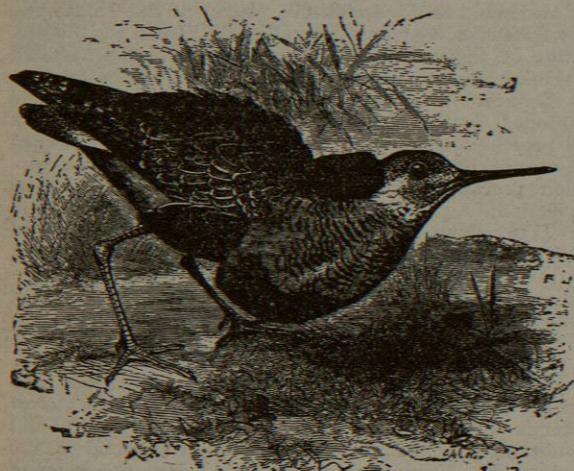


The name of Radolstadt occurs in an inventory of the possessions of the abbey of Hersfeld in the year 800. After passing through the possession of the German emperor and of the rulers of Orlamünde and Weimar, it came into the hands of the dukes of Schwarzburg in 1355. Its town rights were confirmed in 1404; and since 1599 it has been the residence of the ruling house.

RUEDA, LOPE DE. See DRAMA, vol. vii. p. 420.

RUFF, a bird so called from the very beautiful and remarkable frill of elongated feathers that, just before the breeding-season, grow thickly round the neck of the male, who is considerably larger than the female, known as the Reeve. In many respects this species, the *Tringa pugnax* of Linnæus and the *Machetes pugnax* of the majority of modern ornithologists, is one of the most singular in existence, and yet its singularities have been very ill appreciated by zoological writers in general.<sup>1</sup> These singularities would require almost a volume to



Ruff.

describe properly. The best account of them is unquestionably that given in 1813 by Montagu (*Suppl. Orn. Dictionary*), who seems to have been particularly struck by the extraordinary peculiarities of the species, and, to investigate them, expressly visited the fens of Lincolnshire, possibly excited thereto by the example of Pennant, whose information, personally collected there in 1769, was of a kind to provoke further inquiry, while Daniel (*Rural Sports*, iii. p. 234) had added some other particulars, and subsequently Graves in 1816 repeated in the same district the experience of his predecessors. Since that time the great changes produced by the drainage of the fen-country have banished this species from nearly the whole of it, so that Lubbock (*Obs. Fauna of Norfolk*, pp. 68-73) and Mr Stevenson (*Birds of Norfolk*, ii. pp. 261-271) can alone be cited as modern witnesses of its habits in England.

<sup>1</sup> Mr Darwin, though frequently citing (*Descent of Man and Sexual Selection*, i. pp. 270, 306; ii. pp. 41, 42, 48, 81, 84, 100, 111) the Ruff as a witness in various capacities, most unfortunately seems never to have had its peculiarities presented to him in such a form that he could fully perceive their bearings. However, the significance of the lesson that the Ruff may teach was hardly conceivable before he began to write; but the fact is not the less to be regretted that he never elucidated its importance, not only in regard to "Sexual Selection," but more especially with respect to "Polymorphism." He appears not to have consulted Montagu's original account of this bird, and seems to have known it only by the excerpt given by Macgillivray, in which were not included the important passages on the extreme diversity of plumage exhibited by the males—that author passing over this wonderful peculiarity in a paragraph of less than a score of lines.

while the trade of netting or snaring Ruffs, and fattening them for the table has for many years practically ceased.

The cock-bird, when out of his nuptial attire, or, to use the fenman's expression, when he has not "his show on," and the hen at all seasons, offer no very remarkable deviation from ordinary Sandpipers, and outwardly<sup>2</sup> there is nothing, except the unequal size of the two sexes, to rouse suspicion of any abnormal peculiarity. But when spring comes all is changed. In a surprisingly short time the feathers clothing the face of the male are shed, and their place is taken by papillæ or small caruncles of bright yellow or pale pink. From each side of his head sprouts a tuft of stiff curled feathers, giving the appearance of long ears, while the feathers of the throat change colour, and beneath and around it sprouts the frill or ruff already mentioned as giving the bird his name. The feathers which form this remarkable adornment, quite unique among birds, are, like those of the "ear-tufts," stiff and incurved at the end, but much longer—measuring more than two inches. They are closely arrayed, capable of depression or elevation, and form a shield to the front of the breast impenetrable by the bill of a rival.<sup>3</sup> More extraordinary than this, from one point of view, is the great variety of coloration that obtains in these temporary outgrowths. It has often been said that no one ever saw two Ruffs alike. That is perhaps an over-statement; but, considering the really few colours that the birds exhibit, the variation is something marvellous, so that fifty examples or more may be compared without finding a very close resemblance between any two of them, while the individual variation is increased by the "ear-tufts," which generally differ in colour from the frill, and thus produce a combination of diversity. The colours range from deep black to pure white, passing through chestnut or bay, and many tints of brown or ashy-grey, while often the feathers are more or less closely barred with some darker shade, and the black is very frequently glossed with violet, blue, or green—or, in addition, spangled with white, grey, or gold-colour. The white, on the other hand, is not rarely freckled, streaked, or barred with grey, rufous-brown, or black. In some examples the barring is most regularly concentric, in others more or less broken-up or undulating, and the latter may be said of the streaks. It was ascertained by Montagu, and has since been confirmed by the still wider experience and if possible more carefully conducted observation of Mr Bartlett, that every Ruff in each successive year assumes tufts and frill exactly the same in colour and markings as those he wore in the preceding season; and thus, polymorphic as is the male as a species, as an individual he is unchangeable in his wedding-garment—a lesson that might possibly be applied to many other birds. The white frill is said to be the rarest.

That all this wonderful "show" is the consequence of the polygamous habit of the Ruff can scarcely be doubted. No other species of Limicoline bird has, so far as is known, any tendency to it. Indeed, in many species of *Limicola*, as the Dotterel, the Godwits (vol. x. p. 720), Phalaropes, and perhaps some others, the female is larger and more brightly coloured than the male, who in such cases seems to take upon himself some at least of the domestic duties. Both Montagu and Graves, to say nothing of other writers, state that the Ruffs, in England, were far more numerous than the Reeves; and their testimony can hardly be doubted; though in Germany Naumann (*Vög. Deutschlands*, vii. p.

<sup>2</sup> Internally there is a great difference in the form of the posterior margin of the sternum, as long ago remarked by Nitzsch.

<sup>3</sup> This "ruff" has been compared to that of Elizabethan or Jacobean costume, but it is essentially different, since that was open in front and widest and most projecting behind, whereas the bird's decorative apparel is most developed in front and at the sides and scarcely exists behind.

