooms in Scripture — bedchamber, inner chamber, upper chamber, bride chamber, guest chamber, guard chamber, of the king's house. In early times the females and children of the family slept in one room, on a separate beds, and the males in another. *SEE CHAMBER*.

Roos, Johann Friedrich,

only son of the following, was born in 1759, and died in 1828, at Marbach, where he had held the position of dean. He wrote a *History* of *the Reformation* and a *Church History*, neither of which was based on original sources, and both of which have been superseded by more modern works. See Herzog, *Real-Encyklop.* s.v.

Roos, Magnus Friedrich,

the last of the series of clergymen in Wirtemberg who during the 18th century promoted the independent development of Pietism (q.v.), and exercised an important influence over the clergy and churches of Wurtemberg against the rationalistic and other movements of North Germany. He was born at Sullz-on-the-Neckar, Sept. 6, 1727, passed through the schools of Wurtemberg in regular course, and in 1749 became vicar at Owen. After filling various ministerial stations in Tubingen, Stuttgart, etc., he was made pastor at Lustnau, near Tubingen, in 17(67, where he was brought into contact with the notabilities and students of the university, and sought to benefit the latter by the delivery of private lectures on Biblical theology. In 1784 he was appointed to the prelature of Anhausen, which gave him a seat in the district government, and in 1787 he was promoted to a place in the national diet, which diverted his attention largely towards political affairs. He preached his last sermon to his people on Christmas day, 1802, and died March 19, 1803.

Roos was emphatically a man of one book — the Bible. He was not the representative of any scientific idea in theology, nor a rhetorician who attached importance to the elegancies of style. His theology was contained in the sentences of the Bible, so that nothing is left for the theologian to perform beyond condensing what is there expanded, collecting what is scattered, and converting the whole directly into faith and life. As a dogmatist he simply brought together the doctrines of Scripture, holding that they require no elaboration in order to appear as a faultless whole. As an expositor and polemic he displayed an utter incapacity to appreciate difficulties, and accepted all the statements of the Bible with unquestioning faith; and in that one of his works which partakes most largely of a scientific character, the *Fundamenta Psychologioe Sacroe* (Tubingen, 1769; Stuttgart, 1857), he simply gathered from the Scriptures every passage in which a psychological term occurs, and given the specific and general meaning of the terms and phrases so obtained. He held that the truth was fully and appropriately given in the Bible, and therefore did not attempt a thorough system of psychology. He also gave attention to the times in which he lived and to the impending future, taking the Apocalypse for his guide and following the interpretations of Bengel (q.v.), though without accepting the dates of that scholar for the end of the world (e.g. 1836), and without placing implicit reliance on the results of his investigations.

The writings of Roos were very numerous, and have no importance for our times. The principal ones are the *Fundam. Psychol. Sacr.*, already cited: — a devotional manual entitled *Hausbuch* (1790, 2d ed.), which was largely used, and a practical work entitled *Christliche Gedanken v. d. Verschiedenheit und Eigkeit d. Kinder Gottes* (1st ed. 1764; new [3d] ed. 1850).

Roosevelt, James Henry, Hon.,

a distinguished philanthropist, was born in New York city, Nov. 10, 1800. He was a descendant of the well known and wide spread family of that name. His father, James C. Roosevelt, was an attorney of the New York bar, educated at Columbia College. James Henry was left a large property by his father, and in early life manifested his benevolence by taking an interest in charitable institutions, particularly the Leake and Watts Orphan Asylum, of which he was for twenty-three years the treasurer. He never married, and lived a quiet and frugal life. As his natural heirs were wealthy

and did not need his property, he determined on devoting it to benevolent objects. In March, 1854, he made his will, and after certain bequests, gave the residue of his estate to five incorporations in the city of New York, known as the Society of the New York Hospital, the College of Physicians and Surgeons, the New York Eye Infirmary, the Demilt Dispensary, and the New York Institution for the Blind. It also provided for the establishment in the city of New York of a hospital for the reception and relief of sick and diseased persons, and for its permanent endowment. The charity was to extend to all sick, without limit or restriction of any kind, and without distinction as to race, sex, color, or religion. The hospital, which occupies an entire block between Ninth and Tenth avenues, was in due time erected, and was formally opened Nov. 2, 1871. The generous founder died Nov. 30, 1863. He was “a man upright in his aims, simple in his habits, sublime in his benefaction.” (W.P.S.)

Root

(שׁרשׁ *shoresh*, ῥίζα), that part of a plant which extends downwards and fastens itself in the earth. The rocky ground of Palestine is in some places covered with a very thin soil, so that the plants growing in these spots cannot strike deep roots, and are therefore easily uptorn by the winds or withered by the scorching sun — a circumstance to which a beautiful allusion is made in the parable of the sower (<40132>Matthew 13:21). The root of a family is the progenitor from whom the race derives its name; thus, “Out of the serpent’s root shall come forth a cockatrice” (<23429>Isaiah 14:29), meaning Hezekiah, who was descended from David, and was, like him, a scourge to the oppressors of Israel. The word is used in this sense in a very remarkable prophecy, “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious” (<23110>Isaiah 11:10). The Messiah, elsewhere called “the branch,” is here described as “the root,” for though David’s son in his human character, yet in his divine capacity he is David’s “root,” as being his Lord and God. A similar passage occurs in Revelation. “The lion of the tribe of Judah, the root of David, hath prevailed” (5:5). So “covetousness is the root of all evil” (<54610>1 Timothy 6:10); that is, the origin, the cause, the occasion; “Lest any root of bitterness trouble you” (<581215>Hebrews 12:15). In <181928>Job 19:28, “root of the matter” signifies a *ground* or cause of controversy. The root may also denote the race, the posterity: <201203>Proverbs 12:3, “The root of the righteous shall not be moved,” i.e. shall not fail;

(Jer 12:2)Jeremiah 12:2, “Whence do the wicked prosper in all things? thou hast planted them, and they have taken root.” In Daniel and in the Maccabees, Antiochus Epiphanes, the persecutor of the Jews, is represented as a young sprout or sucker, or root of iniquity, proceeding from the kings, the successors of Alexander the Great. Jesus Christ, in his humiliation, is described as a root ill nourished, growing in a dry and barren soil (Isa 53:2). In the contrary sense, Paul says (Rom 11:16-18) that the Jews are, as it were, the root that bears the tree into which the Gentiles are grafted; and that the patriarchs are the pure and holy root of which the Jews are, as it were, the branches. Jesus Christ is the root on which Christians depend, and from which they derive life and subsistence (Col 2:7).

Root,

a name sometimes found in the inventories of English church furniture, by which were designated richly embroidered *copes* that had the “stem of Jesse” and the genealogy of our Lord figured upon them.

Root, Henry,

a Presbyterian minister, was born in Canaan, Columbia Co., N.Y., July 17, 1813. He graduated at Williams College, Mass., studied theology at Auburn Seminary, N.Y., and was licensed by Cayuga Presbytery. After graduating he removed to Michigan, where he was ordained in 1835, and was stated supply for Dexter and Howell churches. Subsequently he preached for Granville, Portland, and Bunker Hill churches. He was connected with the American Home Missionary Society, and was one of their most successful missionaries. He died at Feltz, April 5, 1860. Mr. Root was a powerful preacher, and in building up churches in the faith he had no superior. See Wilson, *Presb. Hist. Almanac*, 1861, p. 163. (J.L.S.)

Ropes, Timothy Pickering,

a Baptist minister, was born in Oxford, N.H., Sept. 13, 1802, and was graduated at Waterville College in the class of 1827. He was ordained as an evangelist Aug. 13, 1828, and became pastor of the Baptist Church at Hampton Falls in July, 1829. He was afterwards pastor of the churches in Weston and Lexington, Mass., and for several years was engaged in teaching in different places. He went West in 1854, and for ten years was

pastor of the Baptist Church in Le Roy, Minn., where he died, July 3, 1873. (J.C.S.)

Roque, St.,

a popular saint of the Roman Catholic Church in France, who is considered the special patron of those sick of the plague. Few particulars of his history have been preserved. He was born of a noble family in Montpellier, at the end of the 13th or early in the 14th century; and having undertaken a pilgrimage to Rome, was surprised on his way through Italy by an outbreak of the plague at Piacenza. He labored with generous zeal for the victims, fell sick, was abandoned by men, but a dog licked his sores. He recovered his health, returned to France, and after a life of great sanctity died at Montpellier, probably in 1327.

Roquelaure, Jean Armand De Bessuejouls, Count Of;

a French prelate, was born at Roquelaure in 1721. Of a noble family, he entered the Church when quite young, was doctor of theology at the age of twenty-six, and vicar-general of Arras when, in 1754, he received the bishopric of Senlis. In 1764 he was first almoner of the king, in 1767 councilor of state, in 1768 abbe of St. Germer, and in 1771 member of the French Academy. He was one of the few bishops who remained in France after the civil oath was required, but did not yield to the constitution of 1790. During the Reign of Terror he retired to Arras. He resigned his see of Senlis, but was in 1802 made archbishop of Malines. In 1808 he received a canonry in St. Denis, and spent the remainder of his life in Paris. He died of old age, April 23, 1818. His writings are, *Oraison Funebre de la Reine d'Espagne* (Paris, 1761): — *Oraison Funebre de Louis XV* (ibid. 1774): — *Mandements*, and *Lettres* to the clergy.

Roques, Pierre,

a Protestant French theologian, was born at La Canne, July 22, 1685. His parents were obliged to leave France on account of their faith, and Roques was educated in Switzerland, at Geneva and Lausanne. He was ordained in 1709, and in 1710 became pastor of the Protestant French Church at Basle, where he died, April 13, 1748. His principal writings are, *Le Pasteur Evangelique* (Basle, 1723), transl. into German (Halle, 1741-44): — *Elements des Verites Historiques*, etc. (Basle, 1726): — *Lettres a un Protestant de France* etc. (Lausanne, 1730-35): — *Les Devoirs des Sujets*

(Basle, 1727): — *Sermons sur Divers Sujets de Morale* (ibid. 1730), transl. into German (Halle, 1731): — *Le Vrai Pietisme* (Basle, 1731): — *Traite des Tribunaux de Judicature* (ibid. 1738). Besides these are scattered pieces in several works, an edition of the *Dictionnaire* of Moreri (ibid. 1731-45), and one of Martin's *Bible* (ibid. 1736). He continued with Beausobro the *Sermons* of Saurin, and revised the French translation of Hubner's *Geographie* (ibid. 1747). See Frey, *Vie de P. Roques*; Haag, *La France Protestante.*

Roquette, Gabriel De,

a French prelate, was born at Toulouse in 1632. After finishing his studies he went to Paris, where he soon obtained ecclesiastical preferment, became abbe of Grandselve, prior of Charlieu and of St. Denis de Vaux, vicar-general of Armand, and abbe of Cluny. In 1666 he was made bishop of Autun, and in 1669 founded the Hospital of St. Gabriel in that place. He resigned his see in 1702 in favor of his nephew, Bertrand de Senaux. He died at Autun, Feb. 23, 1707. Roquette was an ambitious man, a slave of the Jesuits, and devoted to the interests of cardinal Mazarin. He left a work entitled *Ordonnances pour le Retablissement de la Discipline Ecclesiastique* (Autun, 1669-74), and an *Oraison Funebre d'Anne-Marie Martinozzi, Princesse de Conti* (Paris, 1674).

Rosa, St.

SEE ROSA OF LIMA.

Rosa Of Lima,

the most noted of Peruvian saints, was a beautiful virgin, born in 1586 at Lima, who early displayed great fortitude in the enduring of physical pain, and manifested a strong inclination towards an ascetic life. Her parents permitted her to become a Dominican nun; but having entered a church to pray while on her way to the convent, she found herself unable to proceed farther, and consequently became a hermit, living in a cell which she built in the garden belonging to her parents. She inflicted cruel bodily mortifications on herself, and died in 1617. She was buried in the Dominican church, and was canonized in 1671. She ranks as the patroness of the state, and is annually commemorated, with great solemnity and pomp, on Aug. 26. See *Acta SS.* for Aug. 26.

Rosa Of Viterbo,

a hermit attached to the order of Fanciscans, though without having been formally received. She occupied a cell in the house of her parents, and was accustomed to preach repentance, standing with crucifix in hand in the public streets. She was temporarily banished from Viterbo, but eventually recalled and received with enthusiasm. She died in A.D. 1252, aged about eighteen. See *Acta SS.* for Sept. 4.

Rosa, Salvator,

an Italian painter, was born at Aranella, near Naples, June 20, 1615. He was brought up under Francisco Francanzano, but was obliged to get his living by selling his pictures upon the street. After his father's death, he went with Ribera to Rome, at which city he remained four years, when cardinal Brancacci carried him to Viterbo, where he painted several pieces. He afterwards went with Prince John Charles of Medici to Florence, and stayed nine years in this city. He finally fixed his residence at Rome, where he died, March 15, 1673. Among his most celebrated works are, the *Catiline Conspiracy*: — *Saul and the Witch of Endor*: — *Attilus Regulus*, and altar pieces. He was also a good composer of music. See lady Morgan, *Life and Times of Salvator* (Lond. 1824, 2 vols.); Cantu, *Salvator Rosa* (Milan, 1844); Reynolds [Sir Joshua], *Works.*

Rosalia, St.,

the greatest of Sicilian saints, is said to have died between 1160 and 1180. Her father was the count Sinibald of Quisquina and Rosis, and was descended from the ancient kings of Sicily. She lived for a time on Mount Quisquina in the character of a hermit, but afterwards on Mount Pelegrino, near Palermo. It is alleged that her body was found in 1624, together with an inscription on Mount Quisquina narrating her descent and sojourn in an adjoining cave. A pestilence ceased to prevail at the time her body was found, and this fact was attributed to her intercessions, which may account for the veneration she receives. Her day is Sept. 4, and is observed with much pomp in Palermo, one of the features being a procession in which a colossal statue of the saint is carried about. See *Acta SS.* for Sept. 4.

Rosario, Jerome,

an Italian ecclesiastic and writer, was born at Pordenone in 1485. He was nuncio from pope Clement VII to Hungary, and died in 1556. He wrote a curious treatise — *Quod Animalia Brutal soepe Ratione utantur melius Homine* ("That brutes often reason better than man" [1648]).

Rosary (Rosarium).

Picture for Rosary

This is a Roman Catholic instrument, composed of a number of larger and smaller beads strung on a cord, which serves among Romanists to aid in the repeating of a definite number of Paternosters and Ave Marias. In its wider meaning the word denotes the worship in which the rosary is employed. The custom of repeating the Lord's Prayer a number of times originated among the early hermits and monks, and it is stated by Palladius (Λαυσιακά, cap. 35) and Sozomen (*Hist.* 6, 29) that the abbot Paul of the desert of Pherme repeated the Pater noster 300 times, and at each repetition dropped a small stone into his lap. The Hail Mary was added in the 11th century, but did not attain its completed form until the 16th. A combination of the Lord's Prayer with the Credo and the angelical greeting in this worship occurs as early as 1196 in the *Statuta Communia* of bishop Odo of Paris.

The rosary is accordingly of modern origin, and all opinions which assign to it a high antiquity are false. Some modern inquirers hold that it was brought from the East by returning Crusaders, since it is found among Mohammedans and Brahmins also; but it would seem to have had an independent origin in the West as well. It was first used by the Dominican monks, though it is by no means certain that it was introduced by St. Dominic himself.

As many as twenty forms of rosary devotions have been enumerated by Schulting in his *Bibl. Eccles.* 1, 3, 205. The more familiarly known are as follows:

1. The complete (or Dominican) rosary, consisting of fifteen decades of small Mary-beads, alternating with fifteen Pater noster beads, so that ten Hail Marys are said after each Lord's Prayer. This rosary is accordingly called the *Psalterium Marioe.*

2. The ordinary rosary (*rosarium*) has five decades of Mary beads and five Pater noster beads, in all fifty-five beads. Three repetitions equal rosary No. 1.

3. The intermediate rosary has sixty-three Mary beads and seven Pater noster beads, denoting the sixty-three years of life which the legend assigns to the Virgin. The Franciscans repeat seventy-two Hail Marys, because they believe that the Virgin lived seventy-two years.

4. The smaller rosary has three decades of Mary beads and three Pater noster beads, signifying the years of Christ's life on earth.

5. The angelical rosary is similar to No. 4, but requires a single recital of the Hail Mary with each decade, and for each of the nine remaining beads the *Sanctus* ("Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth! Pleni sunt coeli et terra gloria tua, Hosanna in excelsis! Benedictus qui venit in nomine Domini, Hosanna in excelsis!") with the lesser doxology ("Gloria Patri et Filio et Spiritui Sancto!").

6. The crown (*capellaria, corona*) has thirty-three Pater noster beads, indicative of the years of Christ's earthly life, and five Mary beads to denote the number of his wounds. A rosary composed of twelve Ave Marias and three Pater nosters has also been termed the *crown* in recent times (Binterim, *Denkw.* VII, 1, 105).

The *Officium Laicorum* is composed only of Pater nosters, and cannot therefore be reckoned among the rosaries.

The devotion begins with the sign of the cross, after which the worshipper grasps the cross depending from the cord, repeats the Apostles' Creed, and prays the Lord's Prayer with three Hail Marys. A corresponding form serves as the conclusion. With the Dominican rosary is connected the contemplation of the so called mysteries, according to which the rosary is characterized as *joyful, sorrowful,* or *glorious.*

The *joyful* rosary embraces the five mysteries of –

1. The annunciation of our Lady when the Son of God was conceived.

2. The visitation of Elisabeth.

3. The nativity of our Lord Jesus Christ.

4. The presentation of our Lord in the Temple.

5. The finding of our Lord in the Temple among the doctors.

The *sorrowful* rosary embraces

1. The prayer of our Lord in the garden.

2. The whipping him at the pillar.

3. The crowning him with a crown of thorns.

4. His carrying of the cross to Mount Calvary.

5. His crucifixion and death on the cross.

The *glorious* rosary contains

1. The resurrection of our Lord.

2. His ascension into heaven.

3. The coming of the Holy Ghost.

4. The assumption of the Blessed Virgin.

5. Her coronation above all angels and saints.

Each of these fifteen mysteries is appended to the words “Jesus Christ” in the Ave Maria, and is thus repeated ten times.

The rosary of the Blessed Virgin Mary is altogether the most popular form of devotion among Roman Catholics. It has been strongly recommended by many popes, who have granted great indulgences to those that practice it. The five Joyful Mysteries are said on Mondays and Thursdays through the year, and daily from the first Sunday in Advent to the Feast of the Purification. The five Sorrowful Mysteries are said on Thursdays and Fridays through the year, and daily from Ash Wednesday to Easter Sunday. The five Glorious Mysteries are said on ordinary Sundays and Wednesdays and Saturdays through the year, and daily from Easter Sunday to Trinity Sunday. The manner of saying the rosary on the beads may be understood by the accompanying cut, with the following directions (see Barnum, *Romanism*, p. 486):

On the cross say the Apostles’ Creed. On the next large bead say the Lord’s Prayer. On the next small bead say the Hail Mary, thus: “Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and

blessed is the fruit of thy womb, Jesus. *Who may increase our faith.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

On the second small bead repeat the Hail Mary, substituting for the above italicized words, "*Who may strengthen our hope.*"

On the third small bead repeat the Hail Mary, substituting in the same place, "*Who may enliven our charity.*" Then, and at the end of every decade, say, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

On the next large bead, and on every large bead, say the Lord's Prayer. In saying the ten Hail Marys for the first Joyful Mystery, substitute for the above italicized clause, "*Who was made man for us;*" in the second, "*Whom thou didst carry to St. Elisabeth's;*" in the third, "*Who was born in a stable for us;*" in the fourth, "*Who was presented in the Temple for us;*" in the fifth, "*Whom thou didst find in the Temple.*"

At the end of the five Joyful Mysteries, and at the end of the five Sorrowful and five Glorious Mysteries, say the *Salve Regina* (=Hail, Queen), thus: "Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious advocate, thine eyes of mercy towards us; and after this our exile is ended, show us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary!

"V. Pray for us, O holy Mother of God.

"R. That we may be made worthy of the promises of Christ."

In saying the five Sorrowful Mysteries, the clauses substituted in the Hail Marys for the italicized clause are:

(1) "*Who sweated blood for us;*"
(2) "*Who was scourged for us;*"
(3) "*Who was crowned with thorns for us;*"
(4) "*Who carried the heavy cross for us;*"
(5) "*Who was crucified and died for us.*"

In saying the five Glorious Mysteries, substitute for the italicized clause:

(1) "*Who arose from the dead*;"
(2) "*Who ascended into heaven*;"
(3) "*Who sent the Holy Ghost*;"
(4) "*Who assumed thee* [or *took thee up*] *into heaven*;"
(5) "*Who crowned thee in heaven.*"

The term *rosary* is variously explained by Roman Catholic writers: as derived from *Rosa mystica*, an ecclesiastical predicate of the Virgin; from St. Rosalia, who is represented with a wreath formed of gold and roses; from the fact that the beads are made of rosewood, etc. Steitz (in Herzog, *Real-Encyklop.* s.v.) suggests that it may be derived from a *rose garden* (*rosarium*), after the manner in which devotional manuals were in the Middle Ages termed *Hortulus Animoe.*

Rosary, Brothers Of The.

The troubles which came upon Europe in the 14th and 15th centuries led to the forming of pious associations which sought to secure the averting of such evils by means of prayer to God; and the brotherhoods of the rosary were among the earliest of these unions. Pope Leo's bull *Pastoris Eterni*, of Oct. 6, 1520, shows that they had then become old. The popes Sixtus IV, Innocent VIII, and Clement VII conferred on them valuable exemptions, which were confirmed by Sixtus V. The Brothers of the Rosary displayed great zeal during the contests of Western Europe with the Turks, and aided the warriors with their prayers; and after the victory of Lepanto they instituted processions in honor of the Virgin Mary. The festival instituted by Pius V in commemoration of that victory was consequently called "the Feast of the Rosary."

A modern organization called "the Living Rosary" consists of unions of fifteen persons each, who severally pray the decades of the rosary which have been assigned to them respectively.

Rosary, Ceremony Of The,

a ceremony, practiced among the Mohammedans on special occasions, called in the Arabic *Sobhat*, and usually performed on the night succeeding a burial. The soul is then supposed to remain in the body, after which it departs to Hades, there to await its final doom. The ceremony is thus described: "At night fikis, sometimes as many as fifty, assemble, and one brings a rosary of 1000 beads, each as large as a pigeon's egg. They begin

with the 67th chapter of the Koran, then say three times, ‘God is one;’ then recite the last chapter but one and the first, and then say three times, ‘O God, favor the most excellent and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.’ To this they add, ‘All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent.’ They next repeat 3000 times, ‘There is no God but God,’ one holding the rosary and counting each repetition. After each thousand they sometimes rest, and take coffee; then 100 times, ‘(I extol) the perfection of God with his praise;’ then the same number of times, I beg forgiveness of God the great;’ after which fifty times, ‘The perfection of the Lord, the Eternal;’ then, ‘The perfection of the Lord, the Lord of might,’ etc. (Koran, ch. 37, last three verses). Two or three then recite three or four more verses. This done, one asks his companions, ‘Have ye transferred (the merit of) what ye have recited to the soul of the deceased?’ They reply, ‘We have;’ and add, ‘Peace be on the apostles.’ This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights.” See Macbride, *Mohammedan Religion Explained*; Gardner, *Faiths of the World*, s.v.

Rosary, Fraternity Of The.

SEE ROSARY, BROTHERS OF THE.

Rosbrugh, John,

a Presbyterian minister, was born in Ireland in 1717, emigrated to the United States in 1735, and graduated at the College of New Jersey in 1761. He studied theology under the Rev. John Blair, then of Fagg’s Manor, and was taken on trial by the New Brunswick Presbytery May 22, 1762. He was licensed to preach Aug. 18, 1763, and was ordained at Greenwich, N.J., Dec. 11, 1764, having charge of Mansfield, Greenwich, and Oxford. He was dismissed from the three congregations April 18, 1769, and on the same day was called to the Forks of Delaware (now Allentown and Mount Bethel). He was installed pastor of these congregations Oct. 28, 1772, and continued such until his death, in January, 1777, at the hands of the Hessians, near Trenton. See Sprague, *Annals of the Amer. Pulpit*, 3, 254.

Roscelin (Also Roceln, Rucelin, Or Ruzeltn), Jean,

a scholastic theologian of the 11th century, who ranks in the common estimation as the originator of the Nominalist theory in philosophy and as a Tritheist in theology. The circumstances of his life are shrouded in obscurity, however, and the particular views he advocated are not well determined. His place in history was achieved chiefly through controversies with Anselm and Abelard (see the respective articles) in which he became engaged. He first arrested attention by expressing opinions concerning the Trinity which were deemed heretical, at a time when he was canon at Compilgne. As he claimed that Anselm shared his views, the latter interposed a denial, and was about undertaking a refutation of Roscelin's teaching, when the Synod of Soissons (1092) compelled a retraction of the heresy. The course of Roscelin's life becomes doubtful again at this point, and such facts as are known to have occurred are variously combined by students. The following seems to be the view now generally preferred. Roscelin soon recalled his retraction, according to Anselm, because his action at Soissons had been governed by fear of the populace. Anselm consequently wrote the refutation previously begun (*De Fide Trinitat. et Incarnat.*), and Roscelin went to England, where he attempted to injure Anselm by treating him with contumely, but was himself compelled to return to the Continent, partly because of his relations with Anselm, then archbishop of Canterbury, and partly because he had offended the English clergy by denouncing abuses which existed among them. He then addressed an unsuccessful application for refuge to Ivo of Chartres (q.v.), and from that time was lost to notice for some years. The name of Roscelin is next mentioned in connection with a controversy with Abelard. The latter had been Roscelin's pupil; but the publication of his *Introductio ad Theologiam* (1119), in which he emphasized the divine unity in three persons, and in such a way as to reflect on the position Roscelin had occupied at Soissons, caused an open rupture between them. Abelard's language savored of Sabellianism, and Roscelin prepared to bring the new heresy to the notice of the bishop of Paris. Each of the parties contributed a letter to this controversy, which documents are still extant; and with the issuing of the *Epistola ad Aboelard.* Roscelin passes definitely from our view.

1. *Roscelin as a Tritheist*. — His opinions grew out of an emphasizing of the idea of personality in connection with the divine nature, and, as they appear in the writings of his opponents, may be comprehended in the

statement that the three Divine Persons cannot be conceived as *una res* (οὐσία), unless the necessary consequence that the Father and the Spirit became incarnate with the Son be also accepted. To escape this consequence, he holds that the distinction between the Persons is one of substance; but he strives to preserve the divine unity by postulating a unity of will and power. It seems evident that he believed this provision sufficient to preserve his doctrine from being charged with polytheism and atheism, and that he was therefore not guilty of intentional heresy; but it was not difficult for the keen dialectics of Anselm to demonstrate his error. Roscelin cannot be justly charged with tritheism; and, if his argumentation was at fault, he certainly earned for himself the credit of scholarly penetration in having recognized the full greatness of the difficulty to be overcome in reconciling the doctrine of the Trinity with that of the Incarnation.

2. *Roscelin as a Nominalist*. — We are wholly dependent for a knowledge of his position in this respect upon the statements of his enemies, and it appears certain that they caricatured his views; but it is evident that they did not regard him as the originator of nominalism. He held the extreme of the nominalist position, denominating universal conceptions an empty sound (*flatum vocis*), but apparently only for the purpose of antagonizing the extreme realism of Anselm. His idea doubtless was that universal concepts exist simply in our thought, and do not at the same time postulate a real existence extraneous to the mind. He laid down the axiom that “no thing has parts” — a paradox which can only mean that no whole can really exist and furnish its parts from out of itself. The parts really constitute the whole, and alone possess a real existence; and the whole, as a unity, cannot be distinguished from them otherwise than in thought. In its application to the doctrine of the Trinity, the axiom implied that the real existences in the Deity are in the three Persons, and that the unity of the Godhead exists only in the thought which comprehends them together into one. The only point of interest to him as a philosopher, however, was to discover whether the reality lies in the general concept or in the concrete individual; and his axiom has, e.g., no relationship with the atomism of Democritus.

3. *The Connection between Roscelin’s Philosophy and his Theological Views*. — This is evident from the foregoing statements. He did not, however, publicly connect his theological innovation with his nominalism, but based it on the Christological difficulty already mentioned. According

to Anselm *(De Fide Trinit.* 3), Roscelin declared that "Pagani defendunt legem suam, Judaei defendunt fidem suam, ergo et nos Christianam fidem defendere debemus," thus showing that it was not his purpose to damage the faith: but the words sound like a plea for scientific discussion of the faith in general, or perhaps for liberty of the thinking mind to apprehend, and consequently to further the development of, the doctrines of the Church. Nominalism, in general, would seem to have been nearly always connected with a rationalistic tendency.

See Anselm, *Ep.* 2, 35 and 41, and *De Fide Trinitatis et Incarnatione*; a letter to Anselm by John, abbot of Telese, later cardinal-bishop of Tuseoli (in Baluz. *Miscell.* 4, 478); Abelard, *Epist.* 21 (*Opp.* [Paris, 1616] p. 334), and *Dialectica* (in Cousin, *Oeuvres Inedits d'Abel.*); *Epist. Roscel. ad Aboelardum* (ed. Schmeller, Munich, 1851); a letter to Roscelin by Theobald of Estampes (in D'Achery, *Spicilegium*, vol. 3), and one by Ivo of Chartres (*Epist.* 7); John of Salisbury, *Metalog.* 2, 17; Otto of Freisingen, *De Gest. Frider.* vol. 1, c. 47, et al.

Roscholchika,

a term signifying "Seditionists, "and applied to the Russian sect *Isbraniki*, or the "Company of the East." This sect was formed in the middle of the 17th century, during the patriarchate of Nicon, A.D. 1654. The cause of separation was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. Pinkerton (*Dissertation on Russian Sects*) identifies them with the *Starovertzi*, or "Believers of the Old Faith." See Platon, *Present State of the Greek Church.* *SEE RUSSIAN SECTS*.

Roscoe, William,

a historian and poet, was born near Liverpool, March 8, 1753, and in 1769 was articled to an attorney for six years. During this time he paid great attention to English classics, and subsequently added an acquaintance with choice writers in the Greek, Latin, Spanish, Italian, and French languages. He was admitted to the bar in 1774, and retired from practice in 1796. His means, through unfortunate business speculations, became very limited, but he still continued his literary labors for many years. He was a member of Parliament for Liverpool in 1806, and died June 30, 1831. Among his works are, *Scriptural Refutation of a Pamphlet on the Licitness of the*

Slave-trade (1788, 8vo): — *The Life and Pontificate of Leo X* (Liverpool, 1805, 4 vols. 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rose

(tlXbij} *chabatstseleth*; Sept. κρίνον, ἄνθος; Aq. κάλυξ; Vulg. *flos*, *lilium*) occurs twice only in the canonical Scriptures; namely, first in Song of Solomon 2:1, where the bride replies, "I am the *rose* of Sharon and the lily of the valley," and secondly in Isaiah 35:1, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the *rose*." There is much difference of opinion as to what particular flower is here denoted, and the question perhaps does not admit of definite determination. Tremellius and Diodati, with some of the rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. The Sept. renders it simply by *flower* in the passage of the Canticles. In this it has been followed by the Latin Vulgate, Luther, etc. It is curious, however, as remarked by Celsius (*Hierobot.* 1, 489), that many of those who translate *chabatstseleth* by *rose* or *flower* in the passage of the Canticles render it by *lily* in that of Isaiah. The rose was, no doubt, highly esteemed by the Greeks, as it was, and still is, by almost all Asiatic nations; and as it forms a very frequent subject of allusion in Persian poetry, it has been inferred that we might expect some reference to so favorite a flower in the poetical books of the Scripture, and that no other is better calculated to illustrate the above two passages. But this does not prove that the word *chabatstseleth* or any similar one was ever applied to the rose. Other flowers, therefore, have been indicated, to which the name *chabatstseleth* may be supposed, from its derivation, to apply more fitly. Scheuzer refers to Hiller (*Hierophyt.* p. 2), who seeks *chabatstseleth* among the bulbous-rooted plants, remarking that the Hebrew word may be derived from *chabab* and *batsal*, a bulb, or bulbous root, of any plant, as we have seen it applied to the *onion* (q.v.). So Rosenmüller remarks that the substantial part of the Hebrew name shows that it denotes a flower growing from a bulb, and adds in a note "that *chabatstseleth* is formed from *betsel*, or bulb, the guttural *cheth* being sometimes put before triliterals in order to form quadriliterals from them" (see Gesen. *Gram.* p. 863). Some, therefore, have selected the asphodel as the bulbous plant intended, respecting which the author of *Scripture Illustrated* remarks, "It is a very beautiful and odoriferous flower, and highly praised by two of the

greatest masters of Grecian song. Hesiod says it grows commonly in woods, and Homer (*Odyss.* 1, 24) calls the Elysian Fields 'meads filled with asphodel.'" Celsius (*loc. cit.*) has already remarked that Bochart has translated *chabatstseleth* by *narcissus* (*Polyanthus narcissus*), and not without reason, as some Oriental translators have so explained it. In the Targum (<2200>Song of Solomon 2:1), instead of *chabatstseleth* we have *narkom* (µ wqrn), which, however, should have been written *narkos* (swqyn), as appears from the words of David Cohen de Lara, "*Narkos* is the same as *chabatstseleth* of Sharon." So in <2335>Isaiah 35:1, *chabatstseleth* is written *chamzaloito* in the Syrian translation, which is the same as narcissus (Cels. *Hierobot.* 1, 489). This, Rosenmüller informs us (*Bibl. Bot.* p. 142), according to the testimony of Syriac-Arabic dictionaries, denotes the *Colchicum autumnale*, that is, the *meadow saffron.* That plant certainly has a bulb-like rootstock in form the flowers resemble those of the crocus, and are of a light violet color, without scent. *Narkom* and *narkos* are, no doubt. the same as the Persian *nurgus*, which throughout the East indicates the *Narcissus tazetta*, or the *Polyanthus narcissus.* The ancients describe and allude to the narcissus on various occasions, and Celsius has quoted various passages from the poets indicative of the esteem in which it was held. Since they were not so particular as the moderns in distinguishing species, it is probable that more than one may be referred to by them, and therefore that *N. tazetta* may be included under the same name as *N. poeticus*, which was best known to them. It is not unimportant to remark that the narcissus was also called *Bulbus vomitorius*, or the *Emetic bulbus*, in Greek and Latin; and the Arabic *busl-al-kye* no doubt refers to the same or a kindred species. It is curious, also, that an Eastern name, or the corruption of one, should be applied by gardeners even in England to a species of narcissus: thus, *N. trewriamus* and *crenulatus* (the former supposed by some to be a variety of *N. orientalis*) were once called "*Bazalman* major" and "*Bazalman* minor." That the narcissus is found in Syria and Palestine is well known, as it has been mentioned by several travelers, and also that it is highly esteemed by all Asiatics from Syria even as far as India (comp. Soph. (*Ed. Col.* p. 698 sq., Mosch. *Idyl.* 2, 65 sq.; Athen. 15, 679 sq.). Chateaubriand (*Itineraire*, 2, 130) mentions the narcissus as growing in the plain of Sharon; and Strand (*Flor. Palest.* No. 177) names it as a plant of Palestine, on the authority of Rauwolf and Hasselquist (see also Kitto, *Phys. Hist. of Palest.* p. 216). Hiller (*Hierophyt.* 2, 30) thinks the *chabatstseleth* denotes some species of asphodel (*Asphodelus*); but the finger-like roots of this genus of

plants do not well accord with the “bulb” root implied in the original word. Thomson (*Land and Book*, 1, 161; 2, 269) suggests the possibility of the Hebrew name being identical with the Arabic *khubbaizy*, “the mallow, “which plant he saw growing abundantly on Sharon; but this view can hardly be maintained. The Hebrew term is probably a quadriliteral noun with the harsh aspirate prefixed, and the prominent notion implied in it is *betsel* “a bulb” and has therefore no connection with the above-named Arabic word. The narcissus alone is still called *buseil* by the natives of Palestine (*Quar. Statement of the Palest. Explor. Soc.* Jan. 1878, p. 46). *SEE SHARON*.

Picture for Rose 1

Though the rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclesiastes 24:14, where it is said of Wisdom that she is exalted “*as a rose-plant* (ὡς φυτὰ ῥόδου) in Jericho” (comp. Mishna, *Maaser*, 2, 5). So also in Ecclesiates 39:13, “And bud forth as a *rose* growing by the brook of the field;” and the high priest’s ornaments are compared in 18 to “the flowers of roses in the spring of the year.” But the passage in the book of Wisdom (2, 8; comp. Pliny, 21, 6; Athen. 15, 683), “Let us crown ourselves with roses ere they be withered,” is especially well suited to the rose. Yet roses have not been found by travelers in the neighborhood of Jericho. They cannot be considered exactly as spring flowers, nor do they grow specially by the sides of brooks. The rose was as highly esteemed among ancient as it is among modern nations, if we may judge by the frequent references to it in the poets of antiquity. As we know that it continues to be the favorite flower of the Persians, and is much cultivated in Egypt (Hasselquist, *Trav.* p. 248; Russegger, *Reis.* 1, 1, 193), we might expect more frequent mention of some of its numerous species and varieties in the Jewish writings. This, however, is not the case, which probably arises from its being less common in a wild state in a comparatively dry and warm climate like that of Syria. Still it is indigenous in some parts. Monro, as quoted by Kitto in the *Physical History of Palestine*, “found in the valley of Baalbec a creeping rose of a bright-yellow color in fill bloom about the end of May. About the same time, on advancing towards Rama and Joppa from Jerusalem, the hills are found to be to a considerable extent covered with white and pink roses. The gardens of Rama itself abound in roses of a powerful fragrance.” Mariti, as stated by Rosenmüller, found the greatest quantity of roses in the hamlet of St. John, in the desert of the same name. “In this place the rose plants form

small forests in the gardens. The greatest part of the roses reared there are brought to Jerusalem, where rosewater is prepared from them, of which the scent is so very exquisite that in every part of Lycia, and also in Cyprus, it is in request above all other rosewaters." Burckhardt was struck with the number of rose trees which he found among the ruins of Bozra beyond the Jordan. That the rose was cultivated in Damascus is well known. Indeed, one species is named *Rosa Damascena* from being supposed to be indigenous there. "In the gardens of the city roses are still much cultivated. Monro says that in size they are inferior to our damask rose and less perfect in form, but that their odor and color are far more rich. The only variety that exists in Damascus is a white rose, which appears to belong to the same species, differing only in color" (Kitto, *loc. cit.* p. 284). The attar of roses from Damascus is famous. Dr. Hooker observed the following wild roses in Syria: *Rosa eglanteria* L., *R. sempervirens* L., *R. Henkeliana*, *R. Phoenicia* Boiss., *R. seriacea, R. angustifolia,* and *R*; *Libanotica.* Some of these are doubtful species. *R. centifolia* and *Damascena* are cultivated everywhere. It is possible, however, that the common rose may not be the plant meant in the above passages of Ecclesiasticus, and that the name *rhodon* may have been used in a general sense, so as to include some rose-like plants. We have an instance of this, indeed, in the oleander, of which *rhododendron*, or *rose tree,* was one of the ancient names, and *rhododaphne* another. The former name is now applied to a very different genus of plants; but *laurier-rose*, the French translation of rhododaphne, is still the common name in France of the plant which used to be called *rose bay* in England, but which is now commonly called *oleander.* Its long and narrow leaves are like some kinds of willows, and in their hue and leathery consistence have some resemblance to the bay tree, while in its rich inflorescence it may most aptly be compared to the rose. The oleander is well known to be common in the south of Europe by the sides of rivers and torrents, also in Asia Minor, Syria, and Egypt. It is seen in similar situations in the north of India, and nothing can be conceived more beautiful than the rivulets at the foot of the mountains, with their banks lined with thickets of oleanders, crowned with large bunches of roseate colored flowers. Most travelers in Palestine have been struck with the beauty of this plant. Of the neighborhood of Tripoli, Rauwolf says, "There also by the river's side are found *Anthilis marina,* etc., and oleander with purple flowers, by the inhabitants called *defle*." At the foot of Lebanon, again, he says, "In the valley further down towards the water, grew also the oleander." It is mentioned as a conspicuous object in similar situations

by Robinson and Smith. Kitto says, "Among the plants in flower in April, the oleander flourishes with extraordinary vigor, and in some instances grows to a considerable size by all the waters of Palestine. When the shrub expands its splendid blossoms, the effect is truly beautiful. Lord Lindsay speaks with rapture of the glorious appearance which the groves of blooming oleanders make in this season along the streams and in the lone valleys of Palestine" (*loc. cit.* p. 237). "In the month of May, "adds Kitto (*loc. cit.* p. 244), "oleanders, continuing still in bloom, are as much noticed in this as in the preceding month by travelers. Madox noticed in this month that fine oleanders in fill bloom were growing all along the borders of the Lake of Tiberias, mostly in the water. The same observation was made by Monro. The lake is here richly margined with a wide belt of oleanders, growing in such luxuriance as they are never known to do even in the most genial parts of Europe." Such a plant could hardly escape reference, and therefore we are inclined to think that it is alluded to in the book of Ecclesiasticus by the name *rhodon.* If this should not be considered sufficiently near to rhododaphne and rhododendron, we may state that in Arabic writers on Materia Medica *rodyon* is given as the Syrian name of the oleander (see Tristram, *Nat. Hist. of Bible*, p. 477). *SEE ENGEDI*.

Picture for Rose 2

The plant commonly called "rose of Jericho" is in no way referred to in the above-quoted passages. Dr. Lindley, in the *Gardener's Chronicle*, 2, 362, has thus described it: "*The Anastatica Hierochuntina*, or rose of Jericho of the old herbalists, is not a rose at all, nor has it the smallest resemblance to a rose; nor is it, as it is often described to be, alive as sold in the shops. It is gathered by the poor Christians of Palestine and sold to pilgrims as a charm. It is a little gray-leaved annual, very common in Palestine, and of which hundreds may be gathered in full flower in June by the sides of the road over the Isthmus of Suez (see Arvieux, *Neaehr.* 2, 156; *Seetzen, in Zach.* 17, 146; Forskal, *Flora*, p. 117). It produces a number of short, stiff, zigzag branches, which spread pretty equally from the top of the root, and, when green and growing, lie almost flat upon the ground, having the flowers and fruit upon their upper side. It is, in fact, a cruciferous plant, nearly related to the common purple sea-rocket, which grows on the coast of England, and has a somewhat similar habit. When the seed vessels of this plant are ripe, the branches die, and, drying up, curve inwards, so as to form a kind of ball, which then separates from the roots, and is blown about on the sands of the desert. In the cavity thus formed by the branches,

the seed vessels are carefully guarded from being so disturbed as to lose their contents. In that condition the winds carry the anastatica from place to place, till at last rain falls, or it reaches a pool of water. The dry, hard branches immediately absorb the fluid, become softened, relax, and expand again into the position they occupied when alive; at the same time, the seed vessels open and the seeds fall out, germinate if favored, and become new plants. This is due, then, to the *hygroscopic* property of vegetable texture." So D'Arvieux, who calls the anastatica a "natural hygrometer" (see the fables told of it in Zedler, *Universal Lex.* 32, 867 sq.; Helmuth, *Naturgesch.* 8, 288 sq.). *SEE ROSE OF JERICHO*.

Rose, Architectural.

Picture for Rose

A kind of rose was sometimes used as an ornament on the face of the abacus on Corinthian capitals. It also occurs in ornamental moldings during the Norman style; but the full rose, as in the accompanying illustration, was a badge of the Tudors, and during their reigns it is often found carved on buildings in conjunction with the portcullis. Parker, *Gloss. of Architect.* s.v.

Rose, The Golden

(*Rosa aurea*), a rose made of gold and consecrated by the pope, which is presented to such princes as have rendered special service to the Church, or as may be expected to promote its interests, though it is sometimes given also to cities and churches. The essential parts of the rose are gold, incense, and balsam, signifying the threefold substance of Christ — Deity, body, and soul; and its color denotes purity, its scent attractiveness, its taste the satisfying of desire. It is not known when the ceremony of consecrating the rose was introduced, though the time is commonly placed in the 11th century and in the pontificate of Leo IX, and it has become increasingly impressive with the progress of time. The day is always the fourth Sunday in Lent, which is consequently known also as "Rose Sunday" (*Dominica de Rosa*). The pope, clothed wholly in white, intones before the altar the *Adjutorium nostrum* and offers a prayer of consecration, after which he dips the rose in balsam and sprinkles it with balsam, dust, incense, and holy water. It is then placed on the altar, mass is said, and the benediction concludes the solemnity. When the rose is not conferred by the hand of the pope, it is always transmitted by special messenger, and accompanied with a letter from the pope. Its use as a

symbol of joyous events has been continued in the Romish Church down to the present time. See Herzog, *Real-Encyklop.* s.v.; Wetzer u. Welte, *Kirchen-Lex.* s.v.

Rose Of Jericho,

Picture for Rose

a plant of the natural order *Cruciferoe*, which grows in the sandy deserts of Arabia, on rubbish, the roofs of houses, and other such situations, in Syria and other parts of the East. It is a small, bushy, herbaceous plant, seldom more than six inches high, with small white flowers. After it has flowered, the leaves fall off, and the branches become incurved towards the center, so that the plant assumes an almost globular form, and in this state it is often blown about by the wind in the desert. When it happens to be blown into water the branches expand again, the pods open and let out the seeds (see illustrations on the following page). Numerous superstitions are connected with this plant, which is called *Rosa Marioe*, or the *Rose of the Virgin.* *SEE ROSE*.

Rose, Alexander,

a Scottish prelate, was born in the north of Scotland, was educated at King's College, Aberdeen, and afterwards studied theology at Glasgow. His first preferment was Perth, which he left to become professor of divinity in the University of Glasgow. In 1684 he was nominated to the principality of St. Mary's College, University of St. Andrew's, and in 1687 he was made bishop of Edinburgh. He refused to join the standard of William, and during the Revolution was deprived of his cathedral, despoiled of his revenues, and stripped of his civil dignities. He died in March, 1720, and was buried in the church of Restalrig, near. Edinburgh.

Rose, Guillaume,

a French prelate, was born at Chaumont, about 1542. He was professor of grammar and rhetoric in the College of Navarre, but subsequently went to Paris, where his eloquent and incisive preaching gained for him a wide reputation. Becoming chaplain-in-ordinary to Henry III, he soon joined the Holy League, and in 1583 opposed himself to the king; but the break was only temporary. Rose was made headmaster of the College of Navarre, and in 1584 received the bishopric of Senlis. For some time he repressed the

expression of any extreme views, but when he departed for Paris as member of the Council of the Union, he said publicly that the celestial palm was reserved for the members of the League when they had killed father and mother. Thereafter he was one of the fiercest preachers of his party, and in the contest between Mayenne and the Spanish he was an ardent partisan of the latter. He was member of the States-general in 1593, and rendered important service to the country in opposing the friends of the infanta of Spain, which was all the more remarkable considering his previous attitude towards the Spaniards. After the triumph of Henry IV, Rose took refuge in the convent of Val de Beaumont-sur-Oise, but by letters patent was allowed to retain his bishopric. Continuing his hostility to the king, he was in 1598 arrested and forced to pay a fine of one hundred livres d'or. Rose died at Senlis, March 10, 1602. The celebrated pamphlet entitled *De Justa Republicoe Christianoe in Reges Impios Authoritate* (Paris, 1590; Antwerp, 1592) has been attributed to Rose, but its authorship is uncertain. See Labitte, *Predicateurs de la Ligue*; De Thou, *Historia*; L'Estoil, *Journal*. — *Hoefer, Nouv. Biog. Générale*, s.v.

Rose, Henry John,

an English author, was born in 1801, graduated at St. John's College, Cambridge, in 1821, and became fellow of his college in 1824. He was made Hulsean lecturer in 1833, rector of Houghton Conquest, Bedfordshire, in 1837, and archdeacon of Bedford in 1866. His death took place in Bedford, Jan. 31, 1873. Rose edited the *Encyclopaedia Metropolitana* from 1839, also vol. 1 of *Rose's Biographical Dictionary*. He translated Neander's *History* of *the Christian Religion and Church during the First Three Centuries* (1831, 2 vols.; 2d ed. 1842); contributed an essay to *Replies to Essays and Reviews* (1861); and was one of the authors of *The Speaker's Commentary*. He published, *The Law of Moses*, etc. (Hulsean Lectures, 1834), and *History of the Christian Church*, 1700-1858.

Rose, Hugh James,

an English clergyman, was born in Little Horsted, Surrey, in 1795, and was educated at Trinity College. Cambridge. He gained the first Bell's scholarship in 1814, took his degree in 1817, became tutor to the son of the duke of Athol, was ordained deacon and became curate of Uckfield, Surrey, in 1818. In 1821 he became vicar of Horsham, Surrey; in 1825

select preacher at Cambridge; in 1826 chaplain to bishop Howley, and prebendary of Chichester, 182733. In 1830 he became rector of Hadleigh, Suffolk; exchanged it for Fairstead and Werley, Essex, in 1833, and immediately exchanged the latter for St. Thomas's, Southwark, which he retained until his death. He was made professor of divinity of the University of Dublin in 1833, domestic chaplain to the archbishop of Canterbury in 1834, and principal of King's College, London, in 1836. Rose died at Florence, Italy, Dec. 22, 1838. He was the author of *Christianity Always Progressive* (1829, 8vo): — *Notices of the Mosaic Law* (1831, 8vo): — *The Gospel an Abiding System* (1832, 8vo): — an edition of Parkhurst's *Greek Lexicon*: — *besides Lectures, Sermons,* etc. See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rose, John Baptist,

a French priest, was born at Quingey, Feb. 7, 1716. He was made curate of a chapel in his own village, which position nothing could induce him to leave, and he there continued during his life. In 1778 he was made a member of the Academy of Besancon. He submitted to the decrees of 1789, and in 1795 the National Convention voted him a pension of 1500 livres. Rose died Aug. 12, 1805. His works are, *Traite Elementaire de Morale* (2 vols. 12mo): — La *Morale Evangelique* (1772, 2 vols. 12mo): — *Traite sur le Providence*: — *L'Esprit des Peres* (1791, 3 vols. 12mo). He was also a good mathematician, and sent papers to the Academy of Sciences, Paris.

