

Rome, ITS BARBARIAN INVADERS: Saxons.—Saxons, a Teutonic race who lived along the banks of the Elbe and on the islands near its mouth in the second century. Ptolemy places them in the "Cimbric Chersonesus," near the Jutes and Angles; but they afterwards occupied a much larger extent, from the delta of the Rhine to the Weser. After the migration of the Saxons to Britain the name of "Old Saxons" was given to the parent stock. One very large body of Saxon population occupied the present Westphalia, but the tribes by which Britain was invaded appear principally to have come from the country now called Friesland — at least, of all the Continental dialects, Frisic is nearest to the Anglo-Saxon of our ancestors. It was in the fifth and sixth centuries that the Saxons crossed to Britain and settled in the south of England, where the names Middlesex (Middle Saxons) Sussex (South Saxons), and Wessex (West Saxons) still bear witness to their influence. Those who remained in Germany extended their territory southward by conquest; and it is this southern and mountainous part of the old kingdom that now bears the name of Saxony. After a long series of sanguinary conflicts they were completely subdued by Charlemagne. — *Nelson's Encyclopedia*, Vol. X, art. "Saxons," p. 607.

Rome, ITS BARBARIAN INVADERS: Suevi.—Suevi, Germanic people or confederation. Cæsar's Suevi inhabited the modern Baden, while Tacitus places them to the north and east of that region: either they had migrated between 50 B. C. and 100 A. D., or Cæsar met only a portion of the people. After 250 A. D. the name is used of the Germanic people, from whom the modern Swabians have derived their name. In later history they appear in alliance with the Alemann. and Burgundians, and hold the German side of Gaul and Switzerland; and even enter into Italy and Spain, in union with the Visigoths.—*Id.*, Vol. XI, art. "Suevi," p. 524.

It is probably from the Alamannic region that those Suevi came who joined the Vandals in their invasion of Gaul, and eventually founded a kingdom in northwest Spain.—*Encyclopedia Britannica*, Vol. XXVI, art. "Suebi," p. 20, 11th edition.

Those provinces [of the Iberian peninsula, Spain and Portugal] were now occupied or torn in pieces by a crowd of invaders, Suevi, Vandals, and Alans. . . . Early in the fifth century they [the Alans] possessed a domain in central Spain which stretched from sea to sea. Their dominion passed for a few years into the hands of the Suevi, who had already formed a settlement in northwestern Spain, and who still kept a dominion in that corner long after the greater part of the peninsula became Gothic.—*Historical Geography of Europe*, E. A. Freeman, p. 90. London: Longmans, Green & Co., 1882.

Rome, ITS BARBARIAN INVADERS: Vandals.—Vandals, a Germanic tribe, probably closely akin to the Goths. In history they first appear about 150 A. D., dwelling on the south coast of the Baltic and on the banks of the Oder. . . . On the invitation of the Roman Bonifacius, in 429 they invaded Africa under their king Genseric, or Gaiseric. . . . They built a fleet, ravaged Sicily, sacking Pallermo, and in June, 455, landed at the mouth of the Tiber, and plundered Rome from the 15th to the 29th of June. . . . For years the Vandals continued to harry the Mediterranean coasts. They conquered the island of Sardinia, and, repulsing a Roman attack in 468, added Sicily to their rule. Their power was at its height when Genseric died (477). In his time the Vandals became Christians, but they were Arians, and fiercely persecuted orthodox be-

lievers and other heretics. In 533 the Byzantine general, Belisarius, landed in Africa. The Vandals were several times defeated, and Carthage was entered on Sept. 15, 533; and in November of the same year they were routed in the decisive battle of Tricamaron. In the next year Africa, Sardinia, and Corsica were restored to the Roman Empire. As a nation, the Vandals soon ceased to exist.—*Nelson's Encyclopedia*, Vol. XII, art. "Vandals," pp. 380, 381..

The Arian heresy [of the Vandals] was proscribed, and the race of these remarkable conquerors was in a short time exterminated. A single generation sufficed to confound their women and children in the mass of the Roman inhabitants of the province, and their very name was soon totally forgotten. There are few instances in history of a nation disappearing so rapidly and so completely as the Vandals of Africa.—*History of Greece*, George Finlay, Vol. I, p. 232.

It is reckoned that during the reign of Justinian, Africa lost five millions of inhabitants; thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it.—*History of the Christian Church*, J. C. Robertson, Vol. I, p. 521. London: 1858.

Rome, BABYLON AN ACCREDITED NAME FOR.—See Babylon, 61-65.

Rome.—See Idolatry, 216-219; Images, 219, 220; Ten Kingdoms.

Romulus Augustulus.—See Rome, 438, 451.

Rule of Faith, PROTESTANT VIEW OF.—The Old Protestant doctrinal position was, that the one source and norm of Christian teaching is the Word of God, which is contained in the prophetic and apostolical books of the Old and New Testaments. These books, therefore, have always been looked upon by the church of all lands and ages as canonical books and as the unequivocal and exclusive record of the revelations of God.—*Modernism and the Reformation*, John Benjamin Rust, Ph. D., D. D., pp. 43, 44. New York: Fleming H. Revell Company.

Rule of Faith, ROMAN CATHOLIC VIEW OF.—The Catholic rule of faith, as I stated before, is not merely the written Word of God, but the whole word of God, both written and unwritten; in other words, Scripture and tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter, or judge, to explain it, and to decide upon it in all doubtful points.—*The End of Religious Controversy*, Rev. John Milner, D. D. (R. C.), p. 61. New York: P. J. Kenedy.

The whole business of the Scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply: The church understands the passage differently from you: therefore you mistake its meaning.—*Id.*, p. 85.

Rule of Faith.—See Bible, citations from Confessions of Faith, 76-78.

Russia, RELIGIOUS LIBERTY IN.—See Advent, Second, 25.