544) considers that this is only the case in the earlier part of the season, and that later the females greatly outnumber the males. It remains to say that the moral characteristics of the Ruff exceed even anything that might be inferred from what has been already stated. By no one have they been more happily described than by Wolley, in a communication to Hewitson (*Eggs of Brit. Birds*, 3d ed., p. 346), as follows:—

"The Ruff, like other fine gentlemen, takes much more trouble with his courtship than with his duties as a husband. Whilst the Reeves are sitting on their eggs, scattered about the swamps, he is to be seen far away flitting about in flocks, and on the ground dancing and sparring with his companions. Before they are confined to their nests, it is wonderful with what devotion the females are attended by their gay followers, who seem to be each trying to be more attentive than the rest. Nothing can be more expressive of humility and ardent love than some of the actions of the Ruff. He throws himself prostrate on the ground, with every feather on his body standing up and quivering; but he seems as if he were afraid of coming too near his mistress. If she flies off, he starts up in an instant to arrive before her at the next place of alighting, and all his actions are full of life and spirit. But none of his spirit is expended in care for his family. He never comes to see after an enemy. In the [Lapland] marshes, a Reeve now and then flies near with a scarcely audible ka-ka-kuk; but she seems a dull bird, and makes no noisy attack on an invader."

Want of space forbids a fuller account of this extremely interesting species. Its breeding-grounds extend from Great Britain across northern Europe and Asia; but the birds become less numerous towards the east. They winter in India, reaching even Ceylon, and Africa as far as the Cape of Good Hope. The Ruff also occasionally visits Iceland, and there are several well-authenticated records of its occurrence on the eastern coast of the United States, while an example is stated (*Ibis*, 1875, p. 332) to have been received from the northern part of South America.

RUFINUS, TYRANNIUS (TURRANIUS, TORANUS), the well-known contemporary of Jerome, was born at or near Aquileia about the year 345. In early life he studied rhetoric, and while still comparatively young he entered the cloister as a catechumen, receiving baptism about 370. About the same time a casual visit of Jerome to Aquileia led to the formation of a close and intimate friendship between the two students, and shortly after Jerome's departure for the East Rufinus also was drawn thither (in 372 or 373) by his interest in its theology and monasticism. He first settled in Egypt, hearing the lectures of Didymus, the Origenistic teacher at Alexandria, and also cultivating friendly relations with Macarius and other ascetics in the desert. In Egypt, if not even before leaving Italy, he had become intimately acquainted with Melania, a wealthy and devout Roman matron, who since the death of her husband had devoted all her means to religious and charitable works; and when she removed to Palestine, taking with her a number of clergy and monks on whom the persecutions of Valens had borne heavily, Rufinus ultimately (about 378) followed her. While his patroness lived in a convent of her own in Jerusalem, Rufinus, in close co-operation with her and at her expense, gathered together a number of monks in a monastery on the Mount of Olives, devoting himself at the same time with much ardour to the study of Greek theology. When Jerome came to reside at Bethlehem in 386 the friendship formed at Aquileia was renewed. Another of the intimates of Rufinus was John, bishop of Jerusalem, and formerly a Nitrian monk, by whom he was ordained to the priesthood in 390. In 394, in consequence of the attack upon the doctrines of Origen made by Epiphanius of Salamis during a visit to Jerusalem, a fierce quarrel broke out, which found Rufinus and Jerome ranged on different sides; and, though three

<sup>4</sup> In England of late years it has been known to breed only in one locality, the name or situation of which it is not desirable to publish.

years afterwards a formal reconciliation was brought about between Jerome and John through the intervention of third parties, the breach between Jerome and Rufinus remained unhealed.

In the autumn of 397 Rufinus embarked for Rome, where, finding that the theological controversies of the East were exciting much interest and curiosity, he published a Latin translation of the *Apology* of Pamphilus for Origen, and also (398-399) a somewhat free rendering of the *περί ἀρχῶν* of that author himself. In the preface to the latter work he had referred to Jerome as an admirer of Origen, and as having already translated some of his works; this allusion proved very annoying to the subject of it, who was now exceedingly sensitive as to his reputation for orthodoxy, and the consequence was a bitter pamphlet war, very wonderful to the modern onlooker, who finds it difficult to see anything discreditable in the accusation against a Biblical scholar that he had once thought well of Origen, or in the countercharge against a translator that he had avowedly exercised editorial functions as well. Some time during the pontificate of Anastasius (398-402) Rufinus was summoned from Aquileia to Rome to vindicate his orthodoxy, but he excused himself from personal attendance in a written *Apologia pro fide sua*; the pope in his reply expressly condemned Origen, but leniently left the question of Rufinus's orthodoxy to his own conscience. In 408 we find Rufinus at the monastery of Pinetum (in the Campagna!); thence he was driven by the arrival of Alaric to Sicily, being accompanied by Melania in his flight. In Sicily he was engaged in translating the *Homilies* of Origen when he died in 410.

The original works of Rufinus are—(1) *De Adulatione Librorum Origenis*—an appendix to his translation of the *Apology* of Pamphilus, and intended to show that many of the features in Origen's teaching which were then held to be objectionable arise from interpolations and falsifications of the genuine text; (2) *De Benedictionibus XII Patriarcharum Libri II*—an exposition of Gen. xlix.; (3) *Apologia s. Invectivæ in Hieronymum Libri II*; (4) *Apologia pro Fide Sua ad Anastasium Pontificem*; (5) *Historia Eremitica*—consisting of the lives of thirty-three monks of the Nitrian desert; (6) *Expositio Symboli*. The *Historia Ecclesiastica Libri XI* of Rufinus consist partly of a free translation of Eusebius (10 books in 9) and partly of a continuation (bks. x. and xi.) down to the time of Theodosius the Great. The other translations of Rufinus are—(1) the *Instituta Monachorum* and some of the *Homilies* of Basil; (2) the *Apology* of Pamphilus, referred to above; (3) Origen's *Principia*; (4) Origen's *Homilies* (Gen.-Kings, also Cant. and Rom.); (5) *Opuscula* of Gregory of Nazianzus; (6) the *Sententiæ* of Sixtus, an unknown Greek philosopher; (7) the *Sententiæ* of Evagrius; (8) the *Clementine Recognitions* (the only form in which that work is now extant); (9) the *Canon Paschalis* of Anatolius Alexandrinus.

Vallarsi's uncompleted edition of Rufinus (vol. I., fol., Verona, 1745) contains the *De Benedictionibus*, the *Apologia*, the *Expositio Symboli*, the *Historia Eremitica*, and the two original books of the *Hist. Eccl.* See also Migne, *Patrol.* (vol. xxi. of the Latin series). For the translations, see the various editions of Origen, Eusebius, &c.

RUGBY, a market-town of Warwickshire, is finely situated on a table-land rising from the southern bank of the Avon, at the junction of several railway lines, and near the Grand Junction Canal, 30 miles E.S.E. of Birmingham, and 20 S.S.W. of Leicester. It is a well-built town, with a large number of modern houses erected for private residences. It occupies a gravel site, is well drained, and has a good supply of water. It owes its importance to the grammar school, built and endowed by Laurence Sheriff, a merchant grocer and servant to Queen Elizabeth, and a native of the neighbouring village of Brownsover. The endowment consisted of the parsonage of Brownsover, Sheriff's mansion house in Rugby, and one-third (8 acres) of his estate in Middlesex, near the Foundling Hospital, London, which, being let on building leases, gradually increased to about £5000 a year. The full endowment was obtained in 1653. The school originally stood opposite the parish church, and was removed to its

