

hoped for the participation of the Protestants. Jedin makes his way through the active and complex negotiations, the reconsiderations of the place of meeting, the clash of interests of great and small states, that finally led to the opening session at Trent, December 13, 1545.

The present volume contains two of the eight "books" into which the work is divided. Volume II (books III to V) will deal with the sessions of 1545-47 and 1551-52. Volume III (books VI and VII) will record the later stage of the Council (1562-63) and Volume IV (book VIII) will furnish a general view of the influence of the Council upon the life of the Church, together with bibliographical and other apparatus.

The index of Volume I is extensive but by no means complete, and is damaged by a serious error in the pagination of the references to footnotes. E. Sehling is called "E. Schling" and his title contains a misspelling of "Kirchenordnungen" (p. 467). In agreement with a small minority only, of the historians who discuss him, the name of Matthaeus Schinner is repeatedly written "Schiner." But defects of this sort are insignificant in a volume of large extent and great value.

JOHN T. MCNEILL

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Sir Walter Raleigh: A Study in Elizabethan Skepticism. By ERNEST A. STRATHMAN. New York: Columbia University Press, 1951. 292 pages. \$3.75.

Sir Walter Raleigh has frequently been regarded as an unprincipled and irreligious buccaneer. The author of this study was struck by "the inconsistency of Raleigh's reputation with the content and spirit of his published writings," and he set himself to re-examine the charges of atheism which have been leveled against this sixteenth century statesman, seaman, soldier, chemist and historian. On the basis of an analysis of the evidence, which will command the admiration of every scholar and which will be utilized for illustrative purposes in courses

in historical method, Strathman demonstrates that Raleigh was thoroughly orthodox. Whenever science conflicted with religion, Raleigh chose religion; whenever he utilized rationalist arguments, he used them in the manner of the Christian apologist to defend the faith rather than to discredit it. He defended miracles, sought to harmonize chronology with Scripture, and always subordinated reason to faith and scriptural authority. Even in terms of the various meanings ascribed by Elizabethans to the word atheist—whether it was used to denote a religious skeptic, an agnostic, a unitarian, a deist, or a person guilty of unethical conduct—the label cannot justly be applied to Raleigh. A tincture of worldly wisdom did pervade his statesmanship, but it was a worldly wisdom which he insisted must be heeded only in subordination to traditional religious and ethical principles. The true verdict on his life is to be found in the popular ballads rather than among the historians, whether they blacken his character in distaste or modernize him as a nineteenth century rationalist in approbation. "Sir Walter Raleigh His Lamentation" permits him to say:

A Christian true I die:
Papistry I defy,
Nor never atheist I,
as is reported.

Raleigh was the victim of a "smear" campaign initiated by the Jesuit, Robert Parsons, who, as one modern interpreter points out, was "a master in the suppression of the true and the suggestion of the false." Parsons regarded all who were anti-papal and anti-Spanish as atheists and did not hesitate so to label them. The main target of Parsons' attack was Burghley rather than Raleigh, but Raleigh was sufficiently important in governmental circles to be linked with Elizabeth's great minister as a fellow atheist. His guilt in Parsons' eyes was four-fold: he was presumed to be a partisan of the Puritans, he was energetic in opposing Jesuit activity in England, he was an outspoken advocate of strong measures against Spain, and he was a powerful favorite of the Queen.

Sir Walter Raleigh A Study In Elizabethan Skepticism

Richard H. Popkin



Sir Walter Raleigh A Study In Elizabethan Skepticism:

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Table of Contents Sir Walter Raleigh A Study In Elizabethan Skepticism

1. Understanding the eBook Sir Walter Raleigh A Study In Elizabethan Skepticism
 - The Rise of Digital Reading Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Advantages of eBooks Over Traditional Books
2. Identifying Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Sir Walter Raleigh A Study In Elizabethan Skepticism
 - User-Friendly Interface
4. Exploring eBook Recommendations from Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Personalized Recommendations
 - Sir Walter Raleigh A Study In Elizabethan Skepticism User Reviews and Ratings
 - Sir Walter Raleigh A Study In Elizabethan Skepticism and Bestseller Lists

5. Accessing Sir Walter Raleigh A Study In Elizabethan Skepticism Free and Paid eBooks
 - Sir Walter Raleigh A Study In Elizabethan Skepticism Public Domain eBooks
 - Sir Walter Raleigh A Study In Elizabethan Skepticism eBook Subscription Services
 - Sir Walter Raleigh A Study In Elizabethan Skepticism Budget-Friendly Options
6. Navigating Sir Walter Raleigh A Study In Elizabethan Skepticism eBook Formats
 - ePub, PDF, MOBI, and More
 - Sir Walter Raleigh A Study In Elizabethan Skepticism Compatibility with Devices
 - Sir Walter Raleigh A Study In Elizabethan Skepticism Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Highlighting and Note-Taking Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Interactive Elements Sir Walter Raleigh A Study In Elizabethan Skepticism
8. Staying Engaged with Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Sir Walter Raleigh A Study In Elizabethan Skepticism
9. Balancing eBooks and Physical Books Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sir Walter Raleigh A Study In Elizabethan Skepticism
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Setting Reading Goals Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Fact-Checking eBook Content of Sir Walter Raleigh A Study In Elizabethan Skepticism
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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