Rose, Stephen,

a deacon and ruling elder of the Presbyterian Church, Bridgehampton, Long Island, N.Y., was born there, June 5, 1780. After a period of darkness and doubt, he was converted in 1803 and united with the Church. Renouncing all efforts to obtain wealth, he devoted himself exclusively to the Church, and he emphatically "loved the gates of Zion more than all the dwellings of Jacob," and no one was more distinguished for piety and usefulness than elder Rose. He was a pioneer in the cause of the circulation of the Bible, temperance, and Sabbath schools in Suffolk County. To the Church and these institutions he devoted the energies of a powerful and cultured mind. He was a man of large and liberal views, and was ready to labor for the cause of Christ in all denominations, no Church lines

interfering with beneficent actions. He did much in winning souls to Christ by personal effort, always seeming to be in a revival; spirit. In his religious experience he knew little of those alternations of hope and despondency which enter into the feelings of many professing Christians. In him there was a harmonious blending of virtues and graces unsullied by any defects. He was wise, yet modest and unassuming; cautious, yet decided and unwavering. His sense of justice was strong and inflexible, but not stern and merciless — following the dictates of his Divine Master in a readiness to forgive even the greatest injuries on the first movement of repentance on the part of the offender. Everywhere, among all classes, he was revered as a man of God, perfect in his day and generation. He was a perfect storehouse of information, not only on all matters pertaining to Church history, but of Bible doctrines. He died “as a shock of corn cometh in its season,” at his home on Rose Hill, July 18, 1866. (W.P.S.)

Rose Window, Or The Marygold,

was derived from the round window called *the eye* in the basilica, pierced through the gable over the entrance, and imitated in the Norman period at Canterbury in the transept, and at Southwell in the clerestory, but is unknown in Rhenish architecture. About the 13th century the rose became of large dimensions. There are fine examples at Paris (1220-57), Nantes (1220), Laon, Rheims (1239), Amiens (1325), St. Denis, Seez, Clermont, and Rouen. The mullions of this window converge towards the center, something like the spokes of a wheel; hence they are sometimes called Catherine, or wheel, windows. They also bore the names of the elements the northern being called the rose of the winds; the west, of the sea; the south, of heaven; and the east, of the earth. When there were two of these transeptal windows in a cathedral, that on the north was called the bishop’s, and the southern one the dean’s eye, as representing their respective jurisdiction — one watching against the invasion of evil spirits on the north, and the latter as presiding as *censor morum* over the capitulars and close. At St. Paul’s, exceptionally, the Lady Chapel had a superb eastern rose, and one still adorns the nine chapels of Durham. *SEE WINDOW*.

Roselli (Or Rosselli), Cosimo,

an Italian painter, was born of a noble family at Florence in 1439, and studied under Neri di Bicci and Fra Angeli. He decorated what is called

"the Chapel of the Miracle" at Sant Ambrogio, and in 1476 aided in decorating the Sistine Chapel at Rome, where he had charge of the four great subjects — the *Passage of the Red Sea*, the *Worship of the Golden Calf*, the *Lord's Supper*, and *Christ Preaching on the Sea of Tiberias.* Returning to Florence loaded with honors, he died about 1506. The Museum of Berlin contains a *Virgin with the Magdalen* painted by him; that of Paris, a *Virgin Gloriosa*, a *Christ Entombed*, and two *Madonnas*; and at the Exposition of Manchester were shown a *Christ on the Cross* and the *Virgin Surrounded by Saints.* Roselli's principal pupil was Fra Bartolomeo.

Roselli (Or Rosselli), Matteo,

an Italian painter, descended from the preceding, was born at Florence in 1578. He studied under Gregorio Pagani, and after the death of his master finished several of his uncompleted pictures. He decorated the Clementine Chapel. Some of his paintings are, the *Manger*, the *Trinity*, the *Crucifixion of St. Andrew*, and *St. Elizabeth of Hungary.* His frescos are superior to his other paintings, five of the best of which are in the cloister of the Annunciation. He died in 1650.

Rosellini, Ipolito,

an Italian antiquary, was born at Pisa, Aug. 13, 1800. In 1821 he received the degree of doctor of theology, and afterwards studied at Bologna under Mezzofanti; and taught in the University of Pisa. At the time of the discoveries of Champollion, in 1825, Rosellini became interested in the study of hieroglyphics, and, in company with Champollion, studied Egyptian antiquities in the museums of Italy, and went with him to Paris. In 1828 he was commissioned by the grand-duke of Tuscany to explore the ruins of Egypt and Nubia with his son and three naturalists. Champollion was sent at the same time, and on a similar errand, by the duke de Blacas. The two parties united, and for fifteen months traveled through the two countries. Returning to Pisa, Rosellini spent the rest of his life in directing the publication of the results of the expedition, the whole of the work having fallen upon him at the death of Champollion. On account of his feeble health, he gave up his professor's chair, and was made librarian of the university. He died June 4, 1843. His works are, *La Fionda di David* (Bologna, 1823), a treatise upon the age of the Masoretic points: — *Lettera Filoloqico-critica al Am. Peyron* (Pisa, 1831): — *Tributo di*

Riconoscenza e d'Amore reso alla Memoria di Champollion il Minore (ibid. 1832): — *Monumenti dell' Egitto e della Nubia, Interpretati ed Illustrati* (Florence, 1832. 1840); this is his great work, the foundation of all modern research concerning ancient Egypt; it is divided into *Monumenti Storici, Civili, e Religiosi*: — *and Elementa Linguoe Egyptiacoe vulgo Copticoe* (Rome, 1837). The latter, published by P. Ungarelli, is a resume of the lectures given by Rosellini, but the substance of it is printed in the *Grammaire Copte* of Champollion. Some other works, *De Interpretatione Obeliscorum Urbis Romoe*, published by Ungarelli as those of Rosellini, belong really to Champollion. See Miller and Unbenas, *Revue de Bibliographie Analytique* (1842); Bardelli, *Biogr. dell' Ipp. Rosellini.*

Rosemary, Use Of At Funerals.

The early Christians rejected the use of the cypress at funerals, as used by the heathen, and substituted rosemary. The heathen, having no thoughts of a future life, but believing that the bodies of the dead would lie forever in the grave, made use of cypress, which is a tree that, being once cut, never revives, but dies away. The Christians, having better hopes, and expecting the reunion of soul and body, use rosemary, which, being always green, and flourishing the more for being cut, is more proper to express this confidence and trust.

Rosen, Friedrich Augustus,

a celebrated Oriental scholar, was born in Hanover, Sept. 2, 1805, and entered Leipsic University in 1822, where he devoted himself to the study of the Biblico-Oriental languages. He went to Berlin in 1824, and studied Sanskrit under Bopp. He was subsequently called to the London University as professor of Oriental literature, which professorship he resigned in 1831, and devoted himself to study and writing. As secretary of the Asiatic Society, he conducted its entire foreign correspondence. Rosen died in London, Sept. 12, 1837. His first work was *Radios Sanskrit* (Berlin, 1827). He edited the *Arabic Handbooks of Algebra*, by Mohammed ben-Musa (Lond. 1831), wrote Oriental articles for the *Penny Cyclopaedia*, and revised the *Sanskrit-Bengali Dictionary* of Houghton (ibid. 1835). In 1836 he began to publish *Hymns of the Rig-Veda*, but left it unfinished. It was published by the Asiatic Society under the title *Rigveda-Sanhita, Liber Primus, Sanscrite et Latine* (ibid. 1838).

Rosenbach, Johann Georg,

a journeyman spurmaker of Heilbronn, in Wurtemberg, who became one of the most prominent fanatics of the last century. Converted to God, as he thought, by the reading of Pietistic works, he forsook his handicraft in 1703, and traversed the cities of Central Germany, preaching and holding devotional meetings. He secured the endorsement of several professors in the faculty at Altorf, and gained over some of the students at Tubingen; but he was everywhere opposed by the clergy and driven away by the civil authorities. He eventually went to Holland, and there disappeared from view.

The teachings of Rosenbach were given to the world in three books--*Glaubensbekenntniss* (1703), *Wunder-u. gnadenvolle Bekehrung* (1704), and *Wunder-u. gnadenvolle Fuhrung Gottes eines auf d. Wege d. Bekehrung Christo nachfolgend. Schafes.* It appears that he rejected infant baptism as not commanded in Scripture, and ineffective to produce conversion. He held the Lord's supper to be simply a memorial; despised the ministry in the churches; regarded the Bible as a mere dead letter, and not the Word of God; believed Christ to be the Savior, but asserted that the kindling of inward goodness would result in the saving, through Christ, of those who do not know of him; and confounded faith with its fruits, and justification with sanctification. He insisted positively on the existence of an intermediate state of souls after death, and on the prospect of a millennial reign of saints with Christ during a thousand years prior to the general resurrection.

The appeal of Rosenbach to the professors of Altorf in support of his views led to a protracted controversy, in which Joh. Phil. Storr, pastor at Heilbronn, and Prof. J. Michael Lange were the principal champions. See Walch, *Einl. in d. Rel.-Streitigkeiten d. ev.-luth. Kirche,* 1, 799 sq., 838 sq.; 2, 755 sq.; 5, 109 sq.; *Unschuldige Nachrichten,* 1704, p. 852; 1707, p. 172; 1708, p. 758; 1715, p. 1054; 1716, p. 426 sq.; 1721, p. 1096; also Von Einem, *Kirchengesch. des* 18*ten Jahrhunderts,* 2, 747 sq.; and Schrockh, *Kirchengesch. seit d. Reformation,* 8, 404.

Rosenfeld, Hans,

a German impostor who set himself up as the Messiah, about the year 1763, in Prussia, declaring that Jesus Christ and his apostles were impostors, and that Frederick the Great was the Evil One, whom Rosenfeld

was to depose. He taught that he was to govern the world, assisted by a council of twenty-four elders, like those of the Apocalypse. He deluded multitudes, and lived upon them in outrageous profligacy for twenty years. Eventually, in 1782, one of his followers appealed to the king, whom he believed to be the Evil One, to revenge him on Rosenfeld for the deduction of his three daughters. The king ordered proceedings against Rosenfeld, and he was sentenced to be flogged, and imprisoned for the remainder of his life at Spandau. After this his followers, called *Rosenfelders*, quietly disappeared.

Rosenfeld, Samson Wolf,

rabbi of Bamberg, was born Jan. 26, 1780, at Uhlefeld, in Bavaria. At the age of thirteen he entered the Jewish academy at Furth, where, besides the Talmud, he studied the philosophical writings of Maimonides, Albo, and others. At the age of nineteen he returned to his native place, and continued his studies, especially devoting himself to the writings of Moses Mendelssohn. In 1817 he was appointed rabbi of his native place. In 1819 he represented his coreligionists in Munich, and presented a memorial concerning the amelioration of the condition of the Jews; an act which he repeated in 1846, in spite of the hatred of the orthodox Jews, who thought of putting him under ban. In 1826 he was called to Bamberg, and, having passed the necessary examination required by the government, he entered upon his new field in March of the same year. He was a conservative reformer, and as such he published some works which tended to enlighten his coreligionists. He died May 12, 1862. Of his publications, we mention especially his *Stunden der Andacht fur die Israeliten beiderlei Geschechts* (2d ed. Dinkensbuhl, 1858, 3 vols.). See Fürst, *Biblioth. Jud.* 3, 169; Kayserling, *Bibl. jud. Kanzel redner*, 1, 414 sq.; Klein, in Frankel's *Monatsschrift*, 1863, p. 201 sq.; Kramer, in the Jewish year-book *Achawa*, 1866, p. 15-33. (B.P.)

Rosenfelders.

SEE ROSENFELD, HANS.

Rosenfeldt, Frederick John,

a missionary of the Episcopal Church, was born of Jewish parents Feb. 10, 1804, at Mitau, in Courland, Russia. According to the custom of that country, Rosenfeldt was instructed in the religion of Rabbinism, and when

ten years old he was taken to Berditschev for further instruction in the Talmud. One of the most learned teachers, however, at that place endeavored to awake in his students a desire to apply themselves to the study of other languages, and not without success. Rosenfeldt, with two fellow scholars, was permitted by a Roman Catholic priest to take part in the instruction of his school, which he did in secret, acquiring a knowledge of reading and writing Russian, Polish, German, and a little arithmetic. At the age of eighteen he was married, according to the fashion of the country, and for two years lived in the house of his father-in-law, spending his time in the study of the Talmud. Having returned to Berditschev, he came into possession of a copy of the New Testament in Hebrew, circulated by the missionary Mr. Moritz (q.v.). His two former fellow scholars and himself resolved to embrace Christianity, and intended to go to Berlin. Rosenfeldt was prevented from carrying out his plan by circumstances beyond his control. In the meantime he received letters of introduction to the missionaries in Poland, and arrived at Warsaw in September, 1827. Having received the necessary instruction, he was baptized in the Reformed Church Feb. 10, 1828. His exemplary life and Rabbinical learning recommended him to the London Society, and in September, 1828, he was appointed assistant to the mission station at Radom. From this time on till his death, which occurred July 11, 1853, he was connected with the London Society, his last station being Lublin. See the *Jewish Intelligencer,* 1853, p. 313 sq.; *Annual Reports of the London Society,* 1829, p. 52 sq. (B.P.)

Rosenkrans, Cyrus E.,

a Presbyterian minister, was born at Wallpack, N.J., March 12, 1809. He graduated at Amherst College, Mass.; studied divinity in the Union Theological Seminary, New York city; and was licensed and ordained by New York Third Presbytery April 8, 1842. He entered upon his labors as a minister in the West, at East May, Wis., and subsequently at Columbus, Wis. He died March 8, 1861. Mr. Rosenkrans was a man of fine conversational powers, excellent judgment, and had the tact necessary to carry out useful plans of action. See Wilson, *Presb. Hist. Almanac,* 1862, p. 195. (J.L.S.)

Rosenkrans, Joseph,

a Presbyterian minister, was born at Wallpack, N.J., Nov. 13, 1812. He received his education at Amherst College, Mass., and Union College, Schenectady, N.Y.; studied theology in the Union Theological Seminary, New York city; and was ordained by New York Third Presbytery in 1842 as pastor of the Church in Bethlehem, N.Y. He subsequently preached for the churches of Newport, Martinsburg, Romulus, and Onondaga Valley, N.Y., where he was laboring when he died, June 19, 1863. Mr. Rosenkrans was a man of well-balanced mind; orthodox, faithful to every trust, a fair scholar, and a good preacher. See Wilson, *Presb. Hist. Almanac*, p. 321. (J.L.S.)

Rosenkreuz.

SEE ROSICRUCIANS.

Rosenmüller, Ernst Friedrich Karl,

a noted German Orientalist, who contributed largely to the advancement of our acquaintance with the Shemitic languages, literature, and customs. He was the oldest son of the rationalist theologian Johann Georg Rosenmüller (q.v.), and was born Dec. 10, 1768. The various positions held by his father introduced him to learned studies at an unusually early age, and afforded him unequalled facilities for their prosecution. He became identified with the University of Leipsic, first as a student, in 1792 as tutor, extraordinary professor of Arabic in 1796, and professor in ordinary of Oriental languages from 1813 to the time of his death, Sept. 17, 1835. His principal work was authorship; his chief importance that of a learned, keen, and industrious writer on Oriental subjects. He promoted the study of the Arabic language (*Institutiones ad Fundam. Linguoe Arab.* [Lips. 1818]; *Analecta Arabica* [ibid. 1824-27, 3 vols.]), brought within the reach of theologians the rapidly increasing knowledge of his day with reference to the conditions of the East (*Altes u. Neues Morgenl.* etc. [ibid. 1816-20, 6 vols.]), and endeavored to raise the exposition of the language and statements of the Old Test. to the level of the science of his day. Comp. his *Scholia in Fetus Test.* (16 pts. ibid. 1788-1817; the same in epitome, 5 pts. 1828-35); *Handb. fur Lit. d. Bibl. Kritik u. Exegese* (4 pts. Götting. 1797-1800), and the *Handb. d. Bibl. Alterthumskunde* (4 pts. Leips. 1823-34). His works, with biography annexed, are fully given in *Neuer Nekrolog d. Deutschen*, 13th year, pt. 2, p. 766769.

Rosenmüller, Johann Georg,

the father of the preceding, a prominent theologian, preacher, and writer of Germany in the close of the last and the beginning of the present century, was born of humble parentage Dec. 18, 1736. Unusual talents secured for him assistance by which he was enabled to procure an education at Nuremberg and the University of Altorf. He subsequently spent several years as tutor in different families and schools, and became popular as a preacher, so that a number of prominent churches were successively placed under his charge. In 1775 he became professor of theology at Erlangen, in which position he secured a name, and in 1783 at the pedagogium at Giessen. In 1785 he entered on a theological professorship at Leipsic, and in that office, joined with the pastorate of St. Thomas's Church and the superintendency, he spent the last thirty years of his life. It is not strange that he should have become tinged with rationalism from association with the element then in control of the Leipsic University; but he has retained the name of a *pious* rationalist. His influence was highly beneficial to the progress of the theology and ecclesiastical life of Protestantism. Many of his sermons were printed, and earned for him the reputation of an exemplary popular preacher; and devotional manuals from his pen have not yet lost their hold upon the Christian public. His literary activity was surprising, nearly 100 different writings having been given by him to the world, among them works on exegesis, hermeneutics, and practical theology; e.g. *Scholia in N.T.* (6th ed. Lips. 1815-31, 6 vols.): — *Hist. Interp. Libr. Sacrorum in Eccles. Christ.* (ibid. 1795-1814, etc., 5 vols.). His practical activity was equally respectable. He founded and improved schools, labored to secure a modernized hymnology, sought to eliminate objectionable features from the administration of the Lord's supper, etc. After having been rewarded with all the titles and honorary positions usually conferred on a senior of the theological faculty, he died, March 14, 1815. See Dolz, *Dr. J.G. Rosenmüller*'s *Leben und Wirken* (ibid. 1816).

Rosenthal, David Augustus, Dr.,

a German writer of ecclesiastical history, was born of Jewish parentage at Neisse, in Silesia, in the year 1812. Having finished his preparatory studies at the gymnasium, he entered the University of Breslau for the study of medicine. After having been promoted as doctor of medicine, he settled at Breslau, and in 1851, together with his family, became a member of the Roman Catholic Church. As a member of that Church he was especially

active in ameliorating the Catholic press and societies of Silesia. He also distinguished himself as an author by editing the poetical works of Angelus Silesius, better known as Scheffler (1862, 2 vols.), but more especially by the publication of his *Convertitenbilder aus dem* 19. *Jahrhundert* (5 vols.). Rosenthal died March 29, 1875. His *Convertitenbilder*, or biographical sketches of converts to the Roman Catholic Church in the 19th century, are a very important contribution to Church history, in which the lives of Jews and Protestants are described who joined the Romish Church in our century. The first volume (Schaffhausen, 1871-72) treats of the converts in Germany; the second, of those of England; the first division of the third (1869), of those of France and America; the second division of the third (1870) is devoted to Russia, besides giving a supplement to the former volumes. See the *Literarischer Handweiser*, 1875, p. 120. (B.P.)

Rosette,

an ornament in front of the hat worn by prelates, dignitaries in a cathedral, and archdeacons. Savage (*Progress of a Divine*, 1735) says, "He gained a cassock, beaver, and a *rose*." — *Walcott, Sac. Archoeol.* s.v.

Rosewell, Thomas (1),

an English clergyman, was born near Bath in 1630, and educated at Pembroke College, Oxford. He became rector of Sutton Mandeville in 1657, was ejected for nonconformity in 1662, and was settled as minister at Rotherhithe in 1674. He was tried for high treason in 1684 by judge Jeffreys for some expressions in a sermon, was condemned, but pardoned. He died in 1692. Rosewell published, *The Causes and Cure of the Pestilence* (Lond. 1665, sm. 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Rosewell, Thomas (2),

an English Dissenting minister, was born at Rotherhithe in 1680, and educated partly in Scotland. He was for a time assistant to Mr. John Howe, at Silver Street, London, and then colleague with Mr. John Spademan at the same place till towards the close of his life, when he removed to Mare Street, Hackney, where he died in 1722. Rosewell had a share in the continuation of Henry's *Exposition*, the part assigned him being the Epistle to the Ephesians. He published a volume of *Sermons* (1706): — sixteen

single *Sermons* (1706-20): — and *The Arraignment and Trial of Mr. Thomas Rosewell* (1718, 8vo).

Rosh

(Heb. *Rosh*, ראֹשׁ, *head*, as often; Sept. Ῥώς), the name of a man and perhaps of a people. *SEE GALL*.

1. The seventh named of ten sons of Benjamin, each of whom was head of a family in Israel (<0462>Genesis 46:21). B.C. cir. 1880. He is perhaps identical with the RAPHA of <1382>1 Chronicles 8:2. *SEE JACOB*. "Kalisch has some long and rather perplexed observations on the discrepancies in the lists in Genesis 46 and Numbers 26, and specially as regards the sons of Benjamin. But the truth is that the two lists agree very well so far as Benjamin is concerned; for the only discrepancy that remains, when the absence of Becher and Gera from the list in Numbers is explained [see those words], is that, for the two names יחא and ארׁ (Ehi and Rosh) in Genesis, we have the one name מ ריחא (Ahiram) in Numbers If this last were written מ אר, as it might be, the two texts would be almost identical, especially if written in the Samaritan character, in which the *shin* closely resembles the *memo* That Ahiram is right we are quite sure, from the family of the Ahiramites, and from the non mention elsewhere of Rosh, which, in fact, is not a proper name. The conclusion, therefore, seems certain that ארׁושיפ in Genesis is a mere clerical error, and that there is perfect agreement between the two lists. This view is strengthened by the further fact that in the word which follows Rosh, viz. Muppim, the initial *m* is an error for *sh*. It should be Shuppim, as in <0469>Numbers 26:39; <1712>1 Chronicles 7:12. The final *m* of *Ahiram* and the initial *sh* of *Shuppim* have thus been transposed."

2. The Heb. word *rosh*, rendered "prince" (<2682>Ezekiel 38:2, 3; 39:1), ought to be read as a proper name, as in the Sept. — "the chief" or "prince of Rosh, Meshech, and Tubal." Rosh thus appears as the name of a northern nation, along with Meshech and Tubal (comp. *Rhoas*, in Pliny, 6, 4, which may be a city, a river, or a people, between Suavi and the district Erectoe, on Caucasus; and *Rhadsh*, an Iberian province in the same place, named by Russegger [*Beschreib. d. Caucas.* 2, 34]). Gesenius says, "Without much doubt *Rosh* designates *the Russians*, who are described by the Byzantine writers of the 10th century, under the name of *the Roos*, as inhabiting the northern parts of Taurus; and also by Ibn-Fosslan, an Arabic

writer of the same period, under the name *Rus*, as dwelling upon the river Volga" (*Thes. Heb.* s.v.). The Oriental writers say that *Rus* was the eighth son of Japhet, and his descendants are, by Abulfaraj, always joined with the Bulgarians, Slavonians, and Alani. For other suppositions, see Stritter, *Memor. Populorolin ad Danub., etc., Habitant.* 2, 957 sq.; Michaelis, *Suppl.* 6, 22-24 sq.; Bochart, *Phpal.* 13, 13; Schulthess, *Parad.* p. 193; Ierbelot, *Biblioth. Or.* 3, 137 sq. If the view of Gesenius be correct, in this name and tribe we have the first trace of the *Russ*, or *Russian*, nation. "Von Hammer identifies this name with *Rass* in the Koran (25, 40; 1, 12), the peoples Aad, Thamud, and the Asshabir (or inhabitants) of Rass or Ross.' He considers that Mohammed had actually the passage of Ezekiel in view, and that 'Asshabir' corresponds to *Nasi*, the 'prince' of the A.V., and ἄρχοντα of the Sept. (*Surm les Origines Russes* [St. Petersb. 1825], p. 24-29). The first certain mention of the Russians under this name is in a Latin Chronicle under the year A.D. 839, quoted by Bayer (*Origines Russicoe, Comment. Acad. Petropol.* [1726], p. 409). From the junction of *Tiras* with Meshech and Tubal in Genesis 10:2, Von Hammer conjectures the identity of *Tiras* and *Rosh* (p. 26). The name probably occurs again under the altered form of Rasses (q.v.) in Judith 2:23 — this time in the ancient Latin, and possibly also in the Syriac version, in connection with Thiras or Thars; but the passage is too corrupt to admit of any certain deduction from it. This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation occurs in the Scriptures, and the obliteration of it by the A.V. is one of the many remarkable variations of our version from the meaning of the sacred text of the Old Test."

Rosh hash-Shanah.

SEE TALMUD.

Rosicrucians,

a pretended fraternity in Germany which existed simply in a book entitled *Fama Fraternitas des loblichen Ordens des Rosenkreuzes*, and published in 1614. That book recited that Christian Rosenkreuz, a German of noble family, born in 1388, and educated in a convent, had in early youth visited the holy sepulchre, and had spent three years in Damascus with the Arabians, engaged in the study of physics and mathematics, after which he went to Fez by way of Egypt, and there pursued the study of magic. He

learned among other things that every man is a microcosm. An attempt to dispense his new found wisdom in Spain met with no encouragement, for which reason he determined to bestow his treasures on his fatherland. He built a sort of convent, which he named *Sanctus Spiritus*, and associated with himself three friends from the monastery to which he originally belonged. This was the institution of the Rosicrucian order, which was afterwards enlarged by the addition of four other persons. The members traveled everywhere to promote the reformation of the world, but met at their central house once a year. They claimed the possession of the highest knowledge and freedom from sickness and pain, though not from death. Each member chose his successor, but concealed his own death and place of burial. Even the tomb of Rosenkreuz himself was unknown until after 120 years from the founding of the order, when a vault was discovered in his house which was brilliantly illumined from above by an artificial light, and which contained a round altar placed over the yet undecomposed body of the founder. The inscription “Post CXX annos patebo” over the door of the vault showed that the time had come for making known the order to the world. The learned were accordingly invited to carefully examine the arts described in the *Fama* (which was printed in five languages), and to publish their opinions through the press, as the hope was expressed that many would connect themselves with the order. Other writers appeared in confirmation or illustration of the *Fanza*, e.g. a *Confession* (1615), and the *Chymische Hochzeit Christian Rosenkreuz* (1616). An immense excitement in Germany and adjoining lands was produced by these works, and called forth a flood of appreciative or condemnatory reviews. The interest felt at the time in secret arts, particularly that of making gold, led many to seek association with the fraternity, while others suspected a most dangerous heresy in theology and medicine; but it was remarkable that no actual member of the original Rosicrucian order was ever discovered. Every theological text book contended at length against this heresy, and medical writers discovered its intention to destroy the reputation of Galen and supersede him by Paracelsus. Robert Fludd, in England, defended the order with zeal, and the court physician of the emperor Rudolph II, Michael Maier, asserted the truth of the statements contained in the *Fama.* The title of Rosicrucians was finally adopted by a society of alchemists, which originated at the Hague in 1622, and afterwards by other fraternities. Investigations made by such societies into the origin of the *Fama Fraternitas* led to the conclusion that the book was intended as a satire on the condition of the times. The authorship of the book was finally ascribed

to Joh. Val. Andreae, the Wurtemberg theologian, and this opinion is still generally received.

A list of the older Rosicrucian literature may be found in *Missiv an d. hocherl. Bruderschaft d. Osdens d. goldenen u. Rosenkreuzes*, etc. (Leips. 1783); Chr. v. Murr, *Wahrer Ursprung d. Rosenkreuzer*, etc. (Sulzbach, 1803). See also Gottfr. Arnold, *Unparthei. Kirchen- u. Ketzer- Historie* (Frankft. 1729; Schaffhausen, 1742), pt. 2, ch. 18 and suppl., p. 947; Herder, *Hist. Zweiffl uber Fr. Nicolai's Buch*, etc., in the *Deutscher Merkur* of 1782 (*Sämmtl. Werke z. Phil. u. Gesch.* vol. 15); *Zur Lit. u. Kunst*, vol. 20; Buhle, *Ursprung u. vornehmenste Schicksale der Orden d. Freimaurer u. Rosenkreuzer* (Gtt. 1804); Nicolai, *Ueber Ursprung und Gesch. d. Freimaurer* (Berl. and Stettin, 1806); Hossbach, *Joh. Val. Andreoe u. sein Zeitalter* (Berl. 1819); Guhrauer, *Vemfasser u. ursprungl. Zweck d. Fama Fraternitas*, etc., in Niedner's *Zeitsch. f. hist. Theologie*, 1852, p. 298-315.

Rosin,

properly "*naphtha* "(νάφθα; Vulg. *naphtha*, so thee Peshito-Syriac). In the Song of the Three Children (ver. 23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with *rosin.* pitch, tow, and small wood." Pliny (2, 101) mentions naphtha as a product of Babylonia, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural product (known also as Persian naphtha, petroleum, rock oil, Rangoon tar, Burmese naphtha, etc.) reference is made in the passage in question. Sir R.K. Porter thus describes the naphtha springs at Kirkulk, in Lower Kurdistan, mentioned by Strabo (17, 738): "They are ten in number. For a considerable distance from them we felt the air sulphurous, but in drawing near it became worse, and we were all instantly struck with excruciating headaches. The springs consist of several pits or wells, seven or eight feet in diameter, and ten or twelve deep. The whole number are within the compass of five hundred yards. A fight of steps has been cut into each pit for the purpose of approaching the fluid, which rises and falls according to the dryness or moisture of the weather. The natives lave it out with ladles into bags made of skins, which are carried on the backs of asses to Kirkuk, or to any other mart for its sale.... The Kirkuk naphtha is principally consumed by the markets in the southwest of Kurdistan, while the pits not far from Kufri supply Baghdad and its environs. The Baghdad naphtha is black" (*Trav.* 2, 440). It is

described by Dioscorides (1, 101) as the dregs of the Babylonian asphalt, and white in color. According to Plutarch (*Alex.* p. 35), Alexander first saw it in the city of Ecbatana, where the inhabitants exhibited its marvelous effects by strewing it along the street which led to his headquarters and setting it on fire. He then tried an experiment on a page who attended him, putting him into a bath of naphtha and setting light to it (Strabo, 17, 743), which nearly resulted in the boy's death. Plutarch suggests that it was naphtha in which Medea steeped the crown and robe which she gave to the daughter of Creon; and Suidas says that the Greeks called it "Medea's oil," but the Medes "naphtha." The Persian name is *naft.* Posidonius (in Strabo) relates that in Babylonia there were springs of black and white naphtha. The former, says Strabo (17, 743), were of liquid bitumen, which they burned in lamps instead of oil. The latter were of liquid sulphur. *SEE BITUMEN*; *SEE NAPHTHA.*

Rosini, Carlo Maria,

an Italian archaeologist, was born at Naples, April 1, 1748. He studied among the Jesuits, embraced the ecclesiastical life, and in 1784 became the successor of Nicolo Ignarra as professor of Holy Scripture in a college at Naples. He was canon of the Cathedral of Naples till 1792, when he was elected bishop of Pozzuoli. He was in favor with the king, and received the position of councilor of state and grand almoner, and later, under Ferdinand I, was minister of public instruction. Rosini was a member of the Academy of Herculaneum after its reorganization, and was one of the most active in deciphering ancient MSS., of which he published a great number. They are included in the *Herculanensia Volumina* (Naples, 1793). Rosini died at Naples, Feb. 18, 1836. His works are all on archaeological subjects, the principal one being *Dissertatio Isagogica ad Herculanensium Voluminum Explanationem* (ibid. 1797), a history of the destruction of Herculaneum and Pompeii. See Tipaldo, *Biogr. degli Ital. Illustri*; Rosa [Prospero della], *Vita di C.M. Rosini.*

Rosler, Christian Friedrich,

a German doctor of theology and professor of history, was born June 19, 1736, at Canstadt, in Wirtemberg. For some time he labored as deacon at Vaihingen, and in 1777 he was called to Tubingen, where he died, March 20, 1821. He wrote, *Lehrbegriff der christl. Kirche in den ersten Jahrunderten* (Frankft.-on-the-Main, 1775): — *De Philosophia Vet.*

Ecclesioe de Spiritu et de Mundo (Tubingen, 1783): — *Bibliothek der Kirchenvater in Uebersetzungen u. Auszugen*, etc. (Leips. 1776-86). See Winer, *Handbuch de theol. Literatur*, 1, 594, 598, 876; 2, 738. (B.P.)

Ross, Alexander,

a Scottish divine and writer, was born at Aberdeen in 1590. He became chaplain to Charles I, and was his zealous partisan during the civil war, 1642-49. He was also master of the Southampton Free School, to which, at his death, in 1654, he left a handsome bequest. Among Ross's works was a *Continuation of the History of Sir Walter Raleigh*, A.M. 3604 to A.D. 1640 (Lond. 1652): — Rerum *Judaicarum* (ibid. 1617-32, 4 vols.): — *Exposition of the First Fourteen Chapters of Genesis*, by "Abrahame Rosse" (ibid. 1626):-- *A View of the Jewish Religion* (ibid. 1656, small 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ross, Edward Frederick,

a Presbyterian divine, was born in New York city, Feb. 12, 1826. He graduated from Union College in 1848, and entered the Andover Theological Seminary, where he pursued his theological studies for two years, when he entered the Union Theological Seminary, and graduated in 1851. He was ordained Sept. 26 of the same year, and was installed pastor of the Congregational Church of Morrisania, N.Y., in which position he remained until 1854, when he resigned and removed to Poughkeepsie. Here he remained without charge, and died at Pleasant Valley, N.Y., Feb. 22, 1855. (W.P.S.)

Ross, Hugh,

a Presbyterian minister, was born in Rothiemurchus, Inverness-shire, Scotland, in 1797. He pursued his academic studies at the parish school of Abernethy, until, in 1813, the family emigrating to Nova Scotia and settling in Pictou, he became a student in the Pictou Academy. When he had finished his academic course, he studied theology with Rev. Dr. M'Cullough, was licensed by Pictou Presbytery in 1823, and, being able to preach in Gaelic, was soon after ordained as an evangelist, and spent some time in the island of Cape Breton. In 1827 he became pastor of the churches of Tatamagouchee and New Annan, and subsequently of Georgetown and Murray Harbor. He was moderator of the synod at the time of the disruption, and gave in his adherence to the Free Church. Mr.

Ross died suddenly, Dec. 1, 1858. He was a man of fine gifts and an excellent preacher. See Wilson, *Presb. Hist. Almanac*, 1860, p. 234. (J.L.S.)

Ross (Also Rous, Rouse, Or Rows), John (1),

usually called "the Antiquary of Warwick, "was born in the town of that name in England, and educated there until prepared for the university. He then studied at Baliol College, Oxford, where he took the degree of A.M., and afterwards was installed canon of Osney. English antiquities became his favorite pursuit, and he traveled over the greater part of the kingdom to acquire information. He then took up his residence at Guy's Cliff, in Warwickshire, where he had a possession granted him either by the earl of Warwick or by Edward IV, and died Jan. 14, 1491. Of the manuscripts left by him the following were published: *Joannis Rossi Antiquarii Warwicensis Historia Rerum Anglioe Descripsit* (Oxon. 1716, 8vo; 2d ed. 1745, 8vo): — *Joannis Rossi Historiola de Comitibius Wariwicensibus* (1729, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ross, John (2),

an English clergyman, was a native of Herefordshire, and was educated at St. John's College, Cambridge, where he took his degree of D.D. In 1756 he became vicar of Frome, Somersetshire, bishop of Exeter in 1778, and died in 1792. He published six single *Sermons* (1756-85, 4to): — a *Defense of Epistles said to have been Written by Cicero to Brutus*: — *Marci Tullii Ciceronis Epistolarum ad Familiares Libri X VI* (1749, 2 vols. 8vo).

Ross, John (3),

a Presbyterian minister, was born in Dublin, Ireland. July 23, 1783, of Roman Catholic parents, but was left in a state of orphanage when quite young. At the age of nineteen he left his friends secretly and went to sea. On his way to Liverpool he was seized by a press gang and put on board a man-of-war. Afterwards, at Barbadoes and elsewhere, he was pressed a second and a third time. His numerous desertions and wonderful escapes would constitute the staple of a romance. He at last reached the United States, and went to work at his early trade of shoemaker at New London, Conn. He was still a bigoted Roman Catholic; but as there was no church of that denomination in the town, he was in some degree weaned from his

attachment and, through contact with Protestants, brought to reflect upon his condition, and eventually led to realize that he was a sinner, and that something beyond the power of priestly absolution was necessary to give his troubled conscience rest. By prayer to the Friend and Savior of sinners, he found pardon and peace. Soon after his conversion his mind was turned to the ministry, and Providence wonderfully opened the way for him, as it does for all who are truly called to that work. By the aid of an association of ladies he was enabled to enter Middlebury College, Vt., where he graduated in 1811. He entered Princeton Theological Seminary in 1813. After remaining in the seminary over two years, Mr. Ross preached as a missionary for about three months in the suburbs of Philadelphia. He was educated for the foreign field, and was in readiness to go to it, but the Board had not the funds to send him. He was therefore sent to Somerset and Bedford, Pa. Having received a call from the Church at Somerset, he was ordained as pastor by the Presbytery of Redstone in 1817. From Somerset he went to Ripley, O., in 1819, where he remained about four years, and afterwards went to Indiana, preaching at different points and for various periods of time on his way. In both Ohio and Indiana he did much missionary work, traveling on horseback over wild and wide ranges of country. He preached several sermons in the old fort at Fort Wayne, Ind., when there were very few houses in that now large and flourishing city, and he is said to have been the first Presbyterian minister that ever preached in that town. In September, 1824, he settled at Richmond, Ia., and was pastor of Beulah Presbyterian Church for twenty-five years, from 1824 to 1849. From the minutes of the General Assembly it appears that in 1849 he was a member of the Presbytery of Muncie, and continued such until his death. In 1849 he was a stated supply at Burlington, la., and in 1850 at Windsor, 0.. being yet quite vigorous for his years. After leaving Richmond, he resided in New Paris, O., Milton, Connersville, Knightstown, Burlington, Muncie, and Tipton, Ia. In labors. he was more abundant as a pioneer in what was then the “far West.” As long as he could stand in the pulpit he was fond of preaching, and sometimes preached with the fire of his younger days long after he had become an octogenarian. He lived to be the oldest minister in the Presbyterian Church, and died at the house of his daughter in Tipton, March 11, 1876. (W.P.S.) Ross, William, a minister of the Methodist Episcopal Church, was born in Tyringham, Mass., Feb. 10, 1792. He was converted in his seventeenth year, and was received as a probationer in the New York Conference in 1812. In May, 1824, he attended the General Conference in Baltimore, where he

signalized himself as the author of a very able and luminous report on missions. He died Feb. 10, 1825. He was a diligent student and an eloquent preacher. See *Minutes of Annual Conferences*, 1825, p. 476; Sprague, *Annals of the Amer. Pulpit*, 7, 524.

Ross, William Charles, Sir,

an English miniature painter, was born in London, June, 1794. In 1837 he was appointed miniature painter to the queen. In 1843 he gained a prize of one hundred pounds for a picture of *The Angel Raphael Discoursing with Adam*. His death occurred in 1860.

Ross, William Z.,

a minister of the Methodist Episcopal Church, was born in Licking County, O., April 24, 1823. At the age of sixteen he professed faith in Christ and united with the Methodist Episcopal Church. He was licensed as a local preacher, and was admitted on trial in the Ohio Conference in 1853. In 1865 he was appointed missionary to Tennessee and stationed at Shelbyville, where he died, Oct. 11, 1866. His preaching was marked by extraordinary force and pungency of application. See *Minutes of Annual Conferences*, 1867, p. 259.

Rosshirt, Conrad Eugen Franz,

a Roman Catholic divine, was born in 1793 at Oberscheinfeld, in Franconia. He studied at Landshut and Erlargen, and in 1817 he was already professor of canon law in the latter place. He was one of the oldest professors of canon law in Germany, and died June 4, 1873, at Heidelberg. He wrote, *Lehrbuch des Kirchenrechts* (3d ed. Schaffhausen, 1858): — *Von den falschen Decretalen u. von einigen neuen in Bamberg entdeckten Handschriften der falschen Decretalen* (Heidelb. 1846): — *Zu den kirchen rechtlichen Quellen des ersten Jahrtausends und zu den pseudoisidorischen Decretalen* (ibid. 1849): — *Canonisches Recht* (Schaffhausen, 1857): — *Manuale Latinitatis Juris Canonici, Rerum Moralium et Theologicarum, Brevissimis Annotationibus Instructum, quo Lexici Juris Canonici Lineamenta Proponere Studuit* (ibid. 1862): — *Beitrage zum Kirchenrecht* (Heidelb. 1863). See Zuchold, *Bibl. Theol.* p. 1088; *Literar. Handweiser*, 1873, p. 300. (B.P.)

Rossi, Azariah (Ben-Moses) De,

a Jewish scholar of the celebrated family called in Hebrew *Min ha-Adomim*, was born in Mantua about 1514. Naturally endowed with extraordinary powers of mind, keenness of perception, refinement of taste, and with an insatiable desire for the acquisition of knowledge, De Rossi devoted himself with unwearied assiduity and zeal to the study of Hebrew literature, archaeology, history, the writings of ancient Greece and Rome, and even the fathers, which knowledge was of great use to him afterwards, when he devoted himself more especially to the criticizm of the Hebrew language and the sacred text. Having prosecuted his studies in Mantua, Ferrara, Ancona, Sabionetta, Bologna, etc., he went back to Ferrara with the accumulated learning of more than half a century, the results of which he now communicated to the world in his celebrated work entitled ynyae[e rwam] *The Light of the Eyes* (Mantua, 1574-75). The work consists of three parts, subdivided into chapters as follows:

Part I, which is entitled µyhaea lwq, *The Voice of God* (republished at Vienna in 1829), which was occasioned by the terrible earthquake at Ferrara, Nov. 18, 1570, and which De Rossi himself witnessed, contains, in easy style, a graphic description of the event. He believes it a duty to relate to posterity how the power of the Creator had manifested itself. He dilates on the subject, to prove that he does snot altogether agree with Greek philosophers, who attribute sudden disasters to natural causes, but argues forcibly and (quoting also Scriptural and Rabbinical authorities) concludes that the invisible hand of God uses nature — its own creation — to mete out men's deserts. He then branches out to comment scientifically on narratives in sacred and secular works relative to earthquakes, Land remarks that what happened to his wife would have confounded an AEsculapius and a Hippocrates. She had moved into her daughter's room shortly before the roof of the house fell, by a sudden shock, into her own chambers. The fright occasioned turned the color of her skin into a deep yellow, and from that moment she craved for nothing but salt. Bread and salt became to her a most delicious food. Yet that morbid desire he holds to have been her cure. Without taking any medicine, it gradually decreased, and her natural color returned. Thereupon De Rossi reasons out our ignorance of the wonders of nature, and suggests the possibility that the quantity of pure salt his wife ate destroyed the effect of the saline and

sulphuric particles which may have entered her system at the upheaving of the earth.

Part 2, which is entitled µynqez] trdh, *The Story of the Aged* (republished at Vienna 3, 1829), contains an account of the Sept. version of the Bible, chiefly from the letter of Aristeas, a confidential friend of king Ptolemy Philadelphus, communicated to his brother Phylocrates. De Rossi accepted it as true in all its details. Modern criticizm has seen where it is at fault, and declared it spurious. That *a* Greek translation of the Pentateuch — not of the whole Bible — was made under the auspices of king Ptolemy cannot be doubted. Besides Josephus, Philo, and the fathers of the Christian Church, the Talmud has recorded the incident, somewhat hyperbolically, in the treatise *Megillah*. But that the so called Sept. version of the entire Scriptures should have had the origin related above is impossible. *SEE SEPTUAGINT*.

Part III, which is divided into two divisions, respectively called hnyb yrma, *Word of Understanding*, and µlw[ymy, *Chronology*, consists of four sections, subdivided again into sixty chapters. The first division, with its two sections (µyrmaml), treats, in ch. 1-13, of the use of the fathers; the heathen writings; Philo: the Jewish sects, especially the Essenes; the Sept. and the Aramaic versions; the history of the Jews in Alexandria and Cyrene; the Bar Kochba revolts; the Ten Tribes; the Talmudic story about Alexander the Great's entry into Jerusalem; and of the Talmudic theory of nature. The second section, embracing ch. 14-28, contains treatises on the explanation of Scripture by ancient sages: on the Midrash and Hagadic exegesis; on sundry striking differences between Christian and Jewish writers; the old Persian list of kings; on the different eras of the Jewish chronology; Josephus; Seder Olam; on the series of high priests during the second Temple, etc., published with the second part (Vienna, 1829-30). The third section treats, in ch. 29-44, of the Biblical chronology and the Jewish Calendar; of old Persian kings; extracts from and criticizms on Phlilo, Josephus, etc. The fourth section, embracing ch. 45-55, descants upon Jewish antiquities; Aquila and (Onkelos; the antiquity of the letters and the vowel points; Hebrew poetry, etc.

This work, considered as a whole, though not distinguished by scientific correctness or historical accuracy, has nevertheless always been a favorite among Hebrew scholars, and parts of it have been translated into Latin, as

ch. 23, 25, 33, 35, by Voorst, in his translation of the dwæD; jmix, (Leyden, 1644); ch. 8, 14, 19, by Meyer, in his version of the rds, lw[(Amst. 1699); ch. 9, 42, 59, by Buxtorf. in his *Tiractatus de Antiquitate Punctorum* (Basel, 1648); ch. 1, 55, by the same. in his translation of *Kuzari* (ibid. 1660), and ch. 56, 58, in his *Dissertatio de Litferis Heb.* (ibid. 1662); ch. 3, 5, 7, 8, 9, 19, 20, 48, by Morin, in his *Exercitationes Biblicoe* (Paris, 1638), p. 185, 188, 190, 191, 230, 287, 314, 342, 563; ch. 2, 8, 15, 16, 22, 45, 51, 56, 57, 59, by De Voisin, in his edition of Martini's *Pusgio Fidei adversus Maurus et Judoeos*, etc. (ibid. 1651), p. 75, 77, 113, 122, 127, 128, 129. 142, 144, 373; ch. 9; by Van Dale, in his *Dissertatio super Aristeam*, etc. (Amst. 1705), p. 174; ch. 9; 22; by Bartolocci, in his *Bibliotheca Magna Rabbinica* (Rome, 1675-93), 1, 680; 2, 800; ch. 16 and 21, by Bochart, in his *Hierozoicon* (Leyden, 1712), pt. 1, ch. 6; 2, 569; and ch. 56, by Hottinger, in his *Cippi Hebroei* (Heidelb. 1662), p. 123. The sixteenth chapter has been translated into English by Raphall, in the *Hebrew Review and Magazine*, 2, 170 (treating "of the gnat which entered the skull of Titus, "as related in the Talmud); while the sixtieth chapter has been translated by bishop Lowth, in the preliminary dissertation to his transl. of *Isaiah* (Lond. 1835), p. 28, etc. De Rossi has criticized his material in so liberal a manner that many of the Jews proscribed the work, while others wrote in refutation of some of his liberal criticisms. Prominent among these were R. Moses Provenuale, of Mantua, and R. Isaac Finzi, of Pesaro. De Rossi subjoined to some copies of the *Meor Esnayim* itself a reply to the former, and wrote a separate work entitled ãsK, liãrx]mi8s, *The Refining pot for Silver*, after <201703>Proverbs 17:3. This work, which is an essential supplement to the *Meor Enayim*, has recently been published by Filipowski (Edinb. 1854), and by L. Zunz, with the *Meor Enayime* (Wilna, 1863-66, 3 vols.). De Rossi also wrote *Poems and Epigraphs*, µ yzWr jW]µ yrWæ (Venice, 1586). Three years before his death, De Rossi had a dream. A man stood by him, and voices cried, "Dost thou not see the personage looking on thee? He is a prophet." "*If* so," said Azariah, addressing the stranger, "if thou art indeed inspired, let me know how long I have to live." "Three years yet," was the answer. By the wayside of Mantua the bones of the illustrious writer rested, and on his grave a significant inscription was placed, when the dream proved true, in Kislev, 5338 (i.e. 1577). The stone shared the fate of him who lay buried beneath. Both were rudely cast away to some unknown spot by the Italian monks, who sought for more space to build up monasteries.

See Furst, *Bibl. Jud.* 3, 171 sq.; De Rossi, *Dizionario Storico*, p. 280 sq. (Germ. transl.); Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 747; Ginsburg in Kitto, s.v.; the same, Levita's *Massoreth hal-Malssoreth*, p. 52 sq., and *Essenes*, p. 59 sq.; Wolf, *Bibl. Hebr.* 1, 944; 3, 871; Etheridge, *Introd. to Heb. Literature, p.* 455; Cassel, *Leitfaden fur Gesch. u. Literatur*, p. 97; (Gratz, *Gesch. d. Juden*, 9, 432 sq. 435.; Jost, *Gesch. d. Judenth. u. s. Secten*, 3, 123; Da Costa, *Israel and the Gentiles*, p. 488; Zunz, *Literaturgesch. zur synagogalen Poesie*, p. 417; id. *Biography of De Rossi* in *Kerem Chemed* (Prague, 1841-42), 5, 131-138; 7, 119-124; id. *Zur Gesch. d. Literatur*, p. 233, 249, 536; Rapaport in *Kerem Chemed* (ibid. 1842), 5, 159-162; *Jewish Messenger* (N.Y. March, 1875). (B.P.)

Rossi (In Lat. De Rubeis), Bernardo Maria De,

an Italian scholar, was born at Cividale di Friuli, Jan. 18, 1687. At the age of seventeen he took the vows of the Order of St. Dominic; and after finishing his studies taught for three years in a convent at Venice. In 1718 he went to Vienna, where he made the acquaintance of the learned Apostolo Zeno. On his return, he accepted the chair of theology in the same institution in which he had formerly taught. In 1730 he resigned his chair and devoted himself wholly to study and the most rigorous asceticism. In 1722 he accompanied an embassy to the court of France. He was librarian of his convent, and enriched it by the addition of many rare and valuable works. De Rossi died Feb. 8, 1775. His writings are very numerous, consisting principally of historical and religious annals. Among them are, *De Fabula Moainachi Benedictini D. Thomoe Aquinatis* (Venice, 1724): — *De Peccato Originuali* (ibid. 1757): — *De Charitate* (ibid. 1758): — *Dissertationes Varioe Eruditionis* (ibid. 1762). See Fabroni, *Vitea Italorum.*

Rossi, Giovanni Bernardo de,

an eminent Italian Orientalist, was born at Castel-Nuovo, in Piedmont, Oct. 25, 1742. In 1766 he was ordained priest at Turin, and in the same year received the degree of doctor of theology. For several years he devoted himself to the study of the Oriental languages, and he was also acquainted with the greater part of those of Europe. In 1769 he was employed in the Museum of Turin, and soon after was called to the chair of Oriental languages at Parma, which position he held until 1821. During the remainder of his life he was employed in writing and editing philological

and bibliographical works. Many of these were printed in the most elegant style, and are today considered models of typography. His collection of rare Hebrew manuscripts was sold to Maria Louisa in 1816. De Rossi died at Parma in March, 1831. Among his works are, *Canticum seu Poema Hebraicum* (Turin, 1764): — *Della Liqegua Propi ia di Cristo e deyli Ebrei della Palestina da' Tempi de' Maccabei* (Parma, 1772): — *Della Vana A spettazione degli Ebrei del loro Messia* (ibid. 1773): — *Vainoe Lectiones Veteris Testamenti* (ibid. 1784-88), a most valuable contribution to Biblical criticism (q.v.): — *Introduzione alla Sacra Scrittura* (ibid. 1817).

