

the term as denoting particular interest in mathematics, astronomy, etc., rather than the more general use whereby it denotes mere learning or procedural arts in learning. During this period there is a quickening interest of man in his world and the influence of Galileo, Copernicus, Kepler, Newton, etc., is keenly felt. The earth-interest tends to make man more realistic in his approach to things...less intent on the superstitious (not necessarily the supernatural, however) and the rubric forms of thought that otherwise are very apparent from the middle ages onward. In time a scientific provincialism will emerge that will be the equal of the dying theological provincialism but this period has not yet seen that formation and the interest in science is exciting and vivid.

Movement in Philosophy

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Philosophy is not the chief field of the teacher of this course (hardly has a place on his farm) and our considerations are basically with regard to the way in which the newer philosophical attitudes affected the church. The basic philosophical developments accompany the growth of science and the thinkers often put forth the area of ideas in which the scientists operate. We will mention a number of the parties in the process and briefly summarize some of the thinking:

Descartes (d. 1650)

Although slightly earlier than the formal confines of our period, Descartes was a developer of ideas that ripened in this time. His quest was to establish certainty through recourse to matters that must be deemed certain in that they are beyond any reasonable form of doubt. This led to the famous expression cogito ergo sum, I think-therefore I am. In Cartesian logic the one thing you absolutely cannot doubt is that you are...since you think you must be. Given to mathematical leanings, Descartes sought to apply the proof principles of geometry in particular to all other fields of study and the method of demonstrating this is to doubt everything until you come to something which cannot be doubted due to the obvious reason of it. Then, from this absolute base, you may reason forward and backward in seeking to provide proof for other "doubted" propositions and thereby some of these may come to a position of validity. The whole Cartesian system is empirically oriented and it clashed with most of the church of the time where the emphasis was on uncritical belief in all