

1643, and in two pamphlets of 1648, *The Levellers Levelled to the Very Ground* and *A Plea for the Lords*. Eventually he supported the Restoration of Charles II, and was largely responsible for accelerating the Militia Bill which hastened the Restoration. He had come to believe that the Restoration would restore England's ancient constitutional balance. Charles rewarded his efforts by making him Keeper of the Records in the Tower of London, at a salary of £500 a year. In this capacity, Prynne did some valuable antiquarian work, but he continued to engage in seditious and acrimonious pamphleteering.

There have been attempts to rehabilitate Prynne, but he can be regarded only as a minor intellectual figure of the civil war period. His tremendous output entirely lacks proportion and humour; his style is without grace; he develops no really consistent or coherent intellectual position; he is dishonourable in argument and dishonest in his presentation of evidence; and his work is in large measure characterized by mere hatred of authority in any form.

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HM

PSYCHALETHES, Estibius, see COWARD

PYKE, William, Christophilius, see LUCY

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RAINOLDS, John (1549–1607)

John Rainolds was born at Pinhoe, near Exeter on 29 September 1549 and died of consumption at Corpus Christi College, Oxford on 21 May 1607. Rainolds is notable chiefly for his important educational legacy to seventeenth-century Oxford, where he was educated and taught most of his life. First admitted as an exhibitor at Oriel College in 1567, he graduated BA in 1568 and at that time was elected a Fellow of Corpus Christi College. In his baccalaureate disputations he addressed the questions: 'Is foreign travel useful for the future politician?', 'Do the senses deceive?' and 'Is there a rotten seed in levery pomegranate?' Material from these orations was later incorporated into his famous lectures on Aristotle's *Rhetoric*. In 1572 Rainolds was licensed MA and was elected Greek Reader at Corpus Christi College. During his Greek Readership (1572–8) he continued to study divinity, and graduated BD in 1580, DD in 1585. Rainolds was President of Corpus Christi College from 1598 until his death in 1607. By the age of forty, with the reputation of a moderate Puritan with respect to doctrine, Rainolds was acknowledged 'the most senior and respected theologian in Oxford'. At the Hampton Court Conference of 1604 he urged the undertaking of a new translation of the Scriptures under royal authority. This suggestion bore fruit in the Authorized

Version of the Bible of 1611. Rainolds was a member of the committee of scholars charged with translating the books of the prophets, and died in the midst of this task.

Lawrence Green has recently drawn attention to Rainolds' remarkable educational legacy. He was tutor to Richard HOOKER, John Lyly, Henry and Thomas JACKSON, Stephen Gosson and Richard CRAKANTHORPE. As President of Corpus Christi College, he took a leading role in the revision of University statutes governing the curriculum. Rainolds' influence can be seen in the prescription of a public lecture on Aristotle's *Rhetoric* in Archbishop LAUD's statutes of the University as codified in 1636. Throughout the seventeenth century his name carried great authority for both learning and scholarship. John MILTON refers to him in *Tetrachordon* as 'our famous Dr. Rainolds', a scholar of such distinction that his name required no further explanation.

His most significant scholarly achievement, the *Oxford Lectures on Aristotle's Rhetoric*, are an outstanding example of the humanistic method practised in late-Elizabethan and Jacobean Oxford. The critical analysis of Aristotle's text explores the possibilities of language. The breadth of Rainolds' linguistic legacy can be discerned in both the rhetorical intricacies of euphuism and the grandeur of the Authorized Version of the Bible. Rainolds is interested in how rhetoric clarifies the links