Rossi, Pasquale,

called *Pasqualino*, a painter of the Roman school, was born at Vicenza in 1641, and died about 1718. His works are to be found in the principal galleries. Among them are, *Christ in the Garden*: — *The Baptism of Christ*: — *St. Gregory Celebrating A Mass*: — and the *Adoration of the Shepherds.*

Rossignol, Jean Joseph,

a French Jesuit, was born at Pisse, among the Upper Alps, July 3, 1726. He joined the Order of St. Ignatius in 1742, and taught philosophy at Embrun, near Marseilles. In 1761 he went to Wilna, Poland, and there taught mathematics and astronomy, and constructed the observatory of the city. In 1764 he took the chair of mathematics in the College of the Nobles at Milan, and here he published his *Oeuvres.* On the suppression of his order, he settled at Embrun; but on account of the violent opposition which he showed to the civil constitution of the clergy, he was obliged to establish himself at Turin. Here he was maintained by the liberality of count de Melzi, a former pupil. Rossignol died in 1817. His works were numerous, and are said to have exceeded one hundred, but they are very rare. The principal ones are, *Theses Generates de Theologie, de Philosophie, de Mathematiqeues* (1757): — *Theses de Physique, d'Astronomie, et d'Histoire Naturelle* (1759): — *Vues Philosophiques sur Eucharistie* (Embrun, 1776). See *Feuille Hebdomadaire de Turin.*

Rossignoli, Bernardino,

an Italian theologian, was born at Ormea in 1563.. At the age of sixteen he joined the Society of Jesus, subsequently taught theology at Milan, was

rector of several colleges, and was provincial at Rome. At the time of his death, June 5, 1613. he was rector of a college at Turin. Rossignoli's writings are, *De Disciplina Christianca Perfectionis Lib. V* (Ingolstadt, 1600): — *De Actionibus Virtutis Lib. II* (Venice, 1603). These two works passed through many editions, and the first was translated into French (Paris, 1606). Several other works have been attributed to Rossignoli, but it is probable that he was merely the translator. At the time of the interest excited in the *De Imitatione Christi*, Rossignoli was the first to attract attention to the MS. of this work, bearing the name of abbe Jean Gerson. See Rossotto, *Syllabus Script. Pedemontii.*

Rossler, Carl Gottfried,

a Lutheran divine, was born in Leipsic. He was first deacon at Merseburg, and afterwards superintendent at the same place, where he died, Aug. 16, 1837. He published *Predigten und Gelegenheitsreden* (Merseburg, 1829): — *De Scripturoe Sacroe Versione a Luthero Temporibus inde ad nostra usque in Ecclesia Evangelico-Lutherana constanter caute passim E'nendanda* (Lips. 1836). See Zuchold, *Bibl. Theol.* p. 1088; Winer, *Handbuch der theol. Literatur*, 2, 103, 738. (B.P.)

Rosso (In French, Roux), Giovanni Batista Del,

an architect and painter of the Florentine school, was born at Florence in 1496. It is not known whether he ever studied under any of the masters of his time, but his style was probably formed from copying the works of Angelo and Parmigiaio. His life was one of agitation, and, during his earlier years, a continued disappointment. Finding that his work was not appreciated in his native city, he left for Rome. Here his success was somewhat greater; but, after the sack of the city in 1527, he fell into the hands of soldiers, who robbed him of all he possessed. He went to Perugia, and after the city was quieted, returned to Rome. In 1530 he went to France, where he was well received by Francis I; and his troubles seemed at an end. He was superintendent of the works at Fontainebleau, and many of the frescos are by his own hand. During the triumphal passage of Charles V through France, the arches which were erected in his honor were designed by Rosso. As a reward for his work, Francis added to the pension of the artist and gave him a canonicate in the Sainte Chapelle. He lived in luxury and high favor at court but an unfortunate affair, involving his honesty, so wrought upon his mind that he poisoned himself in 1541. The

pictures of Rosso are not often seen in galleries, but there are a few which may be mentioned . *Moses Defending the Daughters of Jethro*: — *The Four Seasons*: — *Christ in the Tomb*: — *Madonna, with St. Sebastian and other Saints*: — and the *Marriage of the Virgin.*

Rostagno, Francisco Gurico,

a minister of the Waldensian Church, was born in the year 1838 in the village of Prali, in the mountains of The Valleys. Delicate health prevented his going to school till he was about fifteen years of age; but, being a diligent student, he soon acquired the necessary requirements to make him a useful minister of the Gospel. Being thoroughly acquainted with the Italian language and literature, he wrote many articles for the *Revista Cristiana*, his last being on the "Religion of Alessandro Manzoni." In the year 1866 he was ordained for the Waldensian ministry, and a year afterwards he was put in charge of the small congregations of Verona and Mantua, where he labored until 1872. He was then called to Leghorn; and at this important and difficult post he not only supplied the spiritual wants of his own coreligionists, but also arranged to give a course of addresses especially to Jews upon the subject of the need of the Messiah — "What say the Scriptures about His Coming?" "Jesus of Nazareth Borne Testimony to in the Old Testament, in the Prophecies, and the Types." But soon he was removed from his earthly post, and died in January, 1874. See *Jewish Intelligencer*, 1874, p. 85 sq. (B.P.)

Rosweyde, Herbert,

a Dutch Jesuit and historian, was born at Utrecht, Jan. 22, 1569. At the age of twenty he entered the Society of Jesus, taught philosophy at Douai and Antwerp, and finally gave his whole time to the study of ecclesiastical antiquities, exploring the libraries of all Belgium to gain information on the subject. Rosweyde died at Antwerp, Oct. 5, 1629. His works are numerous, and were all published at Antwerp. Among them are, *Fasti Sanctorum* (1607):*Vitae Patrum*) (1615): — *Historia Ecclesiastica* (1623): *Vitoe Sanctorum u Virginum* (1626). See Foppens, *Bibl. Belgica*; Dupin, *Bibl. des Auteurs Ecclesiastiques.*

Roswitha,

a nun of Gandersheim, in Brunswick, Germany, who lived at the close of the 10th century, and is noteworthy because of certain poetical

compositions from her pen which have come down to our time. They are written in rhymed hexameters, and include panegyrics on the Virgin, St. Gangolf, St. Dionysius, St. Agnes, the *Ascensio Domini*, etc. She also wrote Christian comedies in prose, after the manner of Terence, in which she celebrated the victory of heavenly over fleshly love, and of Christian martyrdom over heathen passion, and two historical poems in hexameter — one of which rehearses the history of her convent, and the other that of the emperor Otho I (*Carmen de Gestis Ottonis I Imperatoris*). The latter possesses some historical interest, though based on the statements of the friends of Otho and showing marks of her ignorance of the world. It contains much fine description, and is written in superior language. Its form approaches that of the Latin epos, particularly of Virgil. The *Carmen de Primoerdiis Coenobii Gandersheimensis* includes the family history of the house of Saxony, and thus becomes somewhat important to general German history.

Roswitha's works were first published by Conra Celtes (Nuremberg, 1501, fol.). Pertz, *Mon. Germ., Hist. Script.* 4, 306-335, contains the two historical poems and a life of Roswitha. A complete edition was given by Dr. Barrach, of the *Germanisches Museum* (1857). See Gfrorer, *Kirchengeschichte.* 3, 3, 1357; Contzen, *Geschichtschreiber der sachsischen Kaiserzeit* (Regensburg and Augsburg, 1837), p. 109 sq.; Giesebrecht, *Geschichte der deutsch. Kaiserzeit*, 1, 742.

Roszel, Stephen Asbury,

son of the following, was born in Georgetown, D.C., Feb. 18, 1811. At the age of seventeen he had made himself acquainted with the whole course of English and classical literature required for graduation from the best colleges. His conversion took place in his sixteenth year, and about the same time he became associated with his brother in a classical school in Baltimore. He studied law and was admitted to the Baltimore bar, but soon decided to give up the profession. He acted for several years as principal of the grammar school of Dickinson College, and in 1838 was admitted to the Baltimore Conference on trial. He dissolved his connection with the institution in 1839, sustained a supernumerary relation for a year, and then resumed active work. He was elected in 1848 a delegate to the General Conference held at Pittsburgh, Pa., and was for eight years secretary of his own conference. He died in Alexandria, Va., Feb. 20, 1852. See *Minutes of Annual Conferences*, 1852, p. 10.

Roszel, Stephen G.,

a minister of the Methodist Episcopal Church, was born in London County, Va., April 8, 1770. He was converted at the age of sixteen and soon after united with the Church. He entered the traveling connection in 1789, although, for some reason, his name is not found on the minutes until the following year, when he appears among those who remain on trial. He served the Church as preacher in charge, presiding elder, as agent for Dickinson College, and in the General Conference, until his death, which took place at Leesburg, Va., May 14, 1841. See Sprague, *Annals of the Amer. Pulpit*, 7, 179; *Minutes of Annual Conferences*, 1842.

Roszfeld (In Latin, Rosinus), Johann,

a German antiquary, was born at Eisenach in 1551. He studied at Jena, and in 1579 became sub-director of the gymnasium at Ratisbon, but after a few years he gave up this position to enter the evangelical ministry, and preached at Naumburg, in Saxony, until his death by the plague, Oct. 5, 1626. His principal works are: *Antiquitatum Romanarum Corpus Absolutissimum* (Basle, 1583; Lyons, 1585): — *Exempla Pietatis Illustris* (Jena, 1602).

Rota,

in Norse mythology, was one of the Walkures, or Odin's messengers, to select the victims who were to fall in death.

Rota

in Lapp mythology, was an evil god of hell, the ruler of the place of punishment for the souls of transgressors.

Rota Romana

(or SACRA ROTA), the supreme papal tribunal at Rome, was instituted by pope John XXII in A.D. 1326, and improved by Sixtus IV and Benedict XIV. The name is variously derived from the circular arrangement of the judges' seats, or the form in which the calendars are arranged, etc.; comp. Dom. Bernino, *Il Tribunale della S. Rota Rom.* (Rome, 1717) for etymology of the title and history of the court. The Rota was long the supreme court of the entire Roman Catholic Church; but legal causes in the Church in foreign parts are now generally tried *by judices in partibus* who

have been delegated by the pope. The Rota is divided into two colleges, or senates, one of which forms a lower court of appeal, while the other has supreme jurisdiction. Each senate is composed of at least five judges, namely, a referendary (termed a *ponens*), who presides, and four associates (*correspondentes*). The action of the higher senate may, however, be subjected to the process of *restitutio in integrum*, on which the matter is referred to the *plenum* of the Rota. This *plenum* consists of twelve members (*Uditori Romani*, or *Auditores Rotoe*), each of whom is assisted by a lawyer (*adjutante di studio*). The senior judge is denominated *dean*, and takes the chair. Sessions are held on Monday and Friday of every week, except in the vacation during August and September, in the Vatican. The decisions of this court have been gathered into different collections, the first in 1470, etc. A more recent edition containing selected trials is *Decis. S. Rotoe R. Recentiores Selectoe* (Venet. 1697, 25 parts in 19 vols. fol.). They are also published in full in annual issues. *SEE CURIA ROMANA*.

Rote,

a mediaeval musical instrument, not unlike the ancient *psalterium.*

Rotger (Ruotger, Rutger),

archbishop of Treves from 918 to 928. He was chosen, without intervention of the king, by the clergy and people of the Church of Treves, and by the wisdom and energy of his administration justified their choice. He induced Giselbert, the duke of Lorraine, to restore the abbey of St. Servetius at Maestricht, which he had seized, to the archbishopric of Treves, and was the leading agent in overcoming the faction of nobles who sought to transfer Lorraine to the usurper Rudolph of Burgundy after that province had been forever ceded (923) to Henry, king of Germany. He also sustained a literary intercourse with Flodoard of Rheims, the learned author of the *Hist. Rhemens*., and induced him to write a large poetical work on the triumphs of Christ and various Palestinian and Italian saints, the manuscript of which was still preserved in the library of the cathedral at Treves in the 17th century. His principal ambition, however, was to regulate the affairs of the Church in the province of Treves, and to administer the canons in the spirit of the councils. He accordingly instituted a collection of canons from the fathers and the popes, and submitted it to a provincial synod of the suffragans of Metz, Verdun, and Tull at Treves in

927. See Wetzer u. Welte, *Kirchen-Lex.* s.v.; and comp. *Hist. de la France*, 7, 201-203; Brower, *Annal. Trev.* lib. 9, n. 64-79.

Rotger, Gottfried Sebastian,

a German doctor of theology, was born at Klein-Germersleben, not far from Magdeburg, April 5, 1749, and died May 16, 1831, as director of the cloister school and provost of Magdeburg. He wrote: *Versuch einer magdeburgischen Refformationsgeschichte* (Magdeburg, 1792): — *Kirchliche Gebetsubungen* (Bonn, 1824). See Winer, *Handbuch der theolog. Literatur*, 1, 806; 2, 283, 389, 738. (B.P.)

Roth, Karl Johann Friedrich Von,

juris utriusque doctor, and during twenty years president of the Protestant high consistory at Munich, fills an important place in connection with the history of the Church in Bavaria from 1828 to 1848. He was born at Vaihingen, in Wurtemberg, Jan. 23, 1780, and trained in the study of the ancient languages from early childhood. In his youth he shared in the enthusiasm of the times for theories set afloat by Voltaire and still more by Rousseau, and consequently chose the law for his profession instead of theology, as both his father and himself had originally intended. Entering the University of Tubingen in 1797, he found a judicious guide in Malblanc, and, through the study of the sources of Roman law, acquired the historical faculty which distinguished him through life. At the age of twenty-one he published a treatise, *De Re Romanorum Municipali*, which won for him the doctorate of laws and secured the approval of prominent legal minds. He became jurisconsult to the then free city of Nuremberg, in which position he was led to study the subject of finance, which he had not previously examined; and when the city was transferred to Bavaria he entered the service of that kingdom in the finance department. He was elected to membership in the Royal Academy of Sciences in 1813; and the publication in 1817 of the *Weisheit Dr. Martin Luther's* — extracted apothegms from the reformer's writings — and of *Hamann's Werke* in 1825 gave evidence that his conversion to orthodox views in religion had progressed side by side with his growing attainments in scientific culture. In 1828 king Louis I appointed Roth to the presidency of the high consistory. When Roth received this appointment, the reaction against rationalism had begun, and a number of clergymen were conducting a brave battle for its overthrow. The attitude of Roth, who made it his

business to foster the good wherever it might exist, gave them the encouragement they needed for a successful prosecution of their task. In other respects his work was marked out for him. His department was thoroughly organized into a high consistory, three consistories, and a number of deaneries, with district and general synods having advisory jurisdiction and the right to propose measures. It was requisite that this machinery should be quietly but energetically worked, and Roth succeeded in his task to a degree that made the Bavarian Church a model of systematized powers and effective discipline. In the matter of training theologians for the future, Roth was likewise earnestly employed. He discovered men like Hofling, Thomasius, and Harless, and had them appointed to the faculty of Erlangen, the local university. He also originated the *ephorate* to supervise the progress of theological students and report directly to the ministry of the interior, and founded the Preachers' Seminary at Munich to receive a number of candidates who had passed the first examination, and afford them two additional years of practical training under the direction of the high consistory. The accession of Von Abel in 1837 to the ministry of the interior began a new sera, in which the Protestants of the kingdom were systematically oppressed and the Roman Catholics favored. An order by which all soldiers, including those of the *Landwehr*, which consists of citizens, were obliged to kneel whenever the Romish *Sanctissimum* should be carried about excited great dissatisfaction; and Roth was censured in this business because it was believed that he had been timid or indifferent in contending for the rights of Protestants. Later events have shown that he was acting from prudential motives which would not permit him to risk all while striving to secure a particular end; but the feeling against him rose to such a height as to compel his retirement from the high consistory in March, 1848. The ephorate was likewise rejected by the students in that year of revolts. The result of the persecution was, however, beneficial to the cause of Protestantism in the end, because it united its adherents, increased their spirituality, and settled their determination to insist on a recognition of their rights; and at the proper moment a letter to the king from Roth secured a revocation of the military order which was so greatly resented. Roth was, soon after his retirement, called to a seat in the council of state; but, after completing the fiftieth year of his official life, he sought and obtained a dismissal to private life. He died Jan. 21, 1852. A collection of Roth's writings was published by himself at Frankfort, consisting chiefly of panegyrics and addresses. He also edited the *Gelehrten Anzeigen*, issued

by the Academy of Sciences, from 1835 to 1850, enriching them with articles of his own and with reviews of English, French, and other foreign works.

Rothaan, John Philip,

a Dutch Jesuit, was born Nov. 23, 1785, at Amsterdam, entered, Feb. 3, 1804, at Dunaburg, in Russia, the Society of Jesus, and became professor of rhetoric, Greek, and Hebrew at Polotsk, in Russia. When the Jesuits had to leave the Russian empire, he retired into Switzerland, and in 1829 was elected vicar-general of the order. Being obliged to leave Rome on account of the Italian revolution, he visited a great part of the European provinces of the Jesuits, returned again to Rome, and called together a general congregation of the order; but before it convened he died, May 8, 1853. He published, *Exercitia S. P. Ignatii Loyoloe* (Rome, 1835; Paris, 1865; German translation, Regensburg, 1855): — *De Ratione Meditandi* (Rome, 1847; German translation, Regensburg, 1853; Vienna, 1857). (B.P.)

Rothe, Richard,

an eminent German divine, was born at Poseh, Jan. 28, 1799, and became successively member, professor, director, and ephorus of the Theological Seminary of Wittenberg. He was for five years chaplain of the Prussian embassy at Rome, conducted a theological seminary at Heidelberg for twelve years, and was a professor of theology at Bonn and Heidelberg, where he died, Aug. 20, 1867. His religious views are tinged with the philosophy of Schleiermacher and Hegel. He published, *Die Anfange der christlichen Kirche und ihre Verfassung* (1837): — Zur *Dogmatik* (1863): — and *Theologische Ethik* (1845-48, 3 vols.; revised by Holtzman, 1867-71, 5 vols., with the author's posthumous notes). Since his death there have appeared his university lectures, *Dogmatik* (1870); essays, *Stille Stunden* (1872), and his lectures on Church history (1875, edited by Weingarten). For the best account of his life, see Nippold, *Richard Rothe* (Wittenberg, 1873). See also the *Studien und Kritiken*, 1869, No. 3; *Meth. Quar. Rev.* July, 1872; *Bib. Sacra*, July and Oct. 1874. *SEE ETHICS.*

Rothem.

SEE JUNIPER.

Rotheram (Or Rotherham), John,

an English divine, was born in Cumberland, and was educated at Queen's College, Oxford. He became fellow of University College, Oxford, rector of Houghton-le-Spring, and in 1769 vicar of Seaham. Rotheram died in 1788. Among his published works are, *Sketch of the One Great Argument for the Truth of Christianity* (Oxford, 175254, 8vo): — *Force of the Argument for the Truth of Christianity from Prophecy* (2d ed. 1753, 8vo): — *Origin of Faith* (1761, 8vo): — *Apology for the Athanasian Creed* (Lond. 1762, 2 vols. 8vo): — *On Faith* (1766-68, 8vo) — besides *Sermons* and *Essays.*

Rothwell, Richard,

an English divine, was born in Lancashire, near Bolton-in-the-Moors, about 1563. He received his education at Cambridge, and, after spending a number of years in the university, was ordained presbyter by Dr. Whitgift, archbishop of Canterbury. He was made chaplain to a regiment under the earl of Essex in Ireland; and afterwards, refusing several benefices, was for a time lecturer at chapel in Lancashire, and domestic chaplain to the earl of Devonshire. Still later, he spent most of his time in the bishopric of Durham, having gone there at the proposal of lady Bowes. His death took place in 1627.

Rotuman Version.

About 300 miles north of Fiji is an island called *Rotumah*, with a population of less than 3000, and until lately wholly enveloped in heathen darkness. In 1865 the Rev. W. Fletcher, of the Wesleyan Missionary Society, commenced missionary work among the people, and his three years' labor in that place resulted in bringing a large proportion of the population under the influence of the Gospel. In the year 1869 Mr. Fletcher commenced a translation of the New Test. in the Rotuman dialect, which was printed at Sydney, and has been in circulation since 1871. Mr. Fletcher, in consequence of the extremely trying character of the climate, was compelled to leave the island, but his translation was prepared with all possible promptitude. European missionaries are not allowed to reside permanently in Rotumah, and the future progress of the mission must depend mainly on the efforts of native teachers and the presence among the people of the Word of God in their own vernacular. (B.P.)

Rouel (Or Rowel) Light

is a device for moving the star in the Epiphany play of *The Three Kings* with a pulley wheel (*roue*), as the spiked wheel in a spur is called *rowel.*

Rougemont, Francois De,

a French Jesuit missionary, was born at Maestricht in 1624. In 1641 he joined the Jesuits, and, as was customary, was for a time employed in teaching, but at his urgent request was finally sent as a missionary to China with several of his brethren. They arrived in that country in 1659, and for some years Rougemont had charge of several churches and missionary stations in the province of Nankin. During the persecution of 1664 he was, with many others, carried in chains to Pekin, and thence to Canton, where he was for a long time held prisoner. But an edict of the emperor Kanghi gave him liberty in 1671, and he returned to his work of preaching and teaching. Rougemont died at Taitsang-tchow in 1676. His writings are, *Historia Tartaro-sinica Nova* (Louvain, 1673); this was written in the prison at Canton: — *Abrege de la Doctrine Chretienne*: — *Questions sur les Moeurs du Siecle.* The last two were written in Chinese, and have never been translated. See Sotwel, *Bibl. Scriptor. Soc. Jesu.*

Rouille, Pierre Julien,

a French Jesuit, was born at Tours in 1681, and died in 1740. He was one of the authors or compilers of *Memoires de Trevoux.*

Roumania.

SEE RUSSIA; *SEE TURKEY*.

Roumanian (Or Wallachian) Version.

The people for whom this version was made are descendants of the Dacians, and of the Roman colonists who settled in the country after its subjugation by Trajan. In consequence of their Roman origin, the Wallachians style themselves *Rumanje,* and are commonly known to other nations as the Rouman race. The language spoken by that people contains a large number of pure Latin words, but about half of the Wallachian words are borrowed from the Greek, the Turkish, and the Slavonian. The first translation of the Scriptures into that language was made by the metropolitan Theodotius, and was printed in 1668 at Bucharest; while prior

to this, in 1648, the New Test. had been published in Belgrade. Another edition was published in 1714, and a third, at Blaje, in Transylvania, in 1795. In the year 1816 the Russian Bible Society undertook an edition of 5000 copies of the Wallachian New Test., which was soon followed by other editions. In 1838 the British Bible Society published a revised edition of the New Test., and since that the entire Bible has been translated and published in that language at the expense of the British and Foreign Bible Society. See Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 45; *Bible of Every Land*, p. 279 sq. (B.P.)

Round Churches

were imitations of the Holy Sepulchre at Jerusalem, the nave being round and forming the vestibule of an oblong chancel, as in the Templars' churches at Laon, Metz, and Segovia, 1208. Other examples are found in Ludlow Castle, Cambridge, Northampton, of the end of the 12th century; Little Maplestead (built by the Hospitallers), St. Gereon's, Cologne, of the 13th century; Treves, Bonn, Aix-la-Chapelle (a copy of St. Vitalis, Ravenna, and more remotely of St. Sophia, Constantinople), Salamanca, St. Benignus at Dijon, London, built in 1185; Neuvy St. Sepulchre, cir. 1170; Lanleff; Rieu Minervois, of the close of the 11th century; Brescia, Pisa, Rome, Bergamo, Bologna, Thorsager, and several other churches in Scandinavia. In many cases the shape may have been merely a mechanical contrivance to carry a dome. Circular churches occur of all dates, and distributed over most parts of Europe, either insulated as baptisteries, in a mystical allusion to the Holy Sepulchre, attached as chapels to churches, or existing as independent buildings. They are sometimes of a simple round or polygonal form, either without recesses, except an apse or porch, such as the church of Ophir, Orkney, and the baptistery of Canterbury, or with radiating recesses, rectangular or apsidal, as the baptisteries of Novara and Frejus. Sometimes a circular or polygonal center is supported by pillars, and surrounded by an aisle of corresponding form: this aisle is repeated at St. Stephen's, Rome, and Charroux. The Crusaders, or pilgrims, imitated the plan of the Sepulchre of Jerusalem, surrounded by a circular church, and the Martyrdom, or place of the crucifixion, by a chancel eastward of a round nave. At Bury St. Edmund's, at the close of the 11th century, the abbot removed the body of St. Edmund from the "round chapel" to the new church; and this circular termination is still seen in Becket's Crown at Canterbury, at Sens, Burgos, Batalha, Murcia, and Drontheim. After the middle of the 13th century round churches were no longer built. Almost all

the German churches of the time of Charlemagne were circular, like Aix, Nimeguen, Petersburg, and Magdeburg.

Round Towers

occur of the time of Justinian, attached to the Church of St. Apollinaris-ad-Classem, in Verona; two in the same city, cir. 1047; others of minaret like shape, and divided by string courses, at St. Mary's and St. Vitalis', Ravenna; also at Pisa, Bury, near Beauvais, and at St. Desert, near Chalons-sur-Saone. The French round towers appear to have come from the north of Italy. In the 9th century they were erected at Centula, Charroux, Bury, and Notre Dame (Poictiers), Gernrode, and Worms. Those of Ireland are mainly of the 11th or 12th century, though some are of an unknown date, and were at once treasuries, belfries, refuges, and places of burial. Round towers are found in East Anglia, at Rickingale Inferior, at Welford and Shefford, Bucks; Welford, Gloucestershire (13th century); in the Isle of Man, at Bremless, Breconshire, Brechin, built by Irish ecclesiastics (cir. 1020); Abemethy, and Tchernigod, near Kief (cir. 1024). The East Anglian form, and those of Piddinghoe and Lewes, have been attributed to the peculiar character of the material employed, and a desire to evade the use of coins. At Brixworth a round is attached in front of a square tower.

Rounds, Nelson,

a minister of the Methodist Episcopal Church, was born in Winfield, Herkimer Co., N.Y., May 4, 1807. He was converted at the age of nine years, and graduated at Union College, New York, in 1829. On June 24, 1831, he was licensed to preach; and July 1, 1831, he was admitted on trial in the Oneida Conference. In 1836 and 1837 he was professor of ancient languages in Cazenovia Seminary; then served as presiding elder of Cayuga District two years, and of the Chenango District four years. In 1844 he was elected editor of the *Northern Christian Advocate*, where he served four years. When the Wyoming Conference was formed, he became a member of it, and labored within its bounds until 1867, when he became superannuated. The next year he took an effective relation and was soon transferred to the Oregon Conference, and elected president of the Willamette University at Salem, which position he held for two years. In 1871 he was elected by the Legislature of Washington Territory as superintendent of public instruction, which office he filled until within two

months of his death, in Clark County, Wash. T., Jan. 2, 1874. See *Minutes of Annual Conferences*, 1874, p. 83.

Rousa, Edward D.,

a minister of the Methodist Episcopal Church, was born at Ithaca, Tompkins Co., N.Y., Jan. 19, 1832. He joined the Church in 1848, and studied at Lima, N.Y. In 1852 he was received on trial in the East Genesee Conference, from which he was transferred, in 1863, to the Upper Iowa Conference, In 1866 he received a supernumerary relation, and located in 1868. In October, 1872, he entered the Central New York Conference, and died in Westfield, Tioga Co., Pa., May 6, 1873. See *Minutes of Annual Conferences*, 1873, p. 130.

Rouse, Peter P.,

a clergyman of the Reformed Church in America, and the son of a respectable farmer, was born at Catskill, N.Y., March 29, 1799. He graduated at Union College in 1818, and at New Brunswick Theological Seminary in 1821; was settled in Florida, N.Y., from 1822 to 1828; and in the First Reformed Church, Brooklyn, from 1828 to 1833. He was a good scholar, an animated, instructive, and eloquent preacher, and a thorough pastor. His brief ministry was closed by death, from hemorrhage of the lungs, in June, 1833; the immediate result of intense feeling produced by a pastoral visit to an afflicted parishioner. His memory is cherished with great affection in the ancient Church and denomination of which he was an ornament. He departed this life in Christian triumph. See Sprague, *Annals of the Amer. Pulpit*, 9, 203. (W.J.R.T.)

Rousseau, Jean Jacques,

the brilliant genius who divided with Voltaire the rule over the almost boundless republic of French culture in the 18th century. His life was restless and full of contradictions, but it is possible to distinguish in it three periods.

1. *The Period of Early Adventure* (from his childhood to 1749). — Rousseau was born at Geneva, June 28, 1712. His mother died in giving him birth, and his father early turned him over to the care of an uncle. He became first a copyist to an attorney, and then apprentice to an engraver on copper. He was from early childhood an insatiable reader of romances, and

an enthusiastic admirer of nature; nor is it unimportant to notice that at the age of nine years he had already devoured Plutarch. The charms of nature and of a circulating library were too strong for his fidelity to duty. He neglected his business, was punished by his master, and ran away. At this time he first made the acquaintance of Madame de Warens at Annecy (his "mamma," as he was wont to term her), and was by her persuaded to become a Romanist. Compelled to earn his bread, he entered the service of a noble lady, and in that condition committed offenses which he had the baseness to charge on an innocent girl. He soon returned to Madame de Warens, whose favor secured him admission to a seminary for priests, where he renewed the musical studies of his earlier years, but did nothing else. Thence he went to Lyons with a music teacher, and afterwards to Lausanne and Neufchatel, in which places he endeavored to establish himself in the same profession. Various other situations were occupied by him in swift succession, but in the end he is found once more with Madame de Warens, who now lived at Chambery, and permitted Rousseau to lead an idyllic life on her farm at Charmettes, while at the same time sustaining improper relations with him. His growth towards culture had in the meantime been steady. He was acquainted with much of the current literature, even of England, and had given thought to religious questions. He now added the study of Latin and mathematics, and also of philosophy in the works of Locke, Leibnitz, Malebranche, Descartes, etc. His earliest comedies and operas were written in this period, which, however, soon came to an end by reason of the failure of his health. His relation with Madame de Warens was definitely broken off by his removal to Montpellier in 1737. After a brief sojourn in Lyons, he went to Paris, where he arrived in 1741, hoping to make his fortune through a new system of musical notation; but though his treatise was read before the Academy of Sciences, it was not approved. His next venture was an opera entitled *Les Muses Galantes*, which likewise proved less successful than he expected. In 1743 he was made private secretary to Count de Montaign, whom he accompanied to Venice, returning to Paris after an absence of eighteen months. With his entrance on a lawless relation with Theresa Le Vasseur, a thoroughly uncultivated character of low antecedents and utter ignorance, whom he did not profess to love, but whom he made his wife after years of illicit connection, and whose parents he received into his care, the first division of his life may close.

2. *The Period of his Triumphs* (1749-62). — The Academy of Dijon in 1749 offered a prize for the best essay on the question, "Whether the reestablishment of the sciences and arts has helped to purify manners?" for which Rousseau competed with success. He assumed that nature must ennoble mind, instead of mind being needed to redeem and improve nature, and argued the pessimist view with such force and brilliancy of style that he was at once assigned a place as a writer of prose by the side of Voltaire. The book was thoroughly adapted to the times, when hearts throbbed with intense yearning for deliverance from the unnatural conditions that prevailed in culture and in practical life, and when longings had been stimulated by the appearance of books like *Robinson Crusoe*, Thomson's *Seasons*, etc., in which the bliss of a state of nature was celebrated. The gospel of nature was in vogue, and Rousseau became its leading prophet. Yet it was at this time that he chose to add one more to the many paradoxes of his life, by availing himself of the celebrity he had attained to secure employment in copying music as a means of livelihood. In 1752 he published the opera, *Le Devin du Village*, by which his musical reputation became established; and in 1753 he discussed a second prize question presented by the Academy of Dijon, and relating to the inequalities existing in the conditions of mankind. His book, the *Discours sur l'Origine et les Fondemens de l'Inegalite parmi les Hommes*, takes the ground that human society, considered in the abstract, is exclusively natural, and cannot therefore sustain a relation independent of nature, i.e. so as to divide nature and appropriate it to individuals. Rousseau does not place all men on the same level, as if they were merely so many animals. He admits the existence of physical, mental, and spiritual differences. But he declares that the first man to fence off a piece of land and claim that it belonged to him, and find people to concede his claim, was the founder of society. He evidently regards property as an egotistical robbery of the community of men, and has no conception of property as both required and conditioned by morality. This book also was in harmony with the spirit of the time, though its effect was not fully displayed until a later day; and Rousseau himself was so fully in sympathy with its teachings that he felt driven to forsake the gilded and varnished glory of Paris for a season of communion with nature in his native town, though the growing coolness between himself and his friends — to which his letters on French music contributed largely was not without influence in bringing him to that determination. He recovered his forfeited citizenship at Geneva by returning to the Reformed faith, and delighted to call himself "Citoyen de Geneve." He found,

however, that he could not remain away from Paris, especially after his adversary Voltaire had established himself at Ferney; and his return was signalized in 1760 by the publication of the romance *La Nouvelle Heloise*, in which the ideas of his two previous works are combined, and in which great brilliancies of style conceal grave faults of composition. It was also significant because of moral, social, and religious reflections in its pages, which foreshadowed Rousseau's later positions.

The two constructive works from Rousseau's pen, *Le Contrat Social* and *Emile*, appeared in close succession in 1762. The latter book was directed against abuses in the training of the young, and effected a complete revolution in European pedagogics; but while it antagonized many real errors, it at the same time assailed the fundamental conditions upon which all youthful training must rest. Nature again is the keynote to which the argument is attuned. Each child, so runs the demand, should develop its own nature from the beginning, without being placed under adult human guidance — that nature being its individualistic qualities. The object is to train the *man*, who exists for himself, and is contrasted with the training of the citizen, who exists for society, though the contrary object is enforced in the *Contrat Social.* This egoistic nature is represented as an ideal nature which needs only development, but not redemption and regeneration. *Emile* finds his religious perfection in deism, not in Christianity. In the *Profession de Foi du Vicaire Savoyard*, Rousseau nevertheless assails the materialism and atheism of his former friends, and insists on the three fundamental theistic truths — God, liberty, and immortality. He contends against revelation, but yet utters sentiments of reverence for the Gospel on account of its exalted character, and declares that "if Socrates died like a philosopher, Christ died like a God."

The effects produced by the *Contrat Social* in the political world were less rapid, but more profound, than that occasioned by the *Emile* in pedagogics. The ideas which ripened into the French Revolution were sown in the days of the Massacre of St. Bartholomew and during the reign of Louis XIV; but they found in Rousseau's book a spark which kindled them into a flame, ultimating in that furious blaze. The *Contrat Social* determined the scope of ideas at the beginning of the Revolution, conducted affairs to more far-reaching consequences, and furnished the watchwords — above all, the cry — of "Liberty and equality." The book has no conception of the historical and rightful relation of the individual citizen to national and political authority, and of the supreme law of right above even such

authority. The citizen is taught in it, not to take his place as a person under the divinely instituted order of things in this world, but to cultivate the idea that the state rests simply on an original agreement between individuals, according to which the community stands pledged to protect the person and property of the individual, while the individual has bound himself to live in entire subordination to the community. The citizen is accordingly altogether dependent on the community. He ought therefore to accept the religion appointed by the state or suffer banishment, or, in case of resistance, death. As Rousseau recognizes no representation of the people, nor yet ally form of government that may not at any moment be overturned by the community of citizens, he really passes beyond every limit of a radicalism which yet admits the legal relation of authority and subject, and of political and religious conditions, and draws the first lineaments of socialism. Yet he was too much a dreamer to suspect the consequences that must spring from such ideas. In 1766 he declared to a pseudonymous Cassius who offered to reduce to practice these principles in the liberation of the people, that he abominated every such undertaking; and when disorders broke out on the occasion of the burning of his *Emile* at Geneva, he pacified the people himself.

Of Rousseau's minor works, the *Lettre a M. d'Alembert sur les Spectacles* is a determined protest against the establishing of a theater at Geneva; the celebrated *Lettre a Christopher de Beaumont* was a response to a prohibition of the *Emile* by the archbishop of Paris, and the *Lettres de la Montagne* form a similar rejoinder to the magistracy of Geneva. These letters have been compared with those of Junius, or of Lessing against Gotze.

The troubles of Rousseau began to germinate at the time of his highest prosperity. His ardent and sensitive nature was out of place in the circle of cold and cynical mockers by whom he was surrounded, and the frankness with which he uncovered his inmost experiences to their gaze made him an object of their merciless witticisms and sarcasms; and when he proceeded to assail their cherished idols and to contend for God, virtue, and immortality, he brought on himself the full weight of their hatred in the form of incessant malicious sneers. Other matters contributed to fully disgust him with the situation. He burned with illicit love for Madame d'Houdelot, whose relations to her husband were not happy, but who adored the poet Lambert instead of Rousseau. He broke decidedly with Diderot. He participated in false gossip derogatory to Madame d'Epinay,

who had been his patroness and had permitted him to occupy her summer house in the forest of Montmorency since 1756. He lived from 1758 to 1762 in another house near Montmorency, and in the latter year encountered the storm which broke out against his *Emile.* This event forms the proper opening of a new period.

3. *The Period of Unsettled Wandering and Morbid Fears.* — It is remarkable that a government which tolerated an entire school of atheistical mockers of religion in Paris should have condemned as godless the earnest deist who was alone in daring to contend for God in those circles; and equally strange that the decree of the Parisian Parliament should have condemned the *Emile,* instead of the far more dangerous *Contrat Social.* Perhaps the government which had just expelled the Jesuits may have found it convenient to persecute Rousseau, the Swiss, who had gone back to Calvinism, and who had dared to represent a Romish priest as affording a charming illustration of deism. To avoid arrest, he fled to Yverdun, in Switzerland; but the Genevan senate had likewise condemned him before a copy of his book had reached that city. He renounced his citizenship and turned aside to the canton Neufchatel, where he lived from 1762 to 1765 under the protection of Frederick the Great of Prussia. He wrote the *Lettres de la Montagne,* pursued studies in legislation in behalf of the Corsicans, and botanized — botany and music constituting his favorite employments. The gossiping tongue of his mistress, Theresa, succeeded, however, in rendering him suspected of irreligion by the pastor and peasants of Motiers-Travers, where he resided. He imagined himself no longer safe, and fled the canton. In 1765 he accepted an invitation from Hume to visit England, but even here his mania of suspicion controlled him. He included Hume in the number of his foes, and removed to the house of a new friend, Davenport, whence the objection of individual Englishmen to his relation with Theresa drove him back to France in 1767. He went under the assumed name of *Renon* to Castle Trye, a possession of prince Conti, and, after further travels, back to Paris in 1770. Seven or eight years more of life remained to him, which he passed in the Rue Platriere (now known by his name), tormented by melancholy fancies, oppressed by poverty, alienated from Theresa, and gradually failing in health. He sustained himself by copying notes, and finished his *Confessions,* which he had begun at Motiers. He died suddenly at Ermenonville, near Paris, July 2, 1778 whether of disease or of poison

administered by himself is not known. He was received into the Pantheon Oct. 11, 1794.

The European and even world-wide reputation which Rousseau had achieved is illustrated by the fact that he was induced in the last period of his life to compose the *Lettres sur Legislation des Corses* and the *Considerations sur le Gouvernenent de Pologne* (1772); and his mental force is apparent in the ability to write his *Confessiosle* at a time when his soul was darkened with the clouds of morbid and imaginary fears. His native frankness is very evident in that book, but faults and errors are so interwoven with virtues and attractive features that the result of the whole is a glorification of himself. The book may be regarded both as a companion picture and a contrast to the *Confessions* of Augustine. Such contradictions are characteristic of the man in every relation. He was immeasurably vain, selfish, changeful, and ungrateful — easily provoked, always suspicious, and morbidly misanthropic. As a reformer, his merit consists in having opposed to the godless humanism of his day the crying needs of the human heart; but he identified the empirical sinful heart with the ideal heart, individual participation in nature with personal conformity to nature, the beautiful soul with the moral spirit, the utilitarian with the practical, declamation with confession, and he therefore remained involved in contradictions to the end. In contrast with Calvin, he brought out the ideas of individual rights and of the personal dignity of man — elements of Christian truth often violated by Calvin; but he nevertheless gave his ideal state power over the religious worship and profession of its subjects. Compared with Voltaire, the sardonic mocker of all existing things, Rousseau commands respect by the frankness and manliness of his protests, even when they are directed against holy things. He was incapable of comprehending the syntheses nature and culture, liberty and authority, individuality and society, reason and revelation, the human and the divine. In its pedagogical aspects, his work compares with that of Pestalozzi as does the dawn with the noonday sun. In *politics* he points forward to both Mirabeau and Saint-Simon; and in philosophy, as a preacher of deism, he may be compared with Kant. For both good and evil, Rousseau was a mighty exponent of the spirit of his time, and deserves, in justice, to be studied from both points of view.

Rousseau’s works were very numerous, the botanical and musical writings, among others, being especially worthy of recognition. Editions of his writings are likewise numerous (Geneva, 1782-90, 17 vols. 4to, or 35 vols.

8vo; Paris, 1793-1800, 18 vols. 4to, etc. German editions by Cramer, Gleich, and others). Additional matter was furnished by Musset-Pathay, in *Oeuvres Inedites de J. J. Rousseau* (Paris, 1825), and by Mars Michel Rey, in *Lettres Inedites de J. J. Rousseau* (Amst. and Paris, 1858). Musset-Pathay also wrote a *Histoire de la Vie et des Ouvrages de J. J. Rousseau* (ibid. 1821). See also Girardin, *Sur la Mort de J. J. Rousseau* (ibid. 1824); Villemain, *Cours de Litterature Francaise* (Vingt deuxieme Lecon); the *Works* on the history of literature by Vinet, Demogeot, etc.; Schmidt-Weissenfels, *Geschichte der franzosischen Revolutions literatur* (Prague, 1859), p. 16 sq.

Roussel, Gerard

(Lat. *Gerardas Rufus*), bishop of Oleron, in France, and reformer, was born at Vaquerie, near Amiens, and became a student at Paris, where Lefevre d'Etaples convinced him that man is saved only through faith in God's mercy, but that such faith may consist with the practice of the external forms of Romanism, they being regarded as indifferent matters. When Lefevre was accused of heresy and obliged to flee to bishop Briconnet of Meaux in 1521, Roussel followed, and remained at Meaux until compelled to seek a refuge against imprisonment for heresy himself, when he established himself in the house of Capito at Strasburg. In 1526 Francis I recalled the fugitives, and Roussel became court preacher to Margaret of Orleans, in that position faithfully preaching evangelical doctrines, but retaining the usages of Rome. On the marriage of Margaret with the king of Navarre (1527), Roussel became her confessor. In 1530 he obtained the rich abbey of Clairac. In 1533 his patroness invited him to preach in the Louvre, which he did amid great popular agitation. Many Romanists were expelled the city, and Roussel, on the other hand, was imprisoned, but afterwards released and forbidden to preach. He returned with his protectress to Bdarn, and soon afterwards obtained the bishopric of Oleron, for accepting which Calvin censured him strongly, because his new position would compel him to tolerate abuses which he had formerly condemned. Roussel, however, did what he could for the welfare of his diocese, while holding an intermediate position between Rome and the Reformation. He explained the Bible in his sermons, celebrated mass in the vernacular, administered the communion under both kinds, made provision for the Christian training of the young, and devoted his rich revenues to the support of the poor. He also wrote *Expositions*, in dialogue form, of the Apostles' Creed, the Decalogue, and the Lord's Prayer, as guides to his

clergy in the conduct of catechetical instruction. In this work Roussel occupied thoroughly evangelical ground, if a few concessions in regard to ceremonies be set aside. The only appeal is to the Bible; Christ is represented as the only head of the Church; faith in him as the only condition of salvation. The Church triumphant is the only perfect Church, and of visible churches that alone is a true Church in which the Gospel is preached in its purity, and in which the sacraments, of which there are but two, are properly administered. A subsequent tract on the Lord's supper taught the impartation of Christ's glorified body in the sense of Calvin, with whose theology the views of Roussel had much in common, particularly in the feature of an absolute predestination. The Sorbonne extracted a number of propositions from these works and condemned them as heretical, as it had already done the sermon in the Louvre; but before the sentence was pronounced Roussel had ended his career. In the spring of 1550 he had preached a sermon before a synod held at Mauleon, in which he advocated a reduction in the number of saints' days, which excited the rage of the Romish fanatics present to such a degree that they broke down the pulpit in which he stood, and injured him so severely in the process that he died soon afterwards. In addition to the works referred to, Roussel published, in early life, a Latin translation of Aristotle's *Ethics*, and a *Commentary* accompanying an edition of the arithmetic of Bontius, which was designed to elucidate the mystical signification of numbers. See C. Schmidt, *Gerard Roussel, Predicateur de la Reine Marguerite de Navarre* (Strasburg. 1845).

Roustan, Antoine Jacques,

a Swiss Protestant minister and writer, was born at Geneva in 1734. For twenty-six years (1764-90) he was minister of a Swiss church in London. He wrote *Lettres sur l'Etat Present de Christianisme*, etc. (Lond. 1763, 12mo; in English, 1775, 8vo).

Routh, Martin Joseph,

an English clergyman and educator, was born at South Elmham, Suffolk, Sept. 15, 1755. He matriculated as a battler at Queen's College, Oxford, May 31, 1770; in July, 1771, was elected a demy of St. Mary Magdalen College, and fellow in July, 1776. He was appointed college librarian in 1781, senior proctor in 1783, junior dean of arts in 1784 and 1785, was made bachelor of divinity July 15, 1786, and college bursar in 1791. He

became president of Magdalen College, April 11, 1791, which position he retained until his death (Dec. 22, 1854). In 1810 he became rector of Tylehurst, near Reading, where he retired for rest at certain seasons of the year. His works were distinguished by profound scholarship and great critical acumen. His works are: *Platonis Euthydemas et Gorgias*, etc. (Oxford, 1784, 8vo): — *Reliquioe Sacroe* (1814-18, 4 vols.; later ed. 1846-48, 5 vols.): — *Bishop Burnet's History of His Own Time* (1823, 6 vols. 8vo), annotated.

Roux Lavergne, Pierre Celestin,

a French writer, who died Feb. 16, 1874, was for some time editor of the *Univers.* When quite advanced in age, he became a priest, and for many years labored as professor of theology at the seminary in Nismes. He died at Rennes as member of the cathedral. He wrote, *De la Philosophie de l'Histoire* (1850): — *Philosophia juxta Divi Thomoe Dogmata* (1850-59). See the *Literarischer Handweiser*, 1874, p. 176. (B.P.)

Row Heresy.

In 1831, Mr. Campbell, minister of Row, Scotland, was deposed by the General Assembly for holding, among other errors, the doctrine of universal pardon, and a peculiar view of the nature of faith, quite similar to that of the Sandemanians (q.v.). On some other points his views touched those of Edward Irving, but his doctrines did not spread to any extent. In 1856 he published the *Nature of the Atonement*, in which he declares that it was not a satisfaction, but only "an adequate repentance, in no sense substitutionary," and that Christ's suffering arose "from seeing sin and sinners with God's eyes, and feeling in reference to them with God's heart."

Row, John (1),

a Scottish divine, was born near Sterling about 1526. He was agent of the clergy of Scotland at the Vatican in 1550, and afterwards became a Protestant minister. He died in 1580. He was one of the six ministers who composed the Scottish Confession and *First Book of Discipline.*

Row, John (2),

a Presbyterian divine, and son of John Row the reformer, was born at Perth in 1568. He studied at the University of Edinburgh, and was minister of

Carnock, Fifeshire, from 1592 till 1644. His death took place in 1646. He wrote *The Historie of the Kirk of Scotland* (1558-1637), which, after lying in MS. for more than 200 years, has recently been twice privately printed, together with a continuation by his sons to 1639 (Edinb. Maitland Club, 1842, 2 vols. 4to; 2d ed. ibid. Wodrow Society, 1842, 4to).

Row, John (3),

a Presbyterian divine and Hebrew scholar, was born at Carnock about 1598, and was the son of the preceding. He became one of the ministers of Aberdeen in 1631, and in 1644 he was chosen moderator of the Provincial Assembly at Aberdeen. He was a Covenanter in the civil war, and in 1652 became principal of King's College, Aberdeen, but resigned in 1661. He was subsequently a schoolmaster in Aberdeen, but spent his last years in retirement in the parish of Kinellar, near Aberdeen. He was noted — and the same may be said of his father and grandfather — for an intimate acquaintance with the Hebrew language. His death took place about 1672. He published, *Hebraicam Linguoe Institutiones* (Glasg. 1634, 12mo): — *Xibias Hebraica seu Vocabularium*, etc. (1644, 12mo): — Εὐχαριστία Βασιλική, etc. (Abredon. 1660, 4to). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rowan, Arthur Blennerhassett, D.D.,

an Irish divine, was for more than thirty years curate of Blennerville, subsequently archdeacon of Ardfert, rector of Kilgobbin and Balinooher, and surrogate of the Consistorial Court of Ardfert and Aghadoe. He died at Belmont, Kerry, Ireland, Aug. 12, 1861. Among his publications are, *Romanism in the Church*, etc. (1847, 8vo): — *Newman's Popular Fallacies Considered* (Dublin, 1852, 8vo): — *Casuistry and Conscience* (1854, 8vo): besides *Sermons* and *Sketches.* See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rowan, Stephen, D.D.,

a (Dutch) Reformed minister, was born at Salem, N.Y., 1787. After having graduated at Union College in 1804, he studied theology with Drs. J.H. Meyer and Jeremiah Romeyn, and then entered the ministry in 1806. He was a popular preacher of the Reformed Church settled in the then suburban village of Greenwich, now in Bleecker Street, New York. His labors were much blessed, until difficulties arose which led to his leaving

the denomination and the establishment of the Eighth Presbyterian Church in Chrystie Street in 1819. Here he ministered until 1825, when he became secretary of the American Society for Meliorating the Condition of the Jews. He visited Europe in this behalf, and was an efficient officer. His fine pulpit abilities and winning manners made him many warm friends, and great success attended his pastoral labors. But his trials were oppressive, and overclouded his work sadly. He died in 1835, chastened in spirit, in firm faith, and leaving rich testimonies for the grace that supported him. See Corwin, *Manual of the Reformed Church*, p. 192. (W.J.R.T.)