present site on the south side of the town between 1740 and 1750. In 1809 it was rebuilt from designs by Hake-will; the chapel, dedicated to St Lawrence, was added in 1820. At the tercentenary of the school in 1867 subscriptions were set on foot for founding scholarships, building additional schoolrooms, rebuilding or enlarging the chapel, and other objects. The chapel was rebuilt and reconsecrated in 1872. A swimming bath was erected in 1876; the Temple observatory, containing a fine equatorial refractor by Alvan Clark, was built in 1877, and the Temple reading room with the art museum in 1878. The workshops underneath the gymnasium were opened in 1880, and a new big school and class rooms were erected in 1885. There are three major and four minor exhibitions for students to any university in the United Kingdom. From about 70 in 1777 the numbers attending the school have increased to over 400. A great impulse was given to the progress of the school during the headmastership of Dr Arnold, 1827-1842. The best known of Arnold's successors are Tait, afterwards archbishop of Canterbury, and Temple, the present bishop of London. The parish church of St Andrew's is, with the exception of the tower and the north arcade in the nave, entirely modern, having been built from designs by Mr Butterfield at a cost of £22,000, and reconsecrated in 1879. The daughter church of the Holy Trinity, a handsome building by Sir Gilbert Scott, in close proximity to St Andrew's, was erected in 1853. St Marie's Catholic Church is in the Early English style. A town-hall was erected in 1858, at a cost of £7000. There are a number of charities, including Laurence Sheriff's almshouses (founded 1567), Elborow's almshouses (1707), Miss Butlin's almshouses (1851), and the hospital of St Cross, opened in 1884, at a cost of £20,000. A public recreation ground was provided by the local government board in 1877. The town has an important cattle market. The population of the urban sanitary district (area 1617 acres) in 1871 was 8385, and in 1881 it was 9891.

Rugby was originally a hamlet of the adjoining parish of Clifton-Dunsmore, and is separately treated of as such in *Domesday Book*. Ewaldus de Bosco (Ewald de Bois), lord of the manor of Clifton, seems to have erected the first chapel in Rugby, in the reign of Stephen, about 1140. It was afterwards granted by him, with certain lands, to endow the abbey of St Mary, Leicester, which grant was confirmed by his successors and by royal charter of Henry II. In the second year of King John (1200) a suit took place between Henry de Rokeyb, lord of the manor of Rugby, and Paul, abbot of St Mary, Leicester, which resulted in the former obtaining possession of the advowson of Rugby, on condition of homage and service to the abbot of Leicester. By virtue of this agreement the chapel was converted into a parish church, and the vicarage into a rectory. In 1350 Ralph, Lord Stafford, became possessed of the manor and advowson of Rugby, and considerably enlarged the parish church. Subsequent alterations, notably in 1814 and 1831, left little of this structure remaining except the tower and north arcade in the nave. The advowson of Rugby is now the property of the earl of Craven; and the late rector was widely known and honoured as "the poet pastor," John Moultrie.

RUGE, ARNOLD (1803-1880), German philosophical and political writer, was born at Bergen, in the island of Rügen, on the 13th September 1803. He studied at Halle, Jena, and Heidelberg, and became an enthusiastic adherent of the party which sought to create a free and united Germany. For his zeal in this cause he had to spend five years in the fortress of Kolberg, where he devoted himself to the study of classical writers, especially Plato and the Greek poets. On his release in 1830, he published *Schill und die Seinen*, a tragedy, and a translation of *Ædipus in Colonus*. Ruge settled in Halle, where in 1838, in association with his friend Echtermayer, he founded the *Hallesche Jahrbücher für deutsche Kunst und Wissenschaft*. In this periodical, which soon took a very high place, he discussed all the great questions which were then agitating the best minds in Europe, dealing

with them from the point of view of the Hegelian philosophy, interpreted in the most liberal sense. The *Jahrbücher* was detested by the orthodox party in Prussia; but, as it was published in Leipsic, the editors fancied that it was beyond the reach of the Prussian Government. In 1840, however, soon after the accession of King Frederick William IV., they were ordered, on account of the name of the periodical, to have it printed in Halle, subject to the censorship there. Thereupon Ruge went to Dresden, and the *Jahrbücher* (with which Echtermayer was no longer connected) continued to appear in Leipsic, but with the title *Deutsche Jahrbücher*, and without the names of the editors. It now became more liberal than ever, and in 1843 was suppressed by the Saxon Government. In Paris Ruge tried to act with Karl Marx as co-editor of the *Deutsch-Französische Jahrbücher*, but the two friends soon parted, Ruge having little sympathy with Marx's socialist theories. Ruge next associated himself with a publishing firm in Zürich, and when it was put down he attempted to establish a firm of his own in Leipsic, but his scheme was thwarted by the Saxon Government. In the revolutionary movement of 1848 Ruge played a prominent part. He organized the Extreme Left in the Frankfort parliament, and for some time he lived in Berlin as the editor of the *Reform*, in which he advocated the opinions of the Left in the Prussian National Assembly. The career of the *Reform* being cut short by the Prussian Government, Ruge soon afterwards visited Paris, hoping to establish, through his friend Ledru-Rollin, some relations between German and French republicans; but in 1849 both Ledru-Rollin and Ruge had to take refuge in London. Here, in company with Mazzini and other advanced politicians, they formed a "European Democratic Committee." From this committee Ruge soon withdrew, and in 1850 he went to Brighton, where he supported himself by working both as a teacher in schools and as a writer. He took a passionate interest in the events of 1866 and 1870, and as a publicist vigorously supported the cause of Prussia against Austria, and that of Germany against France. In his last years he received from the German Government a pension of 3000 marks. He died on the 31st December 1880.

Ruge was a man of generous sympathies and an able writer, but he did not produce any work of enduring importance. In 1846-48 his *Gesammelte Schriften* were published in ten volumes. After this time he wrote, among other books, *Unser System, Revolutionsnovellen, Die Loge des Humanismus, and Aus früherer Zeit* (his memoirs). He also wrote many poems, and several dramas and romances, and translated into German various English works, including the *Letters of Junius* and Buckle's *History of Civilization*.

RÜGEN, the largest island belonging to Germany, is situated in the Baltic Sea, immediately opposite the town of Stralsund, 1½ miles off the north-west coast of Pomerania in Prussia, from which it is separated by the narrow Strelasund. Its shape is exceedingly irregular, and its coast-line is broken by very numerous bays and peninsulas, sometimes of considerable size. The general name is applied by the natives only to the roughly triangular main trunk of the island, while the larger peninsulas, the landward extremities of which taper to very narrow necks of land, are considered to be as distinct from Rügen as the various adjacent smaller islands which are also statistically included under the name. The chief peninsulas are those of Jasmund and Wittow on the north, and Mönchgut, at one time the property of the monastery of Eldena, on the south-east; and the chief neighbouring islands are Unmanz and Hiddensee, both off the north-west coast. The greatest length of Rügen from north to south is 32 miles; its greatest breadth is 25½ miles; and its area is 377 square miles. The surface gradually rises towards the west to Rugard (335 feet), the "eye of

Rügen," near Bergen, but the highest point is the Herthaburg (505 feet) in Jasmund. Erratic blocks are scattered throughout the island, and the roads are made with granite. Though much of Rügen is flat and sandy, the fine beech-woods which cover great part of it and the northern coast scenery combine with the convenient sea-bathing offered by the various villages round the coast to attract large numbers of visitors annually. The most beautiful and attractive part of the island is the peninsula of Jasmund, which terminates to the north in the Stubenkammer (from two Slavonic words meaning "rock steps"), a sheer chalk cliff by the sea, the summit of which, known as the Königsstuhl, is 420 feet above sea-level. The east of Jasmund is clothed with an extensive beech-wood called the Stubbenitz, in which lies the Burg or Hertha Lake. Connected with Jasmund only by the narrow isthmus of Schabe to the west is the peninsula of Wittow, the most fertile part of the island. At its north-west extremity rises the height of Arcona, with a lighthouse.