between language and action: 'Eloquence has two parts; the first belongs to life, the second to the tongue ... The second we learn from Cicero, the first we learn from Christ ... we read profane writings that we may be eloquent, and we meditate on sacred writings that we may go forth good men' (*Lectures*, p. 388). Rainolds thus affirms Aristotle's judgement of the critical importance of the orator's ethos as an instrument of persuasion, and harnesses the classical tradition to the promotion of Christian virtue. With Aristotle Rainolds regards the passions as a key consideration in establishing the link between language and action. He nevertheless develops an Augustinian critique of the Aristotelian psychology in his commentary. While appetite is clearly subordinate to intellect, Rainolds maintains that *both* faculties are necessary to human participation in the divine nature. In true Augustinian fashion it is ultimately passion that inclines the soul to embrace the good as understood. There is an epistemological aspect to this critique of Aristotle in Rainolds' understanding of the relation between rhetoric and dialectic. Aristotle distinguished two logics: scientific demonstration aims at knowledge while the logic of probabilities has action as its proper end (*Ethics* 1094b12–1095a12). Consistent with his Augustinian ethos Rainolds seeks to unite the two logics; this union is expressed in his subsuming of the logic of probability under dialectic.

Rainolds' lectures on Aristotle's *Rhetoric* represent a Christian impetus both to unify the faculties of the soul and to join knowledge and practical action. This interpretation of the classical tradition of rhetoric and dialectic through the lens of the Christian ethos is consistent with Rainolds' acknowledged dependence upon the philosophical tradition of Neoplatonism. In this respect he foreshadows the philosophical achievement of his most distinguished pupil, Richard HOOKER.

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WJTK

RALEIGH, Walter (1554?–1618)

Walter Raleigh was born in Devon and executed in Westminster on 29 October 1618. The fifth son of a west country gentleman, he was probably educated at Oxford and the Inns of Court, then pursued a military career in France and Ireland, before rising to political power through the direct patronage of Queen Elizabeth I. Raleigh was the inspiration behind the first, unsuccessful, attempt to colonize North America (Roanoke, 1584) and closely connected with developments in maritime exploration. After a three-year exclusion from court (1592–5), Raleigh returned to favour but was condemned for treason on the accession of King JAMES I in 1603. Reprieved from execution, he spent thirteen years in the Tower of London, during which time he wrote his most important political and historical works, and engaged in chemical experimentation. He was released in 1616 to search for gold in South America, but the failure of the expedition led to his execution in 1618. Raleigh's almost mythical status obscures the true nature of his contribution to the fields of political theory, historiography, chemistry and mathematics.

Raleigh was a weak theoretician in any discipline. His strength lay in the pragmatic

analyses of political issues and in the manufacture of medicines (including a 'Great Cordial' for fever, probably quinine based). Overall, however, his work was neither ground-breaking nor, in scientific terms, very successful (his attempt to design a system for the desalination of seawater was flawed) but he did provide secure employment for men, such as Thomas HARRIOT, whose innovative work on optics and astronomy was useful to his exploratory and colonial projects, and whose anthropological studies he supported. Raleigh's patronage of a number of early scientists (Thomas Cavendish, Robert Hues and Walter WARNER) and his friendship with Henry PERCY, have, however, led to exaggerated claims both for his own scientific ability and for an atheistic 'School of Night'. In his political and historical works – despite writing at a time when a more empirically based, and less avowedly political, historiographical technique was being developed by historians such as John SEIDEN – Raleigh remained wedded to biblical chronology, the uncritical use of secondary sources, and a clumsy providentialism. Out of these unpromising materials, however, he produced one of the most influential works of history written in the seventeenth century, *The History of the World* (1614). For contemporary readers, most notably Oliver Cromwell, the work's power lay in its relentless exposition of God's punishments of corrupt leaders, rather than in any coherent analysis of issues such as liberty, tyranny or historical causality. Equally illustrative rather than analytical, Raleigh's influential 1615 work on the thorny issue of the powers of king and Parliament (published as *The Prerogative of Parliaments* in 1628, but widely circulated prior to this in manuscript form as *A Dialogue between a Counsellor*

of State and a Justice of Peace, 1615) blurs the crucial issue of prerogative and cannot reach a stable definition of 'the people' as a