Rowbotham, John

an English clergyman of Upminster. Essex, during the latter part of the 17th century, ejected for nonconformity in 1662. He wrote, *Preciousness of Christ to Believers* (Lond. 1647, 12mo): *Exposition of the Canticles* (ibid. 1651, 4to): — *Mystery of the Two Witnesses Unveiled* (ibid. 1654, 12mo): — *Disquisitio in Hypothesin Baxterianam de Foedere Gratioe ab Initio*, etc. (ibid. 1694-98, 8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rowe, Elizabeth,

an Englishwoman noted for her personal accomplishments and elegant writings, was the daughter of Walter Singer, a Dissenting minister, and was born at Ilchester, Somersetshire, in 1674. She was very charitable, freely distributing to those in need. Her death occurred in 1737. Among her published works are, *Friendship in Death* (1728): — *Devout Exercises of the Heart, in Meditation*, etc. (1738, 8vo; Phila. 1850, 24mo): — *Miscellaneous Works* (1739, 2 vols. 8vo).

Rowe, John,

a Nonconformist minister, was born at Tiverton, England, in 1627. He was educated at New Inn Hall, Oxford, and obtained a fellowship in Corpus Christi College. He became preacher at Witney and Tiverton, and, in 1654, at Westminster Abbey. In 1662 he was ejected for nonconformity, and afterwards had a congregation in Bartholomew Close, London. He wrote, *Heavenly-mindedness and Earthly-mindedness* (1672, 2 pts 12mo): — *Saints' Temptations* (1674, 1675, 8vo): — *Emanuel* (1680, 8vo): — *Sermons*, etc.

Rowe, Samuel,

an English clergyman, was born in 1793. He became a bookseller, but graduated al Jesus College, Oxford, in 1826. In 1833 he was made vicar of Crediton and perpetual curate of Postbury, St Luke, which offices he held until his death. He published, *Appeal to the Rubric* (Lond. 1841, small 8vo), *Church Psalm-book* (several editions): — also *Panorame of Plymouth*, and *Perambulations in the Forest of Dartmoor* (Plymouth, 1848, 8vo).

Rowe, Wesley,

a minister of the Methodist Episcopal Church, was born near Frankfort, Ross Co., O. April 4, 1809. He made a formal profession of religion and united with the Church in his nineteenth year. In 1832 he was licensed to preach, and in 1834 was admitted on trial into the Ohio Annual Conference, in which, and in the Cincinnati Conference, he labored until within a few days of his death, Feb. 8, 1862. See *Minutes of Annual Conferences*, 1862, p. 185.

Rowites,

the name applied to the followers of Mr. Campbell, of Row, Scotland. *SEE ROW HERESY.*

Rowland, Daniel,

an eminent Welsh divine, chaplain to the duke of Leinster during the latter part of the last century. He published *Eight Sermons*, etc. (Lond. 1774, 12mo): — *Three Sermons* (1778, 12mo).

Rowland, Henry Augustus, D.D.,

a Presbyterian divine, was born at Windsor, Conn., Sept. 19, 1804. His father was pastor of the Congregational Church at Windsor, and his mother was a relative of Rev. Jonathan Edwards, D.D. He graduated at Yale College in 1823, finished his theological course at Andover Seminary in 1827, was licensed by the Hampden Association, and ordained by the New York Presbytery Nov. 24, 1830. He began his ministry in the Presbyterian Church at Fayetteville, N.C. In 1834 he became pastor of Pearl Street Church, New York; in 1843, of the Church at Honesdale, Pa.; and in 1856 accepted a call and was installed pastor of the Park Presbyterian Church,

Newark, N.J., where he labored until his death, Sept. 4, 1859. Dr. Rowland was a successful pastor and an earnest, eloquent preacher. He labored efficiently with his pen, and in the pulpit, to promote the interests of the Redeemer's kingdom for more than one third of a century. He was fond of literature, and wrote much for the periodical press; also several volumes, viz.: *On the Common Maxims of Infidelity* (1850, 12mo): — *The Path of Life* (1851, 18mo): — *Light in the Dark Valley* (1852, 24mo): -- *The Way of Peace* (1853, 16mo): — *Tracts on Christian Baptism*: — *The Elect Saved by Faith*: — *and A Conversiation on Decrees and Free Agency.* Also many single sermons and articles in the *New York Evangelist, New York Observer*, etc. See *Memorial of the Life and Services of the late Henry A. Rowland, D.D.*; Wilson, *Presb. Hist. Almanac*, 1861, p. 163. (J.L.S.)

Rowland, Thomas,

a minister of the United Methodist Free Churches, England, was born in Manchester in 1792. He entered the Wesleyan ministry in 1813, and continued to labor until 1850, when he became involved in the questions connected with the Reform movement. Refusing to apologize to the Conference for some of his writings, he was at first made supernumerary, and afterwards expelled. He joined the Wesleyan Reformers, and preached among them for several years. He attended the First Annual Assembly of the United Methodist Free Churches, held at Rochdale, 1857, and died in 1858. See Simpson, *Cyclop. of Methodism*, s.v.

Rowrawa,

one of the eight *Narakas* (q.v.), or principal places of torment, in the system of Buddhism.

Roy, Julian David Le,

a French architect and antiquary, was born in Paris in 1728, and died in 1803. He wrote, *Ruizes des Plus Beaux Monumens de la Greoe* (1758, corrected 1770): — *Histoire de la Disposition et des Formes Differentes des Temples des Chretiens*: — *Observations sur les Edifices des Anciens Peuples.*

Royaards, Herman John,

professor of theology in the University of Utrecht for more than thirty years, beginning with 1823, was born in that city Oct. 3, 1794. In 1818 he obtained the degree of doctor in theology, and in the following year became pastor of the Reformed Church at Meerkerk, at which place he wrote a successful prize essay on the Book of Daniel (1821). His special department in the university was that of historical theology, to which he added that of Christian ethics. He aided in founding (1839) the journal *Archief voor Kerkelyke Geschiedenis,* and contributed various very important papers to its pages. The history of the Church in the Netherlands engaged his mind predominantly, and he rendered services of real value in its treatment, though almost a pioneer in that field. In 1842 he published a prize treatise entitled *Invoering en Vestiging van het Christendom in Nederland,* etc., and subsequently a complementary work under the title *Geschiedenis van het Christendom en de Christelyke Kerk in Nederland gedurende de Middeneeuwen* (pt. 1, 1849; pt. 2, 1853). He desired to write a history of the Reformation and of the Roman Catholic Church in the Netherlands, but did not live to execute his purpose. He, however, rendered meritorious service in a different direction, viz. in ecclesiastical jurisprudence, having published (1834 and 1837) a work on this subject entitled *Hedendaagsch Kerkregt by de Hervormden in Nederland,* and having taken active part in the repeated discussions relating to a concordat with the papal chair. He also prepared a *Chrestomathia Patristica* (pt. 1, 1831; pt. 2, 1837), intended to aid in the study of the Church fathers, and a *Compendium Hist. Eccl. Christ.* for use in academical instruction. He died Jan. 2, 1854. See Bournann, *Natratio de H.J. Royaard's,* in his *Charta Theologioe* (lraj. ad Rh. 1857), p. 1-90.

Royce, Lorenzo D.,

a Baptist minister, was born at Sharon, Vt., Oct. 5, 1820. He graduated from Waterville College, Maine, in the class of 1844, and from the Newton Theological Institution in the class of 1847. He was ordained as pastor of the Second Baptist Church in Thomaston, Me. His ministry was a brief one, his death occurring Sept. 3, 1850. He was among the most highly cultivated young ministers of his denomination, and had his life been spared would not have failed to make his mark deep on the generation in which he lived. (J.C.S.)

Roye, Gui De,

a French prelate, was born at Muret about 1345. He was canon of Noyon, and in 1376 was made bishop of Verdun. He never went to his diocese, but remained with Gregory XI, accompanying him to Rome, and afterwards attached himself to Clement VII, by whom he was consecrated. Resigning his see in 1379, he became in succession administrator of the bishopric of Dol, bishop of Castres (1383), archbishop of Tours, archbishop of Sens (1385), and, finally, resigning all these, was on the 22d of June, 1390, consecrated archbishop of Rheims. Gui took the part of Benedict XIII, and was a member of the Council of Paris in 1404, but refused to join the National Council of 1406, which was convened for the extinction of the clerical privileges during the schism. In 1408 he presided over the Provincial Council at Rheims, and the next year set out for Italy, but was killed, during the journey, in a quarrel among his retainers, June 8, 1409. He is the author of a work entitled *Doctrinal de la Sapience* (Genera, 1478), which passed through several editions. See *Gallia Christiana*, vol. 9; Brunet, *Manuel de Libraire.*

Royko, Caspar,

doctor of theology, a Roman Catholic divine of Germany, was born Jan. 1, 1744, at Marburg, in Steyermark, and died April 20, 1819, as professor of pastoral theology and cathedral preacher at Prague. He is the author of *Einleitung in die christliche Religions und Kirchengeschichte* (Prague, 1771): — *Synopsis Histor. Religionis Christianoe Methodo System. Adumbrata* (ibid. 1785): — *Christliche Religions- u. Kirchengeschichte* (ibid. 1788-95, 4 vols.): — *Geschichte der grossen allgemeinen Kirchenversammlung zu Costnitz* (ibid. 1780-96, 4 pts.). See Winer, *Handbuch der theol. Literatur*, 1, 529, 541, 666; 2, 741; Niedner, *Lehrbuch der christl. Kirchengeschichte*, p. 864. (B.P.)

Ruar, Martin,

a learned German writer and Protestant minister, was born in Holstein in 1588, and died near Dantzic in 1657. “His *Epistles* throw much light on the theological opinions of the age” (Hallam, *Lit. of Europe*).

Rubble, Rubble Work, Rough Walling,

Picture for Rubble

coarse walling constructed of rough stones, not large, but of great irregularity both in size and shape, and not so flat bedded as in rag work. In some districts it is often formed of flints: in large buildings, in neighborhoods where better materials can be obtained for the outer face of the walls, it is in general only used for the insides, or backing; but in other districts the whole substance of the walls is not unfrequently of this construction. It is often found to have been plastered on both sides, but sometimes it was only pointed externally.

Rubens, Peter Paul, Sir,

Picture for Rubens

the illustrious Flemish painter, was born at Siegen. Germany (according to some, at Cologne), June 29, 1577. After the death of his father in 1587, he went with his mother to Antwerp, where his parents had formerly resided. He became page to Marguerite de Ligne, countess de Lalaing, but soon left her to study art, chiefly under A. van Noort and O. van Veen (or Venius). In 1600 he visited Italy, going first to Venice and Mantua and thence to Rome, where he devoted himself to the study of the pictures of Titian and Paul Veronese. In 1605 the duke Vincenzo Gonzaga sent him on a special mission to Philip III of Spain. Again visiting Italy, he resided at Rome, Milan, and Genoa, painting many pictures, until 1608, when, hearing of his mother’s illness, he returned to Antwerp. He was appointed court painter to the archduke Albert, and married Isabella Brant (or Brandt) in 1609. When, in 1627, Charles I declared war against France, Rubens was intrusted to negotiate with Gerbier, Charles’s agent at the Hague. In the autumn of the same year he was sent to Madrid, and in 1629 was ambassador to England. He was employed on a mission to Holland in 1633, died May 30, 1640, and was buried in the Church of St. Jacques, Antwerp. The pictures ascribed wholly or in part to Rubens, according to Smith’s *Catalogue Raisonne*, number 1800. They comprise history, portraits, landscapes; animal, fruit, and flower pieces. The finest are in the cathedral in Antwerp — *The Descent from the Cross*, and *The Elevation of the Cross*, the former being generally considered his masterpiece. The Belvedere in Vienna contains a noble altar piece with wings representing

The Virgin Presenting a Splendid Robe to St. Ildefonso: — *St. Ambrose Refusing to Admit the Emperor Theodosius into the Church*; and two altar pieces representing the miracles performed by St. Ignatius Loyola and St. Francis Xavier. See Waagen, in Raumer's *Historisches Taschenbuch* (Leips. 1833; Lond. 1840); Michel, *Rubens et l'Ecole d'Anvers* (Paris, 1854); Waagen, *Treasures of Art in Great Britain* (Lond. 185457, 4 vols.).

Rubezahl,

in Silesian legend, was a good natured spirit of the Riesengebirge who assisted the good, the needy, and the wandering traveler, but who also teased and punished the wicked. He was able to assume any form whatever, and appeared sometimes as a rabbit running between the feet of pedestrians, sometimes as a turtle, sometimes in the form of a hawk, snatching the hat from a sleeper's head, and sometimes so confused the senses that the tiles on a roof seemed to be of gold, or that a person seemed to see his own double, etc. He never carried his sport so far, however, as to work real injury to his victim. The name Rubezahl was a nickname, and greatly irritated him; but he loved to be called "The Lord of the Mountains."

Rubigo.

SEE ROBIGUS.

Rubino, Joseph Carl Friedrich,

a German doctor and professor of philology and ancient history, was born Aug. 15. 1799, at Fritzlar, of Jewish parentage. Having completed his studies at Heidelberg and Göttingen, he lived from 1820 to 1831 in private at Cassel, where he became intimately acquainted with the most prominent men of his time. In 1831 he was appointed professor at Marburg, and April 24, 1842, he openly professed the Christian faith. Up to his death, April 10, 1864, he lectured at Marburg, having been invested several times with the highest offices of the university. His last words were, "For other foundation can no man lay than that is laid, which is Jesus Christ" (◁461▷1 Corinthians 3:11). The great veneration in which Rubino was held is best shown in Dr. Grau's dedication of his work, *Semiten und Indogermanen*, to his fatherly friend Rubino. See Kalkar, *Israel und die Kirche*, p. 127; Delitzsch, *Saat auf Hoffnung*, II, 2, 52 sq.; *Literarischer Handweiser*, 1864, p. 342; Fürst, *Bibl Jud.* 3, 179. (B.P.)

Rubrics

(Lat. *rubrica*, from *ruber*, red), in classic use, meant the titles or headings of chapters in certain law books, and is derived from the red color of the ink in which these titles were written, in order to distinguish them from the text. In mediaeval and modern use the name is restricted to the directions which are found in the service books of the Church, as to the ordering of the several prayers, and the performance of the sometimes complicated ceremonial by which they were accompanied. The same name, together with the usage itself, is retained in the Church of England Prayer book; and in all these, even where the direction has ceased to be printed in red ink, the name rubric is still retained. Where red ink is not employed, the rubric is distinguished from the text by italics, or some other variety of print. In the Catholic Church a considerable controversy exists as to whether the rubrics of the missal, the ritual, and the breviary are to be considered preceptive or only directive — a question into which it would be out of place to enter. A similar controversy has existed at various times in the English Church. The science of rubrics is with Catholics a special branch of study, the chief authorities on which are Gavanti, Merati, Cavalieri, and other more compendious writers.

Rubruquis, Guillaume De.

SEE RUYSBROEK.

Ruby

(only plur. µ ynæeP] *peninim*; once [Proverbs 315, Kethib] µ yYæneP] *peniyim*; Sept. λίθοι, or λίθοι πολυτελεῖς; Vulg. *cunctoe opes*, *cuncta pretiosissima*, *gemmoe*, *de ultimis finibus*, *ebor antiquum*), a gem concerning which there is much difference of opinion and great uncertainty. It occurs in the following passages: “The price of wisdom is above *peninim*” (<182818>Job 28:18; so also <200315>Proverbs 3:15; 8:11; 31:10); “A multitude of *peninim*” (20:15). In <250407>Lamentations 4:7, it is said, “the Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than *peninim*.” Boote (*Animad. Sac*. 4, 3), on account of the ruddiness mentioned in the last passage, supposed “coral” to be intended, for which, however, there appears to be another Hebrew word. *SEE CORAL*. Michaelis (*Suppl*. p. 2023) is of the same opinion, and compares the Heb. hN;P] with the Arab. *panah*, “a branch.” Gesenius

(*Thesaur.* s.v.) defends this argument. Bochart (*Hieroz.* 3, 601) contends that the Hebrew term denotes *pearls*, and explains the "ruddiness" alluded to above by supposing that the original word (Wmdj) signifies merely "bright in color," or "color of a reddish tinge." This opinion is supported by Rosenmüller (*Schol. in Thren.*) and others, but opposed by Maurer (*Comment.*) and Gesenius. Certainly it would be no compliment to the great people of the land to say that their bodies were as red as coral or rubies, unless we adopt Maurer's explanation, who refers the "ruddiness" to the blood which flowed in their veins. *SEE RUDDY*. On the whole, considering that the Hebrew word is always used in the plural, we are inclined to adopt Bochart's explanation, and understand pearls to be intended. *SEE PEARL*.

The ruby is, however, generally supposed to be represented by the word dKdK, *kad-kod'*, which occurs in <26276>Ezekiel 27:6, and <25412>Isaiah 54:12, where the A.V. renders it "agate" (q.v.). An Arabic word of similar sound (*kadskadsat*) signifies "vivid redness;" and as the Hebrew word may be derived from a root of like signification, it is inferred that it denotes the Oriental ruby, which is distinguished for its vivid red color, and was regarded as the most valuable of precious stones next after the diamond. This mode of identification, however, seems rather precarious. The Greek translator of <26276>Ezekiel 27:16 does not appear to have known what it meant, for he preserves the original word; and although the translator of <25412>Isaiah 54:12 has *jasper* (Gr. *iaspis*, ἴασπις), he is not regarded as any authority in such matters when he stands alone. The ruby was doubtless known to the Hebrews, but it is by no means certain that *kad-kod* was its name. Some have supposed that the word *ekdach*, jDqj, which from its etymology should signify a sparkling, flaming gem, is to be regarded as a species of ruby. It occurs only in <25412>Isaiah 54:12; hence the Sept. and A.V. make it a "carbuncle" (q.v.).

The ruby of mineralogists is a red sapphire (q.v.) or *spinel*. It is a gem highly prized, and only inferior in value to the diamond. The finest are the Oriental, which are chiefly brought from Ceylon and Burmah. They are found in alluvial deposits. The ruby, like other gems, had a host of occult virtues attributed to it by the Cabalists. It was supposed to give valor to the soldier in battle; to decide and concentrate affection; to foretell evil by growing pale, and to indicate that the danger was past by recovering its vivid color. *SEE GEM*.

Ruchat, Abraham,

a Swiss ecclesiastical writer, was born about 1680. He was for a time pastor at Aubonne, but after 1721 taught belles lettres and philosophy in the Academy of Lausanne. He died Sept. 29, 1750. His principal works are, *Grammatica Hebraica* (Leyden, 1707): — *Abrege de l'Histoire Ecclesiastique du Pays de Vaud* (Berne, 1707): — *Histoire de la Reformation de la Suisse* (Geneva, 1740, 6 vols.). See Rousset, *Eloge de Ruchat*.--Hoefer, *Nouv. Biog. Générale*, s.v.

Ruchrath, Johann,

called *Von Wesel*, a German reformer, was born at Oberwesel, on the Rhine, about 1410. He was professor of divinity at Erfurt, and afterwards preached at Worms for seventeen years. He was accused of heresy and tried before the Inquisition in 1479, but, to escape death or torture, recanted. Ruchrath died in 1481. He wrote a *Treatise against Indulgences*, and *Concerning the Authority, Duty, and Power of Pastors.* See Hodgson, *Reformers and Martyrs* (Phila. 1867).

Ruckersfelder, August Friedrich,

a German Orientalist, who died Oct. 15, 1799, at Bremen, where he retired in 1753 from his position as doctor and professor of theology and Oriental languages at the gymnasium in Deventer, is the author of *Dissertatio Inaug. Exegetica ad Psalmos* 78:21-23 (Deventer, 1755): — *Descriptio Codicis Hebroei Manuscripti Daventriensis* in his *Sylloge Commentationum et Observationum* (ibid. 1762): — *Commentar. Harmon. in I V Evang. sec. Singulor. Ordinem Proprium Dispiositum* (being a translation of M'Knight's *Harmony of the Four Gospels* [ibid. 1772-79, 3 vols.]). See Winer, *Handbuch der theol. Literatur*, 1, 244, 280; 2, 142; Zuchold, *Bibl. Theol.* p. 1093; Furst, *Bibl. Jud.* 3, 180. (B.P.)

Rudbeck, John,

a learned Swedish prelate and reformer, was born at Orebro about 1580. He was chaplain to Gustavus Adolphus, and bishop of Westeras. His death occurred in 1646. He was father of Olas (or Olaf) Rudbeck, Sr., the eminent anatomist and botanist.

Rudborne (Or Rodburne), Thomas,

an English bishop and architect, was a native of Hertfordshire. He studied at Merton College, Oxford, and was afterwards chaplain to Henry V previous to the battle of Agincourt. He received the prebend of Horton, Salisbury, the living of East Deping, Lincolnshire, and the archdeaconry of Sudbury. He served the office of proctor in the university, and was elected chancellor. In 1426 he was warden of Merton College, resigning the next year. In 1433 he was promoted to the see of St. David's, and died about 1442. The tower and chapel of Merton will long remain monuments of his skill and taste. He wrote, according to Bale, a *Chronicle*, and some *Epistles ad Thomam Waldenem et Alios.*

Rudd, John Churchill, D.D.,

an Episcopal clergyman, was born at Norwich, Conn., May 24, 1779. By adverse circumstances he was prevented from taking a collegiate course, and. although brought up a Congregationalist, united with the Episcopal Church. He was admitted to deacon's orders by bishop Moore, April 28, 1805, and in 1806 to priest's orders by the same prelate. In December, 1805, he took charge of St. John's Parish, Elizabethtown, N.J., and in May following was instituted its rector. Owing to ill health, he resigned, May 26, 1826, and removed to Auburn, N.Y., and took charge of St. Peter's Church in that city for seven years. In 1827 he was induced by bishop Hobart to commence *The Gospel Messenger*, which he continued to edit until the close of his life, Nov. 15, 1848. The following are some of Dr. Rudd's publications: *Monitorial Schools* (1825), an address: — *The Resurrection* (1833), a sermon: *Christ, the Chief Corner-stone* (1833), a sermon: — besides a number of other *Addresses* and *Sermons*. Dr. Rudd edited the *Churchman's Magazine*, several years previous to 1812. See Sprague, *Annals of the Amer. Pulpit*, 5, 501.

Rudd, Sayer,

a minister of Walmer, Kent, England, in the middle of the last century, published a number of *Poems*, *Sermons*, and *Theological Treatises*, of which the best known is his *Essay on the Resurrection, Millennium, and Judgment* (Lond. 1734, 8vo). His *Prodromus*, or *Observations on the English Letters*, was published in 1755 (8vo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rudder

Picture for Rudder

(πηδάλιον, <442720>Acts 27:20, strictly *a footlet*; “helm,” <590304>James 3:4), an oar (hence the English *paddle*) used by the ancients for steering vessels, being passed through an eye or rowlock at the stern; when at anchor they were unshipped, and secured from slipping through the rudder port by lashings (ζευκτήρια, “bands”). There were usually two of these rudders (hence the plural), one on each quarter of the vessel. *SEE SHIP*.

Ruddy

(ynwOmdai, *admoni*, *reddish*; Sept. πυῤῥάκης; Vulg. *rufus*). Many interpreters think that the word means *red-haired*. and it is so rendered in the ancient versions, although ours understands *a ruddy complexion*. It would then appear that Esau (<012525>Genesis 25:25) and David (<091612>1 Samuel 16:12; 27:42) had red hair, a peculiarity so uncommon in the East that it forms a particular distinction, as in the Scriptural instances; but it is by no means unknown, especially in mountainous countries. It has been observed in Persia, accompanied with the usual fresh complexion. Such hair and complexion together seem to have been regarded as a beauty among the Jews. The personal characters of Esau and David appear to agree well with the temperament which red hair usually indicates. That interpretation, however, is by no means established, and the contempt of Goliath for David as a youth of a fair, bright skin is more probable. *SEE DAVID*. This view is confirmed by the application of kindred words, as *adam* (µ dia), in <250407>Lamentations 4:7, to the Nazarites in general; and *adam* (µ da) to the bridegroom (<220510>Song of Solomon 5:10), who is immediately described as black-haired (ver. 11).

Rudelbach, Andreas,

a Danish theologian, was born at Copenhagen in 1792. He became superintendent at Glauchau, Saxony, in 1829, and died in 1862. He published a number of dogmatic works, in which he advocates the orthodox Lutheran creed. Rudenture, the molding, in form like a rope or staff, filling the flutings of columns, usually one third of the height. It is sometimes plain, sometimes ornamental.

Rudes

(*uncultivated*), one of the names given to the catechumens in the early Church, because they were unacquainted with the doctrines of Christianity, into which the baptized or faithful were initiated.

Rudinger (Also Rudiger And Rudinger), Esrom,

a German theologian and author, was born at Bamberg, Bavaria, May 19, 1523. He was a pupil of Joachim Camerarius in his early years, and subsequently (1548) became his son-in-law. In 1549 he became rector of the gymnasium at Zwickau, and greatly promoted the efficiency of that school; but, as his relations with the superintendent became unpleasant by reason of his advocacy of the "necessity of good works," he gladly accepted a call to Wittenberg in 1557. In 1562 he became rector, and in 1570 dean, of the theological faculty of that university. By this time his peculiar views had become known. He did not acknowledge the corporeal presence of Christ in the sacrament, nor a real partaking of the *res sacramenti* by unbelievers. He was commanded to renounce such opinions, and was even arrested (1574); but he refused and fled, eventually establishing a school among the Moravians, in connection with whose curriculum he wrought out his valuable exposition of the book of Psalms. He died at Nuremberg in 1591, though Altorf is sometimes given as the place of his decease.

Rudinger left many works in manuscript, besides others which were published. His theological writings are the following: *Synesii Cyrenoei Aegyptii, seu de Providentia Disputatio*, etc. (Basle, 1557): — *Exegesis . . . de Coena Dom.* (Leipsic and Heidelberg, 1575; the latter edition naming Cureus as the author): — *Libri Psalmorum Paraphrasis Latina*: — Ἐνδέξιον, *Tunica Funebris ex Tela Paradisi ad Dextram Crucis Christi* (Luke 23:43): — *De Origine Ubiquitatis Pii et Eruditi ... Tractatio* (Geneva, 1597), a posthumous work usually credited to him: — *De Jesu Martyre Anna Burgio*, etc., in Miegii *Monumenta*, etc., 2, 61 sq.: — *De Fratribus Orthodoxis in Bohemia et Moravia*, etc., in Camerarius's *Narratio de Fratr. Orthod. Ecclesiis in Boh.* (Heidelberg, 1605). See Will, *Nurnbergisches Gelehrten-Lexikon*, s.v., and the supplementary volume to the same work by Nopitsch, s.v.

Rudolph, St.,

a monk OF FULDA in the 9th century, was a pupil of Rhabanus Maurus (q.v.), director of the convent school, and spiritual counsellor and favorite preacher to Louis II. He wrote a number of works, among which a continuation of the *Annals of Fulda* (839-863) holds the first place. By direction of his abbot, Maurus, he composed a life of Lioba, abbess of Bischofsheim, which is given in Surius and Mabillon (*Acta Ord. S. Ben.* Saec. 3, 2). A short history of the Saxons, which has been incorporated into Meginhard's narrative of the translation of St. Alexander (comp. the art. "Felicitas u. ihre 7 Sohne" in Pertz, 2, 673-681), is also from his pen; and to this list must be added a tract known by the erroneous title *Vita B. Rabani Archiep. Moguntiocensis*, given by the Bollandists, vol. 1, Feb. p. 500; Mabillon, *Acta Ord. S. Ben.* vol. 4, pt. 2, p. 1, etc. Canisius (*Lect. Antiq.* 2, 168, ed. Basnage) contains a letter of Ermenrich, subsequently abbot at Ellwangen, with which he transmits to Rudolph, his former instructor, a life of the priest St. Sola for improvement. See Pertz, 1, 338, 339, in the preface to the *Annals of Fulda.*

Rudolph (Rudolf Or Rodolf) II,

emperor OF GERMANY, eldest son of Maximilian II, was born in 1552. He was educated at the Spanish court by the Jesuits. Upon the death of his father (October, 1576), he ascended the throne. He prohibited the exercise of the Protestant religion, and gave all the principal offices to the Catholics. This bigotry and intolerance led the Protestants to ally themselves with their coreligionists in the Low Countries and in France in 1608, of which confederation the elector-palatine Frederick IV was the head. Between 1608 and 1611 his brother Matthias extorted from Rudolph successively the sovereignty of Austria, Moravia, Hungary, Bohemia, etc. He died without issue in January, 1612, and was succeeded by Matthias. Rudolph was devoted to the study of astrology and the occult sciences, and extended his patronage to Kepler and Tycho Brahe. The *Rudolphine Tables* derive their name from Rudolph, who originally undertook to defray the expenses incidental to the undertaking, but failed for want of means. See Kurtz, *Geschichte Oestreichs unter Kaiser Rudolph* (Linz, 1821).

Rudra

(the *bloody* one), a Hindu deity of the Vaidic period, described in the Veda as the father of the winds. At a later period he is identified with Siva (q.v.)

Rudy, John,

a (Dutch) Reformed minister, was born in Switzerland in 1791, and studied under the Rev. Dr. Helffenstein in Philadelphia. He entered the ministry of the German Reformed Church in 1821, and after serving Christ in North Carolina for three years, at Guilford (1821-24), he transferred his relations to the Reformed Dutch Church. From 1825 to 1835 he was pastor at Germantown, N.Y. In the latter year he resolved to leave the English-speaking Church and people and came to New York city as a missionary to the Germans, and in 1838 took pastoral charge of the German Evangelical Mission Church in Houston Street, where he rendered apostolic service until his death, in 1842. He built up this Church from a little gathering in a hired hall to a membership of 300, and secured the erection of their commodious edifice. He was a man of deep piety, filled with the Spirit, and burdened with the labors of a New Testament evangelist. His distinguishing traits were a sound mind, good judgment, untiring zeal, and faithfulness unto death. He was an efficient coworker with the American Tract Society in the preparation and circulation of evangelical truth among the Germans. He gave himself up to the missionary service among his countrymen with tact and success. His last illness was contracted while engaged in arduous pastoral work. (W.J.R.T.)

Rue

Picture for Rue

(πηγάνον; Vulg. *ruta*) occurs in the A.V. only in Luke 11:42, "But woe unto you, Pharisees! for ye tithe the mint, and rue, and all manner of herbs, and pass over judgment," etc. In the parallel passage (Matthew 23:23) *dill* (ἄνηθον, translated "anise") is mentioned instead of rue. Both dill and rue were cultivated in the gardens of Eastern countries in ancient times, as they are at the present day. Dioscorides (3, 45) describes two kinds, *Ruta montanta* and *Ruta hortensis*; the latter of which he says is the best for the table. They are distinict species, and the first is common in the south of Europe and the north of Africa. The other is usually called *Ruta graveolens*, and by some *R. hortensis*, which is found in the south of

Europe, and is the kind commonly cultivated in gardens. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. Several species grow wild in Palestine, but *R. graveolens* is cultivated (Tristram, *Nat. Hist. of the Bible*, p. 478). Josephus speaks of a rue of extraordinary size as growing at Macheerus (*War*, 7, 6, 3). Rue was highly esteemed as a medicine, even as early as the time of Hippocrates. Pliny says, "Rue is an herbe as medicinaole as the best. That of the garden hath a broader leafe, and brauncheth more than the wild, which is more hotte, vehement, and rigorous in all operations; also that is it sowed usually in Februarie, when the western wind, Favonius, bloweth. Certes we find that in old time rue was in some great account, and especiall reckoning above other hearbs, for I read in auncient histories, That Cornelius Cethegus, at what time as he was chosen Consull with Quintius Flaminius, presently upon the said election, gave a largesse to the people of new wine, aromatized with rue. The fig tree and rue are in a great league and amitie, insomuch as this herb, sow and set it where you will, in no place prospereth better than under that tree; for planted it may be of a slip in spring" (Holland's *Pliny*, 19, 8). That it was employed as an ingredient in diet, and as a condiment, is abundantly evident from Apicius, as noticed by Celsius, and is not more extraordinary than the fondness of some Eastern nations for assafoetida as a seasoning to food (see Columela, *R. Rust.* 12, 7, 5). That one kind was cultivated by the Israelites is evident from its being mentioned as one of the articles of which the Pharisees paid their tithes, though they neglected the weightier matters of the law. Rosenmiiller states that in the Talmud (*Shebuoth*, 9, 1) the rue is indeed mentioned among kitchen herbs (*asparagus portulacoe et coriandro*); but, at the same time, it is there expressly stated that it is tithe free, it being one of those herbs which are not cultivated in gardens, according to the general rule established in the Talmud. Celsius long previously observed with reference to this fact that in making rue free from tithes they show how far they have left their ancestors' customs; by which, as God's Word assures us, it was tithed (*Hierobot.* 2, 253). See Beckman, *Ad Antiq. Caryst.* p. 69 sq.

Rue is a small shrub with a bushy stem, bark gray towards the base, with doubly pinnated leaves of a deep dark green, and yellowish flowers. The whole plant has a peculiar and very powerful odor, and its juice is so acrid that if not diluted it would blister the skin. Notwithstanding this coarseness, it was popular with the ancients, and it is still prized in the East. The Egyptians have a proverb, "The presents of our friends come on

leaves of rue," meaning that they derive a pleasant perfume from the goodwill of the sender, and just as verbena and mignonette are grown in our windows, the Turks and Arabs keep pots of rue in their drawing rooms (Burckhardt, *Arabic Proverbs*, p. 695). Among the Greeks and Romans it was valued not only as tonic and medicinal, but a special efficacy was ascribed to it as a safeguard from serpents (Pliny, *Hist. Nat.* 20, 13) — a popular belief embodied in the modern Arabic phrase, "More hateful than is the scent of rue to serpents." In the Middle Ages of Europe it acquired a certain sacredness from small bunches of it being used by the priests to sprinkle holy water on the people (Burnett, *Useful Plants*, vol. 1), and it is called "herb of grace" by Shakespeare (*Richard II*, 3, 4).

Rue, Charles De La,

a Benedictine monk, was born at Corbie, Picardy, in 1684 (5). He became very learned in the Greek and Hebrew languages, and died in 1739. He published three volumes of the *Works of Origen* (1733-39), and his nephew Vincent de la Rue, born in 1707, published the fourth volume in 1759.

Ruechat, Abraham,

a theologian and historical writer of Switzerland, was born Sept. 15. 1678, at Grandcour in the canton of Vaud. He early manifested a taste for archaeological and historical inquiry, and also great facility in the acquiring of languages, so that he was able to apply for a professorship of Greek and Latin at Berne when twenty-one years of age; and soon afterwards mastered English and German, attending for the purpose of perfecting himself in the latter tongue, various universities, e.g. Berlin and Leyden. On his return he was made pastor of Aubonne and Rolle, then professor of belles lettres and president of the Upper Gymnasium at Lausanne (July, 1721), and finally professor of theology in the same institution, which latter station he occupied until his death, Sept. 29, 1750.

Ruechat distinguished himself chiefly as a historian of the Church in his native land. In 1707 he published an *Abregi de l'Histoire Eccl. du Pays-de-Vaud.* His principal work, *Histoire de la Reformation de la Suisse* (Geneva, 6 vols.), appeared in 1727 and 1728. It was placed on the *Index* at Rome, and was assailed by Jesuit priests, to whom Ruechat replied in a letter addressed to the editor of the *Biblioth. Germanique*, 20, 213. His work had been published no farther than 1537, the remainder not being

given to the public until more than a century after the first issue. The first complete edition is by Valliemin (Lausanne and Paris, 7 vols.), with *Notioe sur Abraham Ruechat* appended. Of Ruechat's works a number have not yet been printed. The list of his printed works includes a *Hebrew Grammar* (Leyden, 1707): — *Examen de l'Origenisme* (against M. Huber [q.v.]): — a translation of the epistles of the apostolical fathers Clement, Ignatius, ansd Polycarp (1721): — a treatise on Bible weights and measures (1743): — and various dissertations.

Ruet, Francisco De Paula,

a Spanish Protestant minister, was born at Barcelona in 1826. When nineteen years of age he became deeply impressed with the evangelical truth under the preaching of De Sanctis at Turin, and he at once decided for the Protestant faith. Having been ordained at Gibraltar, he at once betook himself to the preaching of the Gospel in his own native place with that ardor and zeal which characterizes the nature of the Spaniard. The fanaticism of the Romish Church, however, brought about his expulsion from his country for the remainder of his life. He went to Gibraltar, and from that place he labored for the evangelization of his country with great effect, and was the means of bringing Matamoros to the Gospel truth. The revolution which broke out in 1868 once more brought him back to his country, and from that time he labored at Madrid in the most intimate connection with the brothers Fliedner, preaching at the Jesus' chapel in Calatrava Street until he died, Nov. 18, 1878. Ruet was the senior among the Protestant clergy of Spain, and also the first who had suffered imprisonment and exile for the sake of the evangelical faith. (B.P.)

Ruff,

an ecclesiastical garment:

(1) a piece of plaited linen worn round the neck;
(2) a falling collar;
(3) an academical robe of silk worn over the gown of certain graduates;
(4) a name sometimes given in the 17th century to the hood or tippet worn by clerics in Church.

Ruffinus.

SEE RUFINUS.

Ruffner, Henry, D.D., Ll.D.,

a Presbyterian divine, was born in the valley of Virginia, in what is now Page County, Jan. 19, 1789. His father was of German origin, his mother of Swiss. In his early youth his father removed to Kanawha County, Va.; and, schools being very scarce in that section, he was sent to Lewisburg, Va., to the school of Rev. John McElhenny, who was also pastor of the Church in that place. While here he was hopefully converted, and joined the Church. He graduated at Washington College, Lexington, Va., in 1817, studied theology with his friend George A. Baxter, D.D., and was licensed by Lexington Presbytery in 1819. The same year he was elected professor in Washington College, and was ordained by Lexington Presbytery and took charge of the Church of Timber Ridge, Va. During the thirty years of his connection with Washington College, he successively filled every professor's chair, and was its president for ten or twelve years. In 1848 he was compelled to resign his position by reason of ill health; but after a few years of rest he took charge of the Church in Malden, on the Kanawha River, where he continued to labor till a year before his death, which occurred Dec. 17, 1861. Dr. Ruffner was an untiring and enthusiastic student all his life. In learning he had few equals, and for many years he was probably the most learned man in the Southern country, if not f in the United States. He was always an instructive a preacher; at times his eloquence was overpowering, his manner always demanding attention. He was the author of *Judith Bensaddi* (a romance): — The *Fathers of the Desert* (2 vols.): — *The Predestinarian*: — also a number of *Pamphlets* and *Addresses.* See Wilson, *Presb. Hist. Almanac*, 1863, p. 202; *N. Amer. Revelations* 45, 241; (*South. Lit. Mess.* 4, 792; *Review of Duyckink's Cyclop. of Amer. Lit.* p. 28; *Amer. Annual Cyclop.* 1861, p. 545. (J.L.S.)

Ruffo, Dionigi Fabrizio,

an Italian cardinal and general, was born at Naples (or Calabria) about 1744. He raised in Calabria the Army of the Holy Faith, a large body of royalists which, under his command, expelled the French and the republicans from the country in 1799 and restored king Ferdinand IV to the throne. A number of republican chiefs taken by him at Naples, as prisoners of war, were put to death by order of the king. He died in 1827.

Ruffo, Luigi,

cardinal and archbishop of Naples, was born at San Onofrio, Calabria, Aug. 25, 1750. He was made cardinal-priest, and in 1801 archbishop of Naples. On the accession of Joseph Bonaparte to the throne, Ruffo was exiled, and remained in Rome till 1815, when he was allowed to return to his diocese. Under Ferdinand IV he was director of the university, but was replaced by Rosini, bishop of Pozzuoli. Ruffo died at Rome Nov. 17, 1832.

Rufina, St.,

a Christian martyr, under Valerian, at Rome. Her suitor, to avoid danger, renounced Christianity, and endeavored to dissuade Rufina from her profession. She remained steadfast, and her suitor, finding her unyielding. informed against her and occasioned her arrest. Although tortured several times, she remained inflexible, and was beheaded A.D. 257.

Rufinus Tyrannius,

monk, presbyter, the friend, and later the adversary, of Jerome, was born at Concordia, Italy, about A.D. 330. Forty years later he was converted to Christianity at Aquileia and became a monk in which character he visited the East and became acquainted with the monastic institution as found in the Nitrian desert and elsewhere. He witnessed and wrote an account of the persecution under the emperor Valens, though it is not certain that he endured any of the troubles of martyrdom. In 378 he went to Jerusalem in company with Melania, a strict ascetic and friend of Jerome, and was made presbyter by the bishop John of Jerusalem in 390. The breaking out of the Origenistic controversy (q.v.) soon afterwards destroyed his friendship with Jerome, the latter taking sides against that father. In 397 Rufinus, again accompanied by Melania, who shared his views, journeyed to Rome, where he enjoyed the protection of bishop Siricius; but he was summoned before Anastasius, the succeeding bishop, to answer for his Origenistic errors. He sent a written defense from Aquileia, but was formally condemned in 399. Subsequently the incursions of the Goths under Alaric compelled him to flee. He died in 410 in Sicily, while on the way to Palestine. The theological importance of Rufinus arises from his having brought the writings of the Greeks within the reach of the Western Church. He translated the *Church History* of Eusebius in response to the wish of bishop Chromatius of Aquileia, though taking rather arbitrary liberties with the text (comp. Vales. on Euseb.; Huetius, *De Claris Interpretibus*, p. 202;

Kimmel, *De Rufino Eus. Interprete* [1838]), and continued the history to the reign of Theodosius the Great, the continuation being afterwards translated into Greek. He also wrote a *Vitoe Pafrum S. Histor. Eremitica* for bishop Patronius of Cologia, who furnished the material and was long considered to be the author, though many attributed the work to Jerome instead. Rufinus's translation of Origen was intended to demonstrate the orthodoxy of that ather, but was not impartially done, and gave rise to acrimonious disputes with Jerome, against whom he now wrote his two books known as *Invectivoe.* His exposition of the Apostles' Creed deserves mention also. It was composed at the request of bishop Laurentius, was much esteemed in ancient times, and is still important to the history of doctrines. Several other works once credited to him are now rejected as spurious. The chief edition of his writings is by Vallarsi (Verona, 1745). The *Church History* was first printed at Basle in 1544, but was afterwards improved by the Carmelite Peter Th. Oacciari, and published in 1740. See Fontanini, *Hist. Lit. Aquileiens*; De Rubeis [F. J. Maria], *Monum. Eccl. Aquil.* (Arg. 1740); *De Rufina* (Ven. 1754); Marzunnitti, *E. H. de Tyr. Ruf. Fide et Religione* (Patav. 1835); Schröckh, 10, 121 sq.; Neander, *Ch. Hist.* vol. 1.

Ru'fus

(Lat. for *red*, Graecized Ῥοῦφος) is mentioned in Mark 15:21, along with Alexander, as a son of Simon the Cyrenmean, whom the Jews compelled to bear the cross of Jesus on the way to Golgotha (Luke 23:26). A.D. 29. As the evangelist informs his readers who Simon was by naming the sons, it is evident that the latter were better known than the father in the circle of Christians where Mark lived. Again, in Romans 16:13, the apostle Paul salutes a Rufus whom he designates as "elect in the Lord" (ἐκλεκτὸν ἐν Κυρίῳ), and whose mother he gracefully recognizes as having earned a mother's claim upon himself by acts of kindness shown to him. A.D. 55. It is generally supposed that this Rufus was identical with the one to whom Mark refers; and in that case, as Mark wrote his gospel in all probability at Rome, it was natural that he should describe to his readers the father (who, since the mother was at Rome, while he, apparently, was not there, may have died or have come later to that city), from his relationship to two well known members of the same community. It is some proof at least of the early existence of this view that in the *Acta Andrew et Petri* both Rufus and Alexander appear as companions of Peter in Rome. Assuming, then, that the same person is meant in the two

passages, we have before us an interesting group of believers — a father (for we can hardly doubt that Simon became a Christian, if he was not already such, at the time of the crucifixion), a mother, and two brothers, all in the same family. Yet we are to bear in mind that Rufus was not an uncommon name (Wettstein, *Nov. Test.* 1, 634); and possibly, therefore, Mark and Paul may have had in view different individuals. — Smith. The name is Roman, but the man was probably of Hebrew origin. He is said to have been one of the seventy disciples, and eventually to have had charge of the Church at Thebes.

Rugen,

in Hindu mythology, was a prince belonging to the race of children of the moon, father of the Birmaseenes, and grandfather of the Pradibes.

Rugger, Prosper

(originally *Salono Meir ben-Moses*), a Jewish scholar, was born at Novara in 1606. At the age of thirteen he was already known as a good Hebraist, and was afterwards appointed rabbi at Jerusalem. On June 25, 1664, he joined the Christian Church and received the name *Prosper Ruggerius.* The date of his death is not known. While yet a member of the synagogue he wrote, twhmç [bç, on the advent of the Messiah, which was to take place in 1676: — a commentary on *Pirke Shira*: — *a* biography of Joseph Karo, Joseph della Rena, and Nahaman Kathofa. The works which he wrote after his conversion are still in manuscript. See Fürst, *Bibl. Jud.* 3, 180; Delitzsch, *Kunst, Wissenschaft u. Judenthum*, p. 297; Jocher, *Gelehrten-Lexicon*, 3, 379, s.v. “Meir ben-Mose Novara.” (B.P.)

Ruggles, Henry Edwin,

a Presbyterian minister, was born at Newbury, Vt., Nov. 27, 1822. He entered Dartmouth College, where he graduated in 1845. He spent a year in teaching the classics at Lyndon, Vt., and also at Hoosic Falls, where he remained two years, at the end of which time he entered the Union Theological Seminary, N.Y., where in due course of time he graduated, and was appointed city missionary in New York. At the end of his service in this field he went South, and was appointed stated supply over a Church in St. Louis, Mo., which position he occupied for one year, and was ordained with a view of becoming pastor of the Presbyterian Church at St. Charles, Mo. Thence he came to New York, and was pastor of a

Congregational Church at Eaton village, where he remained but one year on account of sickness, which obliged him to return to his native place, where he died, Dec. 24, 1856. (W.P.S.)

Ruggles, William, LL.D.,

a Baptist educator, was born in Rochester, Mass., Sept. 5, 1797, and was a graduate of Brown University in the class of 1820. Shortly after graduating, he went to Washington, D.C., and was appointed a tutor in Columbian College in 1822, his name being retained in the list of its faculty for forty-five years. He was appointed professor of mathematics and natural philosophy in 1827, and discharged the duties of that office with marked ability and success till 1859, when, at his own request, he was appointed professor of political economy. He discontinued active service after 1873. During four interims he was the acting president of the college. He died Sept. 10, 1877.

Prof. Ruggles was a most generous giver to the benevolent organizations of the denomination (the Baptist) with which he sympathized. “His relations with some of the Baptist missionaries in Burmah had led him to take particular interest in their labors. This was especially true of the Karen Theological School established by the late Dr. Binney, who had been his associate in Washington. In his last will and testament, after certain personal bequests, he bestowed his estate upon the Baptist Missionary Union and the Baptist Home Missionary Society, with a residuary provision for the college in whose service he had spent his entire active life.” (J.C.S.)

Rugiwit,

in Wendish mythology, was a war god of the ancient Rugians, and presumably the same as *Karewit,* since the latter is represented in a similar character (at Karenz, on the island of Rugen). Frequent colossal statues of stone or wood were erected to him in the different towns, in which he appeared as a being having seven faces on a single head, and as bearing a naked sword in his hand, while seven other swords were suspended from his person. The swallow appears to have been sacred to him, since that bird was allowed to build its nests in the eyes, mouths, and other lines of the different faces, and also in the folds of the scarlet cloth in which the god was usually enveloped for the purpose of preventing access to his person. At Rhetra an image of this god was found which was almost naked and had

six heads, four male and two female, besides the head of a lion on the breast. It has been supposed that a twofold deity, representing both Rugiwit and Karewit, is set forth in this image; but the two are but a single god of war.

Ruha'mah

Picture for Ruhamah

[some *Ru, 'hamah*] (Heb. *Ruchamah'*, hm;j;r;µ*finding mercy*; part. of µ j ir ; *to be merciful*; Sept. translates ἐλεημένη, and so Vulg. *misericordium consecuta*), a figurative title of Israel. When God directed Hosea to prophesy against the wickedness of Israel and Judah, he commanded him to take to wife a harlot, the symbol of idolatry, the spiritual harlotry of the Jews; and of her were born a daughter, named, after God's direction, Lo-ruhamah, "Not obtaining mercy," and a son named Lo-ammi, "Not my people" (<28106>Hosea 1:6, 9). Israel is represented by Lo-ruhamah, Judah by Lo-ammi. Perhaps Israel is typified by the female because that kingdom was the weaker of the two, and the more completely overthrown; and Judah by the male because from Judah the Messiah was to descend according to the flesh. Subsequently Hosea says (ii, 1), "Say ye unto your brethren, Ammi [my people]; and to your sisters, Ruhamah" [having obtained mercy], thus promising God's reconciliation to the people on their repenting and seeking him; saying that he will have mercy, and they shall be his people, thus indicating the restoration of the Jewish nation after much affliction. As the promises of grace to the obstinate Jews are transferred meanwhile to the believing Christians, Peter applied them to the Gentile proselytes, to whom he addresses his first epistle, telling them that in time past they "were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy" (<60210>1 Peter 2:10). Paul also distinctly applies the prophecy not to the Jews only, but to the Gentiles: "That he might make known the riches of his glory on the vessels of mercy... even on us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved" (<45923>Romans 9:23-25). The wording in <28102>Hosea 1:2 indicates the admission of the Gentiles into the participation of the promises made to the Jews. In the first instance, in the threats against Israel and Judah, it is a son, Lo-ammi, and a daughter, Lo-ruhamah. When the promises are given, the plural number is

used; then it is *brethren* and *sisters*: not Jew only, but Jew and Gentile. *SEE LO-RUHAMAH*.

Ruhmani,

in Hinda mythology, was the first consort of the god Vishnu in the incarnation of Krishna.

Ruin.