The official capital of the island is Bergen (3662 inhabitants), connected since 1883 with Stralsund by a railway and ferry. The other chief places are Garz (2014), Sagard (1447), Gingst (1285), and Putbus (1752). The last is the old capital of a barony of the princes of Putbus, Sassnitz, Göhren, and Putbus are among the favourite bathing resorts. Schoritz was the birthplace of the patriot and poet, Arndt (1769-1860). Ecclesiastically, Rügen is divided into 27 parishes, in which the pastoral succession is said to be almost hereditary. The inhabitants are distinguished from those of the mainland by peculiarities of dialect, costume, and habits; and even the various peninsulas differ from each other in these particulars. The peninsula of Mönchgut has best preserved its peculiarities; but there too primitive simplicity is yielding to the influence of the annual stream of summer visitors. The inhabitants rear some cattle, and Rügen has long been famous for its geese; but the only really considerable industry is fishing,—the herring-fishery being especially important. Rügen, with the neighbouring islands, forms a governmental department, with a population (1880) of 46,115.

The original Germanic inhabitants of Rügen were dispossessed by Slavs; and there are still various relics of the long reign of paganism that ensued. In the Stubbenitz and elsewhere Huns' or giants' graves (see p. 52, *supra*) are common; and near the Hertha Lake are the ruins of an ancient edifice which some have sought (though perhaps erroneously) to identify with the shrine of the heathen deity Hertha or Nerthus, referred to by Tacitus. On Arcona in Wittow are the remains of an ancient fortress, enclosing a temple of the four-headed god Svantevit, which was destroyed in 1168 by the Danish king Waldemar I., when he made himself master of the island. From that date until 1325 Rügen was ruled by a succession of native princes, at first under Danish supremacy; and, after being for a century and a half the possession of a branch of the ruling family in Pomerania, it was finally united with that province in 1478, and passed with it into the possession of Sweden in 1648. With the rest of Western Pomerania Rügen has belonged to Prussia since 1815.

RUHNKEN, DAVID (1723-1798), one of the most illustrious scholars of the Netherlands, was of German origin, having been born in Pomerania in 1723. His parents had him educated for the church, but after a residence of two years at the university of Wittenberg, he determined to live the life of a scholar. His biographer (Wytttenbach) somewhat quaintly exhorts all studious youths who feel the inner call as Ruhnken did to show the same boldness in crossing the wishes of their parents. At Wittenberg, Ruhnken lived in close intimacy with the two most distinguished professors, Ritter and Berger, who fired his passion for things ancient, and guided his studies. To them he owed a thorough grounding in ancient history and Roman antiquities and literature; and from them he learned what distinguished him among the scholars of his

time, a pure and at the same time a vivid Latin style. At Wittenberg, too, Ruhnken derived valuable mental training from study in mathematics and Roman law. Probably nothing would have severed him from his surroundings there but a desire which daily grew upon him to explore the inmost recesses of Greek literature. Neither at Wittenberg nor at any other German university was Greek in that age seriously studied. It was taught in the main to students in divinity for the sake of the Greek Testament and the early fathers of the church,—taught as a necessary appendage to Hebrew and Syriac, and generally by the same professors. F. A. Wolf is the real creator of Greek scholarship in modern Germany, and Porson's gibe that "the Germans in Greek are sadly to seek" was barbed with truth. It is significant of the state of Hellenic studies in Germany in 1743 that their leading exponents were Gesner and Ernesti. Ruhnken was well advised by his friends at Wittenberg to seek the university of Leyden, where, stimulated by the influence of Bentley, the great scholar Tiberius Hemsterhuis had founded the only real school of Greek learning which had existed on the Continent since the days of Joseph Scaliger and Isaac Casaubon.

Perhaps no two men of letters ever lived in closer friendship than Hemsterhuis and Ruhnken during the twenty-three years which passed from Ruhnken's arrival in the Netherlands in 1743 to the death of Hemsterhuis in 1766. A few years made it clear that Ruhnken and Valckenaer were the two pupils of the great master on whom his inheritance must devolve. As his reputation spread, many efforts were made to attract Ruhnken back to Germany, but the air of freedom which he drew in the Netherlands was more to him than all the flesh-pots his native land could offer. Indeed, after settling in Leyden, he only left the country once, when he spent a year in Paris, ransacking the public libraries (1755). For work achieved, this year of Ruhnken may compare even with the famous year which Ritschl spent in Italy. In 1757 Ruhnken was appointed lecturer in Greek, to assist Hemsterhuis, and in 1761 he succeeded Oudendorp, with the title of "ordinary professor of history and eloquence," but practically as Latin professor. This promotion drew on him the enmity of some native Netherlanders, who deemed themselves (not without some show of reason) to possess stronger claims for a chair of Latin. The only defence made by Ruhnken was to publish works on Latin literature which eclipsed and silenced his rivals. In 1766 Valckenaer succeeded Hemsterhuis in the Greek chair. The intimacy between the two colleagues was only broken by Valckenaer's death in 1785, and stood without strain the test of common candidature for the office (an important one at Leyden) of university librarian, in which Ruhnken was successful. Ruhnken's later years were clouded by severe domestic misfortune, and by the political commotions which, after the outbreak of the war with England in 1780, troubled the Netherlands without ceasing, and threatened to extinguish the university of Leyden. The year of Ruhnken's death was 1798.

Personally, he was as far as possible removed from being a recluse or a pedant. He had a well-knit and even handsome frame, attractive manners (though sometimes tinged with irony), and a nature simple and healthy, and open to impressions from all sides. Fond of society, he cared little to what rank his associates belonged, if they were genuine men in whom he might find something to learn. His biographer even says of him in his early days that he knew how to sacrifice to the Sirens without proving traitor to the Muses. Life in the open air had a great attraction for him; he was fond of sport, and would sometimes devote to it two or three days in the week. In

his bearing towards other scholars Ruhnken was generous and dignified, distributing literary aid with a free hand, and meeting onslaughts for the most part with a smile. It would be difficult to point out in the history of scholarship the name of another man who so thoroughly possessed the *savoir vivre*.

In the records of learning Ruhnken occupies an important position. He forms a principal link in the chain which connects Bentley with the modern scholarship of the Continent. The spirit and the aims of Hemsterhuis, the great reviver of Continental learning, were committed to his trust, and were faithfully maintained. He greatly widened the circle of those who valued taste and precision in classical scholarship. He powerfully aided the emancipation of Greek studies from theology; nor must it be forgotten that he first in modern times dared to think of rescuing Plato from the hands of the professed philosophers—men presumptuous enough to interpret the ancient sage with little or no knowledge of the language in which he wrote.

