appeal to Louis XIV for a reversal of the decree, only to fail again. He retired from public life and devoted his energies to the reform of La Trappe, although he maintained a voluminous correspondence and published a number of books and pamphlets in justification of his peculiar monastic ideas.

His chief work was *De la sainteté et des devoirs de la vie monastique* (2 v., Paris 1683). Ignoring the indulgent character of the Rule of St. Benedict, he insisted that monasticism was basically penitential. Monks should consider themselves criminals doomed to a life of severity. The abbot must create humiliations for his monks and encourage the practice of austerity even at the cost of ruined health. The monks must feel no satisfaction in their works and exercises, must banish intellectual pursuits, and occupy their time in hard manual labor. Rancé's concept of monasticism became the object of vigorous reaction. His most notable opponent was the Maurist MABILLON who defended monastic studies. Under Rancé's administration La Trappe became a populous and much admired community, and he himself was venerated as a saint by many of his contemporaries. His health broken by austerities and exertions, Rancé abdicated as abbot in 1695 and died among his devoted monks after five years of intense suffering. Rancé's heroic asceticism was deeply impressive, though his obvious exaggerations and combative temper leave him always a figure of controversy. His immediate influence was slight, but after the Napoleonic Wars, when the Strict Observance was successfully revived by the monks of La Trappe, he became the guiding genius of the fast-growing TRAPPIST congregation and dominated its spirituality during the 19th century.

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RANDOMNESS

Randomness is a term with two principal meanings, one mathematical and the other physical. In the mathematics of probability and statistics, the term can refer to either the notion of ''random variable'' or the more imprecise concept signified by ''random sampling,'' ''at random,'' or ''random distribution.'' A random variable, best defined as ''a function defined on a given sample space'' (Feller, 204), is less important than the imprecise ''at random'' notion it helps to clarify. The latter, in the purely theoretical formulation of probability, is roughly equivalent to the equal likelihood presumed in the basic postulates of probability (*ibid.* 29). As such, it is a purely theoretical model for the explanation of experimental results that are often neither perfectly random nor truly equally likely.

In the physical world randomness is closely associated with CHANCE and with the data of such theories as quantum and statistical mechanics, which presuppose random motion of particles for the very formulation of their laws. Randomness thus seems to be a given, or datum, in at least some of the most important areas of science; J. von Neumann has attempted to demonstrate the radical character of this randomness. Nevertheless, it is a peculiarity of statistical theory that the most unexpected experimental results—equally probable or not—can be (approximately) reduced to some sort of statistical regularity. For example, consider the relations between Maxwell–Boltzmann, Bose–Einstein, and Fermi–Dirac statistics in theoretical physics (*ibid.* 38–40). This suggests that there is some sort of ORDER underlying even the most ''random'' of physical events, whether or not science ever in fact discovers it.

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RANFAING, ELIZABETH OF, VEN.

Foundress; b. Remiremont (Lorraine), Oct. 30, 1592; d. Nancy, Jan. 14, 1649. Elizabeth (Marie Elisabeth de la Croix de Jesus) had been coerced into marriage with Dubois, an aged nobleman, who treated her brutally. She was a widow, at 24. With her three daughters she opened a refuge for fallen women in Nancy in 1631. The success of this venture, one of many such houses, convinced ecclesiastics of the permanent need for this apostolate. In 1634 the Holy See approved of her congregation under the title of Our Lady of Refuge. It spread rapidly throughout France, particularly in the late 19th century. Several independent houses of refuge became members of the congregation, which had St. Ignatius as patron and the Rule of St. Augustine as a guide. The constitution provided for three types of members: those of unblemished lives, vowed specifically to serve the penitents; penitents of altered lives, equal with the first sisters but ineligible for office; and penitents proper, following the same rule but without vows. To guarantee this apostolate to the pen-