The words used in the Hebrew thus rendered in the A.V. are very expressive. The ruin of a city by dilapidation, separating all its stones: <232502>Isaiah 25:2, "Thou hast made of a fenced city a ruin" (or *separation*, hl,P,mi; so of a country, <232313>Isaiah 23:13; hl,P,mi; <231701>Isaiah 17:1; tl,P,mi <261313>Ezekiel 13:13; 27:27). Ruin of strongholds by breaking them up: <198940>Psalm 89:40, "Thou hast brought his strongholds to ruin" (i.e. to a *breaking*, hT;j]mi). This word elsewhere means terror, and expresses the alarm attendant on the taking of a fortified place. Demolished structures: <263635>Ezekiel 36:35, 36 (the root is srh; to *tear down*, as in <300911>Amos 9:11; like κατασκάπτω, <441516>Acts 15:16; but in <420649>Luke 6:49, it is ῥῆγμα, a *tearing*).

Figuratively, ruin, a fall, or stumbling, from some cause of, or temptation to, sin: <142823>2 Chronicles 28:23, "They [the gods of Damascus] were the ruin (hl,v,k]mi; a *stumbling-block*) of him [Ahaz] and of all Israel;" so l/vkæ <261830>Ezekiel 18:30; 21:15. Ruin, destruction: <202422>Proverbs 24:22, "Their calamity shall rise suddenly; who knoweth the ruin (dyPæ; *destruction*) of them both?" Ruin, a cause for repentance: 26:28, "A flattering mouth worketh ruin" (hj;d]mæ; *contrition* or repentance).

Ruinart, Thierre,

a monk of the congregation of St. Maur, and a learned writer of martyrological and historical works, was born at Rheims in 1657, and entered the Order of St. Maur in the abbey St. Faron, at Meaux, in 1674. He was sent to the abbey St. Pierre at Corbie, to study philosophy and theology, and while there was chosen to assist Mabillon (q.v.) because of his interest in Christian archaeology. He traveled for literary purposes to Alsace and Lorraine, and afterwards to Champagne, and, in consequence of exposure, destroyed his health. He died Sept. 27, 1709. His works are, 4

eta Primorum Martyrum, etc. (Par. 1689, 2 vols.); improved and accompanied with a brief *Life* of the author, in a posthumous edition (Amst. 1713). The work contains, among other things, a refutation of Dodwell's opinion that the number of martyrs in the first three centuries was inconsiderable: — *Hist. Vandal. Persecutionis* (Par. 1694), in two parts, only the first of which was entirely composed by him: — *Gregor. Episc. Turonensis Opera Omnia* (ibid. 1699), preceded by the *Annales Francorum,* and containing the additions of Fredegard and others. This work was admitted by Dom Bouquet into his collection of the historical works of France: *Acta SS. O. Benedict.* (1701, 2 vols.), by Mabillon and himself, embracing the 6th century of the order: — An *Apologie de la Mission de St. Maur* (ibid. 1702), designed to prove that Benedict of Nursia and St. Maur of Ganfeuil founder of the Order of St. Maur, were one and the same person: — In defense of Mabillon he wrote *Eccl. Paris. Vindicata adv. R. P. Barth. Germon.,* etc. (ibid. 1706-12): — He also wrote in honor of his master a *Vie de D. Jean Mabillon* (ibid. 1709), and issued a second edition of that autthor's *De Re Diplomatica.* Ruinart's *Iter Literarium in Alsatiam et Lotharingiam*; *Disquisitio Hist. de Pallio Archiepiscopali*; and *Beati Urbani Papoe II Vita* appeared after the author's death. See Tassin, *Hist. Lit. de la Congreg. de St. Maur.*

Ruiswick, Herman,

a Hollander who was found guilty of circulating grossly heretical doctrines of the Manichaean type at about the close of the 15th and the beginning of the 16th century. He was apprehended in 1499, but again liberated after he had recanted. He, however, renewed the effort to introduce his views, was accused and tried before the inquisitor Jacob of Hoogstraten, and died at the Hague by fire A.D. 1512. He was charged with denying the existence of created angels, the immortality of the human soul, and a hell, and with asserting that matter is coeternal with God. He taught that Christ was not the Son of God; that Moses did not receive the law from God; that the Bible in both Testaments is simply a fable and a series of falsehoods, etc. See Feller, *Dict. Hist.*; Ross [Alex.l, *Der Welt Gottesdienste,* p. 439; *Allgem. Encyklopadie,* by Ersch u. Gruber, s.v.

Ruiz, Juan,

archpresbyter of Hita, in Spain, probably flourished during the reign of Alphonso XI. He is known to have been imprisoned by the bishop of

Toledo about 1333 for his zeal in attacking the laxity of discipline and worldly manners of the clergy. The most of his life was spent in Guadalajara and Hita. He wrote a humorous poem describing his adventures, which is a mixture of all kinds of measures, containing hymns, pastoral poems, and epilogues, in the confusion of which the original plan of the work is entirely lost. The style of this work has been compared in some respects to that of Chaucer. See Ticknor, *History of Spanish Liternature*; Puymaigre, *Les Vieux Auteurs Castillans.*

Rukmini

(*golden*), the name of an avatar of Lakshni, who under this form was the favorite wife of Krishna, an avatar of Vishnu. *SEE AVATAR*.

Ruland, Anton,

a German doctor of theology and Roman Catholic divine, was born at Würzburg in 1809, where he also received holy orders in 1832. Having labored for some time at Kitzingen, he was called in 1836 as librarian of the Würzburg University, but in 1837 he was appointed pastor of Arnstein. For thirteen years he labored in this place, when, in 1850, he was recalled to Würzburg as first librarian. From 1848 till his death, which took place January 8, 1874, he was a member of the Bavarian House of Representatives. He wrote: *Practischer Unterricht zum erstmaligen Empfang der heiligen Communion* (2d ed. Würzburg, 1866). See the *Literarischer Handweiser*, 1872, p. 161; 1874, p. 48. (B.P.)

Rule the Choir,

the duty of the precentor as director of the musical services on greater doubles, and of the hebdomadary on simple feasts. The choir was ruled for the invitatory on Sundays, doubles, feasts of nine lections, and other principal feasts. Canons present at the service were said to keep choir.

Rule of Faith.

SEE FAITL, RULE OF.

Rule, Gilbert,

a Nonconformist divine, was subprincipal of King’s College, Aberdeen, in 1651. He afterwards became curate of Alnwick, Northumberland, from

which he was ejected in 1662. After the Revolution he was appointed principal of the University of Edinburgh. He died about 1703. He published, the *Rational Defense of Nonconformity* (1689, 4to): — *Vindication of the Church of Scotland* (1691, 4to): — *The Cyprianick Bishop*, etc. (1696, 4to): — *Good Old Way* (1697, 4to): — *Presbyterian Government*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Ruler Of The Feast.

SEE ARCHITRICLINUS.

Ruler Of The Synagogue.

SEE ARCHISYNAGOGUS.

Ruling Elders.

Among Presbyterian churches there are generally two classes of elders teaching and ruling elders. *SEE ELDER*; *SEE PRESBYTERIAN CHURCH.*

Ru'mah

(*Heb. Rumah'*, הָמּוּר, *high*; Sept. Ῥουμά; Vulg. *Ruma*; Josephus, Ἀβούμα, *Ant.* 10, 5, 2), a city named only in 2 Kings 23:36 as the home of Pedaiah, father of Jehoiakim's mother, Zebudah. It is probably the same with *Arumah* (Judges 9:41), which is identified by Schwarz (*Palest.* p. 158) with the modern Ramin, two miles west of Samaria. *SEE ARUMAH.* Josephus mentions a *Rumash* in Galilee (*War*, 2, 7, 21). Others with less probability regard this as identical with *Dumah*, one of the towns in the mountains of Judah, near Hebron (Joshua 15:52), not far distant from Libnah, the native town of another of Josiah's wives.

Rümelin, Georg Burkhard,

a German divine, was born in 1680 at Tübingen, where, also, he studied, and was made magister in 1699. in 1706 he labored as pastor at Ober-Owisheim, in 1707 as deacon at Unter Owisheim, and from 1735 until his death (Jan. 29, 1746) he was pastor at Waltdorff, near Tübingen. He wrote, *Lexicon Biblicum in quo Omnes quoe V. T. lequntur Voces, Verba scilicet ac Nomina, etc., Recensentur* (Frankf. 1716): *Lexicon Critico-*

sacrum in Duas Partes Distinctum, etc. (Tübingen, 1730). See Fürst, *Bibl. Jud.* 3, 180; Jocher, *Gelehrten-Lexicon,* s.v. (B.P.)

Rumilia (Rumia, Or Rumina),

in Roman mythology, was the goddess of nursing mothers, whose office it was to cause infants to readily receive their nourishment. She was also supposed to have been nurse to Romulus and Remus.

Ruminus,

in Roman mythology, was an appellative of *Jupiter,* signifying "the nourisher."

Rumoldus, St.,

was a martyr and patron of Mechlin. His life was first written by the abbot Theodoric about A.D. 1100, and was based on popular traditions, while the death of Rumoldus is said to have occurred in the year 775. He is represented as a native of Scotia, who led a pious life and resolved to convert the heathen. A later addition to the story makes him a son of king David and a Sicilian princess. He journeyed to Rome and returned to Brabant, where he gained many converts in the neighborhood of Antwerp, Lyra, and Mechlin. Count Ado received him kindly. It is not certain that he ever became a bishop. Two murderers surprised him while reciting the Psalms, and killed him to obtain money, throwing the body into a stream. Celestial lights marked the place where it lay, and led to its receiving honorable burial, while miracles before and after death attested the sanctity of the man. In about 1050 a convent of canons of St. Rumoldus was established at Mechlin, and the cathedral in that town was dedicated to him. He is commemorated June 1. See *Acta SS.* Junii, i. 169-266; Gestel, *Hist. Archiep. Mechlin.* (1725); *Hist. Litter- de la Fiance,* 9, 338.

Rump

(or rather *tail* [hy;l ḥa; *alydh*]) OF THE SACRIFICES. Moses ordained that the rump and fat of the sheep offered for peace offerings should be given to the fire of the altar (Exodus 29:22; Leviticus 3:9; 7:3; 8:25; 9:19). The rump was esteemed the most delicate part of the animal, being the fattest (see Bochart, *Hieroz.* 1, 491 sq.). Travelers, ancient and modern, speak of the rumps or tails of certain breeds of sheep in Syria and Arabia as weighing twenty or thirty pounds (Russell, *Aleppo,* 2, 147).

Herodotus says (3, 113) that some may be seen three cubits, or four feet and a half, long; they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep little carriages, which the animals draw after them. The pagans had also such regard for the rumps or tails that they always made them a part of their sacrifices (Diod. Sic. 2, 24). In the *Description de l'Egypte* (Paris, 1820, large fol.) is inserted a plate of an Egyptian ram. remarkable for the enormous size of the tail, the weight of which exceeded forty-four pounds. *SEE SHEEP*.

Runcarii,

the name of an Antinomian sect of the Waldenses, which is mentioned by Reiner as agreeing for the most part with the Paterins, but as holding that no part of the body below the waist can commit mortal sin, because such sin proceeds "out of the heart." They probably took their name from the town of Runcalia or Runkel. See Reiner, *Contr. Waldens.* in *Bibl. Max. Lugd.* 25, 266 sq.

Run'ina,

in Roman mythology, was a goddess who presided over the reaping of grain.

Rundell, William W.,

a minister of the Methodist Episcopal Church, was born in Norwich, Chenango Co., N.Y., and joined the Genesee Conference in 1818. He began his labors in Canada, where his name is still mentioned with great respect. He traveled in the itinerant ranks for thirty years, and was superannuated twenty-seven. He was a member of the Northern New York Conference at the time of his death, which occurred in Mexico, Oswego Co., N.Y., March 28, 1876. See *Minutes of Annual Conferences*, 1876, p. 65.

Rundi,

in Hindu mythology, was the daughter of prince Dritarashtra and Kanderi, and the form in which the goddess Maritshi chose to appear among men. Her mother became famous as having won the love of Krishna; but Rundi was not the daughter of that god, having been born before Vishnu was incarnated in that form.

Rundle, Thomas, LL.D.,

an English prelate, was born in the parish of Milton Abbot, Devonshire, about 1686. In 1702 he entered Exeter College, Oxford, and was introduced to Mr. Edward Talbot, son of Dr. William Talbot, bishop of Oxford — an event of great importance, as it secured to him the friendship and patronage of the Talbot family. He was ordained by bishop Talbot in 1718, in 1720 was made archdeacon of Wilts, and in the same year was constituted treasurer of the church of Sarum. On Jan. 23, 1721, he was collated to the first stall in Durham Cathedral, but on Nov. 12 in the following year was removed to the twelfth prebend. He had also the mastership of Sherburne Hospital (July 5. 1723), and became associate chaplain at the palace in Durham. He was consecrated bishop of Derry, in Ireland, February, 1734 (or 1735), and died at his palace in Dublin, April 14, 1743. Of his works we have nothing except four *Sermons* (1734-36), and *The Letters of the Late Thomas Rundle to Mrs. Barba Sandys* (Oxf. 1790, 2 vols. 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s. 5,

Runner,

Picture for Runner

a word that does not occur in the A.V., although “running” frequently does (usually as a rendering of /Wr, *ruts*, τρέχω). The Old Test. furnishes many illustrations of speed of foot. *SEE FOOTMEN*. We have a very curious specimen of the manners of the times, and a singular instance of Oriental or Jewish craft in Ahimaaz, who, it appears, was a professed runner — and a very swift one, too — which one would hardly have expected in the son of the high priest. It belongs, however, to a simple state of society that bodily powers of any kind should be highly valued, and exercised by the possessor of them in the most natural way (comp. Homer’s favorite epithet of “Achilles swift of foot”). Ahimaaz was probably naturally swift, and so became famous for his running (<101827>2 Samuel 18:27). So we are told of Asahel, Joab’s brother, that “he was as light of foot as a wild roe” (2:18). And that quick running was not deemed inconsistent with the utmost dignity and gravity of character appears from what we read of Elijah the Tishbite, that “he girded up his loins and ran before Ahab [who was in his chariot] to the entrance of Jezreel” (<111846>1 Kings 18:46). The kings of Israel had running footmen to precede them when they went in their chariots

(<101501>2 Samuel 15:1; <110105>1 Kings 1:5), and their guards were called µ yxær; *runners*. It appears by <143006>2 Chronicles 30:6, 10, that in Hezekiah’s reign there was an establishment of running messengers, who were also called µ yxær; The same name is given to the Persian posts in <170313>Esther 3:13, 15; 8:14, though it appears from the latter passage that in the time of Xerxes the service was performed with mules and camels. The Greek name, borrowed from the Persian, was ἄγγαροι. As regards Ahimaaz’s craftiness, we read that when Absalom was killed by Joab and his armor bearers, Ahimaaz was very urgent with Joab to be employed as the messenger to run and carry the tidings to David. See a POST.

In the New Test. we have frequent reference to running, in the allusions to the Grecian races (<460924>1 Corinthians 9:24; (<581201>Hebrews 12:1; comp. <191905>Psalm 19:5; <210911>Ecclesiastes 9:11). *SEE GAME*.

Rupert (Or Ruprecht, I.E. Robert), St.,

the apostle OF BAVARIA. The exact period in which this personage lived is not known, and is the subject of continued dispute, the limits being from about A.D. 580 to 700 sq. The authorities are the *Salzburg Chronicles* from the 12th to the 14th century, on the one hand; and the *Vita Primigenia*, composed about 873 (see Kleinmayr, *Nachr. vom Zustande d. Gegend u. Stadt Juvavia* [Salzb. 1784, suppl. p. 7 sq.]), the so called *Congestum* of bishop Arno of Salzburg, the *Breves Notitioe* of the time of bishop Virgil (died 784), etc., on the other. The preponderance of opinion is towards the later date, according to which Rupert entered on his work of conversion in 696, after a beginning had already been made by other agents. Concerning his life, it is related that he sprang from the royal family of the Franks, became bishop of Worms, and was invited by duke Theodo to preach the cross in his Bavarian dominions. Having consented, he was received at Ratisbon with great solemnity, and baptized the duke, many nobles, and large numbers of the common people. He was also permitted to select a place for his settlement anywhere in the country, and for this purpose traversed the land, everywhere preaching the Gospel; and after a temporary experiment elsewhere, he finally chose the spot covered by the splendid ruins of a Roman city on the Juvavum (Salzach), and there built an episcopal residence, church, and convents. This was the beginning of the town and diocese of Salzburg (about A.D. 700), which in the time of Arno, the tenth successor of Rupert, was raised into a metropolitan see. Rupert placed twelve pupils from Worms in the monastery, and assigned the

nunnery to the virgin Erindrud. After further tours for preaching, the founding of other churches, and the appointing of a successor, he returned to his proper see (*propria sedes*), and there died on Easter Sunday. So the *Vita Primigenia,* though Arnold of Vochburg lets him die at Salzburg. See Rudhard, in the *München. Gelehrte-Anzeigen,* 1837, Nos. 196222; 1845, Nos. 80-83; *Aelteste Gesch. Bayezns* (Hamb. 1841); Rettberg, *Kirch. Gesch.* 2, 193 sq.; Kurtz, *Handb. der allgem. Kirchengesch.* 2, 1, 120 sq.

Rupert, Abbot Of Deutz (Rupertus Tuitiensis),

a contemporary of St. Bernard, and in his theological relation a mystic, was one of the most prolific among the exegetical writers of his time. Neither his country nor the exact time of his birth is known; but it is certain that he spent his early years in the Benedictine convent of St. Laurent at Liege in preparation for a monastic life. He was consecrated to the priesthood in 1101 or 1102, and began his literary career somewhat later. The earliest work from his pen, if we disregard some Latin verses but little known, is entitled *De Divinis Officiis,* in which he endeavors to explain the entire symbolism of the public worship to the common understanding. His first exegetical work was an abridgment of the *Moralia in Jobum* of Gregory the Great. These publications involved him in controversies. chief among which was that waged against the schools of William of Champeaux and Anselm of Laon. One of their adherents had advanced the idea in Rupert's convent at Liege that God willed the evil and that Adam sinned in accordance with God's will. Rupert characterized the doctrine as impious, and advocated instead the Augustinian (infralapsarian) view that God simply permits the evil. Being protected by his abbot Berengar, and after the death of that patron in 1113 by Cuno, abbot of Siegburg, and later bishop of Ratisbon, he resisted the virulent attacks of the body of adherents belonging to those schools. He embodied his views in the treatise *De Voluntate Dei,* and when his opponents asserted that the idea of a permission of evil is destructive to the doctrine of God's omnipotence, he added the book *De Omnipotentia Dei* (about 1117), and followed up his effort by meeting William of Champeaux in a public disputation at Chalons, which ended by leaving each disputant confident of the success of his cause, and exposed Rupert to the subsequent malicious attacks of William's pupils while he lived.

The energy of Rupert's devotion to the Scriptures is apparent from the fact that it was in this period of exciting conflict that he issued the first of his

independent exegetical works. a *Tractatus in Evangelium Johannis* (in 14 books). The exposition follows the text, giving the literal meaning, reconciling difficulties — which are regarded as only apparent — and frequently adding an allegorical interpretation. The authority of the fathers prevails everywhere, and all manner of dogmatical questions are woven into the exposition. A second, the largest and most original of his exegetical works — the *Commentarius de Operibus Sanctoe Trinitatis* (in 42 books) — appeared in 1117. Its purpose was to explain the entire plan of salvation from the beginning to its consummation. Its title is derived from the systematic plan by which the *dispensation* of each Person in the Trinity is distinguished. The work is dominated by the systematizing tendency of Middle-Age theology, and as it lacks the advantage growing out of a knowledge of the original languages of Scriptures, is obliged to present the traditional results of earlier investigations; but it luxuriates in the use of the unregulated hermeneutics of the time and in the development of mystical and anagogical meanings from the Scriptures, and thereby illustrates the qualities which distinguish Rupert as a theologian, namely, the religious fervor and enthusiasm of the mystic.

In 1119 Rupert returned to Cuno of Siegburg, and would seem to have formed an intimate relation with the archbishop Frederick of Cologne, to whom he dedicated a *Commentary on the Apocalypse* (in 12 books), which is peculiar as regarding the visions and statements of that book as relating to past experiences of the Church from the Creation to the times of the New Test., rather than as prophecies having reference to the future. His next work was a *Commentary on the Song of Solomon* (in 7 books), which expounds the book as being a prophetical celebration of the incarnation of Christ, though the execution of the plan results instead in inspired laudations of the Virgin Mother. The book is nevertheless a witness to show that the 12th century did not accept the dogma of the “immaculate conception.” A *Commentary on the Twelve Minor Prophets* followed which was interrupted by the composition of a work entitled *De Victoria Verbi Dei* (in 13 books), showing how God executes his counsels, despite the opposition of Satan, by an examination of the Bible narratives, the mystical treatment being altogether ignored — but was eventually completed.

In 1120 Rupert was chosen abbot of Deutz, and was compelled to lay aside his pen to arrange difficulties relating to the property of his convent and involving a number of actions at law (comp. Ruperti, *De Incendio Tuitiensi*

Liber Aureas, cap. 8, 9). He eventually placed the management of the secular business of the convent in the hands of a committee of monks, and reserved for himself the administration of discipline and the spiritual care of his subordinates. His *Commentary on Matthew* (in 13 books), allegorical throughout, appeared not earlier than 1126. A work entitled *De Glorioso Rege David* (in 15 books) appeared at about the same time. It is based on the books of Kings, and, like all of Rupert's writings, refers everything to Christ in some form of typical relation. He also gave attention to practical subjects, and wrote *De Regula Sancti Benedicti* (in 4 books), and an *Annulus* (in 3 books), written in dialogue form and designed to promote the conversion of the Jews by proving that the Messiah had appeared. This composition does not appear, however, in editions of Rupert's works, and was not discovered until after 1669, by Gerberon, who included it in his edition of Anselm's works. The book *De Glorificatione Trinitatis et Processione Spiritus Sancti* likewise aims to help the Jews to embrace Christianity. The *Liber Aureus de Incendio Tuitiensi* commemorates a fire which on the night of Sept. 1, 1128, destroyed the surroundings of Deutz, but left the convent and church unharmed. Two books *De Meditatione Maortis* give evidence that the author believed his end approaching; and with a *Commentary on Ecclesiastes*, in which he develops, more than in any other work, the literal sense alone, he brought his exegetical labors to a close. A few additional writings, lives of saints, etc., do not require special mention. Rupert died peaceably in his abbey of Deutz, March 4, 1135.

The earliest edition of Rupert's works was issued under the direction of Cochleeus at Cologne (1526-28; enlarged ed. ibid. 1577, 3 vols. fol.; again enlarged, 1602, 2 vols.; once more enlarged, Mayence, 1631; the latter edition reprinted, but carelessly, Paris, 1638). Separate editions of particular works are numerous. The latest complete edition is that of Venice (1751, 4 vols. fol.). See Gerberon, *Apologia pro Ruperto Tuitiensi* (Par. 1669); Mabillon, *Annales Ordinis S. Benedicti*, tom. 5, 6 passim; *Histoire Litteraire de la France* (ibid. 1841), 11, 422-587.

Ruperti, Georg Alexander, D.D.,

a Lutheran divine, was born at Bremervorde Dec. 19, 1758. Having been teacher for a number of years at Stade, he was appointed, in 1814, general superintendent of the duchies of Bremen and Verden, and died March 14, 1839. He wrote, *Symboloe ad Interpretationem Sacri Codicis* (GBtt. 1782): — *Theologumena* (Hamb. 1824, 2 vols.): — *Theologische*

Miscellen (ibid. 1816-19, 4 vols.): — *Des h. Abendmahls ursprungliche Feier* (Hanover, 1821). See Fürst, *Bibl. Jud.* 3, 181; Winer, *Handbuch der theol. Literatur*, 1, 13, 16, 195, 454, 868; 2, 743. (B.P.)

Rupitee (Or Rupitani),

a name given to the small Donatist congregation at Rome, from their being driven to shelter among the rocks for the purpose of celebrating their religious services.

Rupstein, J.G.E. Friedrich,

a German doctor of theology and abbot of Loccum, was born Aug. 30, 1794, at Wunsdorf. From 1813 to 1816 he studied at Gottingen, in 1820 he was made chaplain of the Neustadter Church in Hanover, in 1822 he was appointed minister of the Schlosskirche, and in 1825 assessor of consistory. In 1830 he was made court preacher and member of consistory, in 1832 abbot of Loccum, and in 1866 first member of consistory, and died Oct. 7, 1876, in Hanover. He published, *A uswahl von Predigten* (Hanover, 1832, 2 vols.): — *Dr. H. Ph. Sextro* (ibid. 1839), a biography. See Zuchold, *Bibl. Theol.* p. 1100; Winer, *Handbuch der theol. Literatur*, 2, 144, 743; Schneider, *Theologisches Jahrbuch*, 1878, p. 227. (B.P.)

Rural Dean,

a designation of a class of very ancient officers of the Church, who, being parish priests, executed the bishop’s processes, inspected the lives and manners of the clergy and people within their district, and reported the same to the bishop. In order that they might have knowledge of the state of their respective deaneries, they had power to convene rural chapters. Much of their authority at the present day rests on custom and precedent. Their duties and powers vary in different dioceses. *SEE DEAN*.

Rural Deanery,

a certain number of parishes placed under the supervision of a rural dean.

Ruridecanal Chapter,

a chapter consisting of the parish priests of a rural deanery, assembled for consultation under the presidency of a rural dean. These chapters are of considerable antiquity, and were commonly assembled in mediaeval times

once a year, at or about Whitsuntide. After the Reformation they were seldom convened, and so for many generations they have practically ceased to exist. Since the Catholic revival in 1830, they have been restored in England according to ancient precedent, and in the great majority of English dioceses they are now in full working order. English Roman Catholics have likewise restored this ancient machinery, and now have their own ruridecanal chapters in several Anglo-Roman dioceses.

Rush

is the rendering in the A.V. of two Heb. words, both of which are occasionally translated “bulrush” (q.v.).

1. *Agmon* (ˆwmgæ; Sept. κρίκος, ἄνθραξ, μικρός, τέλος; Vulg. *circulus*, *fervens*, *referenans*) occurs in <18402>Job 40:26 (A.V. 41:2), “Canst thou put *agmon*” (A.V. “hook”) into the nose of the crocodile? again, in 40:12 (A.V. 41:20), “Out of his nostrils goeth smoke as out of a seething pot or *agmosen*” (A.V. “caldron”). In <23914>Isaiah 9:14, it is said Jehovah “will cut off from Israel head and tail, branch and *agmon*” (A.V. “rush”). The *agmon* is mentioned also as an Egyptian plant, in a sentence similar to the last, in <23915>Isaiah 19:15 (A.V. “rush”); while from <23805>Isaiah 58:5 (A.V. “bulrush”) we learn that the *agmon* had a pendulous panicle. The term is allied closely to the Heb. *agam* (µ gæ), which, like the corresponding Arabic *ajam*, denotes a marshy pool or reed bed (see <24512>Jeremiah 51:32, for this latter signification). *Again* is also considered to be derived from the same root as amê, *gome*, the papyrus (see No. 2 below). Some have even concluded that both names indicate the same thing, and have translated them by *juncus*, or rush. The expression “Canst thou put *agmon*” into the crocodile’s nose? has been variously explained. The most probable interpretation is that which supposes allusion is made to the mode of passing a reed or a rush through the gills of fish in order to carry them home; but see the commentaries and notes of Rosenmüller, Schultens, Lee, Cary, Mason Good, etc. The *agmon* of <18420>Job 41:20 seems to be derived from an Arabic root signifying to “be burning;” hence the *fervens* of the Vulg. Rushes were used anciently for cords (<18402>Job 41:2) and for other purposes; nevertheless, they are proverbially without value. Figuratively the term is used of the least important class of people (<23914>Isaiah 9:14; 19:15; 58:5; <24512>Jeremiah 51:32).

There is some doubt as to the specific identity of the *agmon*, some believing that the word denotes “a rush” as well as a “reed” (see Rosenmüller [*Bibl. Bot.* p. 184] and Winer [*Realwörterb.* 2, 484]). Celsius (*Hierob.* 1, 465 sq.) has argued in favor of the *Arundo phragmites* (now *Phragmites communis*). That the *agmon* denotes some specific plant is probable from the passages where it occurs, as well as from the fact that *kaneh* (חנה) is the generic term for reeds in generalh Lobo, in his *Voyage d’Abyssinie*, says the Red Sea was seen to be literally *red* only in places where the *gonemon* was abundant. What this herb is does not elsewhere appear. Forskal applies the name of *ghobeibe* to a species of arundo, which he considered closely allied to *A. phragmites.* M. Bove, in his *Voyage Botanique en Egypte*, observed, especially on the borders of the Nile, quantities of *Saccharum AEgyptiacum* and of *Arundo Egyptiaca*, which is, perhaps, only a variety of *A. donax*, the cultivated Spanish or Cyprus reed, or, as it is usually called in the south of Europe, Canna ana Cana. In the neighborhood of Cairo he found *Poa cynosuroides* (the kusha, or cusa, or sacred grass of the Hindus), which, he says, serves “aux habitans pour faire des cordes, chauffer leurs fours, et cuire des briques et poteries. Le *Saccharum cylindricum* est employs aux memes usages.” The Egyptian species of arundo is probably the *A. isiaca* of Delile, which is closely allied to *A. phragmites*, and its uses may be supposed to be very similar to those of the latter. This species is often raised to the rank of a genus under the name of phragmites, so named from being employed for making partitions, etc. It is about six feet high, with annual stems, and is abundant about the banks of pools and rivers and in marshes. The panicle of flowers is very large, much subdivided, a little drooping and waving in the wind. The plant is used for thatching, making screens, garden fences, etc.; when split it is made into string, mats, and matches. It is the *gemeines Rohr* of the Germans, and the *Canna* or *Cana palustre* of the Italians and Spaniards. Any of the species of reed here enumerated will suit the different passages in which the word *agmon* occurs; but several species of saccharum, growing to a great size in moist situations and reed like in appearance, will also fulfil all the conditions required — as affording shelter for the behemoth or hippopotamus, being convertible into ropes, forming a contrast with their hollow stems to the solidity and strength of the branches of trees, and when dry easily set on fire; and when in flower their light and feathery inflorescence may be bent down by the slightest wind that blows. *SEE REED*.

2. *Gome* (גֹּמֶא Sept. πάπειρος, βίβλινος, ἕλος; *Vulg. scirpeus, scurpus, papyrus, juncus*) is found four times in the Bible. Moses was hidden in a vessel made of the papyrus (Exodus 2:3; A.V. "bulrushes"). Transit boats were made out of the same material by the Ethiopians (Isaiah 18:2; A.V. "bulrushes"). The gome (A.V. "rush") is mentioned together with *kaneh*, the usual generic term for "a reed." in Isaiah 35:7, and in Job 8:11, where it is asked, "Can the *gome* (A.V. "rush") grow without mire?" The name *gome*, according to Celsius (*Hierob.* 2, 138), is derived from גָּמַא, "absorbere, bibere, quia in aqua nascitur, et aquam semper imbibit" (comp. Lucan, *Phars.* 4, 136). Though other plants are adduced by translators and commentators as the *gome* of Scripture, yet it is evident that only the papyrus can be meant, and that it is well suited to all the passages. Being in some respects so obvious, it could not escape the notice of all translators. Hence, in the Arabic version and in the *Annals* of Eutychius, the word *burdi*, the modern Arab name of the papyrus, is given as the synonym of *gome* in Exodus 2:3. In Arabic authors on materia medica we find the papyrus mentioned under the three heads of *Fafir*, *Burdi*, and *Chartas*. *Fafir* is said to be the Egyptian name of a kind of *burdi* (bur reed) of which paper (*charta*) is made; and of *burdi*, the word *fafurus* (evidently a corruption of *papyrus*) is given as the Greek synonym. *SEE PAPER REED*.

Picture for Rush

(1.) The papyrus is now well known; it belongs to the tribe of *sedges*, or *Cyperaceoe*, and is not a rush or bulrush, as in the A.V. It may be seen growing to the height of six or eight feet, even in tubs in the hot houses of England, and is described by the ancients as growing in the shallow parts of the Nile. The root is fleshy, thick, and spreading; the stems triangular, eight or ten feet in height, of which two or so are usually under water, thick below, but tapering towards the apex, and destitute of leaves. The base leaves are broad, straight, and sword shaped, but much shorter than the stem. This last is terminated by an involucel of about eight leaves, sword shaped and acute much shorter than the many-rayed umbel which they support. The secondary umbels are composed of only three or four short rays, with an involucel of three awl-shaped leaflets. The flowers are in a short spike at the extremity of each ray. Cassiodorus, as quoted by Carpenter, graphically described it as it appears on the banks of the Nile: "There rises to the view this forest without branches, this thicket without

leaves, this harvest of the waters, this ornament of the marshes." It is found in stagnant pools as well as in running streams, in which latter case, according to Bruce, one of its angles is always opposed to the current of the stream.

The papyrus was well known to the ancients as a plant of the waters of Egypt: "Papyrsum nascitur in palustribus AEgypti, aut quiescentibus Nili aquis, ubi evagatae stagnant" (Pliny, 13, 11). Theophrastus, at a much earlier period, described it as growing not in the deep parts, but where the water was of the depth of two cubits or even less. It was found in almost every part of Egypt inundated by the Nile, in the Delta — especially in the Sebennytic nome — and in the neighborhood of Memphis, etc. By some it was thought peculiar to Egypt; hence the Nile is called by Ovid "amnis papyrifer." So a modern author, Prosper Alpinus (*De Plant. AEgypti*, c. 36): "Papyrus, quam *berd* AEgyptii nominant, est planta fluminis Nili." By others it was thought to be a native, also, of India, of the Euphrates near Babylon, of Syria, and of Sicily. The genus *cyperus*, indeed, to which it is usually referred, abounds in a great variety of large aquatic species, which it is difficult for the generality of observers to distinguish from one another; but there is no reason why it should not grow in the waters of hot countries, as, for instance, near Babylon or in India. In fact, modern botanists having divided the genus *cyperus* into several genera, one of them is called *papyrus* and the original species *P. Nilotica.* Of this genus papyrus there are several species in the waters of India (Wight, *Contributions to the Botany of India*, "Cyperees, "p. 88).

The papyrus reed is not now found in Egypt; it grows, however, in Syria. Dr. Hooker saw it on the banks of Lake Tiberias, a few miles north of the town. It appears to have existed there from the earliest times. Theophrastus (*Hist. Plant.* 4, 8, § 4) says, "The papyrus grows also in Syria around the lake in which the sweet scented reed is found from which Antigonus used to make cordage for his ships." This plant has been found also in a small stream two miles north of Jaffa. Dr. Hooker believes it is common in some parts of Syria. It does not occur anywhere else in Asia. It was seen by lady Callcott on the banks of the Anapus, near Syracuse, and Sir Joseph Banks possessed paper made of papyrus from the lake of Thrasymene (*Script. Herb*. p. 379).

(2.) A brief description of the uses of this plant, as given in the works of the ancients, is thus summed up by Parkinson in his *Herbal*, p. 1207: "The

plant, say the ancients, is sweete, and used by the Egyptians, before that bread of come was known unto them, for their food, and in their time was chawed and the sweetnesse sucked forth, the rest being spit out; the roote serveth them not only for fewell to burne, but to make many sorts of vessels to use, for it yielded much matter for the purpose. *Papyrus ipse* (say they), that is the stalke, is profitable to many uses, as to make ships, and of the barke to weave, and make sailes, mats, carpets, some kinds of garments, and ropes also."

a. The lower part of the papyrus reed was used as food by the ancient Egyptians; "those who wish to eat the byblus dressed in the most delicate way stew it in a hot pan and then eat it" (Herod. 2, 92; see also Theophr. *Hist. Plant.* 4, 9). The statement of Theophrastus with regard to the sweetness and flavor of the sap has been I confirmed by some writers. The chevalier Landolina made papyrus from the pith of the plant which, says Heeren (*Histor. Res. Afric. Nat.* 2, 350, note), "is rather clearer than the Egyptian;" but other writers say the stem is neither juicy nor agreeable.

b. The construction of papyrus boats is mentioned by Theophrastus. So Pliny (*Hist. Nat.* 6, 24): "Papyraceis navibus armamentisque Nili;" and again (7:56): "Naves primum repertas in AEgypto in Nilo ex papyro." Plutarch, as quoted by Rosenmüller, says, "Isis circumnavigated the marshes in a papyrus wherry for the purpose of collecting the pieces of Osiris's body. From Heliodorus's account it appears that the Ethiopians made use of similar boats, for he relates that the Ethiolpians passed in reed wherries over the Astaboras; and he adds that these reed wherries were swift sailing, being made of a light material, and not capable of carrying more than two or three men." Bruce relates that a similar kind of boat was made in Abyssinia even in his time, having a keel of acacia wood, to which the papyrus plants, first sewed together, are fastened, being gathered up before and behind, and the ends of the plants thus tied together. Representations of some Egyptian boats are given in Kitto's *Pictorial Bible* (2, 135), where the editor remarks that when a boat is described as being of reeds or rushes or papyrus, as in Egypt, a covering Qf skin or bitumen is to be understood. Ludolf (*Hist. Ethiop.* 1, 8) speaks of the Tzamic lake being navigated "monoxylis lintribus ex typha praecrassa confertis, "a kind of sailing, he says, which is attended with considerable danger to the navigators. Wilkinson (*Anc. Egypt.* 2, 96, ed. 1854) says that the right of growing and selling the papyrus plants belonged to the government, who made a profit by its monopoly, and thinks other species

of the *Cyperaceoe* must be understood as affording all the various articles — such as baskets, canoes, sails, sandals, etc., which have been said to have been made from the real papyrus. Considering that Egypt abounds in *Cyperaceoe*, many kinds of which might have served for forming canoes, etc., it is improbable that the papyrus alone should have been used for such a purpose; but that the true papyrus was used for boats there can be no doubt, if the testimony of Theophrastus (*Hist. Plant.* 4, 8. 4), Pliny (*Hist. Nat.* 13, 11), Plutarch, and other ancient writers is to be believed.

c. From the soft cellular portion of the stem the ancient material called papyrus was made. “Papyri,” says Sir G. Wilkinson, “are of the most remote Pharaonic periods. The mode of making them was as follows: the interior of the stalks of the plant, after the rind had been removed, was cut into thin slices in the direction of their length; and these being laid on a flat board in succession, similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue and subjected to a proper degree of pressure and well dried, the papyrus was completed. The length of the slices depended, of course, on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other, so that though the breadth was limited, the papyrus might be extended to an indefinite length.” *SEE WRITING*.

Rush, Benjamin, M.D., LL.D.

a distinguished American physician, was born near Bristol, in the vicinity of Philadelphia, Jan. 5, 1745. At nine years of age he was placed under the tuition of Dr. Samuel Finley, who was subsequently president of Princeton College. By him he was prepared for college, and entered the above-named institution under the presidency of Dr. Davies, and graduated in 1760. The following six years he devoted to the study of medicine under the preceptorship of Dr. John Rodman, of Philadelphia. To perfect himself in the science of medicine, he went to Europe, and attended medical lectures at the University of Edinburgh for two years, and afterwards spent some time in the London hospitals. In 1769 he returned to Philadelphia, with qualifications seldom surpassed, to enter upon the practice of his profession, and was not long in obtaining an extensive and lucrative practice. He was appointed professor of chemistry in the University of Pennsylvania in 1789, and in 1791 professor of the theory and practice of medicine, and subsequently of the institutes of medicine and clinics, which he held during life. He was elected member of Congress in 1776, and

signed the Declaration of Independence. He was appointed surgeon-general of the Middle Department of the army, and also physician-general. He resigned this post in 1778; and, after serving as delegate to the state convention which ratified the Constitution of the United States, he retired from political life and resumed the practice of his profession. His writings are mostly on medical subjects, and were published in five volumes. That on mental diseases, published in 1812, is especially valuable as to its bearing on medical jurisprudence. He was an enlightened and practical Christian, abounding in every good word and work. Dr. Rush died April 18, 1813. He published numerous pamphlets on moral, scientific, and social topics, for which and other literature, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P.S.)

Rushton.

SEE RISHTON.

Rusk, James,

a minister of the Methodist Episcopal Church, was born in Ireland of Scottish parents, and emigrated to America when twenty-one. He was licensed to exhort at Pleasantville, N.Y., became a teacher in Irving Institute at Tarrytown, and was by the Quarterly Conference of that place licensed to preach. He was admitted on trial in the New York Conference in 1851, and received a supernumerary relation at the Conference of 1857. He took up his residence at Cold Spring, where he died, April 4, 1859. See *Minutes of Annual Conferences*, 1859.

Rusk, John Y.,

a minister of the Methodist Episcopal Church, was born in Perry County, O., Jan. 10, 1842. He was educated at the Ohio Wesleyan University, graduating June 28, 1866; was licensed to preach by the Uniontown Quarterly Conference, Sept. 15; and was admitted on trial into the Ohio Annual Conference, Sept. 27. He was ordained deacon by bishop Morris in 1868, and was appointed to New Holland, where he died, Sept. 25, 1869. See *Minutes of Annual Conferences*, 1869, p. 229.

Rusling, Joseph,

a minister of the Methodist Episcopal Church, was born near Epworth, Lincolnshire, England, May 12, 1788. He came to this country when about

seven years of age, and settled in New Jersey. He joined the Church in 1808, commenced preaching in 1812, and in 1814 was admitted on trial in the Philadelphia Conference, of which he remained an active member until his death, July 6, 1839. Mr. Rusling established the first Methodist book store in Philadelphia. He published a few *Sermons*, and *Hymns or Sunday schools.* See Sprague, *Annals of the Amer. Pulpit*, 7, 551; Simpson, *Cyclop. of Methodism*, s.v.

Rusling, Sedgwick,

a minister of the Methodist Episcopal Church, was born near Hackettstown, N.J., April 24, 1799. He became an exhorter in 1826, and was licensed to preach in November of that year. In 1827 he was admitted on trial into the Philadelphia Conference. He labored actively until 1850, when he became supernumerary because of ill health. In 1852 he resumed regular work, but in 1855 became supernumerary again, filling, however, a vacancy in Elizabeth City. He died in Lawrenceville, Tioga Co., Pa.. March 7, 1876. See *Minutes of Annual Conferences*, 1876, p.47.

Rusor,

in Roman mythology, was an appellative of *Pluto*, “the god to whom everything returns.”

Russalki,

in Slavonic mythology, were nymphs of supernatural beauty, who resided in brooks, rivers, and seas. They oftened bathed in some sparkling fountain, sported on the grass of some sunny meadow, swung to and fro on the waving trees, or combed their long green hair, and might then be overheard; but woe to him who should so observe them, for they rarely gave their love to any favored swain, and he who had once seen them could afterwards discover no attractive features in a woman of earthly mold.

Russel, James,

a distinguished minister of the Methodist Episcopal Church, was born in Mecklenburg County, N.C., about 1786. He was admitted on trial in the South Carolina Conference in 1805, but located, on account of ill health, in 1815, and died Jan. 16, 1825. Mr. Russel had great power in the pulpit. See Sprague, *Annals of the Amer. Pulpit*, 7, 408.

Russel, John, D.D.,

an English clergyman, was educated at the Charter House, and thence was elected student of Christ Church, Oxford, graduating in 1806. He was ordained in 1810, was headmaster of the Charter House from 1811 to 1832; and canon of Canterbury in 1827. He became rector of St. Botolph's, Bishopsgate, in 1832, and secretary of the Clergy Orphan Corporation in 1849. His death occurred in 1863. He published, *Rudiments of Latin*: — *English Grammar* (Lond. 1832, 18mo). which has run through eleven editions: — *The Spital Pulpit* (1833, 4to): — *Concio ad Clerum* (1833): — besides *Sermons*, etc.

Russel, Michael,

a Scottish prelate, was born at Edinburgh in 1781, and graduated from the University of Glasgow in 1806. He became minister at Alloa in 1808, and of St. James's Chapel, Leith, in 1809, in which charge he continued during life. He was made dean of Edinburgh in 1831, bishop of Glasgow and Galloway in 1837, and died in 1848. Russel wrote, *View of Education in Scotland* (1813, 8vo): — *Connection of Sacred and Profane History*, etc. (Lond. 3 vols. 8vo — vols. 1 and 2, 1827; vol. 3, 1837): — *Discourses on the Millennium* (1830, 12mo): — *History of the Church in Scotland* (Lond. 1834, 2 vols. sm. 8vo): — besides several other histories. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Russell, Alexander,

physician to the English factory at Aleppo, was born and educated at Edinburgh. After a residence of many years in the East, during which he made himself familiar with the Turkish language, and gained great celebrity by his practice, he returned to Europe, and published his *Natural History of Aleppo*, a valuable performance, which has been translated into various languages. In 1759 he was elected physician of St. Thomas's Hospital, which position he retained until his death, in 1770.

Russell, Moses,

a Presbyterian minister, was born in Greene County, near Xenia, O., Feb. 29, 1812. He was early operated upon by the influences of the Holy Spirit; he felt his call to the ministry, and God opened up a way for him to follow the desire of his heart. In 1833 he completed his preparatory studies, and in

1837 graduated from Miami University. He pursued a part of his theological studies under the direction of the Rev. John S. Galloway, of Springfield, O., and finished the course at Hanover and Allegheny seminaries. In 1840 he was licensed to preach, and in November of the same year was ordained and installed pastor of the Clifton Presbyterian Church, where he continued to labor until the day of his death, March 22.1864. During this pastorate of almost a quarter of a century the Church increased greatly in numbers and strength, and erected a large and commodious church edifice. Mr. Russell was an active, faithful minister of the Gospel. His preaching was doctrinal and practical. His sermons were rigidly systematic, formed after a Scripture model. During his life he preached over 3000 times, and has left over 1000 written sermons. See Wilson, *Presb. Hist. Almanac*, 1865, p. 116. (J.L.S.)

Russell, Robert D.,

a Presbyterian minister, was born in Guilford County, N.C., March 23, 1793. He was educated at the academy at Greensborough, and the University of North Carolina, at Chapel Hill; studied divinity in the Union Theological Seminary at Prince Edward, Va., and was licensed by Orange Presbytery in 1829. In 1832 he labored for Goshen and Olney churches, in Lincoln County, N.C.; in 1834 in Tuscumbia and Russellville, Ala.; and in 1837 he removed to Nanapolia, and was ordained in that year by the South Alabama Presbytery. He was agent for the American Bible Society, and preached at Geneva, Tompkinsville, London, and Shell Creek, and at Nanapolia, near which place he died, April 16, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 368. (J.L.S.)

Russell, Robert Young,

a Presbyterian minister, was born in Antrim County, Ireland, April 18, 1800. In 1801 his parents emigrated to the United States, and settled in York District, S.C. After acquiring a good English education, he commenced the study of the languages under Dr. Samuel Wright, of Turkey Creek; subsequently taught school in order to obtain pecuniary means; and in 1820 entered Salem Academy, in Union District, and thence went to Yorkville, where he completed his academic course under the care of Rev. Robert M. Davis. During this period he had, from honest and earnest convictions of truth and duty, connected himself with the Independent Presbyterian Church; and in view of the apparent necessities

of this Church, then in its infancy, he was induced to forego his cherished design of completing his studies, and in 1824 he commenced the study of divinity under Rev.r. M. Davis. He was licensed by Yorkville Presbytery of the Independent Presbyterian Church, Jan. 24, 1825, and ordained by the same presbytery, April 22, 1826. He removed to Mount Tabor, in Union District, where he taught school; for a time, and where he organized a Church to which he preached for many years. Thence he removed to the bounds of Bullock Creek Church, and became pastor of that Church in May, 1829, which relation continued for thirty-seven years. He died Nov. 5, 1866. Mr. Russell was a man of untiring zeal and impressive power as a minister of the Gospel. He had the most remarkable success all through his ministry. For thirty years prior to the union of the Independent Presbyterian Church with the Presbyterian Church, he was the acknowledged and honored leader in that branch of the Church in which he had cast his lot. He loved this Church and her peculiar doctrines, and yet in every endeavor which was made to heal the breach he gave his hearty approval and earnest aid. See Wilson, *Presb. Hist. Almanac*, 1867, p. 450. (J.L.S.)

Russia,

one of the largest empires of the world, containing in 1881 an area of 8,500,000 square miles, and a population of 103,716,232 souls, has under its rule about one sixth of the entire surface of the earth, and still continues to expand in Asia. It is in point of territory about equalled by the British empire, but is more than twice as large as any other country. Among the Christian nations it is the foremost standard bearer of the interests of the Greek Church, being not only the only large state in which this Church prevails, but containing within its borders fully seventy-seven percent of the aggregate population connected with it. More than any Catholic or Protestant state, the government of Russia uses its political influence for advancing the power of its official Church at home as well as abroad; and has recently not only cooperated in the reestablishment of a number of independent coreligious states in the Balkan peninsula, but is rapidly planting the creed of the Greek Church among the subjected tribes of Asia, and also, to some extent, in the adjacent countries. The Russian empire, by its vast conquests in Europe and Asia, embraces a variety of religions, even the Mohammedan and heathen. The relation of the state to other forms of religion is deter, mined by Article 40 et seq. of the first volume of the Russian law, as follows: “The ruling faith in the Russian empire is the Christian Orthodox Eastern Catholic declaration of belief. Religious liberty

is not only assured to Christians of other denominations, but also to Jews, Mohammedans, and pagans, so that all people living in Russia may worship God according to the laws and faith of their ancestors." This law, however, is interpreted in such a manner as to mean that religious liberty is assured only so long as a member of an umnorthodox Church adheres to the faith in which he was born; but all unorthodox churches are forbidden to receive as members proselytes from other churches. A severe penalty is imposed upon any one who leaves a Christian for a non-Christian religion.