Ruhnken's principal works are editions of (1) Timæus's *Lexicon of Platonic Words*, (2) Thales and other Greek commentators on Roman law, (3) Rutilius Lupus and other grammarians, (4) Velleius Paterculus, (5) the works of Muretus. He also occupied himself much with the history of Greek literature, particularly the oratorical literature, with the Homeric hymns, the scholia on Plato, and the Greek and Roman grammarians and rhetoricians. A discovery famous in its time was that in the text of the work of Apollonius on rhetoric a large piece of a work by Longinus was embedded. Recent views of the writings attributed to Longinus have lessened the interest of this discovery without lessening its merit. The biography of Ruhnken was written by his great pupil Wyttenbach, soon after his death. (J. S. K.)

RUHRORT, a busy trading town in Prussia, is situated at the junction of the Ruhr and Rhine, in the midst of a productive coal district, 15 miles north of Düsseldorf. Ruhrort has the largest river harbour in Germany, with very extensive quays; and most of the 1½ million tons of coal which are annually exported from the neighbourhood are despatched in the fleet of steam-tugs and barges which belong to the port. About one half of the coal goes to Holland, and the rest to towns on the upper Rhine. Grain and timber are also exported. In 1881 11,282 craft, carrying 1,791,213 tons, left the harbour. The goods traffic between Ruhrort and Homberg on the opposite bank of the Rhine is carried on by large steam ferry boats, in which the railway waggons are placed with the help of towers, 128 feet high, on each side of the river. The industries of the town include active shipbuilding, iron and tin working, and the making of cordage and machinery. The inhabitants numbered 1443 in 1816, and 9130 in 1880. Ruhrort formerly belonged to Cleves: it received town rights in 1587.

RULHIÈRE, or RULHIÈRES, CLAUDE CARLOMAN DE (1735–1791), poet and historian, was born at Bondy in 1735, and died at Paris in 1791. He was for a time a soldier, and served under Richelieu in Germany. But at twenty-five he accompanied Breteuil to St Petersburg as secretary of legation. Here he actually saw the revolution which seated Catherine II. on the throne, and thus obtained the facts of his best-known and best work, the short sketch called *Anecdotes sur la Révolution de Russie en 1762*. It was not published till after the empress's death. The later years of Rulhière's life were spent either in Paris, where he held an appointment in the foreign office and went much into society, or else in travelling over Germany and Poland. The distracted affairs of this latter country gave him the subject of his longest work, *Histoire de l'Anarchie de Pologne* (1807), which was never finished, and which the patriotism of its latest editor, M. Ostrowski, has rather unjustifiably rebaptized *Révolutions de Pologne*. Rulhière was made an Academician in 1787.

Besides the historical works mentioned, he wrote one on the Revocation of the Edict of Nantes (1788).

Rulhière as an historian has much merit of style and arrangement, and the short sketch of the Russian revolution is justly ranked among the masterpieces of the kind in French. Of the larger *Poland* Carlyle, as justly, complains that its allowance of fact is too small in proportion to its bulk. The author was also a fertile writer of *vers de société*, short satires, epigrams, &c., which show much point and polish, and he had a considerable reputation among the witty and ill-natured group also containing Chamfort, Rivarol, Champcenetz, &c. On the other hand he has the credit of being long and disinterestedly assiduous in caring for J. J. Rousseau in his morose old age, until Rousseau as usual quarrelled with him.

Rulhière's works were published by Anguis in 1819 (Paris, 6 vols. 8vo). The *Russian Revolution* may be found in the *Chefs-d'œuvre Historiques* of the Collection Didot, and the *Poland*, with title altered as above, in the same Collection.

RUM is a spirituous liquor, prepared from molasses, skimmings of the boiling house, and other saccharine by-products, and the refuse juice of the cane-sugar manufacture. Its distillation, which is a simple process, may be conducted in connexion with any cane-sugar establishment, but the rum which comes to the American and European markets is chiefly the produce of the West India Islands and Guiana. The ordinary method of working in the West Indies is the following. A wash is prepared consisting of sugar skimmings 4 parts, lees of still or dunder 5 parts, and molasses 1 part, the quantity prepared being equal to the capacity of the still in use. Dunder consists of the residue of the still from previous distillations, and it takes the place of a ferment, besides which the acetic acid it contains, derived from the fermenting wash of previous operations, has a favourable influence on the progress of attenuation. The wash prepared as above is placed in the fermenting vat, where, according to weather and other conditions, the fermentation proceeds more or less briskly; but usually a week or ten days is the period required for attenuation, during which time the scum formed is removed from the surface of the vat twice daily. When sufficiently attenuated, the wash is run into the still, which is generally of a simple construction, and distilled off, the first product being "low wines," which on redistillation come over as "high wines" or strong rum. When a Pontefex still is used, which contains two intermediate "retorts" between the still and the worm, a strong spirit is obtained at the first distillation. The charge of wash yields from 10 to 12 per cent. of rum, of an average strength of 25° over proof. Pure distilled rum is an entirely colourless liquid, but as imported and sold it generally has a deep brown colour imparted by caramel or by storage in sherry casks. It has a peculiar aroma, derived principally from the presence of a minute proportion of butyric ether. Rum varies very considerably in quality, the finest being known as Jamaica rum, whether it is the product of that island or not. An inferior quality of rum is known among the French as *tafia*; and the lowest quality, into the wash for which debris of sugar cane enters, is called negro rum, and is mostly consumed by the coloured workers in the sugar houses and distilleries. The planters sometimes put rinds and slices of pine-apple into the barrels in which rum is matured, to improve and add to its flavour, and occasionally anise and other flavouring ingredients are also used. The spirit prepared from molasses of beet-sugar factories cannot be classed with rum. The product has a highly disagreeable odour and taste, and it can only be rendered fit for consumption by repeated distillation and concentration to a high degree of strength, whereby the spirit is rendered "silent," or has only a faint rum flavour. In this condition it is used for mixing with strongly flavoured rum, and for the preparation of a fictitious rum, the flavour of which is due to "rum essence,"—a mixture of artificial ether, birch bark oil, and other substances. Cane-sugar molasses enters largely into the materials from which

ARRACK (*q.v.*), the spirit of Java and the Indian Archipelago, is prepared, but its flavour depends more on palm-tree toddy, which also is a constituent of the wash. The imports of rum into the United Kingdom and the home consumption have been decreasing for a number of years.<sup>1</sup>

RUMFORD, COUNT. See THOMPSON, SIR BENJAMIN.  
RŪMĪ. Mohammed b. Mohammed b. Husain albalkhī, better known as Maulānā Jalāl-uddīn Rūmī, the greatest Sāfic poet of Persia, was born on the 30th of September 1207 (604 A.H. 6th of Rabī' I.) at Balkh, in Khorāsān, where his family had resided from time immemorial, rich in property and public renown. He claimed descent from the caliph Abūbekr, and from the Khwārisim shāh Sultān Alā-uddīn b. Tukush (1199–1220), whose only daughter, Malika-i-Jahān, had been married to Jalāl-uddīn's grandfather. Her son, Mohammed, commonly called Bahā-uddīn Walad, was a famous doctor of Balkh, who, to escape the jealousy with which the sultan viewed his influence, emigrated to Asia Minor in 1212. Young Jalāl-uddīn was only five years old at that time, but the signs of his future greatness in spiritual matters began already to manifest themselves in precocious knowledge and in ecstasies and visions. After residing for some time at Malat'iyah and afterwards at Erzinjān in Armenia, Bahā-uddīn was called to Lāridāh in Asia Minor, as principal of the local college, and there young Jalāl-uddīn, who had meanwhile grown under the careful tuition of his father in wisdom and holiness, attained his maturity, and married in 1226 Jaubar Khātūn, the daughter of Lālā Sharaf-uddīn of Samarkand. Finally, Bahā-uddīn was invited to Iconium by 'Alā-uddīn Kaikubād (1219–1236), the sultan of Asia Minor, or, as it is commonly called in the East, Rūm,—whence Jalāl-uddīn's surname (*takhallus*) Rūmī.

