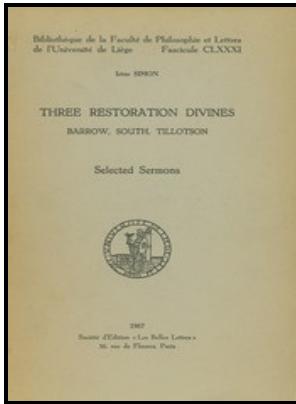


# Science and society in the sixteenth and seventeenth centuries

**Thames and Hudson - The 17th century society that transformed science**



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Filesize: 24.410 MB

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They had been used to deferring to Holy Scripture whenever it contained direct pronouncements or implications about nature.

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Throughout the period the tradition of natural theology flourished, especially in England. To begin, many people did not support the new scientific discoveries because it would contradict religious doctrine.

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So convinced of this was the British historian Herbert Butterfield that he was willing to credit the Scientific Revolution with truly outstanding historical significance. One such alternative had been developed by the Danish astronomer Tycho Brahe, about whose system Galileo had been suspiciously silent.

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The controversy was central to the discussions of science and religion in the nineteenth century and remains so for many to this day. He attempted to make use of the latest wisdom humans had acquired, including philosophy and natural science, to defend the Christian faith.

**Assignm14 Science and Society in The 16th and 17th Centuries**

Holden Oldenbury also advocated that if education spread without partisan reservations, philosophy would excel, which would ultimately better the world Doc 6. The Scientific Revolution Historians of science have been investigating how and why the medieval tendency to question reason's ability to know the world was abandoned. Urban VIII welcomed Galileo warmly to Rome in 1623, when the two conducted six extended discussions on scientific matters, including especially the doctrines of Copernicus.

## **17th Century Timeline, 1600 Through 1699**

This trend led in 1270 to a condemnation, supported by Aquinas, of 13 radical propositions. There were differences, however, in how they depicted the motivation to gain knowledge. IMMANUEL KANT 1724-1804 never traveled more than 50 miles from his native city of Königsberg, then in the German state of East Prussia.

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