I. *The Russian Church. —*

1. *Its Origin and Progress.*-- The Russian empire begins with the elevation in 862 of the Norman Ruric to the throne. At that time, the territory inhabited by the Russians was without Christian churches. A Russian tradition, according to which the apostle Andrew had planted the first cross at Kief, cannot be authenticated. Tertullian, Origen, and Chrysostom speak of the triumphs of Christianity among the Scythians and Sarmatians, and a doubtful inference has been drawn from their words that Christianity had also made converts among the Russians at this early period. If really any congregations were organized, they perished during the migration of nations. It is reported that in the 9th century patriarch Ignatius of Constantinople sent again missionaries to the Russians, and patriarch Photius praised them for their enthusiastic desire for the Gospel — a praise which was not verified by subsequent events. In 955, Olga, the widow of Igor (912943) and regent of Russia during the minority of her son Svatoslav, procured baptism for herself in Constantinople from the patriarch Theophylact, and had her name changed to Helena; but even to the close of her life she could enjoy the services of a Christian priest only in secret. Her pious desire to see her son converted was not fulfilled; but her grandson Vladimir I (980-1014), called Isapostolos (apostle-like), not only embraced Christianity himself (988), but at once decided the triumph of Christianity in the empire. After investigating the conflicting claims of Mohammedanism, Judaism, and Christianity, as represented by missionaries of these various creeds, he was won over by the enthusiastic accounts which his ambassadors to Constantinople made of the splendor of the Eastern service in the Church of Sophia. The people cried when the images of Peroun and other gods were cast into the Dnieper, but without active resistance yielded to the demand of Vladimir that the people be baptized. His son Yaroslav (1019-54) nearly completed the conversion of the Russians who remained in close connection with the see of

Constantinople. A metropolitan see was established at Kief, which was called a second Constantinople. The fifth metropolitan, Hilarion (105172), was elected by order of grand-duke Yaroslav at the Council of Kief without the cooperation of the patriarch of Constantinople. A cave convent (Peczera) at Kief became in the 11th century a famous seminary of the Russian clergy and a flourishing seat of Russian literature. Here the monk Nestor (1056-1111) wrote his *Annals*, the chief source of information for the earliest history of the Russian Church. The rapid growth of the Church, and the great practical strength which it displayed so soon after its establishment, naturally attract the attention of the Church historians, who attribute it chiefly to the fact that the Church, at its foundation, found the translation of the Bible by Cyril and Methodius into the national Slavonic, language ready for use. The practical strength displayed by the Russian Church at so early a period is the more surprising, as Russia alone among the European nations (unless Spain and Hungary be counted exceptions) was Christianized without the agency of missionaries, and chiefly by the direct example, influence, or command of its prince. The Russian Church has dignified its founder, prince Vladimir, with the name of saint, and the same honor has been conferred upon another prince of the 13th century, Alexander Nevski, so called from a victory on the banks of the Neva, in which he repulsed the Swedes. Besides these two saints, two other princes are held in high veneration — the one, Yaroslav (1017), for introducing the Byzantine canon law and the first beginnings of Christian education; the other, Vladimir I1, surnamed Monomachos, for being a model of a just and religious ruler. Ivan I transferred (1325) his residence, and with it the primacy of the Russian Church, from Kief to Moscow. Gradually the metropolitans of the Russian Church became independent of Constantinople. In the middle of the 17th century, Jonah was appointed by the grand-prince metropolitan of Moscow, and recognized by a synod of all the Russian bishops held at Moscow as metropolitan of Russia. He was the first in whose appointment “the great Church” had no direct share. The metropolitan of Moscow remained, however, in close and friendly relations with the patriarchs of the Byzantine empire, and conjointly with them the metropolitan Isidor attended the Union Council of Florence. The fall of Constantinople in 1453 smoothed the way for an entire independence of the Russian Church, which, however, was not fully established until 1587. In that year, the patriarch Jeremiah of Constantinople, while visiting Russia to obtain support, consented to turn the metropolitan of Moscow into a patriarch in the person of Job, the patriarchate of Russia thus taking, in the

opinion of the Eastern bishops, the place of the schismatic patriarch of Rome. It was further arranged that the Church of Russia be governed by four metropolitans, six archbishops, and fight bishops. Soon after, the patriarchs of Alexandria and Jerusalem, sixty-five metropolitans and eleven archbishops of the Byzantine Church, declared their concurrence in the independent organization of the Russian Church. The Muscovite patriarchs continued, however, to apply to Constantinople for confirmation until 1657. Soon after, in 1660, the Russian ambassador received from patriarch Dionysius II of Constantinople and the other Greek patriarchs the documentary declaration that the Russian patriarch night in future be elected by his own clergy without needing a confirmation by the Greek patriarchs. The Roman popes of the 16th century, especially Leo X, Clement VII, and Gregory XIII, made renewed efforts for gaining over the Russian Church to a union with Rome. When Ivan Vasilivitch (1533-84) had been defeated by the Poles, he intimated a readiness (1581) to unite with the Roman Catholic Church as long as he needed the help of the emperor and the mediation of the pope. Gregory XIII sent the Jesuit Possevino to the grandprince, who held a religious disputation with the Russians, in which the grand-prince himself took part. Possevino was, in the end, unsuccessful in Russia; but in those Russian provinces which fell with Lithuania into the hands of the Poles, his efforts had the desired effect. The metropolitan Rahoza of Kief. keenly offended by the patriarchs Jeremiah and Job, convoked the bishops of his metropolitan district to a synod held at Brzesc (1593), where the union with Rome was effected in conformity with the agreement which had been formed in Florence, with a great respect at first for old ancestral usages. Clement VIII announced the union to the Catholic world in his bull *Magnus Dominus ac laudabilis*, and confirmed the metropolitan in the possession of his traditional rights of jurisdiction (1596), including the right of confirming the bishops of his metropolitan diocese; only the metropolitan himself was to apply to the papal nuncio in Poland for confirmation. For that part of the Russian Church which refused to enter into the union with Rome, Peter Mogila was in 1633 elected orthodox metropolitan of Kief, with the approbation of king Vladoslav IV. As a bar against the further advance of Roman Catholic and Protestant views, Mogila composed (1642) a catechism, which was confirmed by all the patriarchs as an official confession of the orthodox Eastern Church.

Important innovations in the liturgy of the Russian Church were made by patriarch Nikon, who has been called by a modern Church historian (Stanley, *History of the Eastern Church*) “the greatest character in the annals of the Russian hierarchy,” “a Russian Chrysostom,” and also “in coarse and homely proportions a Russian Luther and a Russian Wolsey.” The most important among the changes introduced by him was the revival of preaching, entirely without an example in the other Eastern churches at that time. Among the innovations which he made in the Russian ritual, in order to make it more conform to that of Constantinople, were benedictions with three fingers instead of two, a white altar cloth instead of an embroidered one, the kissing of pictures to take place only twice a year, a change in the way of signing the cross, and in the inflections in pronouncing the Creed. Many regarded these changes as an apostasy from orthodoxy, and refused to adopt them, but at that time their protests were put down with an iron hand. The man whose energy introduced a new period in Church history was finally himself deposed from his office. His severity had exasperated the clergy, his insolence had enraged the nobles. In 1667 a council of the Eastern patriarchs, convened at Moscow, and presided over by the czar, formally deprived him of his office.

A still greater change was introduced into the Russian Church by Peter the Great. The aim of his life was to civilize the Russian empire and to raise it to a level with the remainder of Europe. While traveling in Europe, he studied the Protestant and Roman Catholic systems of belief. He heard the doctrines and studied the religious belief of all the countries which he passed, but he concluded to remain a prince of the Orthodox faith. He believed, however, he would be guilty of ingratitude to the Most High if, “after having reformed by his gracious assistance the civil and military order, he were to neglect the spiritual,” and “if the Impartial Judge should require of him an account of the vast trust which had been reposed in him, he should not be able to give an account.” Among the practical reforms which he introduced were the increase of schools, restrictions on the growth of monasteries, and regulations respecting the monastic property. But by far the most radical change was the abolition of the patriarchate and the substitution for it of a permanent synod, consisting of prelates presided over by the emperor or his secretary. After the death of the eleventh patriarch, Hadrian (1702), whose retrograde policy had greatly exasperated him, Peter allowed his see to remain vacant, and transferred the administration of the patriarchate to the metropolitan of Riazan, who as

exarch had not the full authority of the patriarch, and was not allowed to exercise all his functions. This semblance of a patriarchal government lasted for twenty years, and during this time various changes were gradually carried through. Taxes were levied on the possessions of cloisters and bishops, the titles and dignities of several episcopal sees which were offensive to the czar were abolished, and the episcopal jurisdiction, which in former times had been wholly unhindered, was now in many respects restricted. A number of reformatory regulations were issued for the government of the religious orders. For the reform of the secular clergy Peter wrote with his own hand twenty-six articles of *Spiritual Regulations*, and for the use of the bishops he issued a pastoral instruction. After having accustomed in this way the clergy and the people to an absolute submission to his all powerful authority, Peter declared in an assembly of bishops, held in 1720 at Moscow, that a patriarch was neither necessary for the government of the Church nor useful for the State, and that he was determined to introduce another form of Church government which would be intermediate between the government by one person (the patriarch) and a general council, since both forms of Church government were subject in Russia to great inconveniences and difficulties on account of the vast extent of the empire. When some of the bishops objected that the patriarchate of Kief and of all Russia had been erected with the consent of the Oriental patriarchs, Peter exclaimed, “I am your patriarch!” then, throwing down his hunting knife on the table, “There is your patriarch!” The plan of Peter was vigorously supported by Theophanes, archbishop of Pskov, and Demetrius of Rostoff, adopted by the episcopal synod, and sanctioned by the whole body of Eastern patriarchs. In the next year (1721), the Holy Governing Synod of Russia was instituted, and solemnly opened by an address of its vice-president, archbishop Theophanes. Even those who blame Peter for subjecting a Church formerly enjoying the fullest amount of self-government to the rule of the State readily admit that its first members were the best men of the Russian Church, and generally esteemed on account of their character and ability. While the abolition of the patriarchate and the establishment of the Holy Synod fixed the position of the Russian Church among the large national divisions of Christianity, other measures led to the separation from it of a large number of ultra-conservatives, who could not bear the idea of seeing the smallest change in the holy faith of their forefathers. Peter resolutely continued the work of patriarch Nikon, and as the latter had introduced many innovations from Constantinople, Peter introduced new customs from the West. Thus. on

the opening of the 18th century the emperor decreed that henceforth the year should no longer begin on the 1st of September and be dated from the creation of the world, but that the Christian eras should be adopted and the new year begin on the 1st of January. Still more irritating for the uncompromising opponents of ecclesiastical reforms was Peter's endeavor to assimilate his countrymen to the West by for. bidding the use of the beard. The Eastern Church had shown a strong attachment to the beard. Michael Ceerularius had laid it down in the 11th century as one of the primary differences between the Greek and the Latin Church. and "to shave the beard had been pronounced by the Council of Moscow in the 17th century as a sin which even the blood of the martyrs could not expiate." So determined was the opposition which was made to this innovation that even Peter, with all his energy, quailed before it. The nobles and the gentry, after a vain struggle, had to give way and be shaved; but the clergy were too strong for the czar, and the magnificent beards which the Russian priests are known to wear to the present day are the expressive proof of the ecclesiastical victory they gained in this particular over the reforming czar. The implacable enemies to the reforms of Nikon and Peter sullenly withdrew from the communion of the Established Church, and under the name "Raskolniks" (Separatists), or, as they call themselves, "Starovertzi" (Old Believers), have continued separate ecclesiastical organizations to the present day.

The reigns of most of the successors of Peter during the 18th century have left no marked influence upon the progress of the Russian Church. None of them continued the work of political reform with such energy as Catharine II. She was a friend of Voltaire, but did not deem it expedient to open to the deistic tendencies of Western Europe a road to the National Church of her dominions. During her reign, Ambrose, the learned archbishop of Moscow, came to a violent death (1771) by the populace of that city because he had ordered the removal of a miraculous picture to which the people flocked in immense numbers at a time of frightful pestilence. *SEE AMBROSE*. "I send you the incident, "wrote the empress Catharine in one of her letters to Voltaire, "that you may record it among your instances of the effects of fanaticism." One of his successors to the see of Moscow, Plato, has attained outside of Russia a greater celebrity than any other Russian bishop. He was the favorite both of the civilized Catharine II and for a time of her savage son, Paul, and in the last years of his life was the trusted comforter of Alexander I in the terrible year of the French invasion.

Alexander I made noble efforts to raise the educational standard of the Russian people, and thus contributed much to tlhe improvement of the National Church. Schools were established on all the lands belonging to the crown, improvements made in the theological seminaries, and the respect of the people for the priestly character strengthened by exempting the priests from the knout. For a time, Alexander showed himself very favorable to the principles of evangelical Protestantism; and when the British and Foreign Bible Society was formed in London, Alexander requested the society to establish a branch in St. Petersburg. In the labors of the Russian Bible Society he took a warm interest. At his request, the Holy Synod prepared a translation of the New Test. into Russian, and into almost all the other languages spoken in the Russian empire. The emperor's inclination towards Biblical theology and experimental religion was greatly strengthened by the influence which in 1814 the pious and enthusiastic baroness von Krudener gained over him; but in the latter years of his life the emperor yielded to the growing ecclesiastical opposition to the Bible Society, and it was finally abolished under Nicholas I in 1826. In the same year, Philaret, formerly bishop of Reval and archbishop of Iver, was appointed archbishop of Moscow. He has been called the most gifted and influential archbishop of Russia since Nikon. He revived in the Church the spirit of austere asceticism, inflamed the religious enthusiasm of the people in the wars against the Mohammedan Turks and the Catholic Poles, vigorously aided the emperor in preparing the abolition of Russian serfdom, and made valuable contributions to the theological literature of the Russian Church. During the reign of Alexander I, the Russian Church began to make earnest efforts for the conversion of the Mohammedan and pagan subjects of the vast empire, and inducements were held out to those who might become converts to Christianity. The missionary zeal thus awakened was greatly strengthened during the reign of Nicholas I (1825-55), when schemes were formed and extensively supported for the consolidation of all the tribes of the vast empire into one language and one religion. The Armenian Church, which, in consequence of the conquest of a part of the Persian territory by Russia, saw the seat of its ecclesiastical head, the catholicos of Etchmiadzin, placed under Russian rule, showed itself disinclined to being incorporated with the Russian Church; but the United Greeks of the formerly Polish provinces, who during Polish rule had been induced to recognize the supremacy of the pope, yielded to the influences brought to bear upon them by the Russian government. These exertions were begun as soon as Catharine II had acquired the possession

of the Polish provinces, and it has been calculated that during the reign of this empress about seven millions of United Greeks joined the Russian Church. Little was done for this purpose during the reigns of Paul and Alexander I, but Nicholas I resumed these efforts with extraordinary vigor; and in 1839 the bishops and clergy of the United Greek Church of Lithuania and White Russia were induced at the Synod of Polotsk to declare in favor of a union with the Russian Church. Only one United Greek diocese — Chelm, in Poland — remained in communion with Rome until about 1877, when the majority of its priests and people were reported to have likewise been received into the Russian Church. *SEE ROMAN CATHOLIC CHURCH*.

The missions among the pagan tribes of the empire made considerable progress, and especially Innocent, archbishop of Kamtchatka, became a much praised example of the revived missionary spirit in the Russian empire, traversing to and fro the long chain of pagan islands between Northeastern Asia and Northwestern America. The reign of Alexander II (since 1855) has been prolific of important reforms in the civil administration of the empire. Some of them, as the total abolition of serfdom, and the organization of a system of public schools, have had a considerable and favorable reaction upon the progress of the national Church. The efforts for Russifying the polyglot and polyreligious tribes of the empire in one tongue and one creed gained in vigor and extent. The great Eastern war of 1877 was proclaimed by the Russian bishops as a holy religious war for the overthrow of the Mohammedan power over the Orthodox Eastern churches in the Turkish empire, and made the Russian Church appear to a greater extent than ever before as the standard bearer of all the interests of the Oriental Eastern Church. The increasing missionary zeal of the Church overstepped the boundaries of the empire and founded missions in China and Japan which were prosperous beyond expectation. In many large cities of Western Europe and of the United States, Russian priests were appointed by the Russian government to gather not only the Orthodox Russians, but all persons belonging to the Eastern Oriental Church, into permanent congregations, and in 1879 even a bishop, with his residence in San Francisco, was appointed to exercise the episcopal superintendence over the congregations on the Pacific coast of North America. A strong desire for establishing friendly intercourse and relations with other churches of episcopal constitution madle itself felt among many of the most educated and zealous priests and laymen of the

Church, and "societies for religious enlightenment" were formed at St. Petersburg and in other cities which proclaimed the promotion of this intercourse as one of their chief objects. The grand-duke Constantine. brother of Alexander II, is an enthusiastic patron of this movement and the president of the St. Petersburg society.

2. *Doctrinal Basis of the Russian Church*. — Although the connection between the Russian Church and the other sections of the Orthodox Eastern Church has for some time been severed, they have remained in entire union with regard to their common doctrine. Some (Schaff, *Creeds of Christendom*, 1, 70) regard as "the most hopeful feature of the Russian Church the comparatively free circulation of the Scriptures, which are more highly esteemed and more widely read there than in other parts of the Eastern Church." Hepworth Dixon (*Free Russia*, p. 290) says that the Russians, next to the Scotch and the New Englanders, are the greatest Bible readers, but it must be remarked that not more than one out of ten Russians can read at all. Dr. Pinkerton, an English Independent, who for manyr years resided and travelled in Russia as agent of the British and Foreign Bible Society, takes, in his work on *Russia* (London, 1833), a hopeful view of the future of the Russian Church, "for the Church that permits every one of its members to read the Scriptures in a language which he understands, and acknowledges this Word as the highest tribunal in matters of faith on earth, is possessed of the best reformer of all superstition." It is also noteworthy that the treatise on *The Duty of Parish Priests*, which was composed by archbishop Koninsky of Mohilev, aided by bishop Sopkofsky of Smolensk (St. Petersburg, 1776), and on the contents of which all candidates for holy orders in the Russian seminaries are examined, approaches more nearly the Protestant principle of the supremacy of the Bible in matters of Christian faith and Christian life than any deliverance of the Eastern Church. Thus it says, "All the articles of the faith are contained in the Word of God; that is, in the books of the Old and the New Testament. The Word of God is the source, foundation, and perfect rule, both of our faith and of the good works of the law. The writings of the holy fathers are of great use, but neither the writings of the holy fathers nor the traditions of the Church are to be confounded or equalled with the Word of God and his commandments" (see Schaff, *Creeds of Christendom*, 1, 73).

Notwithstanding this respect of the Russian Church for the supreme authority of the Scriptures, it has never been prevailed upon to hold

ecclesiastical communion with any other than the several branches of the Orthodox Eastern (commonly called Greek) Church. An interesting attempt to establish intercommunion and cooperation between the Russian Church and some Anglican bishops was made from 1717 to 1723 by two High-Church English bishops, called Nonjurors (for refusing to renounce their oath of allegiance to James II), in connection with two Scottish bishops. They wrote to this end, in October, 1717, to Peter the Great and the Eastern patriarchs. The patriarchs, in 1723, sent their ultimatum, requiring as a term of communion absolute submission of the British to all the dogmas of the Greek Church. The "Most Holy Governing Synod" of St. Petersburg was more polite, and in transmitting the ultimatum of the Eastern patriarchs proposed, in the name of the czar, "to the most reverend the bishops of the remnant of the Catholic Church in Great Britain, our brethren most beloved in the Lord, that they should send two delegates to Russia to hold a friendly conference, in the name and spirit of Christ, with two members to be chosen by the Russians, that it may be more easily ascertained what may be yielded or given up by one or the other; what, on the other hand, may or ought for conscience' sake to be absolutely denied." The conference, however, was never held, for the death of Peter the Great put an end to the negotiations.

A more serious attempt to effect intercommunion between the Anglican and Russo-Greek churches was begun in 1862, with the authority of the Convocation of Canterbury and the General Convention of the Protestant Episcopal Church in the United States. In the session of the latter held in New York in 1862, a joint committee was appointed "to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information upon the subject, and to report to the next general convention." Soon afterwards (July 1, 1863) the Convocation of Canterbury appointed a similar committee looking to "such ecclesiastical intercommunion with the Orthodox East as should enable the laity and clergy of either Church to join in the sacraments and offices of the other without forfeiting the communion of their own Church." The Episcopal Church in Scotland likewise fell il with the movement. These committees corresponded with each other, and reported from time to time to their authorities. Two Eastern Church associations were formed, one in England and one in America, for the publication of interesting information on the doctrines and worship of the Russo-Greek Church. Visits were made to Russia, fraternal letters and courtesies were exchanged, and informal

conferences between Anglican and Russian dignitaries were held in London, St. Petersburg, and Moscow. The Russians, however, as well as the other branches of the Orthodox Eastern (Greek) Church, did not show the least disposition towards making any concession. A number of Russian divines took an active part in the Old Catholic reunion conferences at Bonn in 1874 and 1875; but although the Anglican and Old Catholic theologians here surrendered to the Orientals as a peace offering the *filioque* of the Western Creed, the Orientals made no concession on their part.

3. *Ecclesiastical Polity*. — In regard to Church constitution, the organization of the Holy Governing Synod has established a considerable difference between the Russian Church, on the one hand, and all the other sections of the Orthodox Eastern Church, on the other.

(1.) *The Holy Synod*. — The members of the synod are partly priests, partly laymen. All of them are appointed by the czar, who has also the right to dismiss them whenever he pleases. They meet at St. Petersburg in a special part of the large building which has been erected for the high imperial boards. At first the synod had twelve clerical members, one president, two vice-presidents, four councillors, and four assessors. The twelfth member was destined for the synodal office at Moscow. Three of the twelve clerical members had to be bishops, the others were to belong to different degrees of the hierarchy. It was, however, forbidden to appoint an archimandrite or protopresbyter from any diocese the bishop of which was a member of the synod, as it was feared that the former might be influenced by their bishop. According to the pleasure of the czar, the number of the clerical members was, however, sometimes larger, sometimes smaller than twelve. No episcopal see except that of Grusia (Tiflis) confers *ex officio* upon its occupant the right of membership in the Holy Synod, but the metropolitans of St. Petersburg, Moscow, and Kief invariably belong to it. Some of the members are obliged to reside at St. Petersburg, others are absent members who are invited only when matters of prime importance require the presence of all the members. The synod is always presided over by the oldest metropolitan. The most prominent among the lay members is the procurator-general of the synod. He represents the czar, makes the necessary preparations, has the right of veto, and carries out the measures that have been adopted. Every member of the synod, before taking his seat, must bind himself by a solemn oath to discharge faithfully the duties of his office, to be loyal to the czar and his successor, and to recognize the czar as the highest judge in the synod. The salaries of the members of the synod

were at first paid from the property of the former patriarchate, which after its abolition was called synodal property. At present they receive a very moderate fixed addition to the salaries which they derive from their regular ecclesiastical office (as archbishops, bishops, or priests). The synod is subject to the emperor, and receives his orders; on the other hand, all prelates and clergymen are subject to the synod. Among the chief duties of the synod are to preserve purity of doctrine, to regulate divine service, and to act as the highest court of appeal in all Church matters. The Synod has to prevent the spreading of heresies, to examine and censure theological books; it is entitled to prescribe ceremonies, and to see to it that they are observed. It has to superintend all churches and convents, to present to the czar suitable candidates for the vacant positions of archimandrites and prelates, and to examine the candidates for episcopal sees. It may transfer bishops to other sees, remove them, or send them to a convent. It acts as a court of appeal from the decisions of the bishops, and receives the complaints of any clergyman against his superiors. It has the right in doubtful cases to give instruction to the prelates; but it can make new laws only with the consent of the czar. It can grant dispensation from ecclesiastical laws, as from the rigid observation of the fasts. All trials which were formerly brought before the court of the patriarch belong now to the jurisdiction of the synod; among them are trials for heresy (against the Raskolniks), blasphemy, astrology; for doubtful, unlawful, and forced marriages; for adultery, divorce. Fornication and abduction are tried before secular courts. In affairs which are partly of an ecclesiastical and partly of a secular character, the synod acts conjointly with the senate, to which it is, in general, co-ordinate. The administrative functions of the synod are divided into two sections, the Economical Department (or College of Economy) and the comptroller’s office. All affairs which involve an outlay of money — as the erection of churches, schools, convents, payments, supports of clergymen, and so forth — are first submitted to the Economical Department. The Department of Comptrol has to examine whether the moneys assigned have been properly used, and to examine the accounts. Since 1809 all sums realized by the sale of consecrated candles and other objects which the faithful purchase from the Church, as well as the proceeds of the voluntary offerings of the people, have to be sent by the bishops to the synod, which distributes them among the eparchies according to their several wants. The treasury of the synod, which receives all these moneys, stands under the special control of the two youngest

members of the synod, and of a civil officer appointed by the chief procurator.

In 1839 the commission of ecclesiastical schools, which had been established in 1808, was dissolved by the czar, and the Holy Synod was charged with the direction of these schools.

Subordinate to the Holy Synod are 1, the synodal office of Moscow, which is presided over by the metropolitan of the city, who is assisted by a vicar-general, one archimandrite, and one protopresbyter; 2, the synodal office of Grusia, in which the metropolitan of Tiflis and Grusia presides, being assisted by two archimandrites and one protopresbyter; 3, the college of the former Greek United Church in White Russia and Lithuania, presided over by the archbishop of Lithuania, who is assisted by three members of the secular clergy. The synod has two printing offices, in St. Petersburg and Moscow, in which all rescripts of the czar and the synod referring to ecclesiastical affairs, all books used at divine service, and, in general, all books, registers, circulars, prayers, pictures, etc., intended for Church use are printed. The synod sends the printed matter to the bishop, who distributes it among the clergy. Every parish priest has to render at the end of the year an account to the bishops of all articles sold, and to remit to him the proceeds. The bishop sends an account of all articles sold within the diocese and remits the amount. The synod has annually from these sales a considerable surplus, which is used for supplying poor eparchies and parishes gratuitously with the books and other objects needed at divine service. Books on theological subjects are not only printed in the offices of the synod, but their contents must be expressly approved by it. For this purpose the Holy Synod is assisted by three committees of censorship, which have their seats at St. Petersburg, Moscow, and Kief.

(2.) *Orders of the Clergy*. — The higher clergy of the Russian Church consists of metropolitans, archbishops, and bishops. At first Russia had only one metropolitan, at Kief; when the patriarchate was erected, the archbishops of Novgorod, Kasan, Astrakhan, Rostoff, and Krutizk were raised to the rank of metropolitans. In 1667 the czar Alexis Michaelovitch raised the archbishops of Kasan and Siberia to metropolitans, and appointed a special metropolitan at Astrakhan. Five other metropolitans were appointed by Theodore Alexievitch, and, on the accession of Peter the Great, Russia had, therefore, twelve metropolitans. Peter appointed in the place of the deceased metropolitans and archbishops only bishops, and

conferred the title of “metropolitan” and “archbishop” upon any bishops he pleased. Thus the titles “metropolitan” and “archbishop” are now not bound to dioceses of a higher degree, but are only the honorary titles of bishops whom the czar wishes to distinguish by a higher title. It has, however, been customary that the occupants of the eparchies Novgorod-Petersburg, Moscow, and Kief have the title “metropolitans, “and in 1878 no other archbishop had this title. The eparchies are divided into eparchies of the first, second, and third classes, according to the salaries connected with the sees. The three metropolitans of Novgorod-Petersburg, Moscow, and Kief belong to the first class. According to Silbernagl (*Verfassung und gegenwartiger Bestand sammtlicher Kirchen des Orients*, 1865), there were seventeen eparchies of the second and thirty of the third class. Not embraced in these numbers are the eparchies of Georgia or Grusia, which territory in 1801 was incorporated with Russia. The country has at present five eparchies, which are not divided into classes, but among which that of Tiflis holds the highest rank. The occupant of the see has the title “exarch of all Georgia,” and is always *ex officio* member of the Holy Synod and president of the synodal office at Tiflis. When an episcopal see becomes vacant, the synod, according to the regulations of Peter the Great, presents to the czar two candidates, of whom the czar is to select one. Often, however, the czar himself designates a candidate, whom the synod has to elect. As the bishop has to be unmarried, and all the secular clergy are married, the candidates for the episcopal sees can only be taken from the regular clergy. The first claim belongs to those archimandrites who are members of the Holy Synod, or those to whom affairs of the synod have been intrusted, and who have given proof of their ability. After the confirmation of the bishop elect by the czar, all the archbishops and bishops present in the capital assemble in the hall of the synod, and the new bishop is proclaimed by the oldest archbishop. The consecration always takes place in the cathedral, and is also attended by all bishops of the capital. The rights and duties of the bishops are fully explained in the *Spiritual Regulations* of Peter the Great. The bishop ordains all the clergymen of his diocese, but he is expected not to ordain more priests, deacons, and other clergymen than are necessary for the celebration of divine service. He has to superintend all the monks under his jurisdiction, and to see that they observe the monastic rules, but he has not the right to punish them without the previous consent of the Holy Synod. The secular clergy, on the other hand, are, also in this respect, wholly under his jurisdiction. Laymen may be excommunicated by the bishop on account of

public transgression of the divine commandments, or on account of heresy, but the bishops must previously admonish them three times, and must not involve the family of the culprit in the sentence. The bishop is in particular expected to devote himself zealously to the establishment of schools and seminaries. In order to become acquainted with his eparchy, the bishop shall visit all its parishes at least once every two or three years, and he is not allowed to leave the diocese without the permit of the Holy Synod. In all important or doubtful affairs he is directed to ask for the advice of the Holy Synod. The bishop holds the official rank of a major-general and a councilor of state. According to a ukase of 1764, issued by Catharine II, the property of all bishoprics, convents, and churches of Great Russia was confiscated and transferred for administration to the College of Economy, which now pays to all the bishops a fixed salary. To new eparchies the czar assigns likewise a fixed salary, to be paid by the College of Economy; he also determines, in case two eparchies are united, whether the bishop shall receive the income of one or of both. As has already been stated, the eparchies are divided, according to the amount of the salaries, into eparchies of the first, second, and third class. According to the ulase of Catharine II, the prelates of the first class are to receive a salary of 1500 rubles, those of the second class 1200 rubles, and those of the third class 1000 rubles. Besides, the bishops receive a certain amount of table money, etc., for defraying the expenses of their household. The table money of the metropolitans ranges from 2200 to 3900 rubles; the bishops of the second class receive 1000, and those of the third class 800. The bishops generally reside in celebrated convents, which, however, although they are still called convents, are now rather extensive “episcopal houses.” Besides the incomes derived from the State, the bishops receive fees for their episcopal functions, as the consecration of new churches, the ordination of priests, for masses for the dead, etc. The eparchies bear their name from the place where the prelate has his residence, rarely from a province. It is common to mention the name of the eparchy by means of adjectives, as the “Muscovite metropolitan” instead of the “metropolitan of Moscow.”

Besides bishops, archbishops, and metropolitans, Russia has also vicars of episcopal rank. They were at first appointed in very extensive eparchies, where the prelate found it impossible to perform all the episcopal functions. The first eparchy which had a vicar was Novgorod; in 1764 the empress Catharine II established another for the eparchy of Moscow. The vicars have their own dioceses and full episcopal jurisdiction. They have a

consistorial chancery like the other prelates, but an appeal may be taken from their judgments to the metropolitan or archbishop in whose eparchy their district is situated. In regard to salary, they are placed on a level with the prelates of the third class. At present the Russian Church has ten vicariates. Every prelate is assisted in the administration of his diocese by a consistory which is composed of from five to seven members. They are presented to the synod by the bishop, and, after their confirmation, can only be removed with the consent of the synod. Each consistory has its own chancery, which generally consists, in eparchies of the first class, of twenty-eight persons, in eparchies of the second, of twenty-one, and in eparchies of the third, of nineteen. The consistory has to take the necessary measures for preserving the purity of the faith. It superintends the sermons and the keeping of the clerical registers, and reports once a year on the condition of the eparchy to the synod. To its jurisdiction belong also matrimonial affairs and the complaints of clergymen and laymen against each other. If secular priests or monks wish to return to the ranks of the laity, the consistory has to subject them to an admonition, the former during three and the latter during six months; it has also to sentence clergymen for important or disgraceful offenses. The sentences pronounced against such clergymen are: 1, suspension; 2, degradation to a lower degree of the clergy; 3, entire degradation or deposition. The last named sentence involves the surrender of the culprit into the army or to the imperial manufactures, and, in criminal cases, to the secular authorities. From the judgment of a consistory an appeal may be taken to the prelate, and from the latter to the Holy Synod. In every large town of the eparchy there are offices called “ecclesiastical directories,” generally consisting of two members, which have to receive petitions to the consistory and make reports to it. The bishop appoints, with the consent of the synod, deans for superintending the churches and the clergymen. A dean’s district embraces from ten to thirty parish churches. They have to visit the churches of their district, and to revise once every six months the registers of the Church and the lists of baptisms, marriages, and deaths. Under their presidency the parishes elect the church-wardens. In the cities the protopresbyter of the principal church has the superintendence of the entire clergy.

The clergy are divided into the white, or secular, clergy, and the black clergy, or monks. The white clergy chiefly recruits itself from the sons of the priests and other employes of the Church. The admission of persons from other classes of society is surrounded with difficulties. The bishop is

forbidden to ordain any one without the necessary knowledge, the requisite age, and good certificates of character, and is not to exceed the number of priests wanted by his eparchy. No one shall be ordained a secular priest without having previously been married to a virgin. The other persons employed for the services of the Church, as sextons, choristers, etc., do not receive any ordination, but are also regarded as a part of the clergy.

(3.) *Schools*. — Peter the Great was the first who commanded the prelates to establish in the capitals of their eparchies ecclesiastical seminaries where boys — especially the sons of priests — might be educated for the priesthood. All that had been required before his time was that the candidates should be able to read, to write a little, and to perform the liturgical functions. Peter the Great also decreed that the chief convents should contribute one twentieth, and the principal churches one thirtieth of their corn for the gratuitous education of the pupils of the ecclesiastical schools. After the confiscation of the Church property in 1764, the support of the seminaries devolved upon the Holy Synod. The ecclesiastical schools are divided into the four school districts of Petersburg, Kief, Moscow, and Kasan. At the head of each of the districts is an ecclesiastical academy. At each academy is a conference consisting of the rector of the academy, one archimandrite, one yeromonach, two secular priests, and several professors, and presided over by the metropolitan or archbishop, who has to superintend the execution of all the decrees of the synod in regard to the education of the clergymen and of the priests. The Conference of the Academy of St. Petersburg constitutes the center of the scientific life in the Russian Church, as the conferences of the other school districts receive from it the decisions of the Holy Synod. The system of Church schools, which is under the direct jurisdiction of the Holy Synod, consists of the ecclesiastical academies, the eparchial seminaries, the circuit schools, and the parish schools. Every pupil has first to enter the parish school and to remain there for two years. He then attends in succession the circuit school, the eparchial seminary, and finally the academy, remaining in each of these schools for three or four years.

(4.) *Marriage and Privileges of the Priests*. — As the secular clergy must be married, they cannot ascend to a higher position than that of a protopresbyter. Widower presbyters were required by a canon of Theodosius, metropolitan of Moscow, to resign and withdraw to a convent. The Council of Moscow in 1667 authorized widower clergymen who led a virtuous life in the convent to continue their priestly functions as

yeromonach. Peter the Great forbade the bishop to force any widower priest to retire to a convent. By a second rescript, issued in 1724, he provided that widower priests who were good scholars or preachers and who should marry a second time should be employed as rectors of the seminaries or in the chanceries of the bishops. At present the synod can give permission to widower priests to remain in their office.

The secular clergy are exempt from personal taxes and from military duty. For any criminal offense the clergy are subject to the civil court, but the proceedings against them always take place in the presence of deputies of the ecclesiastical court. In the case of any other offense they are judged by the Church courts. No priest or deacon can be subjected to corporal punishment until he has been degraded by his ecclesiastical superior. The wives of priests and other Church employes share the privileges of their husbands as long as they are not married again.

(5.) *Appointment and Support of the Clergy*. — In 1722 and 1723 the synod fixed, conjointly with the senate, the number of clergymen who were to serve at every church. Since the confiscation of the Church property in 1764, the Economy College of the Holy Synod pays fixed salaries to the clergymen and employes of all churches which had real estate, or at least twenty serfs. In case a community wants a larger number of clergymen than the government is bound to pay, it has to make satisfactory provision for a sufficient salary.

Every regiment of the army has its own priest, who is under the jurisdiction of the prelate in whose eparchy the regiment is stationed. Only in time of war all the military priests are placed under the jurisdiction of a superior priest who is specially appointed for this purpose.

The bishop has full freedom in appointing the priests of all churches which have no patron. In the army no priest is to be appointed without the consent of the bishop. The children and relatives of a parish priest must not be appointed at the same church. The nobleman on whose estate a church has been erected has the right of patronage. He may propose a priest whose appointment he desires to the bishop, and without his consent no priest can be appointed. In villages the patrons superintend the church-warden and hold the key to the Church treasury.

(6.) *Monks and Nuns*. — All the convents of Russia follow the rule of St. Basil. No one can become a monkl before the fortieth year of age, nor a

nun1 before the fiftieth year. Before the year 1830 the thirtieth year of age was required for monks. The synod grants, however, dispensations in regard to age, especially to young men who, after completing their studies at an ecclesiastical academy, desire to enter a convent with a view to securing as early as possible an appointment as prelate, archimandrite, or professor. Children need the consent of their parents to their entrance into a convent, and many legal precautions have been taken to close the gates of the convents against persons who are unwilling, or who by entering a convent would violate other duties. In those convents which are supported by the State the limit of the number of monks is fixed by law. The novitiate lasts three years. After its termination the permission of the diocesan bishop is required for admitting the novices to a preparatory degree. On this admission they put on the black habit, from which the monks have received the name of the black clergy. The taking of the monastic vows is connected with solemn rites. There is a third monastic degree, called the "great" or "angelic" habit, but only a few monks are admitted to it.

Every convent of monks is either under an archimandrite or an igumen; smaller convents are under a predstoyatel (president); the female convents are under an igumena. Formerly the superiors of convents were elected by the monks, now they are appointed by the Holy Synod. The monks are divided into two classes, those who have received the order of priests or deacon and are called yeromonachs and yerodeacons, and common monks called monachs. The number of the former is only small. The convents are under the superintendence of the bishop in whose eparchy they are situated; only the lauras, a small class of the most prominent convents, and the stauropigies, or exempt convents, are under the direct jurisdiction of the Holy Synod. The present regulations of the Russian convents date from the time of Peter the Great. By a ukase of 1701 he abolished the institution of the lay brothers, and bound the monks to receive and nurse invalid soldiers and other aged and poor men; the nuns, in the same way, were required to receive aged females, to educate orphans, and teach female handiwork. The regulations are, on the whole, the same as for most of the religious orders of the Eastern and Roman Catholic churches. The monks are admonished to read often in the Bible and to study, and the superiors are required to be well versed in the Scriptures and the monastic rules. The monks are excluded from pastoral duties; only the chaplains of the navy are taken from their ranks. The government has established a college for this special purpose at Balaklava, in the Crimea. To this college monks are

called from the various eparchies, and the archimandrite of the convent elects from them chaplains for the men-of-war. As the monks receive, in general, a better education than the secular clergy, the professors in the seminaries and ecclesiastical academies are generally taken from them.

The first Russian convents were established during the reign of Vladimir the Great, but the cradle of all the Russian convents was the Petchersky Laura at Kief, which had been founded by Anthony, a monk of Mount Athos, during the reign of Yaroslav (1036-54). From that time the convents increased rapidly. In 1542 Ivan II Vasilivitch forbade, at the Council of Moscow, the establishing of a convent without the permission of the monarch and the diocesan bishop. Peter the Great not only forbade bishops and other persons to build convents or hermitages, but also ordered the abolition of smaller convents and of all hermitages. Catharine II, in 1764, confiscated the entire property of the convents. At the same time many convents were suppressed, for the empress intended to preserve only the most prominent convents in the large cities and those that were most celebrated. In consequence of numerous petitions addressed to her, the empress allowed the continuance of many convents under the condition that such convents should support themselves or be supported by the voluntary offerings of the people. Since that time two classes of convents have been distinguished, those which are supported by the Economy College and those which are not. The former are, like the eparchies, divided into three classes, according to the number of inmates and the amount of their salaries.

4. *Statistics*. — The procurator-general of the Holy Synod publishes annually an account of the condition of the Russian Church. The following facts are taken from the report made by the present procurator-general, count Tolstoi, on the state of the Church in 1876, and published in April, 1878. There were in 1875 in all the eparchies, with the exception of the exarchate Grusia, the Alexandro-Nevski Laura (convent of the first rank) of St. Petersburg, and the Petchayevsk-Uspensky Laura at Kief, from which no report had been received, 56 archiepiscopal houses and 380 convents of monks, of which 169 received no support from the State. The total number of monks was 10,512, of whom 4621 were serving brothers. Of nunneries there were 147 (forty of which derived no support from the State), with 14,574 nuns, of whom 10,771 were serving sisters. The number of cathedral churches, including 57 episcopal churches, 562 chief churches of cities, 3 army cathedrals, and 3 navy cathedrals, was 625; of

other churches, 39, 338; of chapels and oratories, 13,594. Of the churches, 227 parish churches are reported to belong to Raskolniks. The total number of the secular clergy, which includes the sextons, was 98,802. In the course of the year 1876,323 churches and 170 chapels and oratories were built. There were 87 hospitals with 1192 inmates, and 605 poorhouses with 6763 inmates. The number of persons received into the Russian Church was 12, 340, embracing 1192 Roman Catholics, 516 United Greeks, 8 Armenians, 688 Protestants, 2539 Raskolniks, or Old Believers (1498 completely united with the Russian Church, and 1041 reserved the use of the ancient canons), 450 Jews, 219 Mohammedans, and 6728 pagans. The number of divorces was 1023; in 29 cases the cause was remarriage of the one party during the lifetime of the other; in 2, too close consanguinity; in 15, impotence; in 80, adultery; in 650, the unknown residence of one party; in 247, the condemnation of one party to forced labor or exile. The institutions for the education of the clergy, with the number of their teachers and pupils, were as follows: The number of schools connected with churches and monasteries was 6811, with an aggregate of 197,191 pupils, of whom 170, 461 were male and 26,730 female. The number of Church libraries was 15,770; the number of new libraries established in the course of the year, 235. The Church property under the administration of the procurator-general amounted, on Jan. 1, 1877, to 26, 855,858 rubles. The population connected with the Orthodox Russian Church, with the exception of three Asiatic eparchies, the exarchate Grusia, and the army and navy, from which no reports had been received, amounted to 57,701,660. Adding an estimate of the Orthodox population in the districts above named, the total population of the Orthodox Russian Church was in 1876 about 60,100, 000. The Orthodox Church prevails in each of the sixty governments into which European Russia is divided, except sixteen, of which twelve are chiefly inhabited by Roman Catholics, three by Protestants, and one by Mohammedans. Of the total Orthodox population about 54,900,000 live in European Russia, 2,100,000 in Caucasia, 3,000,000 in Siberia, and 270,000 in Central Asia. The grand-duchy of Finland has about 37,000 adherents of the Russian Church. Outside of Russia the Russian Church has established missions in China and Japan which are reported as making satisfactory progress, and as counting in each country a population of about 5000 souls.

II. *Other Christian Churches*. — While nearly the entire population in those provinces which have not been under any other than Russian rule

belong to the Greek Church, the empire has received a large Roman Catholic population by the partition of Poland, and a considerable Protestant population by the annexation of the Baltic provinces. The conquest of Erivan in 1828 placed under Russian rule not only a considerable portion of the Armenian Church, but the seat of its head, the catholicos of Etchmiadzin.

1. *Roman Catholics*. — Until 1642 no provision had been made for the few Roman Catholics living in the Russian dominions. In 1642 the Italian embassy to Moscow was attended by a Jesuit, who was followed by twenty Capuchin monks and a praefect. From 1705 to 1715 several other Jesuits were sent to Russia, and a college was established by them at Minsk. Pius VI sent a legate to St. Petersburg, and placed under his jurisdiction the missions of that city, Moscow, Riga, and Reval. As the provinces which were incorporated with Russia at the first partition of Poland contained a considerable Catholic population, Catharine II concluded to erect a bishopric of the Latin rite for her Catholic subjects. This led to the establishment of the archbishopric of Mohilev, which was confirmed in 1783 by Pius VI. By the second and third partitions of Poland, a number of episcopal sees fell under Russian rule, all of which, except that of Livonia, were abolished by Catharine II, who, instead, erected two new ones. Paul I came to an understanding with the pope about a reorganization of the Catholic Church in the new Russian provinces, and accordingly, in 1797, the following dioceses were organized: Mohilev, archbishopric; and Samogitia, Wilna, Luzk, Kaminiec, and Minsk, bishoprics. All these dioceses received a new circumscription by the concordat of Aug. 3, 1847. By the same concordat a sixth episcopal see of Kherson, or Tiraspol, was erected for the Catholics in the southern provinces of European Russia and in the Caucasus. The archbishop of Mohilev is president of the Roman Catholic academy, a kind of central or general seminary for all the Catholic dioceses above referred to. The constitution of this academy is almost the same as that of the four academies of the Orthodox Russian Church already referred to. The diocese of Mohilev embraces all those parts of Russia proper (exclusive of the former kingdom of Poland) which do not belong to one of the six dioceses which have been mentioned, also the Catholics of Finland. Besides the archbishopric of Mohilev, Russia has in the former kingdom of Poland the ecclesiastical province of Warsaw, embracing the archbishopric of Warsaw and the bishoprics of Cracow, Lublin, Yanov or Podlachia, Sendomir, Seyna or Augustovo, and

Vladislav-Kalish or Kuyavia. This ecclesiastical organization of Poland dates from the papal bull of June 30, 1818, and was confirmed by another concordat concluded in 1847. The Russian government has pursued, with regard to the Catholic Church of Poland, the same policy as that with regard to the Russian State Church. The Church property was confiscated, and, in return, the clergy were paid and the buildings maintained by the government. The number of convents was greatly reduced, and the remaining ones placed under almost the same regulations as those of the Orthodox Russian Church. As the Russian government, in many cases, carried through new regulations in regard to the Roman Catholic Church without having come to a previous understanding with the pope, frequent conflicts between Russia and the pope have been the consequence. In 1878 the diplomatic relations between Russia and Rome were still interrupted. The active part which a number of the Catholic clergy in the Polish districts have always taken in the national movements of the Poles against the Russian rule has naturally added to the unfriendly feelings which have generally prevailed between Russia and the Roman Catholic Church. Notwithstanding these incessant conflicts, the immense majority of the total population of the former kingdom of Poland has remained in connection with the Roman Catholic Church. In 1878 the Roman Catholics there were reported as numbering 4,597,000 in a total population of 5,210,000, while the Orthodox Russian Church had only a population numbering 34,135 souls.

Exclusive of the kingdom of Poland, Russia proper in Europe had a Roman Catholic population of 2,898,006 souls; in Caucasia, 25, 916; in Siberia, 24,316; in Central Asia, 1316. Only in two governments did they forma majority of the total population — in Kovno, where they constitute 79.5 percent, and in Wilna, where they constitute 61 percent

Besides the Roman Catholic population of the Latin rite, the Polish provinces had formerly a large population belonging to the United Greek Church. Nearly the whole of this population has been induced by the Russian government, in the manner already referred to, to unite with the Russian Church, and to sever its connection with Rome. The Russian government in 1879 reported the Church as nearly extinct. The United Armenians are estimated at about 33,000. They have no bishops of their own, but are under the jurisdiction of the Catholic bishops of the Latin rite.

2. *Protestants*. — By far the most numerous among the Protestant sects represented in Russia are the Lutherans, who, in the Baltic provinces, constitute a considerable majority of the entire population; besides them, there are Reformed, Mennonites, Moravians, and Baptists.

(1.) *The Lutherans*. — Until Peter the Great, Russia had no Protestant congregation outside of Moscow. By the acquisition of the Baltic provinces and of Finland, a numerous Lutheran population was placed under Russian rule. The Russian government did not interfere with their Church constitution. The affairs of the Lutheran Church were superintended by the St. Petersburg College of Justice, and the administration of the several sections was carried on by consistories. In 1810 the Lutheran, with all other non-Russian churches, was placed under the Ministry of Ecclesiastical Affairs; in 1832, under the Ministry of the Interior. In 1829 a committee was appointed in St. Petersburg to draft a new Church constitution, with the greatest possible regard for the existing institutions of the Church. As a fruit of the activity of this committee, a law was published in 1832 for the Evangelical Lutheran Church of Russia, an instruction of the clergy and Church boards, and an agenda for the congregations. All these laws, however, were only intended for Russia proper, not for the grand-duchy of Finland. The clergy and the teachers of theology and religion have to bind themselves by an oath to adhere to the symbolical books. The members of the Church are required to go at least once a year to the Lord’s supper. Marriages with pagans are forbidden, but with Jews and Mohammedans permitted. Candidates for the ministry have to pass two examinations — one before the theological faculty at Dorpat, and the other before the consistory — ere they are allowed to preach. A third examination has to be passed before they can be appointed. The appointment is at first for only one, two, or three years; after the expiration of which a new colloquium is required. A number of parishes are united into a district, at the head of which is a *probst* (provost). There is no difference of degree between the titles of superintendent and superintendentgeneral, but the name of superintendency-general is given to the larger consistorial districts. The title of bishop, which was introduced in 1819, is only honorary, and does not denote a distinct office. The superintendents are the organs of the consistories: they examine the candidates, ordain the preachers, and visit the provosts; only in exceptional cases the pastors. For this office of a provost all the preachers of a district propose two candidates, and the appointment is made by the State ministry

upon the recommendation of the consistory. For the superintendent's office two candidates are presented: in Riga and Reval by the magistrate, in Moscow and St. Petersburg by the General Consistory, in the other consistories by the nobility. The appointments are made by the emperor. There are eight consistories: St. Petersburg, Livonia, Courland, Esthonia, Moscow, Oesel, Riga, and Reval. The consistories are composed of an equal number of clerical and lay members, and presided over by a layman. All the members must belong to the Lutheran Church. The superintendent is the vice-president. The consistories have jurisdiction in all matrimonial affairs. As the members do not reside in the same place, plenary meetings are only called at intervals for disposing of the more important affairs, while ordinary matters are treated by a committee. The General Consistory of St. Petersburg is the central Church board and court of appeal in matrimonial affairs. It is composed of deputies who meet twice a year in St. Petersburg, and are elected for a term of three years. Candidates for this office are nominated in a similar manner to those for the office of superintendent. The election of one of the candidates is made by the ministry, upon the recommendation of the General Consistory. The presidents are appointed by the emperor. Preachers' synods are held in all the consistorial districts, and one half of the clergy are always required to be present. A Lutheran general synod is to be convoked from time to time as a deliberating assembly. It consists of clerical and lay delegates, who are partly chosen by the consistories, and partly elected by the consistoaial districts. The candidates for the ministry receive their theological education at the University of Dorpat. The total number of Lutherans amounts to about 2,400,000 in Russia proper, to 300,000 in Poland, and to 12,000 in Asia.

(2.) *The Reformed Church*. — The membership of this Church in all Russia does not exceed 200,000, about one half of whom live in Lithuania, in the governments of Wilna and Grodno. Lithuania is divided into four districts, at the head of each of which are a superintendent and vice-superintendent. Annually a synod is held, which lasts from three to four weeks. This synod governs the Reformed Church of Lithuania, under the superintendence of the State ministers.

(3.) *Other Protestant Denominations*. — The Mennonites have established a number of flourishing colonies in Tauris (where they numbered in 1876 about 15,000 souls), and on the Volga. Quite recently, when the Russian

government had revoked their exemption from military service, they began to emigrate to the United States.