After Bahā-uddīn's death in 1231, Jalāl-uddīn went to Aleppo and Damascus for a short time to study, but, as the mere positive sciences in which he had been particularly trained failed to satisfy him, on his return to Iconium, where he became by and by professor of four separate colleges, he took for nine years as his spiritual guide Sayyid Burhān-uddīn Husainī of Tirmidh, one of his father's disciples, and later on the wandering Sūfi Shams-uddīn of Tabriz, who arrived in Iconium on the 29th of November 1244, and soon acquired the most powerful influence over Jalāl-uddīn, who even adopted his name as *takhallus* in his ghazals or mystic odes. Shams-uddīn's rather aggressive character, however, roused the indignation of the people of Iconium against him, and during a riot in which Jalāl-uddīn's eldest son, 'Alā-uddīn, was killed, he was arrested and probably executed; at least he was no more seen. This fate of his teacher and friend, together with the untimely death of his son, threw Jalāl-uddīn into deep melancholy, and in remembrance of these victims of popular wrath he founded the order of the Maulawī or (in Turkish pronunciation) Mewlewī dervishes, famous for their piety as well as for their peculiar garb of mourning, their music and their mystic dance (*samā*), which is the outward representation of the circling movement of the spheres, and the inward symbol of the circling movement of the soul caused by the vibrations of

<sup>1</sup> *Rum Shrub* is a kind of liqueur, or cold punch, the basis of which is rum, lemon juice, and sugar. It is prepared by adding to 34 gallons of proof rum 2 oz. of the essential oil of orange and an equal quantity of essential oil of lemon dissolved in one quart of spirit, and 300 lb of refined sugar dissolved in 20 gallons of water. This combination is thoroughly mixed together, after which there is added sufficient orange juice or solution of tartaric acid to produce a slight pleasant acidity. After agitating the mixture again for some time, 20 gallons of water are added, bringing the quantity up to 100 gallons, and the agitation of the whole is continued for half an hour. In about a fortnight's time the shrub should be brilliant and ready for bottling. Other flavouring ingredients are occasionally added, and the compound may be varied according to taste.

a Sūfi's fervent love to God. The establishment of this order, which still possesses numerous 'cloisters throughout the Turkish empire, and the leadership of which has been kept in Jalāl-uddīn's family in Iconium uninterruptedly for the last six hundred years, gave a new stimulus both to the zeal and energy and the poetical inspiration of the great shaikh. Most of his matchless odes, in which he soars on the wings of a genuine enthusiasm, high over earth and heaven up to the throne of Almighty God, were composed in honour of the Maulawī dervishes, and even his *opus magnum*, the *Mathnawī* or, as it is usually called, *The Spiritual Mathnawī* (*mathnawī-i-ma'nawī*), a production of the highest poetical and religious intuition in six books or *daftar*s, with 30,000 to 40,000 double-rhymed verses, can be traced to the same source. The idea of this immense collection of ethical and moral precepts, interwoven with numerous anecdotes and comments on verses of the Korān and sayings of the Prophet, which the Eastern world reveres as the greatest devotional work, the study of which secures eternal bliss, was first suggested to the poet by his favourite disciple Hasan, better known as Husām-uddīn, who became in 1258 Jalāl-uddīn's chief assistant. He had frequently observed that the members of the Maulawī fraternity read with great delight the mystic *mathnawī*s of Sanā'ī and Farīd-uddīn 'Attār, and induced his master to compose a similar poem on a larger scale. Jalāl-uddīn readily fell in with this suggestion and dictated to him, with a short interruption, the whole work during the remaining years of his life. Soon after the completion of this masterpiece Jalāl-uddīn died on the 17th of December 1273 (672 A.H. 5th of Jumādā II.), worshipped as a saint by high and low. His first successor in the rectorship of the Maulawī fraternity was Husām-uddīn himself, after whose death in 1284 Jalāl-uddīn's younger and only surviving son, Shaikh Bahāuddīn Ahmed, commonly called Sultān Walad, and favourably known as author of the mystical *mathnawī*, *Rabā'īnāma*, or the Book of the Gultar (died 1312), was duly installed as grand-master of the order.

Jalāl-uddīn's life is fully described in Shams-uddīn Ahmed Afākī's *Manātib-ul-'arīfīn* (written between 718 and 754 A.H.), the most important portions of which have been translated by J. W. Redhouse in the preface to his English metrical version of *The Mesnevi*, *Book the First* (London, 1881; Trübner's Oriental series). Complete editions have been printed in Bombay, Lucknow, Tabriz, Constantinople, and in Bulak (with a Turkish translation, 1263 A.H.), at the end of which a seventh *daftar* is added, the genuineness of which is refuted by a remark of Jalāl-uddīn himself in one of the Bodleian copies of the poem, Ouseley, 294 (f. 323a sq.). The revised edition by 'Abd-ullatif (made between 1024 and 1032 A.H.) is still unpublished, but the same author's commentary on the *Mathnawī*, *Ladī'if-ut-tamā'irawī*, and his glossary, *Ladī'if-allughat*, have been lithographed in Cawnpore (1876) and Lucknow (1877) respectively, the latter under the title *Farhang-i-mathnawī*. For the other numerous commentaries and for further biographical and literary particulars of Jalāl-uddīn see Rieu's *Cat. of the Persian MSS. of the Brit. Mus.*, vol. ii. p. 564 sq.; A. Sprenger's *Oudh Cat.*, p. 489; Sir Gore Ouseley, *Notices of Persian Poets*, p. 112 sq.; and H. Ethé, in *Morgenländische Studien*, Leipsic, 1870, p. 95 sq. Select poems from Jalāl-uddīn's *diwān* (often styled *Diwān-i-Shams-i-Tabriz*) have been translated in German verse by V. von Rosenzweig, Vienna, 1838. (H. E.)

RUMINANTS. See MAMMALIA, vol. xv. p. 431.  
RUMKER, CARL LUDWIG CHRISTIAN (1788–1862), German astronomer, was born in Mecklenburg on May 28, 1788. He served in the British navy for some years until 1817; in 1821 he went to New South Wales as astronomer at the observatory built at Parramatta by Sir Thomas Brisbane (see OBSERVATORY, vol. xvii. p. 716). He returned to Europe in 1831, and took charge of the school of navigation at Hamburg and the observatory attached to it. His principal work is a *Catalogue* of 12,000 fixed stars from meridian observations made at Hamburg, published in 1843. In 1857 he retired and went to reside in Lisbon, where he died on December 21, 1862.