The Moravians have in Livonia and Esthonia prosperous societies, with more than 250 chapels and above 60, 000 members. In accordance with the general character of the Moravian societies in the diaspora, the members do not sever their connection with the State churches. *SEE MORAVIANS*.

The German Baptists have recently established some missions, chiefly among the Germans of Russia, and they report encouraging progress.

3. *The Gregorian Armenian Church*. — By the conquest of the Persian province of Erivan in 1828 the head of the Armenian Church, the catholicos of Etchmiadzin, became a subject of Russia. When the catholicos Ephrem died, in 1830, the emperor of Russia, who was desirous of restoring the ancient order of election, decreed to leave the election to all the clergymen, and to the most distinguished lay members of the Armenian Church, and that in future also members of the same Church in other states might be admitted. A new regulation for the government of the Armenian Church was drawn up by the St. Petersburg Department of the Ecclesiastical Affairs of Foreign Creeds, on the basis of propositions submitted by two commissions, one consisting of prominent Armenian clergymen and laymen at Tiflis, and the other consisting of Russian officers at St. Petersburg. The draft was examined and commented upon by the commander-in-chief of the Transcaucasian provinces, and sanctioned by the emperor in March, 1836. This new regulation is divided into ten chapters, of which six relate to the administration of eparchies and convents, while the first four treat of the administration of the Armenian Church of Russia in general. According to the first chapter, the Armenian Church and the Armenian clergy enjoy equal rights with those of other foreign (non-Russian) creeds. The clergy are free from taxes and corporal punishments. The second chapter treats of the privileges and jurisdiction of the catholicos. For this office the clergy and the notables of the nation are to propose several candidates, one of whom is to be appointed by the emperor. The catholicos has the right to send a deputy to the coronation of the emperor. On leaving the palace, he is accompanied by an honorary guard of Armenians. He has the exclusive privilege of preparing and consecrating the holy oil, and of selling it to all Armenian churches. The third chapter refers to the synod, which constitutes the council of the catholicos, but with only a deliberative vote. The synod consists of a

number of prominent ecclesiastical dignitaries, who are proposed by the patriarch and appointed by the emperor. An imperial procurator is appointed at Etchmiadzin, as also at the seats of the supreme ecclesiastical authorities of other foreign creeds. The fourth chapter provides that the archbishops and bishops be solely appointed by the catholicos, and that they be responsible for the administration of their eparchies both to the catholicos and to the emperor. The number of eparchies which recognize the authority of the catholicos amounts to about forty, but only six are situated within the Russian empire, namely, Astrakhan, Erivan, Grusia, Nachitshevan, Karabagh, and Shirvan. *SEE ARMENIAN CHURCH*. The number of Gregorian Armenians in 1878, as reported by the Russian government, was 38,720 in European Russia, 595,310 in Caucasia, 15 in Siberia, and 1 in Central Asia.

III. *Non-Christian Reliqions.* —

1. *Jews.* — For the education of Jewish rabbins, Rabbinical schools have been established by the government at Wilna and Shitomir. The government also supports Jewish schools at Odessa, Kishinef, Vinnica, Stara-Constantinof, and Berditchef. The number of Jews of Russia proper in Europe was stated to be, in 1878, 1,944,378; in Poland, 815,433; in Caucasia, 22,732; in Siberia, 11,941; in Central Asia, 3396.

2. *Mohammedans.* — The Mohammedan population has rapidly increased by the progress of the Russians in Central Asia. It now amounts to about 7, 500,000, of whom 2,364,000 are found in Russia proper in Europe, 426 in Poland, 1, 987,000 in Caucasia, 61,000 in Siberia, and 3,016,000 in Central Asia. The Mohammedans even constitute a majority of the population in one of the European governments — Oofa. There are about 20,000 muftis, mollahs, and teachers, all of whom, except those of Tauris and the Kirghis Cossacks, are subject to the mufti of Orenburg.

Lutherans and Roman Catholics are forbidden to convert to Christianity a Mohammedan who is a Russian subject, while a non-Russian Mohammedan may be received into any of the Christian churches permitted in the empire. These laws have been very strictly executed. On several occasions Tartars who had embraced Christianity and had afterwards returned to their original faith were punished by imprisonment, while no attention was paid to the excuse that the relapse had been occasioned by an unbearable pressure exercised by Orthodox priests, as

well as by their avariciousness. On the other hand, the government aids the Orthodox clergy in every possible manner in their efforts to convert the unfaithful. In Kasan, one of the principal seats of the Mohammedan population of European Russia, the Brotherhood of St. Gurij was formed in 1870 for the purpose of converting the Mohammedans and pagans on the Volga. This brotherhood had established up to 1874, 115 schools with their own means, which were attended by 1992 male and 339 female Tartars, besides members of other nationalities. The civil rights of the Mohammedans are, like those of the Jews, limited by special laws. They are, indeed, eligible to municipal and government offices under the same conditions as Christians; but in city councils, e.g., the non-Christian members must not exceed one third of the total number of members, while the office of mayor is entirely closed to them. The criminal statistics are particularly interesting. Among all the inhabitants of the empire, the Mohammedans occupy the lowest rank with regard to the more serious crimes, there being but one conviction among 5779 Mohammedans against 2710 Orthodox Christians. With regard to the less serious offenses, the Mohammedans occupy the fifth rank; but even this unfavorable relation is caused by the numerous convictions for evasion of military duty. Theft, however, is also of common occurrence among them. The Mohammedans are generally very prompt in observing their duties to the State, with the exception of those arising from the general liability to military service. The service in the regular army is to this day so unpopular among the Tartars of the Crimea that in 1876 the government was forced to take severe measures to prevent a wholesale emigration to Turkey. An official report states that the Tartars feared, above all things, that they would be forced to fight against their coreligionists the Turks, and that they would be compelled to eat pork, which is to them worse than death. But even before the declaration of war against Turkey, and during this war, the excitement was said to have subsided, and they were, with a few exceptions, loyal; The same was the case with the Mohammedans in Asiatic Russia. In matters pertaining to their religion, the Mohammedans are granted complete liberty, although the government takes care to be informed on the entire *personnel* of the clergy, their actions, etc.

The highest Moslem ecclesiastical body in the governments of European Russia is the Mohammedan Ecclesiastical College of Oofa. This college is elected, and fills all offices under its jurisdiction without the necessity of obtaining the consent of the government. For the Mohammedan clergy of

Central Asia, the cities of Bokhara and Samarcand are to this day centers of learning, and the heads of the institutions of learning at these places are regarded as the preservers of the true faith. The colleges for theology and Mohammedan law (*madrassa*, or *medresseh*) number several hundred. (In European Russia there are two hundred and fifty, of which several are attended by hundreds of students.) In these colleges, Mohammedan science flourishes, without ever having been touched by so much as a breath of Western culture. The government does not interfere in any manner in the inner affairs of these schools; does not oppose a journey to Mecca; and even permits priests (mollahs) who have finished their education in Constantinople, Arabia, or Egypt to hold a position upon their return to Russia. It was found that the ulemas (the learned men) connected with the mosques or schools readily submit to any government, as this alone could secure to them the use of their legacies (*vakuf*), their main source of income. Those brethren, however, who have had themselves declared saints have become in all Mohammedan countries a perfect nuisance, and the sworn enemies of a well-regulated government. The title of saint (*ishan*) is easily obtained. The motives to obtain it are, however, very frequently the most dishonorable, while the saints themselves in many cases bear a very poor reputation. In Central Asia, the majority of robberies are committed by the saints, and they are therefore avoided by the stationary population. The nomads, on the other hand, receive them with open arms, and here, among the roving sons of the steppe, they find their true home. The Russian government at first did not oppose them. The decrees of 1781 and 1785, on the contrary, opened to them the newly acquired Kirghis steppes. Their influence here was a very pernicious one. The government, however, treats them at present more strictly. In 1873 a case occurred in Orenburg where such a saint was banished to a government having no Mohammedan inhabitants. In the same manner, the Russian government proceeded against the saints in the Caucasus, while in Turkestan it watches the fanatical order of Nakshbandi very closely The popular school system among the Mohammedans was entirely reorganized by an imperial decree of Nov. 20, 1874. This decree placed the schools of the Tartars, the Bashkirs, and Kirghis under the imperial ministry of education, which informed its subordinates of this act as follows: “The subordination of the Tartar nonRussian schools under this ministry is not only important in an educational, but also in a political, point of view. The Mussulmans’ schools have been, up to this time, without any government supervision, and therefore promoted among the people an anti-Russian sentiment and a

fanaticism which prevented the assimilation of the Tartar, etc., with the other inhabitants of Russia." According to Mohammedan views, every mollah is at the same time a teacher, while the school is near the mosque. Through these schools, the mollahs endeavor to bring their community under their influence, and to keep them away from their Russian neighbors. They are also decidedly opposed to any government supervision of the schools. The government at first tried to establish teachers' seminaries for the education of teachers in these schools; and the decree of 1870, which ordered the establishment of these seminaries, provided, in order to do away with all prejudices, that the teachers of the Russian language should be, as far as possible, Mohammedans, and the mollahs be permitted to attend all the lessons, so that they might convince themselves that nothing objectionable was taught. Even now the teachers in the madrassas of the principal cities, like Kasan, speak Russian fluently, although they are all Mohammedans. The authorities are also actively engaged in the preparation of reading books containing, besides tales and fables, incidents from Russian his tory, as well as facts from geography and natural history. This is a decided improvement, as according to all authorities, like Shaw, Lerch, and Vdmbery, the entire Turkish-Tartaric literature breathes "a spirit of religious mysticism, rose-colored sensual love, and reckless bravery emanating from the most bitter hate of the unbelievers." Even such an old library as that of Kasan is completely wanting in works on the history and geography of Mohammedan countries; but it is expected that this want will be relieved in time by the Mohammedan students in the Russian high and secondary schools. In 1871 the Oriental faculty of the University of St. Petersburg was attended by thirty-six students. In the same year there were ninety-two Mohammedan students in the Russian gymnasia, of which the educational district of Kasan, with its forty-three percent of the total Mohammedan population, had forty-seven.

3. *Pagans*. — The number of pagans in European Turkey is 258,125; in Poland, 245; in Caucasia, 4683; in Siberia, 286,016; in Central Asia, 14,740.

IV. *Literature*. — On the history of the Russian Church, see Mouravieff, *History of the Russian Church* (transl. by Blackmore [1842] to the year 1710), vol. i; Strahl, *Beitrdge zur russischen Kirchengeschichte* (1827), vol. i; id. *Geschichte der russischen Kirche* (1830), vol. i; Schmitt, *Die qmorgenlandisch-griechisch-russische Kirche* (1826); id. *Kritische Geschichte der neugriech. und der russischen Kirche* (1840); Neale,

History of the Holy Eastern Church (1850); Stanley, *History of the Eastern Church* (1862); Theiner, *Die Staatskirche Russlands* (1853); Gallitzin [prince A.], *L'Eglise Greco-Russe* i (1861); Boissard, *L'Eglise de Russie* (1867, 2 vols.); Philaret [archbishop of Tchernigoff], *Geschichte der Kirche Russlands* (Germ. transl. by Blumenthal, 1872); Basaroff, *Russische Orthodoxe Kirche* (1873); also the a *Occasional Papers of the Eastern Church Association of the Church of England and the Protestant Episcopal Church in the United States* (published in New York I and London since 1864). The doctrine of the Orthodox Eastern Church as taught in Russia is set forth in the catechisms of the metropolitans Plato and Philaret of Moscow. An English translation of the larger catechism of Philaret was published by Blackmore (1845), ad republished in Schaff, *Creeds of Christendom* (1877), vol. 2. See also Guettde [a Gallican priest who joined the Russian Church], *Exposition de la Doctrine de l'Eglise Cath. Orthodoxe de Russ.* (1866); Procopowicz, *Theologia Christiana Orthodoxa* (1773-75), 5 vols.; abridg. (1802). On the rites and ceremonies of the Russian Church, see King [Anglican chaplain in St. Petersburg], *The Rites and the Ceremonies of the Greek Church in Russia* (1772); Mouravieff, *Lettres a un Ami sur l'Office Divin* (French transl. by prince Gallitzin). On the constitution and present condition of the Church, see Silbernagl, *Verefassung und gegenwartiger Bestand simmtlicher Kirchen des Orients* (1865); Neher, *Kirchl. Statistik* (1865), vol. 2. The latest statistics of the Church are found in the annual reports of the procurator-general. A full statistical account of all the religious denominations of the empire is found in the *Statistical Year-book of the Russian Empire* (in the Russian language [St. Petersburg, 1871]), vol. 2. (A.J.S.)

Russia, Versions of,

or, rather, VERSIONS IN THE LANGUAGES OF RUSSIA. The praise which has been awarded to ancient Thebes on the Nile by calling it ἑκατόμπυλος, "the hundred gated," may be also given to Russia, which, in its geographical dimensions, variety of races, multiplicity of population, and diversity of languages, is a world in itself, and baffles and bewilders the mind at the bare conception that the millions that owe allegiance to the throne of the czar are to be furnished with the Word of God in their own vernaculars. According to the geographical position, we get the following linguistic groups:

I. *East Siberian*, or *Eastern Group*:

a, Jukagir;
b, Tchuksht and Coreak;
c, Kamtchatkan;
d, Giliak.

II. (A.) *Altaic Group*:

a, Tungusian;
b, Mantchu;
c, Aino, or Kurile;
d, Aleutian.

(B.) *Mongolian Languages*:

a, Mongol;
b, Buriat;
c, Kalmuck.

(C.) *Tartar*:

a, Jakut;
b, Siberian Tartar;
c, Kirghise Tartar;
d, Bashkir and Meshtcherik;
e, Nogaian and Kumuk;
f, Turkmenian;
g, Aderbedshan;
h, Kazan Tartar;
i, Tchuvash.

(D.) *Samoiede*:

a, Jarak;
b, Tawgy, Samoiede.

(E.) *Finnish Family*:

α, *Ugrian.*
a, Ostjak;
b, Wogul.

β, *Bulgarian.*
a, Tcheremissian;
b, Morduin.

γ, *Permian.*
a, Permian;
b, Sirenian;
c, Wotjakian.

δ, *Finnish Branch*:
a, Finnish in the narrower sense, with
1, Carelian;
2, Tschudian.;
3, Wotian;
4, Olonetzian.
b, Esthonian;
c, Livian;
d, Krewingian;
e, Lapponese.

III. *Jeniscan Group*:

a, Jeniseo, Ostjakian;
b, Kottian.

IV. *Caucasian Group*:

a, Georgic;
b, Lesghic;
c, Ristic;
d, Tcherkess Families.

V. *Shemitic Group*:

a, Hebrew;
b, Arabic.

VI. *Asiatic Group*:

a, Persian;
b, Kurdish;

c, Armenian;
d, Ossitirian.

VII. *European Group*:

(A.) *Slavonic Family.*

a, Russian;
b, Polish;
c, Servian;
d, Tschechian;
e, Bulgarian.

(B.) *Lithuanian Family.*

a, Lithuanian and Samogitian;
b, Lettish.

(C.) *Germanic Family.*

a, German;
b, English;
c, Swedish;
d, Dutch.

(D.) *Grceco-Latin Family.*

a, Greek;
b, Albanian;
c, Latin;
d, Italian;
e, French;
f, Rouman.

These are the representatives of the Russian empire. As to the versions made for these different families, only a few enjoy this privilege. Following our table, we must pass over the East Siberians, or Eastern Group, as none of these people, who are but partially Christians, have the Scriptures in their vernacular. The same must be said of the Ainos, or Kuriles, belonging to the Altaic, and of a great many others belonging to the other groups. For a better view, we will speak of the different versions in alphabetical order; and with the help of the linguistic table the reader will be easily guided as to which family the respective version belongs to. As the most

important versions have either been given already, or will be given, in this *Cyclopoedia*, the reader will be referred to them.

1. *Albanian.*

2. *Aleutian* is the language of the inhabitants of the Aleutian Islands. For the most part, they belong to the Greek Church, which had the Gospel of St. Matthew printed for them in the Aleutian, according to the translation prepared by priest John Veniaminoff, in the year 1840, in parallel columns with the Russian version.

3. *Arabic.*

4. *Armenian.*

5. *Bulgarian.* *SEE SLAVONIC VERSIONS.*

6. *Buriat.* The Buriats, residing on Lake Baikal, and numbering about 150,000 individuals, are Lamaists; some are Christians. At a very early tine, prince Gallitzin, president of the Russian Bible Society, wrote to the governor of Irkutsk, requesting him to send two learned Beuriats to St. Petersburg for the purpose of assisting Dr. Schmidt in the translation of the New Test. Two saisangs, or Buriat nobles, accordingly repaired to St. Petersburg, and, with the consent of their prince and lama, engaged in the work of translation. The Divine Word was blessed in their conversion, and in a letter addressed to their chief they avowed their faith in Jesus. In 1818 the Gospel of St. Matthew was published, which was soon followed by other parts of the New Test. Since 1840 the British and Foreign Bible Society possesses a translation of the entire Bible, which was prepared at the expense of that society.

7. *Dutch.*

8. *English.*

9. *Esthonian.* Esthonia is a maritime government in the northwest of European Russia, and forms one of the Baltic provinces. The language is spoken in two dialects — the Dorpat and Reval Esthonian. The former is spoken in South Esthouia, and the latter prevails in the North. Almost all the Esthonianis are of the Lutheran persuasion. As early as 1686 they received the entire New Test. in the Esthonian language, translated by John Fischer, a German professor of divinity and general superintendent of Livonia. This translation was executed at the command of Charles XI. A

version of the Old Test., made by the same translator, aided by Gosekenius, appeared in 4to in 1689; but it is uncertain in which dialect these early versions were written, although it was understood throughout Esthonia. Later versions considered both dialects, and thus we have two versions — the *Reval Esthonian* (q.v.) and the *Dorpat Esthonian.* As to the latter dialect, a New Test. was printed in Riga in 1727, which edition was soon exhausted. In 1815, through the exertions of Dr. Paterson, 5000 copies of the New Test. were printed by the British and Foreign Bible Society; and in 1824 the Russian Bible Society had 8000 copies printed, while another edition was undertaken in 1836 by the Dorpat Bible Society. In the same year a version of the Psalms, translated from the Hebrew by the Rev. Ferdinand Meyer, of Carolen, was printed by the aid of the parent society, and the number of copies of the New Test. together with the Psalms which has been distributed is, according to the last report of the British and Foreign Bible Society (1878), 35, 000.

10. *Finnish.* As early as 1548 the New Test. was published at Stockholm. This version was made by Michael Agricola, rector, and afterwards bislop of Abo, a friend of Luther. In 1644 the entire Bible was published under the patronage of queen Christina, to whom the work was also dedicated. Editions of the New Test. from the text of queen Christina's version appeared in 1732, 1740, 1774, and 1776. In 1811 the British and Foreigln Bible Society commenced its operations in Finland, and a Bible society was formed at Abo. In 1815 an edition of 8000 copies of the New Test. was published at Abo, and in the following year 5000 copies of the entire Bible left the press in Abo. A quarto edition of the entire Bible, aided by a grant from the British and Foreign Bible Society, was completed in 1827, but the extensive fire which broke out in the same year at Abo destroyed this edition (consisting of 7500 copies). In consequence, another edition of 5000 copies of the New Test. was immediately undertaken by the same society; and this edition was completed at Stockholm in 1829. In 1832 the Bible Society of Abo was again in active operation, and new editions of the entire Bible, as well as of the New Test., left the press. Apart from the Finnish edition printed at Abo, the St. Petersburg Society undertook some editions for the purpose of supplying the Finns in their own neighborhood. The New Test. was printed in 1814 and again in 1822, and the entire Bible was completed in 1817. Many large editions of the Scriptures have subsequently been issued by the joint agency of the Finnish and the British and Foreign Bible societies. According to the latest report for 1878, the

former society had issued since its formation 239, 273, and the latter 409, 743 copies of the Holy Scriptures.

11. *French.*

12. *Georgian.* By way of supplement we will add that in 1876 the British and Foreign Bible Society decided to print an edition of the Four Gospels, the work being done at Tiflis.

13. *German.*

14. *Greek.*

15. *Hebrew New Testament.*

16. *Italian.*

17. *Judoeo-Arabic.*

18. *Judoeo-German.*

19. *Judoeo-Persic.*

20. *Judoeo-Polish* is a language spoken by the Polish Jews, consisting principally of Old German with a mixture of Hebraisms, or at least phrases peculiar to the Jews, with very little Polish in it. In 1820 a translation of the New Test. into this language was undertaken by the London Society for Promeoting Christianity among the Jews. An edition was published in 1821 by the British and Foreign Bible Society, the characters being the so called Rabbinic. A new edition in the Hebrew square letters was published by the London society in 1869, while in 1872 the British and Foreign Bible Society undertook a new edition in the pointed Hebrew characters, edited by P. Hershon, which was completed in 1878.

21. *Kalmuckian.* For the Kalmucks near the mouth of the Volga, Mr. Neitz, a missionary of the Moravian Brethren, at the beginning of this century undertook the work of translation, which was continued by Dr. Schmidt, whose version of St. Matthew was printed at St. Petersburg at the expense of the British and Foreign Bible Society. This is the only part which has been translated.

22. *Karaite-Tartar.*

23. *Karelian* is the language of a people dwelling in the government of Tver, in European Russia. As early as the 12th century they joined the Church of Rome, but in a bull published March 14, 1351, by Clement IV, we are told that they were obliged to join the Greek Church, to which they still belong. In 1820 the Russian Bible Society published the Gospel according to St. Matthew for the benefit of this tribe in the modern Russian characters.

24. *Kirghisian.* The Kirghise, belonging to the Tartaric iribes, are the most numerous, their number being given as about 1,500,000. At the expense of the Russian Bible Society at Astrachan, the New Test. was translated in 1818 by Mr. Charles Frazer, a Scottish missionary. Since this mission was abandoned, nothing has been done for the circulation of the Word of God among this people.

25. *Kurdish. SEE SLAVONIC VERSIONS.*

26. *Lapponese.*

27. *Latin.*

28. *Lettish SEE SLAVONIC VERSIONS.*

29. *Lithuanian SEE SLAVONIC VERSIONS.*

30. *Manchu.*

31. *Mordvinian.* The Morduins occupy a locality lower down the Volga, aned their number is, on good authority, supposed to approach 400,000. They are divided into two tribes — the Mokshans and Ersans. The Russian Bible Society translated the New Test. into their language, but the dissolution of that society brought the work to a termination.

32. *Olonetzian,* which is a sub-dialect of Karelian, had a small portion of the Scriptures translated into that dialect. A specimen of this translation was sent in 1820 to Tver to be compared with the dialect spoken in that government, but the suspension of the Russian Bible Society arrested the progress of this undertaking.

33. *Ostjakian* is a dialect spoken by one of the most numerous tribes in Siberia. A translation of the Gospel of St. Matthew into this vernacular exists in a collection at London, prepared at the expense of prince Lucien Bonaparte.

34. *Ossitinian* is the language spoken by the Ossetes, who inhabit the central part of Caucasus, north of Georgia. In 1752 Russian priests established a mission among them, and in 1821 upwards of 30, 000 Ossetes had joined the Greek Church. Among the converts was also a nobleman of the name of Jalguside, who, being anxious to provide his countrymen with a version of the Scriptures in their own tonigue, proposed to the committee of the Russian Bible Society to prepare a translation of the gospels in ihe Ossitiniau dialect. The proplosition was accepted, and in 1824 the work was ordered to be put lo press. While tihe printing was going on, the Russian Bible Society was suspended, and thus the work was discontinued. Forty years later a new translation of the gospels was prepared at Tiflis.

35. *Permian.* The Permians, occupying the seat of the ancient Bjarmaland, are divided into three divisions — the Permians proper, composed of about 50,000 souls, partially Christianized, but without the Scriptures in their language except the Gospel of St. Matthew, which had been executed for prince Louis Lucien Bonaparte, not with a view to circulation, but to aid linguistic studies. The Sireuian and Wotjak will be mentioned in the proper place.

36. *Persian.*

37. *Polish.* *SEE SLAVONIC VERSION.*

38. *Roumanian.*

39. *Russian.*

40. *Samogitian.*

41. *Slavonic.*

42. *Servian.*

43. *Sirenian.* This dialect is spoken by the Sirenians, another section of the Permians; their number is about 70,000. The Russian Bible Society translated the Gospel of St. Matthew into their language, of which 1400 copies were printed in 1823.

44. *Swedish.* *SEE SCANDINAVIAN VERSIONS.*

45. *Syriac in Hebrew Characters.*

46. *Transcaucasian Tartar.*

47. *Teheremissian* is a dialect spoken by a people dwelling along the banks of the Volga and Kama, in the governments of Kazan and Simbirsk. The complete *New* Test. appeared in the Tcheremissian language in 1820. being printed at the expense of the Russian Bible Society during the reign of the emperor Alexander. While the work was in progress, the archbishop of Kazan collected a number of the people tanid read to them from one of the books of the New Test. to ascertain whether it was intelligible to them. The people wept aloud for joy that they had received the Word of Jesus in their own tongue. An edition of 3000 copies was printed, but the dissolution of the Russian Bible Society that followed brought the work to a termination.

48. *Tchuwaschian* is spoken by a people inhabiting both sides of the Volga, numbering about 670,000 individuals, partially Christianized. In 1817 an attempt was made by the Russian Bible Society at Simbirsk to translate the New Test. In 1818 the Four Gospels were translated, and two years later the entire Test., under the care of the archbishop of Kazan, to whose diocese the people belong. The edition, consisting of 5000 copies, was printed in Russian characters.

49. *Vogulian* is spoken in the governments of Perm and Tobolsk, in a district between the Tobol, the Beresov, the Obi, and the Uralian Mountains. A translation of the Gospel of St. Matthew into Vogeulian is contained in the collection of prince Lucien Bonaparte.

50. *Wotjakian.* The third section of the Permian race consists of the Wotjaks, about 200,000, located in the Upper Kanma, and generally Christianized. In 1820, Lewandowski, a learned Wotjak, commenced a translation of the New Test. The Russian Bible Society encouraged him to continue; and thus under the care and inspection of the Viatka Branch Bible Society, the gospels of SS. Matthew and Mark were completed during the year 1823. From the first sheets of these gospels some poretions were read in their churches, and it is related that the people demanded to hear more, but a change came; the Russian society became extinct, and all its printing operations were necessarily suspended.

Besides the *Annual Reports of the British and Foreign Bible Society*, see *The Bible of Every Land*, but especially Dalton, *Das Gebet des Herrn in den Sprachen Russlands* (St. Petersburg, 1870). (B.P.)

Russian Sects.

Religious sects abound in Russia, and under the most absolute monarchy in Europe we have the singular phenomenon of large bodies of dissenters defying the sovereign's power, and living in open secession from the National Church. All of these sects are included under the general name of Raskolniks (q.v.), i.e. *Schismatics.* The Raskolniks are divided into two great branches, the Popoftchins and the Bezpopoftchins, thie former having priests and the latter none. (For much of the following article we are indebted to the Rev. F.W. Flocken, missionary to Bulgaria.)

I. The POPOFTCHINS are divided into five principal sects.

1. The *Diaconoftchins.* This sect was started in 1706 at Veska, usnder the leadership of Alexander the Deacon, from whom it takes its name.

2. The *Epefanoftchins* (q.v.).

3. The *Peremayanoftchins* (q.v.).

4. The *Starovertzi* (men of the ancient faith) is the name assumed by the majority of those who refused to acquiesce in the reforms introduced ini the 17th century, especially the revision of the Scriptures and the liturgical books effected by the patriarch Nikon (A.D. 1654). The following are the points which, they strenuously maintain, justify their separation from the National Church:

a. The service should be according to the old books before their alteration by Nikon.

b. In the Creed the article on the Holy Ghost should read, "And in the Holy Ghost, the true and living Lord."

c. The Hallelujah should be sung only twice, not three times; after the second adding "Glory to (God."

d. The processions around the churches should go with the course of the sun, and not against it.

e. That the sign of the cross should be made by uniting the fourth and fifth fingers, and not the first three fingers, with the thumb.

f. To acknowledge, respect, and adore only the eight-ended cross.

g. The name of Jesus is to be written and pronounced Isus, and not Jesus.

There were other and still smaller points of dispute, and the tendency to fanaticism so universally found in Russian dissent did not fail to appear among them. They were persecuted under Peter I (A.D. 1689-1725), who laid double taxes on them; but his successors, especially Catharine II and Alexander I, have adopted a milder policy with the hope of winning them back to the Eastern Church. But little success has attended these attempts at reconciliation.

Picture for Russian 1

Picture for Russian 2

5. *Tchernoltzi*, or *Wjetkaers*, an insignificant body who, during the time of the persecution (A.D. 1730), took refuge on the islands of the Wjetka, a small river between Russia and Poland, whence their name. Here they formed a separate community and built two monasteries, from which, fifty years later, some of them migrated to Poland and built a church and convent at Tchernoboltz. Their chief distinguishing practices are a refusal to take oaths and to offer prayers for the emperor.

Picture for Russian 3

Picture for Russian 4

II. The BEZPOPOFTCHINS, as we have said, are dissenters who refuse to have priests, the sacraments being administered and services conducted by lay elders. They recognize no priestly hierarchy. and dislike the national bishops and priests so much that when any one of these enters their houses they hasten, as soon as he leaves, to wash the seats and walls. They believe that the Church is in a period of decline and apostasy, that the apostolic succession has been interrupted, and that legitimate priests are now impossible. They hold that the world has had four aeras: a spring, or morning, from Adam until the building of Solomon’s Temple; a summer, or noon, lasting until the birth of Christ; an autumn, or evening, until the appearance of Antichrist, about 1650; and now the cold winter, the dark night, which will continue until the Lord shall descend upon earth to save men. The Bezpopoftchins are divided up into very many sects, some of

them holding opinions exceedingly absurd. The three principal of these sects are the following:

Picture for Russian 5

1. *The Pomoryans*. — The founder of this sect was a runaway deacon of the name of Danilo Wiculin. In the year 1695 he founded a monastery on the borders of the Viga, of which for forty years he was the prior, and (died in 1735. In the erection of the monastery and in its leadership he was assisted by Andrei Mishtezky, who was of princely origin, and occupied his post until his end, ill 1736. Soon after this a monastery for females was organized, of which Salomonia, the sister of Mishtezky, became prioress. The monasteries soon amassed wealth, and were thereby enabled to procure a large library of old Slavic manuscripts, and composed books for the education of singers, writers, painters, and the future leaders of the sect. At the end of the past century these monasteries contained 2000 male and 1000 female inmates. Andrei and Simion Denisow have written several works for the sect, and in general defense of the Raskolniks, of which the *Pomoryan Answers to the Questions of Nevfit* is the principal.

Picture for Russian 6

The teachings of the Pomoryans, also called Danilowtchina, consist in the following:

a. From the time of Nikon, the Antichrist has been reigning, though unseen, in the orthodox Church, and has abolished the true sacraments and priesthood.

b. Those from the orthodox Church who wish to join the Pomoryans must receive rebaptism, which, like other sacraments, can, in consequence of the fall of the true priesthood, be administered by laymen, and even by females

c. As there is no true priesthood, there is no one to solemnize marriages, therefore all are obliged to live in the unmarried state, and those married in the Church must separate.

d. Monks from the orthodox Church can be acknowledged as such after having been rebaptized, and they may install others in that state and be permitted to serve as priests, even if they have not been such before.

e. For those in authority no prayers are to be offered. During the reign of Anna Ivanova one of the Pomoryans reported this to the authorities; then, to avoid difficulties with the government, they introduced a prayer for the czar, which they have used ever since. *f.* The crosses not to have the inscription "J.N.R.I., "because this is a Latin heresy, but to have the initial letters of these words: *Zar Slavy Isus Christos Sin Boshii*, "Lord of Glory, Jesus Christ, Son of God," as it had been to the time of Nikon. *g.* The food bought in the market is not to be considered unclean. *h.* To be ready for suicide by fire for the true faith.

2. *The Fedosejoftchins*. — This is the second of the principal sects of the Bezpopoftchins, which spread with the same rapidity in another part of the country. The principal promoter of it was a deacon by the name of Fedosei, a contemporary of Danilo Wiculin. Having removed with his family to Poland, he gathered around him in a short time a number of Raskolnik fugitives from Russia, and founded two abodes, one for males and the other for females, among whom he acted as priest. He agreed in all points with the Pomoryans, except two, viz.:

a. The inscription of "I.N.R.I." is to be retained upon the cross.

b. The food bought in the markets must be purified by prayer and adoration. These two points gave rise to the sect. The efforts of the Pomoryans to form a union with the Fedosejoftchins proved unsuccessful, and an open enmity between the two began, which increased just as soon as the Pomoryans commenced to pray for the czar. In the year 1771 they succeeded, at Moscow, in founding a cenobitical establishment, known as the Preobrashensky Cemetery, which became the principal center of the sect. The originator, and for thirty-eight years the head of this institution, was Elijah Alexejew Kowilin. a dealer in bricks and wines. During the pestilence at Moscow in 1771, when all the poor workmen who had been there commenced to leave the town to return to their native places, and in that way carried the sickness to all parts of the country, Kowilin, with another merchant, Zenkoff, applied for permission to establish, at their expense, a quarantine on one of the principal roads leading from the city, and with it to connect a cemetery for the burial of those that died. Having received the permission, they established a barrier and building for the purpose proposed. He, with others, fed the hungry, nursed the sick, and comforted the dying. The news of the comfort provided by Kowilin spread very rapidly, and, besides the hungry and sick, the people *en masse* took

refuge with him. He, on the other hand, did all he could to instil into the minds of the refugees that this woe from hunger and pestilence was sent upon Moscow by God as a just punishment for the Wilonian heresy, and exhorted them to repent and turn to God. The people, seeing that those dying as orthodox were just thrown into a cart and hurled off, while those under Kowilin's care were provided with all the necessaries of life, the sacraments in the last hours, and when dead were given a Christian funeral, chose, between the two, the latter, and submitted *en masse* to rebaptism and the conditions of Kowilin. At the same time, they turned over to Kowilin all their movable and real property. When the pestilence ceased, he retained many of his adherents and formed a kind of monastery, which, at the commencement of the present century, contained 1500 persons of both sexes. The sect numbered nearly 10,000 members at Moscow. To perpetuate the institution, he petitioned for assistants under the name of trustees, who were selected from among the members, and were of the richest merchants. The news of the wealth and good order of this establishment and the concern of Kowilin for the good of the Fedosejoftchins raised him in the eyes of the sect in other parts of the land, which by degrees placed all their communities under his protection and made them dependent upon the Preobrashensky Cemetery institution, from which they all began to get their leaders and singers, and bought all their books and *ikonas*, and to which they continued to send their annual contributions.

Picture for Russian 7

3. *The Philippoftchins*. — Besides the general doctrines of the Bezpopoftchins, the Philippoftchins hold: *a.* That only the eight-ended cross without inscription is to be venerated. *b.* Only the *ikonas* according to the old style, and painted by themselves, are to be worshipped. *c*. No prayers are to be offered for the czar. *d.* Man and wife are to be separated after having been rebaptized. *e.* Suicide by fire or hunger is martyrdom for the true faith. This last point explains why the Philippoftchins are sometimes also called Samososhigately (Self-burners) and Morelshtchiky (Starvationists). Even Philip and a number of his followers burned themselves by setting fire to their monastery and remaining in it. *SEE PHILIPPINS*.

4. Among the *minor sects* are:

(1.) *The Pastushkoe*, or *A damantowa*. — The originator of this sect was a herdsman of Denisow, Adam by name. Pastush, in Russian, means herdsman; and this his calling, combined with his name, forms the name of the sect. He censured the Philippins because of their passion for suicide, the Pomoryans on account of their aversion to eat and drink with others; and taught that it was sinful to walk on paved streets, to handle money, and possess passports, because the first is an invention of the Antichrist, and the last two bear the seal and imprint of the same.

(2.) *The Spasova*, or *Kusmintchin*. — Its founder was Kusma, an illiterate peasant, and his doctrine was called Netovtchina (a word derived from the Russian word *net*, which means "there is not"), and is used in this form to show that he held that since the time of the correction of the books, and with them the prayers and faith in the orthodox Church, the Antichrist is reigning, and, consequently, "there is no" grace, no sanctity, no sacraments. He taught that there is nothing holy remaining in the world, and that salvation is to be obtained only through the "Spassa," which is the Slavic word for the Russian *Spassitel*, meaning "Savior." His followers do not rebaptize those that join them, nor do they always baptize their own children, believing that the "Spassa" can save them without it. The marriage tie, where or whenever performed, is with them considered indissoluble; but, with the approach of age, they are forbidden to make use of its rites. They worship only their own *ikonas* and crosses, which they always carry with them, and which, therefore, are small and made to fold together. This sect is principally to be found in the districts of Nishgorod.

(3.) *The Detoubeitchins* (*Inf anticides*). — This sect consider it a great misfortune for children to come under the influence of Antichrist (the established Church), and believe it to be the best offering they can make to God to deliver them from this calamity — by death, if necessary. They do not hesitate, therefore, to commit the crime of infanticide.

(4.) *The Beguny* (*Deserters*), or *Stranniky* (*Wanderers*). — This sect originated about 1790, in the village of Sopel, district of Jaroslav, from which it is sometimes called Sopelniks. Its founder was Deserter Efimy, who, after having been rebaptized, settled in said village and taught that the Antichrist had ascended his throne long ago: first, one thousand years after Christ he invisibly reigned in the Greek empire under the Greek name of *Appolyen*,* as intimated by John in the Revelation; then, after the lapse of 666 years, which letters compose his name, he appeared in Russia, not yet

as czar, but as a false prophet, as stated in the Revelation by John. And this first beast and false prophet was the patriarch Nikon, for he was the first to blaspheme against God by changing the name *of Isus into Jesus*,† and, like a beast, persecuted the worshippers of the true Isus; and that he really was the beast spoken of in the Apocalypse is seen from his real or lay name, Nikita, in Greek Νηκήτιος,‡ which gives the number 666. After his fall, there appeared the third Antichrist, or the second beast with the two horns, which signify the two imperial names, czar and imperator, the last of which, in Greek, is Ἰπεράτορ,§ and also gives the number 666. In this trinity the members of the orthodox Church are baptized and marked with the sign of the cross by three fingers instead of by the two first, as it was of old. To escape eternal punishment, it is necessary, first to wash off this sign and mark by rebaptism, and then flee from every city and village which forms part of this Babel of Antichrist.

(5.) *The Isbraniki*, or "Company of the Elect." — The cause of the separation of this sect from the Russian Church was not any difference of doctrine or ritual, but a desire to protest against the laxity and inclination to change displayed by the clergy, and to adopt a greater piety and purity of life. They were termed by the orthodox party Roscholshiki (Seditionists). Pinkerton (*On Russian Sects*) identifies them with the Starovertzi.

(6.) *The Bezslovestni* (the dumb), the name given to a not very numerous sect of the 18th century, whose members, after conversion, became perpetually speechless. Very little is known of their tenets.

(7.) *The Ismiye Christiane*. *SEE MALAKANS*.

(8.) *The Karabliki.* See No. (18) below.

(9.) *The Khlistie, or Flagellants.*

(10.) *The Malakans* (q.v.).

(11.) *The Martinists* (q.v.).

(12.) *The Moreshiki.*

(13.) *The Netovtshins* (q.v.).

(14.) *The Niconians* (q.v.).

(15.) *The Njetowschitchini*. *SEE NETOVTSHINS*.

(16.) *The Roscholshiki* (q.v.).

(17.) *The Sabatniki* (q.v.).

(18.) *The Skoptzi* (eunuchs), a name given to this sect because of their practice of self-mutilation, which they supposed to be warranted by Scripture (<4019 12>Matthew 19:12). The general characteristics of this sect, even among those who do not adopt this extreme course of action, is one of self-mortification and asceticism. They perform self-imposed penances, such as flagellation, wearing haircloth shirts, and iron chains and crosses. They profess great respect for Peter III, of whom they keep pictures in their houses, in which he is represented with a scarlet handkerchief tied round his right knee (which is supposed to be one of their Masonic signs). They expect him to revisit the earth as the true Messiah, and, having rung the great bell of the Church of the Ascension in Moscow, to summon the elect, and reign over all the true Skoptzi. They are noted for their anxiety to procure converts, and he who gains twelve is dignified with the title of apostle. Their chief peculiarities of practice and doctrine are the rejection of the resurrection of the body, a refusal to observe Sunday, and the substitution of certain rites invented by themselves in lieu of the sacrament of the eucharist. They are a numerous sect in some governments, as that of Orel, comprising whole villages, and they have many adherents among the jewellers and goldsmiths of St. Petersburg, Moscow, and other large towns.

Picture for Russian 8

(19.) *The Strigolniks.* This sect arose in Novgorod at the close of the 14th or early in the 15th century. A Jew named Horie, joined by two Christian priests, Denis and Alexie, and afterwards by an excommunicated deacon named Karp Strigolnik, preached a mixture of Judaism and Christianity, and gained so many followers that a national council was called to suppress him. They regard the payment of money by the clergy to the bishops on ordination as simoniacal, and confession to a priest as unscriptural. Strigolnik himself was thrown into the river and drowned during a riot in Novgorod, but the opposition of his followers to the Russian Church continued for many years after his death.

(20.) *The Wjetkaers.*

(21.) *The Yedinovertzi* (Coreligionists). This name was given to some members of the Starovertzi in the reign of Alexander (1801-25), when strong hopes were entertained of regaining them to the orthodox communion. They assume for themselves the name of Blagoslovenni, or "The Blessed."

For literature, see Dimitri, *Hist. of Russian Sects*; Farlati, *Illyricum Sacrum*; Gregoire, *Hist. des Sectes Religieuses* (Paris, 1814), vol. 4; Haxthausen, *Studien uber Russland* (Han. 1847); Krazinski, *Lectures on Slavonia* (Lond. 1869); Mouravieff, *Hist. of the Church of Russia* (ibid. 1842); Platon, *Present State of the Greek Church in Russia* (Pinkerton's transl. Edinb. 1814; N.Y. 1815); Strahl, *Gesch. der Grundung, etc., der christlichen Lehre in Russland*, etc. (Halle, 1830). *SEE RUSSIA*.

Russian Version Of The Scriptures.

The Russian language, which is understood from Archangel to Astrakhan, admits of but two principal divisions, namely, Great Russian--the literary and official language of the nation, spoken in Moscow and the northern parts of the empire — and Little, or Malo, Russian, which contains many obsolete forms of expression, and is predominant in the south of European Russia, especially towards the east. To this may be added the White, or Polish, Russian, spoken by the common people in parts of Lithuania and in White Russia. The earliest Russian version of the Scriptures was written in White Russian, and in 1517 parts of the Old Test. were printed at Prague, while the Acts and the Epistles appeared at Wilna in 1527. The translator is said to have been Fr. Skorina. At the close of the 17th century another attempt was made to produce a version of the Scriptures in the Great Russian. The promoter of this version was the Lutheran pastor Ernest Glück, of Livonia, who made it from the Old Slavonic text. Unhappily, at the siege of Marienburg, in 1702, the whole of Glück's MSS. were destroyed. In the year 1816 the Russian Bible Society laid before the emperor Alexander some copies of a new version, and he was much struck at perceiving that, while so many barbarous tribes had been thus put in possession of the oracles of God, "his own Russians still remained destitute of the boon mercifully designed to be freely communicated to all." At his instigation an order was immediately forwarded through the president of the society to the Holy Synod, enjoining the translation of the New Test. into modern Russ. Under the auspices of the Religious Academy of St. Petersburg, the work was undertaken by the archimandrite Philaret, and,

after three years had been devoted to the undertaking, an edition of the Four Gospels was struck off, in parallel columns with the Slavonic text. The preface to the Gospels, which appeared in 1819, was signed by Philaret, Michael, metropolitan of Novgorod, and Seraphim of Moscow. The demand for this work was such that in 1820 the fourth edition of the Gospels was published; in the same year the second edition of the Acts was printed, while the first edition of the entire New Test. did not appear till 1823. As to the order of the books of the New Test., which were reprinted and published by Tauchnitz, of Leipsic, in 1838, and again in London in 1862, it is as follows: Matthew, Mark, Luke, John, Acts; the epistles of James, Peter, John, and Jude; Romans, Philemon, Hebrews, Revelation.

Of the Old Test., only the Psalms were translated by the Rev. Dr. Pavsky, of the Cathedral of St. Petersburg, the first Hebrew scholar in the empire. The first edition appeared in 1822, and consisted of 15,000 copies; yet so great was the demand that within the space of two years no less than 100,000 copies left the press. In 1853 Mr. Tauchnitz, of Leipsic, published an edition in Hebrew and Russian. The edition before us, in Russ alone, was published at London in 1862, and we notice that the word “Selah” is always put in brackets; that the number of verses in the different psalms does not agree with the English, but with the Hebrew, as the superscriptions, which are found in the English Bible in small type, are counted as a verse; Psalm 9 and 10 are translated according to the Sept. as one, and thus, e.g., the 18th is the 17th Psalm; the 147th Psalm of the Hebrew is divided, as in the Sept., into two — 146, from 1-11, and 147, from 12-20 — and thus the usual number of 150 psalms is gained. The translation of the other books of the Old Test. from the Hebrew proceeded under the direction of the religious academies of St. Petersburg, Moscow, and Kief; and an edition to consist of 10,000 copies of the Pentateuch and the books of Joshua, Judges, and Ruth, was subsequently undertaken; but in 1826 the Russian Bible Society was suspended by the ukase of the emperor Nicholas. A new translation has of late been issued by the Holy Synod, while the British and Foreign Bible Society also published a version, which is largely circulated ill Russia. See *The Bible of Every Land*, p. 296 sq.; Dalton, *Das Gebet des Herrn in den Sprachen Russlands*, p. 37 sq.; Reuss, *Geschichte der heiligen Schriften des Neuen Testaments* (Brunswick, 1874), § 490; also the *Annual Reports of the British and Foreign Bible Society*. (B.P.)

Russniaks (Also Russine And Rutheni),

the name of a variety of peoples who form a branch of the great Slavic race, and are sharply distinguished from the Muscovites, or Russians proper, by their language and the entire character of their life. They are divided into the Russniaks of Galicia, North Hungary, Podolia, Volhynia, and Lithuania, and are estimated by Schafarik at 13,000,000. They are almost all agriculturists, and, on the whole, rather uncultivated. Before the 17th century they were a free race, but were then subjugated, partly by the Lithuanians, partly by the Poles, and for a long time belonged to the Polish kingdom. Their language has consequently become closely assimilated to the Polish. In earlier times it was a written speech with quite distinctive characteristics, as may be seen from the translation of the Bible published at Ostrog in 1581, and from various statutes and other literary monuments still extant. Recently, printing in the Russniak tongue has been recommenced. The Russniaks belong, for the most part, to the United Greek Church, but in part also to the Non-united. They here serve many old customs peculiar to themselves, and much folk lore, prose and poetic, very like that current in Poland and Servia. This has been collected by Vaclav in his *Piesni Polskie i Ruskie* (Lemnberg, 1833). Levicki has published a *Grammatik der russinischen Sprache fur Deutsche* (Przemysl, 1833).

Russo-Greek Church

Picture for Russo-greek

is the community of Christians subject to the emperor of Russia, using the Slavonic liturgy and following the Russian rite. *SEE GREEK CHURCH*.

1. *Orgin*. — The early history of the Russian Church is involved in much obscurity; but that Christianity was introduced into Russia previous to the middle of the 9th century must be inferred from a letter of Photius (866) in which he says that the people called Russians had forsaken idolatry, received Christianity, and allowed a bishop to be placed over them (*Epistole*, ed. Montacaut, p. 58). Its diffusion, however, was very limited. The princess Olga was baptized about the middle of the 10th century, but by no means succeeded in winning over her son Swatoslav and her people to Christianity. Nor was it till the alliance of Vladimir with the court of Byzantium by his marriage with Anne, sister of the emperor Basil II, and his baptism in 988 (when he took the name of Wassily, or Basil), that the

foundation of Christianity can be said to have been regularly laid in Russia. He issued an edict for the destruction of idols and idol temples throughout his dominions; and his subjects were commanded to receive baptism, which they did in very large numbers. Churches were built in all directions, the first of them being dedicated by Vladimir himself. Yaroslav, the next Russian monarch, built convents which he filled with Greek scholars and artists, and many works were translated from Greek into the Slavonic dialects.

2. *Government*. — At first the Russian Church was under the jurisdiction of Rome, and it seems that as late as the Council of Florence (1439) the adherents of the Roman Church throughout Russia were as numerous as those of the Greek party. Its complete separation from Rome was effected by an archbishop of Kief, named Photius, in the latter part of the same century. For more than a century it continued directly subject to the patriarch of Constantinople; but in 1588 the patriarch Jeremias, being in Russia, held a synod of the Russian bishops and erected the see of Moscow into a patriarchate with jurisdiction over the entire territory. He was also induced in 1589 to consecrate Job, archbishop of Rostow, the first patriarch. This action was afterwards confirmed by a synod held at Constantinople; but, as their junior, the patriarch of Moscow ranked after the patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. This subordination was acquiesced in until the reign of Alexis Michaelowitz, when the patriarch of Moscow, Nikon, refused to acknowledge it further. When Peter the Great became ruler, he saw that his government was, in fact, divided with the clergy and the patriarch. Upon the death of Adrian, in 1700, when the bishops were assembled to choose his successor, Peter entered and broke up the meeting, declaring himself patriarch of the Russian Church. To wean the clergy by degrees from their established rights, he kept the office open for upwards of twenty years, and abolished it in 1721. The permanent administration of Church affairs was placed under the direction of a council, called the “Holy Synod,” or “Permanent Synod,” consisting of archbishop, bishops, and archimandrites, all named by the emperor.

3. *Constitution*. — Under the direction of this council, a series of official acts and formularies, and catechetical, doctrinal, and disciplinary treatises, was drawn up, by which the whole scheme of the doctrine, discipline, and Church government of the Russian Church was settled in detail, and to which all the clergy, officials, and dignitaries are required to subscribe. The

leading principle of this constitution is the absolute supremacy of the czar, and it has been maintained in substance to the present time. The Holy Synod is considered as one of the great departments of the government, the minister of public worship being *ex officio* a member. This code was enacted in 1551 and received the name of *Stoglar*, or a hundred chapters.

4. *Doctrine*. — As regards doctrine, the Russian Church may be considered as identical with the common body of the Greek Church (q.v.). With that Church it rejects the supremacy of the pope and the double procession of the Holy Ghost. All the great leading characteristics of its discipline, too, are the same; the differences of ceremony being too minute to permit our entering into detail. The discipline as to the marriage of the clergy is the same as that described for the Greek Church; and in carrying out the law which enforces celibacy upon bishops the Russians adopt the same expedient with the Greeks, viz. of selecting the bishops from among the monks, who are celibates by virtue of their vow.