RUNCIMAN, ALEXANDER (1736-1785), historical painter, was born in Edinburgh in 1736. He studied at the Foulis's Academy, Glasgow, and at the age of thirty proceeded to Rome where he spent five years. It was at this time that he became acquainted with Fuseli, a kindred spirit, between whose productions and those of Runciman there is a marked similarity. The painter's earliest efforts had been in landscape; "other artists," it was said of him, "talked meat and drink, but he talked landscape." He soon, however, turned to historical and imaginative subjects, exhibiting his *Nausicaa at Play* with her Maidens in 1767 at the Free Society of British Artists, Edinburgh. On his return from Italy, after a brief residence in London, where in 1772 he exhibited in the Royal Academy, he settled in Edinburgh, and was appointed master of the Trustees' Academy. He was patronized by Sir James Clerk, whose hall at Penicuik House he decorated with a series of subjects from Ossian. He also executed various religious paintings and an altarpiece in the Cowgate Episcopal Church, Edinburgh, and easel pictures of Cymon and Iphigenia, Sigismunda Weeping over the Heart of Tancred, and Agrippina Landing with the Ashes of Germanicus. He died in Edinburgh on October 4, 1785. His works, while they show high intention and considerable imagination, are frequently defective in form and extravagant in gesture.

RUNCIMAN, JOHN (1744-1766), historical painter, a younger brother of the above, accompanied him to Rome, and died at Naples in 1766. He was an artist of great promise. His *Flight into Egypt*, in the National Gallery of Scotland, is remarkable for the precision of its execution and the mellow richness of its colouring.

RUNCORN, a market-town and seaport of Cheshire, is pleasantly situated on the south side of the Mersey and near the terminus in that river of the Bridgewater, the Mersey and Irwell, and the Trent and Mersey Canals, 15 miles S.E. of Liverpool and 15 N.E. of Chester. The Mersey, which here contracts to 400 yards at high water, is crossed by a wrought-iron railway bridge 1500 feet in length. The modern prosperity of the town dates from the completion in 1773 of the Bridgewater Canal, which here descends into the Mersey by a succession of locks. The town was made an independent landing port in 1847, and within recent years large additions have been made to the docks and warehouses. The town possesses ship-building yards, iron foundries, rope works, tanneries, and soap and alkali works. The population of the urban sanitary district (area 1490 acres) in 1871 was 12,443, and in 1881 it was 15,126.

Owing to the Mersey being here fordable at low water, the place was in early times of considerable military importance. On a rock which formerly jutted some distance farther into the Mersey Ethelfleda erected a castle in 916, but of the building there are now no remains. She is also said to have founded a town, but probably it soon afterwards fell into decay, as it is not noticed in Domesday. The ferry is noticed in a charter in the 12th century.

RUNE. See ALPHABET, vol. i. pp. 607, 612, and SCANDINAVIAN LANGUAGES.

RUNEBERG, JOHAN LUDWIG (1804-1877), Swedish poet, was born at Jakobstad, in Finland, on the 5th of February 1804. Brought up by an uncle at Uleåborg, he entered the university of Åbo in the autumn term of 1822, and in 1826 began to contribute verses to the local newspapers. In the spring of 1827 he received the degree of doctor of philosophy, and shared in the calamity which, in September of the same year, destroyed the city and university of Åbo with fire. Runeberg accepted a tutorship at Saarijärvi, in the interior of Finland, where he remained for three years, studying hard and writing actively. The university had been removed after the great fire to Helsingfors, and in 1830 the young poet returned thither, as

amanuensis to the council of the university. In the same year he published his first volume of *Dikter* (Poems), and a collection of Servian folksongs translated into Swedish. In 1831 his verse romance *Grafven i Perrho* (The Grave in Perrho) received the small gold medal of the Swedish Academy, and the poet married the daughter of Dr Tengström, archbishop of Finland. For a tractate on the *Medea* of Euripides he was in the same year appointed university lecturer on Roman literature. In 1832 he leaped at one bound to the foremost place among Swedish poets with his beautiful little epic *Elgskytterne* (The Elk-Hunters); and in 1833 he published a second collection of lyrical poems. His comedy *Friaren från Landet* (The Country Lover) was not a success in 1834. He returned to more characteristic fields in 1836, when he published the charming idyl in hexameters called *Hanna*. In 1837 Runeberg accepted the chair of Latin at Borgå College, and resided in that little town for the rest of his life.

From Borgå he continued to pour forth volumes of verse, and he was now recognized in his remote Finland retirement as second only to Tegnér among the poets of Sweden. In 1841 he published *Nadeschda*, a romance of Russian life, and *Julkvällen* (Christmas Eve), an idyl. The third volume of his lyrical pieces bears the date 1843, and the noble cycle of unrhymed verse romances called *Kung Fjalar* was published in 1844. Finally, in 1848, he achieved a great popular success by his splendid series of poems about the war of independence in 1808, a series which bears the name of *Fänrik Ståls Sägner* (Ensign Steel's Stories); a second series of these appeared in 1860. From 1847 to 1850 the poet was rector of Borgå College, a post which he laid down to take the only journey out of Finland which he ever accomplished, a visit to Sweden in 1851. His later writings may be briefly mentioned. In 1853 he collected his prose essays into a volume entitled *Smärre Berättelser*. In the same year he was made president of a committee for the preparation of a national Psalter, which issued, in 1857, a Psalm-Book largely contributed by Runeberg for public use. He once more attempted comedy in his *Kan ej* (Can't) in 1862, and tragedy, with infinitely more success, in his stately *Kungarne på Salamis* (The Kings at Salamis) in 1863. He collected his writings in six volumes in 1873-74. Runeberg died at Borgå on the 6th of May 1877.

The poems of Runeberg show the influence of the Greeks and of Goethe upon his mind; but he possesses a great originality. In an age of conventionality he was boldly realistic, yet never to the sacrifice of artistic beauty. Less known to the rest of Europe than Tegnér, he yet is now generally considered to excel him as a poet, and to mark the highest attainment hitherto reached by imaginative literature in Sweden.

The life of Johan Ludvig Runeberg has not yet been written in detail, although it is said to be in preparation. The fullest account of his life and works is that which forms the introduction to the *Samlade Skrifter* of 1873. It was written by Prof. Nyblom. A minute criticism of Runeberg's principal poems, with translations, occupies pp. 98-133 of Gosse's *Studies in the Literature of Northern Europe*, 1879. A selection of his lyrical pieces was published in an English translation by Messrs Magnusson and Palmer in 1878.

RUNNING. In this mode of progression the step is lighter and gait more rapid than in walking, from which it differs in consisting of a succession of springs from toe to toe, instead of a series of steps from toe to heel. As an athletic exercise, it has been in vogue from the earliest times, and the simple foot race, *δρόμος*, run straight from starting point to goal, was a game of the Greek pentathlon. It was diversified with the *διακλονδρομος*, in which a distance mark was rounded and the starting and winning points were the same, and also by the *δρόμος ὀπισθεν*, which might be compared to the modern heavy marching order race. In ancient Italy running was practised in circus exhibitions, as described by Virgil (*Æn.* v. 286 sq.). In modern times it has been developed almost into a science by the Anglo-Saxon race in Great Britain and North America, till the distances recently covered appear almost

fabulous compared with the performances up to the end of the first half of the century. In all kinds of running the entire weight of the body is thrown on the toes, from which light strides are taken with all possible freedom of action from the hips. At starting the feet are placed about a foot apart, the body being inclined slightly forward, with the weight of it on the right or hindermost foot. A bent double position with the feet wide apart is on no account advisable. The start cannot be made too quickly on the signal being given. Two or three short steps are taken to get fairly into stride, after which the runner should look straight before him, set his eyes steadfastly on the goal, and run towards it at his longest and quickest stride, care being taken not to swerve or get out of stride.