5. *Liturgy*. — The service of the Russian Church was, at its commencement, borrowed from the Greek Church, according to the books translated by Cyril and Methodius into the Slavic, which to this day is the language of the Church. They translated, however, only the most necessary books, the others being translated into Russian since the time of Yaroslav I. In them were found many mistakes which Cyprian and Photius labored to correct; but, as the metropolitans who succeeded them were Russians, and not well versed in the Greek language, errors again crowded in. Maksim, a monk, was called from Athos in 1506 and ordered to revise the Church books, and soon discovered that, by the numerous errors of translation, even the articles of the Creed had been changed in meaning. His work displeasing some, they brought false charges against him, and he was sent to a monastery, deprived of the sacraments, and, after thirty years of suffering, died in 1556. When Nikon became patriarch, he undertook the correction of the books, and sent to the East the monk Arseny Suchanow for the purpose of collecting ancient Greek and Slavic MSS. This resulted in the correction of the Scriptures and the introduction of the corrected version in the place of the old ones. The Church service itself underwent no change except the addition of some holy days in honor of new saints.

6. *Clergy*. — There are three ranks of episcopacy in the Church — metropolitans, archbishops, and bishops, who each have a peculiar dress. These three classes are called by the general name of *archirei*, or prelates;

next to them in degree are the *archimandrites and hegoumeni*, or abbots and priors of the monasteries; and last and lowest of all are the monks, who have been either ordained for the priestly office, for the second degree, or diaconate, or are mere lay brothers without having taken the vow. The clergy are divided into two classes, regular and secular. The first are alone entitled to the highest dignities of the Church, are ordained under much stricter vows than the others, and are termed the black clergy from their wearing a black robe. The secular clergy have a brown and blue robe, and are termed the white clergy. Although special provision was made for the Roman Catholics in Poland by the erection of an archbishopric in communion with Rome at Mohilev in 1783, and still later arrangements, yet the whole policy of the Russian government is opposed to the free exercise of worship by its subjects. According to the *Statistical Year-book of the Russian Empire* for 1871, the orthodox adherents of the Russian Church exceeded 53,000,000, the clergy of all ranks numbering about 215,000. Religious sects abound, who all go by the general name of Raskolniks (q.v.). See King, *Travels in Russia*; Krazinski, *Religious History of the Slavonic Nations*; Mouravieff, *History of the Church in Russia*; Ricaut, *History of Greek and Armenian Churches* (1694). *SEE RUSSIA*.

Rust

(βρῶσις, ἰός) occurs as the translation of two different Greek words in (Matthew 6:19, 20 and James 5:3. In the former passage the word βρῶσις, which is joined with σής, "moth," has by some been understood to denote the larva of some moth injurious to corn, as the *Tinea granella* (see Stainton, *Insecta Britan.* 3, 30). The Hebrew v [;(Isaiah 1:9) is rendered βρῶσις by Aquila (comp. also *Epist. Jerem.* 5:12, ἀπὸ ἰου καὶ βρωμάτων, "*from* rust and moths;" A.V. Bar. 6, 12). Scultetus (*Exerc. Evang.* 2, 35; *Crit. Sac. vol.* 6) believes that the words σὴς καὶ βρῶσις are a hendiadys for σὴς βρώσκων. The word can scarcely be taken to signify "rust," for which there is another term, ἰός, which is used by James to express rather the "tarnish" which overspreads silver than "rust," by which name we now understand "oxide of iron." βρῶσις is no doubt intended to have reference, in a general sense, to any corrupting and destroying substance that may attack treasures of any kind which have long been suffered to remain undisturbed. The allusion of James is to the corroding nature of ἰός on metals. Scultetus correctly observes, "Erugine

deformantur quidem, sed non corrumpuntur nummi;" but though this is strictly speaking, true, the ancients, just as ourselves in common parlance, spoke of the corroding nature of "rust" (comp. Hammond, *Annotat.* in <4069>Matthew 6:19). — Smith. Moreover, various writers agree that the gold and silver coins of antiquity were much more liable to corrosion than those of the present, being much more extensively adulterated with alloys.

The word translated "scum" (חלאה, *chelah*) in <2406>Ezekiel 24:6, 11, 12 means the rust or corrosion of the pot of brass (or rather copper) which typified Jerusalem Copper is more liable to corrosion than the other metals, each of which has its own dissolvent; but copper is acted upon by all those dissolvents, and the corrosion of the copper pot symbolizes the aptitude of Jerusalem to corruptions, which, being shown by Ezekiel to be removed only by the agency of fire, was a type of the awful punishments and fiery purgation awaiting Jerusalem.

Rust, George,

a learned English divine, was a native of Cambridge, and educated at Christ's College. On the Restoration, Jeremy Taylor, foreseeing the vacancy in the deanery of Connor, in Ireland, sent to Cambridge to secure a man suitable for that position. Dr. Rust was chosen, and he landed at Dublin about August, 1661. He was preferred to the deanery as soon as it was void, and in 1662 to the rectory of the island of Magee. The bishop dying (Aug. 13, 1667), the bishopric was divided, and Dr. Rust became bishop of Dromore, which position he held until his death, in December, 1670. He wrote, *A Letter of Resolution concerning Origen*, etc. (Lond. 1661, 4to): — *Discourse of Truth*, besides several *Sermons.*

Rust, Isaac,

a German doctor of theology and member of the consistory in Speyer, was born in 1796 at Mussbach, in Bavaria. In 1820 he was minister in Ungstein, in 1827 he was appointed minister of the French Reformed Church at Erlangen, in 1847 he was called to Munich, and was finally made pastor in Speyer, where he died in 1862. He wrote, *Philosophie und Christenthum, oder Wissen und Glauben* (Mannheim, 1833, 2d ed.): — *Predigten uber ausgewahlte Texte* (Erlangen, 1830): — *Stimnmen der Reformation u. der Reformatoren an die Fürsten u. Volker dieser Zeit* (ibid. 1831): *De Blasio Pascale Veritatis et Divinitatis Religionis Christianoe Vindioe* (ibid. 1833), pt. 1, 2: — *Jesus Christus gestern u. heute u. derselbe auch in*

Ewigkeit (Munich, 1850), sermons. See Winer, *Handbuch der theol. Literatur*, 1, 25, 411; 2, 103, 405, 744; Zuchold, *Bibl. Theol.* p. 1101. (B.P.)

Rustic work,

Picture for Rustic-work

ashlar masonry, the joints of which are worked with grooves, or channels, to render them conspicuous. Sometimes the whole of the joints are worked in this way, and sometimes only the horizontal ones. The grooves are either molded or plain, and are formed in several different ways. The surface of the work is sometimes left, or purposely made, rough, but at the present day it is usually made even. Rustic work was never employed in mediaeval buildings, but it is said to have had its origin in the buildings of Augustus and Claudius at Rome. — Parker, *Gloss. of Architect.* s.v.

Ruter, Calvin W.,

a minister of the Methodist Episcopal Church, was born in Bradford, Orange Co., Vt., March 15, 1794. He was received into the Ohio Conference in 1817, and in 1820 was transferred to the Missouri Conference. When the Indiana Conference was formed in 1832, Mr. Ruter was chosen its secretary. He took deep interest in founding the Indiana Asbury University, and was for many years one of its trustees. He took a superannuated relation in 1855, and died June 11, 1859. See *Minutes of Annual Conferences*, 1859, p. 274.

Ruter, Martin, D.D.,

a minister and instructor of the Methodist Episcopal Church, was born in Charlton, Mass., April 3, 1785. In 1801 he was admitted into the New York Conference, and in 1818 was appointed in charge of the Newmarket Wesleyan Academy, afterwards removed to Wilbraham. In 1828 he became president of Augusta College, where he remained until August, 1832. In 1834 he accepted the position of president of Allegheny College, and held it until 1837, when he was appointed superintendent of the Texas mission, where he formed societies, secured the building of churches, and laid out the greater part of the state in circuits. His death took place May 16, 1838. He published a *Hebrew Grammar*: — *a History of Martyrs*:-- an

Ecclesiastical History: — *Sermons*: — *and Letters*. See Simpson, *Cyclop. of Methodism*, s.v.

Rutgers, Henry,

a distinguished Revolutionary patriot, philanthropist, and Christian of New York city, who was severely wounded while serving as an officer in the war of independence, and always stood high in the confidence of the state and general governments, was born in 1746. Possessed of ample wealth, he was noted for his unceasing munificence to various objects of humane and religious charity. He was one of the first managers of the American Bible Society, and was prominent in all the great benevolent movements of his time. By a timely act of liberality, he was to a large degree instrumental in the revival of Queen's College, which since that date (1825) has been honored with his venerated name as *Rutgers College*. In the public movements of his denomination (the Dutch Reformed), he was "a prince and a great man, whose praise is in all the churches." He died Feb. 17, 1830, in the full confidence and triumph of Christian hope. His last words were "Home! home!" (W.J.R.T.)

Ruth

(Heb. *Ruth*, tWr, probably for tW[r], and this for hy;[]ri, *a female friend*; Sept. and New Test., ῾Ρούθ; Josephus, ῾Ρούθη, *Ant*. 5, 9, 1), a Moabitess, the wife, first, of Mahlon, secondly of Boaz, and by him mother of Obed, the ancestress of David and of Christ, and one of the four women (Tamar, Rahab, and Uriah's wife being the other three) who are named by Matthew in the genealogy of Christ. She thus came into intimate relation with the stock of Israel, and her history is given in one of the books of the sacred canon which bears her name. The narrative that brings her into the range of inspired story is constructed with idyllic simplicity and pathos, and forms a pleasant relief to the sombre and repulsive shades of the picture which the reader has just been contemplating in the later annals of the Judges. It is the domestic history of a family compelled, by the urgency of a famine, to abandon the land of Canaan, and seek an asylum in the territories of Moab. Elimelech, the head of the emigrating household, dies in the land of his sojourn, where his two surviving sons "took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth." On the death of the sons, the widowed parent resolving to return to her country and kindred, the filial affection of the daughters-in-law is put to a

severe test, and Ruth determines at all hazards to accompany Naomi. “Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me,” was the expression of the unalterable attachment of the young Moabitish widow to the mother, to the land, and to the religion of her lost husband. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean for the support of her mother-in-law and herself, chanced to go into the field of Boaz, a wealthy man, the near kinsman of her father-in-law, Elimelech. The story of her virtues and her kindness and fidelity to her mother-in-law, and her preference for the land of her husband’s birth, had gone before her; and immediately upon learning who the strange young woman was, Boaz treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Boaz had bidden her return from day to day, and directed his servants to give her a courteous welcome. An omen so propitious could not but be regarded as a special encouragement to both, and Naomi therefore counselled Ruth to seek an opportunity for intimating to Boaz the claim she had upon him as the nearest kinsman of her deceased husband. A stratagem, which in other circumstances would have been of very doubtful propriety, was adopted for compassing this object; and though Boaz entertained the proposal favorably, yet he replied that there was another person more nearly related to the family than himself, whose title must first be disposed of. Without delay he applied himself to ascertain whether the kinsman in question was inclined to assert his right — a right which extended to a purchase of the ransom (at the Jubilee) of Elimelech’s estate. Finding him indisposed to the measure, he obtained from him a release, ratified according to the legal forms of the time, and next proceeded himself to redeem the patrimony of Elimelech, and finally, with all due solemnity, took Ruth to be his wife, amid the blessings and congratulations of their neighbors. As a singular example of virtue and piety in a rude age and among an idolatrous people; as one of the first fruits of the Gentile harvest gathered into the Church; as the heroine of a story of exquisite beauty and simplicity; as illustrating in her history the workings of Divine Providence, and the truth of the saying that “the eyes of the Lord are over the righteous;” and for the many interesting revelations of ancient domestic and social customs which are associated with her story, Ruth has always held a foremost place among the Scripture characters. Augustine has a curious speculation on the relative blessedness

of Ruth, twice married, and by her second marriage becoming the ancestress of Christ, and Anna remaining constant in her widowhood (*De Bono Viduit.*). Jerome observes that we can measure the greatness of Ruth's virtue by the greatness of her reward — "Ex ejus semine Christus oritur" (*Epist. xxii ad Paulam*).

The period in which the famine above spoken of occurred is a greatly disputed point among commentators. The opinion of Usher, which assigns it to the age of Gideon (B.C. cir. 1360), and which is a mean between the dates fixed upon by others, carries with it the greatest probability. The oppression of the Midianites, mentioned in Judges 6:3-6, which was productive of a famine, and from which Gideon was instrumental in delivering his people, wasted the land and destroyed its increase, "till thou come unto Gaza;" and this embraced the region in which Judah and Bethlehem were situated. The territory of Judah was also adjacent to Moab, and a removal thither was easy and natural. The scourge of Midian endured, moreover, for seven years; and at the expiration of ten years after the deliverance by Gideon was fully consummated, Naomi reemigrated to her native land (see Henstenberg, *Pentat.* 2, 92, note). Ruth seems in the genealogy of David to have been his great-grandmother; but as Boaz is in the same list set down as the grandson of Nahshon, who flourished at the Exode, we are forced to suppose the omission of some nine generations, which chronologers insert according to their respective schemes. *SEE GENEALOGY OF JESUS CHRIST*.

Ruth, Book Of.

This book is inserted in the canon, according to the English arrangement and that of the Sept., between the book of Judges and the books of Samuel, as a sequel to the former and an introduction to the latter. Among the ancient Jews it was added to the book of Judges, because they supposed that the transactions which it relates happened in the time of the judges of Israel (Judges 1:1). Several of the ancient fathers, moreover, make but one book of Judges and Ruth. In the Hebrew Bible it stands among the *Kethubim*, or Hagiographa. But the modern Jews commonly place, after the Pentateuch, the five Megilloth (q.v.) —

1. The Song of Solomon;
2. Ruth;
3. The Lamentations of Jeremiah;

4. Ecclesiastes;
5. Esther.

Sometimes Ruth is placed the first of these, sometimes the second, and sometimes the fifth.

1. The true *date and authorship* of the book are alike unknown, though the current of tradition is in favor of Samuel as the writer (Talmud, *Baba Bathra*, 14, 2). That it was written at a time considerably remote from the events it records would appear from the passage in <08407>Ruth 4:7, which explains a custom referred to as having been "the manner *in former time* in Israel, concerning redeeming and concerning changing" (comp. <05259>Deuteronomy 25:9). That it was written, also, at least as late as the establishment of David's house upon the throne appears from the concluding verse, "And Obed begat Jesse, and Jesse begat David." The expression, moreover (1:1), "when the judges ruled," marking the period of the occurrence of the events, indicates, no doubt, that in the writer's days kings had already begun to reign. Add to this what critics have considered as certain Chaldaisms with which the language is interspersed, denoting its composition at a period considerably later than that of the events themselves. Thus Eichhorn finds a Chaldaism or Syriasm in the use of a for h in arm; though the same form occurs elsewhere. He adverts also to the existence of a superfluous *Yod* in ytmv and ytdry (<08383>Ruth 3:3) and in ytbbv; (ver. 4). As, however, the language is in other respects, in the main, pure, these few Chaldaisms may have arisen from a slight error of the copyists, and therefore can scarcely be alleged as having any special bearing on the eras of the document. The same remark is to be made of certain idiomatic phrases and forms of expression which occur elsewhere only in the books of Samuel and of Kings, as, "The Lord do so to me, and more also" (<08117>Ruth 1:17; comp. <09287>1 Samuel 3:17; 14:44; 20:23; <10309>2 Samuel 3:9, 35; 19:13; <11223>1 Kings 2:23; 19:2; 20:10; <12631>2 Kings 6:31); "I have discovered to your ear," for "I have told you" (<08404>Ruth 4:4; comp. <09202>1 Samuel 20:2; <10727>2 Samuel 7:27).

2. The *canonical authority* of Ruth has never been questioned, a sufficient confirmation of it being found in the fact that Ruth, the Moabitess, comes into the genealogy of the Savior, as distinctly given by the evangelist (<40106>Matthew 1:6). The principal difficulty in regard to the book arises, however, from this very genealogy, in which it is stated that Boaz, who was the husband of Ruth. and the great-grandfather of David, was the son

of Salmon by Rahab. Now, if by Rahab we suppose to be meant, as is usually understood, Rahab the harlot, who protected the spies, it is not easy to conceive that only three persons — Boaz, Obed, and Jesse — should have intervened between her and David, a period of nearly four hundred years. The solution of Usher is not probable, that the ancestors of David, as persons of pre-eminent piety, were favored with extraordinary longevity. It may be that the sacred writers have mentioned in the genealogy only such names as were distinguished and known among the Jews. But a more reasonable explanation is that some names are omitted, as we know is elsewhere the case in the same genealogy. (See above.)

3. The leading *scope* of the book has been variously understood by different commentators. Umbreit (*Ueber Geist und Zweck des Buches Ruth*, in *Theol. Stud. und Krit.* for 1834, p. 308) thinks it was written with the specific moral design of showing how even a stranger, and that of the hated Moabitish stock, might be sufficiently noble to become the mother of the great king David, because she placed her reliance on the God of Israel. Bertholtt regards the history as a pure fiction, designed to recommend the duty of a man to marry his kinswoman; while Eichhorn conceives that it was composed mainly *in honor of the house of David*, though it does not conceal the poverty of the family. The more probable design we think to be to preintimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true Church, as fellow heirs of the salvation of the Gospel. The moral lessons which it incidentally teaches are of the most interesting and touching character: that private families are as much the objects of divine regard as the houses of princes; that the present life is a life of calamitous changes; that a devout trust in an overruling Providence will never fail of its reward; and that no condition, however adverse or afflicted, is absolutely hopeless, are truths that were never more strikingly illustrated than in the brief and simple narrative before us.

4. The separate *commentaries* on the entire book are not very numerous. Of the Church fathers we mention the following: Origen, *Fragmentum* (*in Opp.* 2, 478 sq.); Theodoret, *Qucestiones* (in *Opp.* 1, 1); Isidore, *Commentaria* (in *Opp.*); Bede, *Qucestiones* (in *Opp.* 8); Raban, *Commentaria* (in *Opp.*); also Irimpertus, *Expositio* (in Pez, *Thesaur.* 4, 1, 141 sq.). By modern expositors there are the following: Bafiolas, vWrPe [includ. Song of Solomon etc.] (finished in 1329; pub. by Markaria, Riva di

Trento, 1560, 4to; also in Frankfurter's Rabbin. Bible); Bertinoro, vWrPe (Cracov. s. a. 4to; also in his works, Ven. 1585); Sal. Isaak, vWrPe (Salon. 1b51, 4to); Alkabaz, yvyjæ r,vo (Const. 1561; Lubl. 1597, 4to); Mercer, *Versio Syriaca cum Scholiis* (Par. 1564, 4to); Isaak ben-Joseph, vWrPe (Sabbionetta, 1551, 8vo; Mantua, 1565, 16mo); Strigel, *Scholia* (Lips. 1571, 1572, 8vo); Feuardent, *Commentaria* (Par. 1582; Antw. 1585, 4to); Lavater, *Homilioe* (Heidelb. 1586, 8vo; also in English, Lond. 1601, 8vo); De Celada, *Commentarii* (Lugd. 1594, 1651, fol.); Cuper, *Commentarius* [includ. Tobit, etc.] (Mogunt. 1600, 4to); Topsell, *Commentarius* (Lond. 1601, 8vo); also *Lectures* (ibid. 1613, 8vo); Alscheich, hv,m yny[e (Ven. 1601, 4to); Manera, *Commentarius* (ibid. 1604, 4to); Heidenreich, *Expositio* [includ. Tobit] (Jen. 1608, 8vo); Serrarius, *Explanatio* [includ. Judges] (Mogunt. 1609, fol.); Bernard, *Commentary* (Lond. 1628, 4to); Sanctius, *Commentarii* [includ. other books] (Lugd. 1628, fol.); Bonfiere, *Commentarius* [includ. Joshua and Judges] (Par. 1631, 1659, fol.); Crommius, *Commentarii* [includ. Judges, etc.] (Lovan. 1631, 4to); Drusits, *Commentarius* (Amst. 1632, 4to); Schleupner, *Ezpositio* (Norib. 1632, 8vo); D'Acosta, *Commentarius* (Lugd. 1641, fol.); Fuller, *Commentary* (Lond. 1654, 1868, 8vo); Osiander, *Commentarius* (Tüb. 1682, fol.); Crucius, *Verklaaring* (Haarlem, 1691, 4to); Schmid, *Adnotationes* (Argent. 1696, 4to); Carpzov, *Disputationes* [to 2, 10] (Lips. 1703, 4to [Rabbinic]); Werner, *Interpretatio* (Hamb. 1711, 4to); Outhof, *Verklaaring* (Amst. 1711, 4to); Moldenhauer, *Erlauterung* [includ. Joshua and Judges] (Quedl. 1774, 4to); MacGowan, *Discourse* (Lond. 1781, 8vo); Asulat, lgæh; tjm]c] (Legh. 1782, 4to); Wolfssohn, rWaB] (Berl. 1788, 8vo); Lawson, *Lectures* (Edinb. 1805, 12mo; Phila. 1870, 8vo); Dereser, *Erklärung* (Fr.-a.-M. 1806, 8vo); Riegler, *Anmerk.* (Wirzb. 1812, 8vo); Paur, *Bearbeitung* (Leips. 1815, 8vo); Macartney, *Observations* (Lond. 1841, 8vo); Blücher, tWr. (Lemb. 1843, 8vo); Philpot, *Lectures* (Lond. 1854, 18mo); Tyng, *History* (N.Y. 1855; Lond. 1856, 8vo); Metzger, *Interpretatio* (Tüb. 1856, 4to); Roordam, *Versio Syr.-Hexapl. Greece cum Notis* (Havl. 1859 sq., 4to); Wright, *Commentary* (Lond. 1864, 8vo). *SEE OLD TESTAMENT*.

Ruthenian Version Of The Holy Scriptures.

This version, which is of a very recent date, has been prepared for the Ruthenians in Austria, the majority of whom belong to the Orthodox Greek

Church, by which the reading of the Holy Scriptures has never been prohibited. In the year 1875 the Gospel according to St. Luke, as prepared by Mr. Kobylanski, was printed, and thus the Word of God was given to the Ruthenian people in their own tongue for the first time. Encouraged by the success of the Ruthenian Gospel of St. Luke, the British and Foreign Bible Society, in the year 1877, resolved to print the Gospel of St. John also, as translated by Mr. Kobylanski, whose translation Prof. Micklovich has critically examined and declared to be a complete success. See the *Annual Reports of the Brit. and For. Bible Soc.* 1875, p. 46; 1877, p. 51. (B.P.)

Rutherford, Samuel,

a Scottish minister and Covenanter, was born in the parish of Nisbet, Roxburghshire, about 1600. He was ordained minister of Anworth in 1627, but was silenced in 1636 for preaching against the articles of Perth. During the Rebellion he was a zealous defender of Presbyterianism, and in 1639 was appointed professor of divinity in the New College, St. Andrew's. He was commissioner to the assembly of divines at Westminster, 1643-47; principal of New College, St. Andrew's, 1649; and shortly after was raised to the rectorship. He died in 1661. Besides other works, he was the author of *Exercitationes Apologeticoe pro Divina Gratia*, etc. (Amst. 1636, 8vo; Francf. 1651, 1660, 8vo): — *Plea for Paul's Presbytrie in Scotland* (Lond. 1642): — *Due Rights of Presbyteries* (1644, 1645, 4to): — *Tryal and Triumph of Faith* (1645, 4to; Edinb. 1845, 12mo), twenty-seven sermons: — *Divine Right of Church Government*, etc. (Lond. 1646, 4to): — *Christ's Dying*, etc. (1647, 4to), sermons: — *Survey of the Spiritual Antichrist* (ibid. 1648, 2 parts, 4to): — *A Free Disputation against Pretended Liberty of Conscience* (1649, 4to): *Disputatio Scholastica de Divina Providentia*, etc. (Edinb. 1649, 1650, 4to): — *Life of Grace* (1659, 4to):--*Joshua Redivivus, or* (352) *Religious Letters* (1664, 2 parts, 12mo; 1671, 8vo; with his dying words and Mr. M'Ward's preface, Glasg. 1765, 8vo; 9th ed. with biographical sketches, edited by Rev. A. Bonar, 1862, 2 vols. 8vo): — *A Garden of Spices*: — extracts from above by Rev. L.R. Dunn (Cincinnati, 1869, 12mo). See Murray, *Life*, etc.; *Scots Worthies*; Livingston, *Characteristics*; Watt, *Bibl. Brit.*; Thompson, *Biog. Dict. of Eminent Scotsmen*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Rutherforth, Thomas,

an English philosopher and divine, was born in Cambridgeshire, Oct. 13, 1712. He was educated at St. John's, Cambridge, taking his degree of A.B. in 1729 and A.M. in 1733. He was chosen fellow and made B.D. in 1740. Two years after, he was chosen fellow of the Royal Society, and in 1745 was appointed professor of divinity, took his degree of D.D, and was appointed chaplain to the Prince of Wales. He was afterwards rector of Barrow, in Suffolk; Shenstone, in Essex; Barley, in Hertfordshire; and in 1752 archdeacon of Essex. He died Oct. 5, 1771, and was buried in the church at Barley. He was the author of *Ordo Institutionum Physicarum*, etc. (Camb. 1743, 4to): — *Essay on the Nature and Obligations of Virtue* (Lond. 1744, 8vo): — *System of Natural Philosophy* (Camb. 1748, 2 vols. 4to): — *Credibility of Miracles Defended* (1751, 8vo): — *Institutes of Natural Law* (Lond. 1754-56, 2 vols. 8vo; 2d American ed. Baltimore, 1832), lectures read in St. John's College, Cambridge: — also *Letters*, *Sermons*, etc. See Hutton, Dict.; Nichol, *Lit. Anecdotes*; Watt, *Bibl. Brit.*

Rutherglen Declaration,

the name given to a protesting declaration of an armed body of Covenanters who, in 1679, assembled in this old burgh, burned some obnoxious acts of Parliament, and affixed a copy of their protest to the market cross. Claverhouse was sent, May 31, from Glasgow in search of the party; the battle of Drumclog was fought, and the royalist forces were routed. At the battle of Bothwell Bridge, Sunday, June 22, the Covenanters were defeated and twelve hundred prisoners taken.

Ruthrauff, John F.,

a Lutheran minister, was born in Northampton County, Pa., Jan. 14, 1764, and began his theological studies with Rev. Jacob Goering in York, 1790. He began to preach in 1793, and had charge of several churches in York County and in Carlisle until June, 1795, when he accepted a call from the Green Castle congregation and several others, in some of which he labored upwards of forty years. His charge embraced M'Connelsburg, London, Mercersburg, Waynesboro, Quincy, Smoketown, Jacob's Church, and several in Washington County, Md. He continued his labors until the year before his death, which occurred Dec. 18, 1837. He was a man of strong mental qualities; a fluent, animated, and instructive preacher; and the

possessor of substantial Christian excellence. See Sprague, *Annals of the Amer. Pulpit*, 9, 104.

Ruthrauff, Jonathan,

a Lutheran minister, was born in Greencastle, Franklin Co., Pa., Aug. 16, 1801, and was son of the preceding. He entered Washington College, Pa., and in 1822 commenced his theological studies under the direction of Rev. Benjamin Kurtz, Hagerstown, Md., and continued them under Rev. Dr. Lochiman. He was licensed to preach at Reading, Pa., in 1825, and served as itinerant missionary until Feb. 25, 1827, when he accepted a call from the united churches of Lewistown and vicinity. In 1829 he accepted a call from Hanover, where he labored for eight years. In December, 1837, he assumed charge of the Church at Lebanon, Pa., which he served with great fidelity until 1849, when he was prostrated by disease, which terminated his life, July 23, 1850. Mr. Ruthrauff was of a kind and genial nature; his preaching, which was in both German and English, was eminently practical and pungent. See Sprague, *Annals of the Amer. Pulpit*, 9, 175.

Ruthven, James,

a noted ruling elder in the Presbyterian Church, was born in Glasgow, Scotland, Dec. 15, 1783. His father removed to the United States and settled in the city of New York, and attended the ministry of the Rev. John Mason, D.D., of the Scotch Church. In the sixth year of his age James witnessed the inauguration of Washington with indescribable emotions. In 1812 he was ordained a deacon and subsequently an elder in Dr. Mason's church, which was then in Murray Street. He removed in 1842 to Bridgeport, Conn., where his influence was of great value, and returned to New York after an absence of eight years. With him religion was an all-pervading spirit, giving warmth and glow and purity and hope in every experience. A distinguished minister of another Church said of him: "Few persons whom I have ever known have more deeply impressed me with their absolute excellence, their entire, thorough, and beautifully consistent character." And this character he maintained unblemished for more than half a century. The ripeness and richness of his Biblical piety shone conspicuously in the social meetings, in the community, at the bed of sickness, everywhere. He loved the Church, honored the ministry, consecrated all his wealth to God, and as an almoner of the divine bounty scattered blessings far and wide. For him, "to live was Christ," and for him,

"to die was eternal gain." The last words he uttered were, "Dying, and, behold, we live!" He died Nov. 25, 1855. (W.P.S.)

Rutledge, George,

a minister of the Methodist Episcopal Church, was born in Augusta County, Va., Nov. 11, 1811. He professed conversion and joined the Church when twenty years of age. In 1835 he was admitted on trial into the Baltimore Conference, and was immediately transferred to the Illinois Conference. He served as presiding elder on six different districts, and was three times delegate to the General Conference. His death occurred Sept. 7, 1871. See *Minutes of Annual Conferences*, 1871, p. 212.

Ruttenstock, Jacob, Dr.,

provost and Lateran abbot at Klosterneuburg, in Austria, was born at Vienna, Feb. 10, 1776, and entered the Augustinian convent at Klosterneuburg, Oct. 6, 1795, completing his theological studies partly in the convent and partly at the University of Vienna. He took vows March 30, 1800, and on Sept. 8 of the same year was consecrated to the priesthood. He devoted himself specially to the cure of souls, but steadily employed his leisure hours in the prosecution of theological studies. He was accordingly appointed professor of Church history and canon law in the institute for theological tutors connected with his convent, and in December, 1809, he was made a temporary supply of the chair of Church history at Vienna. In 1811 he became pastor of Klosterneuburg and director of its principal school, but was almost immediately transferred to the high school at Vienna, where he became ordinary professor of Church history in 1813, and continued during nineteen years to approve himself as a patient inquirer, a thorough scholar, and a capable instructor. The text book entitled *Institutiones Historioe Ecclesiasticoe N.T.* (Vienna, 1832-34), in three volumes, and extending to the year 1517, is the only monument of this period of his life that is preserved. He was chosen provost of Klosterneuburg, June 8, 1830, and in that capacity rendered valuable services in completing the convent and adorning the cathedral, etc. In 1832 the emperor Francis I appointed Ruttenstock a councillor of state, director of gymnasial studies in the hereditary states of Austria, etc. In 1842 he received the cross of the Order of Knights of Leopold. He died June 29, 1844, in the convent of Klosterneuburg. It remains to be added that several of Ruttenstock's sermons were published, and that he ranked,

wherever known, as an eminent pulpit orator. See Wetzer u. Welte, *Kirchen-Lex.* s.v.

Ruysbroeck (Or Rusbroek), Jean De,

the most noted of mystics in the Netherlands, was born in A.D. 1293 at Ruysbroeck, near Brussels, and was educated in the latter city under the direction of an Augustinian prebendary who was his relative. His fondness for solitude and day dreams prevented him from making solid progress, however. His Latin was imperfect, though it is clear that he became acquainted with the earlier mystical writings. He probably did not read the writings of Neo-Platonists, but was certainly not unacquainted with those of the Areopagite. His works suggest the thought that the writings of master Eckart (died 1328), with whom Ruysbroeck was contemporary for thirty-five years, exercised influence over our author's mind. Rulvsbroeck became vicar of the Church of St. Gudula at Brussels, where he lived in strict asceticism, enjoying the society of persons who had devoted themselves to a contemplative life, composing books and exercising benevolence. He contended against the sins of the day, and labored to promote reforms. It is said that Tauler once visited him, attracted by the fame of his sanctity. At the age of sixty he renounced the secular priesthood and entered the new Augustinian convent Gronendal, in the forest of Soigny, near Brussels, becoming its first prior, and there he died in 1381. His life at once became the subject of legendary tales. The name *Doctor Ecstaticus* was early conferred on him.

The chief of his mystical writings are, *The Ornament of Spiritual Marriage* (Lat. by Gerh. Groot, *Ornatus Spiritualis Desponsionis*, MS. at Strasburg; by another translator, and published by Faber Stapulensis [Paris, 1512], *De Ornatu Spirit. Nuptiarum*, etc.; also in French, Toulouse, 1619; and in Flemish, '*J Cieraet der gheestclyeke Bruyloft*, Brussels, 1624): — *Speculum AEternoe Salutis*: — *De Calculo*, an interpretation of the *calculus candidus*, Revelation 2:17: — *Samuel, sive de Alta Contemplatione*. The other works of Ruysbroeck contain but little more than repetitions of the thoughts expressed in those here mentioned. He wrote in his native language, and rendered to that dialect the same service which accrued to the High German from its use by the mystics of the section where it prevailed. He is still regarded in Holland as "the best prose writer of the Netherlands in the Middle Ages." His style is characterized by great precision of statement, which becomes impaired, however, whenever

his imagination soars, as it often does, to transcendental regions too sublimated for language to describe. His works were accessible until lately only in Latin editions (by Surius, Cologne, 1549, 1552, 1609 [the best], 1692, fol.), or in manuscripts scattered through different libraries in Belgium and Holland. Four of the more important works were published in their original tongue, with prefaces by Ullmann (Hanover, 1848). No complete edition has as yet been undertaken (see Moll,)*e Boekerij van het S. Barbara-Klooster te Delft* [Amst. 1857, 4to], p. 41).

Ruysbroeck's mysticism begins with God, descends to man, and returns to God again, in the aim to make man one with God. God is a simple unity, the essence above all being, the immovable, and yet the moving, cause of all existences. The Son is the wisdom, the uncreated image of the Father; the Holy Spirit the love which proceeds from both the Father and the Son, and unites them to each other. Creatures preexisted in God, in thought; and, as being in God, were God to that extent. Fallen man can only be restored through grace, which elevates him above the conditions of nature. Three stages are to be distinguished: the active, or operative; the subjective, or emotional; and the contemplative life. The first proceeds to conquer sin, and draw near to God through good works; the second consists in introspection, to which ascetic practices may be an aid, and which becomes indifferent to all that is not God. The soul is embraced and penetrated by the Spirit of God, and revels in visions and ecstasies. Higher still is the contemplative state (*vita vitalis*), which is an immediate knowing and possessing of God, leaving no remains of individuality in the consciousness, and con, centrating every energy on the contemplation of the eternal and absolute Being. This life is still the gift of grace, and has its essence in the unifying of the soul with God, so that he alone shall work. The soul is led on from glory to glory, until it becomes conscious of its essential unity in God.

Ruysbroeck was constantly desirous of preserving the distinction between the uncreated and created spirits. In the unifying of the soul with God he does not assert an identification of personality, but merely a cessation of the difference in thought and desire, and a giving up of the independence of the creature. His language was often so strong, however, and his thought often so sublimated, that more cautious thinkers found serious cause to charge his writings with pantheism. This was true of Gerson (*Opp.* vol. 1, pt. 1, p. 59 sq.). Few mystics have ascended to the empyrean where Ruysbroeck so constantly dwelt; and the endeavor to compress into forms

of speech the visions seen in a state where all clear and real apprehension is at an end occasioned the fault of indefiniteness with which his writings must be charged. His influence over theological and philosophical thought was not so great as that exercised by Eckart and Tauler, and was chiefly limited to his immediate surroundings. The Brotherhood of the Common Life (q.v.) was founded by Gerhard Groot, one of Ruysbroeck's pupils, and its first inception may perhaps be traced back to Ruysbroeck himself — a proof that he was not wholly indifferent to the conditions of practical life.

See Engelhardt, *Richard v. St. Victor u. J. Ruysbroeck* (Erlang. 1838); Ullmann, *Reformatoren vor der Reformation*, 2, 35 sq.; Schmidt, *Etudes sur le Mysticisme Allemand au* 14*me Siecle*, in *Memoires de l'Academie des Sciences Morales* (1847); Noack, *Die christliche Mystik*, 1, 147 sq.; Bohringer, *Deutsche Mystiker d.* 14*ten u.* 15*ten Jahrhunderts*, p. 462 sq.

Ruysbroek (Or Rubruquis), Willem De,

a mediaeval traveller and missionary, was born in Brabant about 1220. In 1253 Louis IX of France sent him and two other friars to Tartary. The object of their mission was to propagate Christianity among the Tartars, to search for Prester John, and to visit Sartach, a Tartar chief, who was reported to be a Christian. Ruysbroek performed this arduous enterprise bravely, and, returning through Persia and Asia Minor, reached home in August, 1255. He died after 1256. He wrote a work, which is divided into two parts, *De Gestis* (or *De Moribus*) *Tartartorum*, and *Itinerarium Orientis.* Hakluyt published one part in his *Principal Navigations* (Lond. 1598-1606, 3 vols. fol.); but the story of Ruysbroek is found most complete in Purchas's *Pilgrims* (1626, 4 vols. fol.). — Hoefer, *Nouv. Biog. Générale*, s.v.

Ruze, Guillaume,

a French prelate, was born at Paris about 1530. He taught rhetoric and philosophy in the College of Navarre, where he received the degree of doctor. He was councilor under Henry II, Charles IX, and Henry III, who made him grand almoner. In 1570 he was promoted to the bishopric of Saint-Malo, but resigned it two years later to receive that of Angers. In 1583 he assisted at the Council of Tours, and rendered into French the confession of faith adopted by that council. He was also the author of a

French translation of the *Commonitorium adversus Hoereticos* of Vincent de Lerius. Ruze died Sept. 28, 1587. See *Gallia Christiana.*

Rybaut (Or Ribaut), Paul,

a French Protestant minister, was born near Montpellier in 1718. While the law made the preaching of Protestant doctrine a capital offense, he lived and preached for many years in caves and huts in the forest. He was a man of extensive influence, and often used it to restrain his people from violent measures. He died in 1795.

Ryder, Henry, D.D.,

an English prelate, a younger son of the earl of Harrowby, was born in 1777, became dean of Wells in 1812, bishop of Gloucester in 1815, and was translated to Lichfield and Coventry in 1824. He died in 1836. He published several *Sermons* and *Charges* (1806-32). For full obituary, see *Gentleman's Magazine*, 1836, 1, 658.

Ryder, James, D.D.,

a Roman Catholic ecclesiastic, was born in Dublin in 1800, and emigrated to the United States in early youth. He entered the novitiate of the Society of Jesus in 1815, and pursued his secular studies at Georgetown College, Md., from 1815 to 1820, and his theological studies at Rome from 1820 to 1825. He then received holy orders, and occupied the chair of theology and Sacred Scriptures in the College of Spoleto, Italy, from 1825 to 1828. He returned to America in 1828, and was for several years professor of theology and vice-president of Georgetown College. Iu 1839 he was pastor of St. Mary's Church, Philadelphia, and also of St. John's Church, Frederick, Md. From 1840 to 1845, and also from 1848 to 1851, he was president of Georgetown College, and from 1845 to 1848 president of the College of the Holy Cross, Worcester, Mass. He was also superior of the Order of Jesuits in the province of North America. Ryder died in 1860. He published occasional *Lectures* and *Discourses*, and was a contributor to the *Encyclopaedia Americana.* See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ryder, William,

a minister of the Methodist Episcopal Church, was born in Holliston, Middlesex Co., Mass., June 27, 1805. He joined the Church in Fort Ann,

N.Y., in 1824, and in 1830 was licensed to preach. A year or two afterwards he entered the Troy Conference. He was ordained deacon in 1833, but was obliged through ill health in 1834 to take a superannuated relation. His disease was of a rheumatic-neuralgic nature, and so severe that in 1837 he lost all power of locomotion, and the use of almost every muscle. His sufferings were very intense, and from them he had very little release. He contrived to have a book so placed before him that he could read, and was thus enabled to beguile many painful hours each day. He died in 1849. See Wentworth, *The Superannuate* (N.Y. 1846); *Minutes of Annual Conferences*, 1850, p. 458.

Rye

Picture for Rye

(tmSKu, *kussemeth*), occurs in three places of Scripture (Exodus 9:32; Isaiah 28:25; and "fitches" in Ezekiel 4:9); but its true meaning still remains uncertain. It was one of the cultivated grains both of Egypt and of Syria, and one of those employed as an article of diet. It was also sown along with wheat, or, at least, its crop was in the same state of forwardness; for we learn from Exodus 9:32 that in the seventh plague the hailstorm smote the barley which was in the ear, and the flax which was bolled; but that the wheat and the *kussemeth* were not smitten, for they were not grown up. Respecting the wheat and the barley, we know that they are often sown and come to maturity in different months. Thus Forskal says, "Barley ripens in February, but wheat stands till the end of March" (*Flora AEgypt.* p. 43). The events above referred to probably took place in February (see Kitto, *Pict. Bible*, ad loc.). That *kussemeth* was cultivated in Palestine we learn from Isaiah 28:25, where it is mentioned along with *ketsah* (nigella) and *oumin*, wheat and barley; and sown, according to some translators, "on the extreme border (hlbG) of the fields," as a kind of fence for other descriptions of corn. *SEE AGRICULTURE*. This is quite an Oriental practice, and may be seen in the case of flax and other crops in India at the present day. The rye is a grain of cold climates, and is not cultivated even in the south of Europe. Korte declares (*Travels*, p. 168) that no rye grows in Egypt; and Shaw states (p. 351) that rye is little known in Barbary and Egypt (Rosenmüller, p. 76). That the *kussemeth* was employed for making bread by the Hebrews we know from Ezekiel 4:9, where the prophet is directed to "take wheat,

and barley, and beans, and lentils, and millet, and *kussemeth*, and put them in a vessel, and make bread thereof."

Though it is very unlikely that *kussemeth* can mean rye, it is not easy to say what cultivated grain it denotes. The principal kinds of grain, it is to be observed, are mentioned in the same passages with the *kussemeth.* Celsius has, as usual, with great labor and learning, collected together the different translations which have been given of this difficult word. In the Arabic translation of Exodus 9:32, it is rendered *julban*: "cicercula, non circula, ut perperam legitur in versione Latina." By other Arabian writers it is considered to mean pease, and also beans. Many translate it *vicia*, or vetches, as in the A.V. of Exodus 9:32; for according to Maimonides (ad tract. *Shabb.* 20, 3), *carshinin* is a kind of legume, which in the Arabic is called *kirsana*, but in the sacred language *kussemeth.* Both *julban* and *kirsana* mean species of pulse, but it is not easy to ascertain the specific kinds. The majority, however, instead of a legume, consider *kussemeth* to indicate one of the cereal grains, as the rye (*secale*), or the oat (*avena*), neither of which it is likely to have been. These have probably been selected because commentators usually adduce such grains as they themselves are acquainted with, or have heard of as commonly cultivated. Celsius, however, informs us that in the Syriac and Chaldee versions *kussemeth* is translated *kunta*; *far* in the Latin Vulg.; *fan adoreum*, Guisio, tract. *Peah*, 8, 5, and tract. *Chilaim*, 1, 1; ζειά in the Sept., Isaiah 28. Aquila, Symmachus, and others render it *spelta.* So Ben-Melech, on Exodus 9 and Ezekiel 4, says "*kyssemeth*, vulg. *spelta*," and the Sept. has ὄλυρα. Upon this Celsius remarks, "All these — that is, kunta, far, ador, ζειά, spelta, and ὄλυρα — are one and the same thing." This he proves satisfactorily by quotations from the ancient authors (*Hierobot.* 2, 100). Dr. Harris states (*Nat. Hist. of the Bible*, s.v.) that the word *kussemeth* seems to be derived from µ sK; "to have long hairs;" and that hence a bearded grain must be intended; which confirms the probability of spelt being the true meaning. Gesenius derives it from µsK; "to shear, to poll," and translates it, "a species of grain like wheat, with a smooth or bald ear, as if shorn."

Dioscorides has stated (2, 111) that there are two kinds of ζειά, one simple, and the other called *dicoccos.* Sprengel concludes that this is, without doubt, the *Triticum spelta* of botanists; that the *olyra* was a variety, which Host has called *T. zea*; and also that the simple kind is the *T.*

monococcon. That these grains were cultivated in Egypt and Syria, and that they were esteemed as food in those countries, may also be satisfactorily proved. Thus Herodotus states that the Egyptians employ *olyra*, which others call *zea*, as an article of *Dict.* Pliny (*Hist. Nat.* 18, 8) mentions it as found both in Egypt and in Syria, as it is in more modern times (Dapper, *Descriptio Asioe*, p. 130; Johannes Phocas, *De Locis Syr. et Paloestinoe*, p. 34; Cels. *loc. cit.* p. 100). That it was highly esteemed by the ancients is evident from Dioscorides describing it as more nourishing than barley, and grateful in taste. Pliny also (18, 11) and Salmasius prefer it, in some respects, to wheat. The goodness of this grain is also implied from the name of *semen* having been especially applied to it (C. Bauhin, *Pinox*, p. 22).

Triticum spelta, or spelt, is in many respects so closely allied to the common wheats as to have been thought by some old authors to be the original stock of the cultivated kinds; but for this there is no foundation, as the kind cultivated for ages in Europe does not differ from specimens collected in a wild state. These were found by a French botanist, Michaux, in Persia, on a mountain four days' journey to the north of Hamadan. It is cultivated in many parts of Germany, in Switzerland, in the south of France, and in Italy. It is commonly sown in spring, and collected in July and August. There are three kinds of spelt, viz. *T. spelta*, *T. dicoccum* (rice wheat), and T. *monococcum* In its general appearance the more frequent form of spelt differs little from common bearded wheat (*T. vulgare*). It is equally nutritious, and in its habits more hardy. It grows on a coarser soil, and requires less care in its cultivation. There is an awnless variety, which is "perhaps the most naked of all the cerealia:" so that, betwixt the smooth sort and the bearded, spelt should conciliate even the etymologists. See Tristram, *Nat. Hist. of the Bible*, p. 479. *SEE CEREALS*.

Rye, Peter K.,

a minister of the Methodist Episcopal Church, was born in Norway in 1839. It is not known at what time he came to the United States; but in 1858, while a resident of Hart Prairie, Wis., he was converted; prosecuted his studies at the Garrett Biblical Institute, and in 1861 was licensed to preach. In 1862 he was admitted on trial into the Rock River Conference, and at the close of the year was transferred to the Wisconsin Conference. In 1864 he was transferred back to the Rock River Conference and made superintendent of the Scandinavian Mission, with his headquarters at

Copenhagen, Denmark. He returned to America in 1869, and continued to work until a few weeks before his death, March 16, 1873. See *Minutes of Annual Conferences*, 1873, p. 101. Rykajoth, in the mythology of the ancient Prussians, was a place in which inferior deities were worshipped, always located under the shade of oak, lime, or elder trees. The superior gods were worshipped in similar places at Romowa (q.v.).

Ryland, William,

a minister of the Methodist Episcopal Church, was born in the north of Ireland in 1770. He came to the United States at the age of eighteen, and settled in Harford County, Md. He afterwards removed to Baltimore and engaged in commercial pursuits, but in 1802 was admitted on trial in the Baltimore Conference. His ministry comprised a period of forty-four years, the first nine of which were spent on circuits, the next eighteen in cities, and the remaining seventeen as a chaplain in the United States navy. He was five times elected chaplain of the United States Senate, was a friend for many years of general Jackson, and commanded general respect on account of his integrity, his intellectual powers, and pulpit abilities. He died Jan. 10, 1846. See Sprague, *Annals of the Amer. Pulpit*, 7, 392.

Ryors, Alfred,

a Presbyterian minister, was born on Long Island, N.Y., in 1812. He acquired his academical education under the direction of the venerable Dr. Steel, of Abington, Pa.; graduated at Jefferson College, Canonsburg, Pa., in 1835; spent one year as tutor in Lafayette College, Easton; and in 1836 was elected professor of mathematics in the Ohio University at Athens. He was licensed to preach in 1838; retained his professorship in the Ohio University until 1844, when he was elected professor of mathematics in the Indiana University at Bloomington, where he remained until 1848, in which year he was recalled to the Ohio University and elected president. He held this office until 1853, when he left for the Indiana University; became a stated supply of the Church at Madison until, in 1854, he was elected professor of mathematics of Center College, at Danville, Ky. He died May 8, 1858. Mr. Ryors was an excellent writer, and eminently distinguished for his attainments as a professor. See Wilson, *Presb. Hist. Almanac*, 1860, p. 77. (J.L.S.)

Rysdyck, Isaac,

a (Dutch) Reformed minister, was born in Holland in 1720, and was educated at the University of Groningen. After laboring for ten or fifteen years as a pastor in his native land, he accepted a call to the churches of Poughkeepsie, Fishkill, Hopewell, and New Hackensack, N.Y., which made up one charge, and was installed in September, 1765. The strife between the Coetus and Conference was running high, and the parties were bitterly divided when he arrived. He sided with the Conferentie, but was moderate in spirit and action, and in 1771 was prominent in the convention which settled this sad conflict, and president of the convention of 1772 which formed the "Articles of Union" between these parties. In 1772 the Poughkeepsie Church separated peacefully from its collegiate relations, and Mr. Rysdyck retained the sole charge of the others until 1783, when the Rev. Isaac Blauvelt was elected his colleague. The aged pastor died in 1789, and was buried beneath the pulpit of his old church in New Hackensack. Mr. Rysdyck was a stately specimen of the gentleman of the olden time — tall, venerable, precise in antique dress and address; punctilious, polite, and commanding universal respect and reverence. His dark complexion indicated Spanish blood in his Dutch veins. He usually rode on horseback when making parochial visits, and wore a cocked hat, white flowing wig, and the customary clerical dress; and when passing any one on the road, would always lift his hat and give a friendly greeting. Before the Revolutionary War he taught a classical school at Fishkill, and among his pupils was the celebrated Dr. John H. Livingston. He was regarded as the most learned theologian and classical scholar in the Dutch Church. He wrote in Greek and Latin, and was as much at home in Hebrew as in his native tongue. His sermons were textual, analytical, and drawn directly out of the Scriptures, which he expounded with learning and affectionate faithfulness. In the most excited controversies of the Church he was always known as a peace maker. For a long time he was the only minister in Dutchess County. He left no production in print. (W.J.R.T.)