Running is usually thus classified:—(1) sprinting includes all distances up to 400 yards; (2) medium distances range from one quarter to three quarters of a mile; (3) long distances are those of one mile and upwards. The first-named is the most popular, and is much practised in the north of England, especially at Sheffield, which may be termed the home of sprint running. It is less fatiguing than long distances and requires less arduous training, while strength to a certain extent replaces wind. A great point in sprinting is to obtain a good start, for which purpose incessant practice is required. A first-class sprinter when at full speed will clear from 8 to 9 feet in each stride, and his toes leave the ground with inconceivable rapidity. When in good condition he will run 100 yards at top speed in one breath, and probably 150 yards without drawing a second one. The quickest authenticated times in which short distances have been run on perfectly level ground are as follows:—120 yards, 11½ sec.; 150 yards, 15 sec.; 200 yards, 19½ sec.; 300 yards, 30 sec.; and 400 yards, 43½ sec.

Of medium distances the quarter mile race is by far the most difficult to run, as a combination of speed and endurance is requisite. In fact a runner should be able to sprint the whole way. Six hundred yards and half a mile are the other chief distances in this class of running. The stride is slower than in sprinting, and a man cannot maintain the same speed throughout as is possible up to 300 yards. The best authenticated times are—quarter mile, 48½ sec.; 600 yards, 1 min. 11½ sec.; half mile, 1 min. 53½ sec.; 1000 yards, 2 min. 13 sec.; three quarter mile, 3 min. 7 sec.

Light wiry men are best fitted for long-distance running, where stamina and wind are more useful than speed. The strides must be long and light. After some miles a runner is unable to keep the weight of the body on his toes any longer owing to fatigue, puts his heels down, and runs flat-footed. The times accomplished of late years by long-distance runners are most remarkable. Those for the chief distances are as follows:—1 mile, 4 min. 16½ sec.; 2 miles, 9 min. 11½ sec.; 3 miles, 14 min. 36 sec.; 4 miles, 19 min. 36 sec.; 5 miles, 24 min. 40 sec.; 10 miles, 51 min. 6½ sec.; 20 miles, 1 h. 56 min. 38 sec.; 30 miles, 3 h. 15 min. 9 sec.; 40 miles, 4 h. 34 min. 27 sec.; 50 miles, 6 h. 8 min.; 100 miles, 13 h. 26 min. 30 sec.; 200 miles, 35 h. 9 min. 28 sec.; 300 miles, 58 h. 17 min. 6 sec.; 400 miles, 85 h. 52 min.; 500 miles, 109 h. 18 min. 20 sec.; 600 miles, 137 h. 25 min. 10 sec.; 610 miles, 140 h. 34 min. 10 sec.

Nearly all running contests now take place on prepared cinder paths, which from their springiness assist speed considerably. A runner's dress should be as light as possible, and consist merely of a thin jersey, a pair of drawers covering the waist and loins and extending downwards to the top of the knee caps, and heelless running shoes with a few short spikes in the soles just under the tread of the foot. The spikes are longer for sprinting. Chamois leather socks for the toes and ball of the foot may be added, since they diminish concussion as each foot reaches the ground. Since the introduction of ATHLETIC SPORTS (see vol. iii. p. 12) into England and America commenced in 1860 the popularity of amateur running races has vastly increased. These contests are governed by the rules of the Amateur Athletic Association. At Sheffield a code of rules has been drawn up for the regulation of the more important professional handicaps.

RUPERT (HRODBERT), St, a kinsman of the Merovingian house, and bishop of Worms, was invited (696) to Regensburg (Ratisbon) by Theodo of Bavaria, but finally settled in Salzburg, the bishopric of which was his foundation. He is regarded as the apostle of the Bavarians, not that the land was up to that time altogether heathen, but because of his services in the promotion and consolidation of its Christianity.

The *Gesta Sancti Hrodberti Confessoris* have been printed in the *Archiv für Oesterreich. Geschichte*, 1882, from a 12th-century MS.

RUPERT (1619-1682), prince of Bavaria, the third son of Frederick V., elector palatine and king of Bohemia, and of Elizabeth, sister of Charles I. of England, was born at Prague on December 18, 1619. In 1630 he was placed at the university of Leyden, where he showed particular readiness in languages and in military discipline. In 1633 he was with the prince of Orange at the siege of Rhynberg, and served against the Spaniards as a volunteer in the prince's life-guard. In December 1635 he was at the English court, and was named as leader of the proposed expedition to Madagascar. In 1636 he visited Oxford, when he was made master of arts. Returning to The Hague in 1638, he made the first display of his reckless bravery at the siege of Breda, and shortly afterwards was taken prisoner by the Austrians in the battle before Lemgo. For three years he was confined at Linz, where he withstood the endeavours made to induce him to change his religion and to take service with the emperor. Upon his release in 1642 he returned to The Hague, and from thence went to Dover, but, the Civil War not having yet begun, he returned immediately to Holland. Charles now named Rupert general of the horse, and he joined the king at Leicester in August 1642, being present at the raising of the standard at Nottingham. He was also made a knight of the Garter. It is particularly to be noticed that he brought with him several military inventions, and, especially, introduced the "German discipline" in his cavalry operations. He at once displayed the most astonishing activity, fought his first action with success at Worcester in September, and was at Edgehill on October 23. At Aylesbury and Windsor, on the march to London, he received severe checks, but after desperate fighting took Brentford. In 1643 he captured Cirencester, but failed before Gloucester, and in February issued his declaration denying the various charges of inhumanity which had been brought against him. At the end of March he set out from Oxford to join the queen at York, took Birmingham, and, after a desperate resistance, Lichfield, but was there suddenly recalled to the court at Oxford to meet Essex's expected attack. Chalgrove fight, at which during one of his incessant raids he met Hampden, was fought on June 18. On July 11 he joined the queen at Stratford-on-Avon, and escorted her to the king at Edgehill. He then began the siege of Bristol, which he took on July 26, and he took part in the futile attempt on Gloucester, where he failed to repulse Essex's relieving force. In the skirmish previous to the first battle of Newbury he checked the enemy's advance, and in the battle itself displayed desperate courage, following up the day's work by a night attack on the retiring army. In the beginning of 1644 he was rewarded by being made earl of Holderness, duke of Cumberland, and president of Wales. In February he was at Shrewsbury, from whence he administered the affairs of Wales; in March he went to relieve Newark, and was back at Shrewsbury by the end of the month. He then marched north, relieving Lathom and taking Bolton, and finally relieving York in July. At Marston Moor he charged and routed the Scots, but was in turn completely beaten by Cromwell's Ironsides. He escaped to York and thence to Richmond, and finally by great skill reached Shrewsbury on July 20. On November 21 he was repulsed at Abingdon, and on 23d he entered Oxford with Charles. He had meanwhile been made generalissimo of the armies and master of the horse. Against him, however, was a large party of courtiers, with Digby at their head. The influence of the queen, too, was uniformly exerted against him. In May 1645 he took Newark by storm. His advice to march northwards was overruled, and on June 14 the experiences of Marston Moor were repeated a