

17TH CENTURY

1. Major Trends.

- a. One of the peak periods in the history of science.
 - (1) “All in all, the seventeenth century was one of the peak periods in the history of science. See it in its arching gamut, from Bacon calling men to labor for the advancement of learning, and Descartes marrying algebra to geometry; through the improvement of telescopes, microscopes, barometers, thermometers, air pumps and mathematics; through Kepler’s planetary laws, Galileo’s swelling firmament, Harvey’s charting of the blood, Guericke’s obstinate hemispheres, Boyle’s skeptical chemistry, Huygens’ multifarious physics, Hooke’s polymorphous tentatives, and Halley’s cosmetary predictions, culminating in Leibniz’ notational calculus and Newton’s cosmic synthesis: what previous century had equaled that performance? The modern mind, said Alfred North Whitehead, has ‘been living upon the accumulated capital of ideas provided for it by the genius of the seventeenth century’ in science, literature, and philosophy.”¹
- b. The triumph of math and physics.
 - (1) “The influence of science spread in widening arcs. It affected industry by supplying the physics and chemistry for new ventures in technology. In education it compelled a lessening of emphasis on the humanities—on literature, history, and philosophy; for the development of industry, commerce, and navigation demanded practical knowledge and minds. Literature itself felt the new influence: the scientist’s pursuit of order, precision, and clarity suggested similar virtues in poetry and prose, and accorded well with the classic style exemplified by Molière, Boileau, and Racine, by Addison, Swift, and Pope. The Royal Society, according to its historian, required of its members ‘a close, naked, natural way of speaking, . . . bringing all things as near to mathematical plainness as they can.’ The triumphs of mathematics and physics, giving period to comets and laws to stars, affected philosophy and religion. Descartes and Spinoza accepted geometry as the ideal of philosophy and exposition. There seemed no need, henceforth, to posit in the universe anything but matter and motion. Descartes saw all the world, except the human and divine mind, as a machine; Hobbes challenged the exception, and formulated a materialism in which even religion would be a tool of the state for manipulating human machines. The new physics, chemistry, and astronomy seemed to show a universe operating according to invariable laws; this cosmos allowed no miracles, therefore answered no prayers, therefore needed no God. Perhaps He could be kept to give the world machine an inaugural push; but thereafter he might retire to be an Epicurean-Lucretian deity, mindless of the world and men. Halley was said to have assured a friend of Berkeley that ‘the doctrines of Christianity’ were now ‘inconceivable.’ Boyle, however, saw in the revelations of science additional evidence of the existence of God. ‘The world,’ he wrote, ‘behaves as if there were diffused throughout the universe an intelligent being’; and in a sentence recalling Pascal he added, ‘The soul of man [is] a nobler and more valuable being

¹ Will Durant, *The Age of Louis XIV*, 529.

than the whole corporeal world.’ Dying, Boyle left a fund to finance lectures that would demonstrate the truth of Christianity against ‘notorious infidels, viz., atheists, theists, pagans, Jews, and Mohammedans,’ to which he added a proviso that the lectures must not mention the controversies among Christians. Many scientists agreed with Boyle, and many believing Christians joined in praising science. ‘In these last hundred years,’ said Dryden at the close of the century, ‘almost a new Nature has been revealed to us—more errors...have been detected, more useful experiments have been made, more noble secrets in optics, medicine, anatomy, and astronomy have been discovered, than in all these dotting and credulous ages from Aristotle to us.’ This was a wild but significant exaggeration, revealing the conviction of the ‘moderns’ that they had won the battle of the books with the ‘ancients.’ In any case men could not but see that the sciences were increasing human knowledge while religions quarreled and statesmen warred. Science now rose to a new status of honor among human enterprises; indeed, by the end of this epoch it was already being hailed as the harbinger of Utopia and the savior of mankind. ‘The application of science to nature,’ said Fontenelle in 1702, ‘will constantly grow in scope and intensity, and we shall go on from one marvel to another. The day will come when man will be able to fly by fitting on wings to keep him in the air; the art will increase, ...till one day we shall be able to fly to the moon.’ Everything was progressing except man.”²

- c. Human reason rather than faith and Scripture as the basis of philosophy.
 - (1) Descartes was very bad for Western philosophy. Hobbes was even worse. Spinoza was worse than that.
- d. Religious tolerance over religious conformity.

2. Defenders of the Christian Faith.

- a. Pascal.
- b. Bossuet.

3. Lessons Learned.

- a. A nation brings judgment upon itself when it kicks out Bible-believing Christians.
- b. A nation brings judgment upon itself when it kicks out the Jews.
- c. A small nation can have a huge impact if it abides by the biblical worldview.
- d. Through personal and corporate discipline, a nation will grow in influence and power.
- e. Bible believing Christians make great soldiers.

² Will Durant, *The Age of Louis XIV*, 529-30.

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Document, Event, or Name	Date	Sources
King James Version	1611	Alister McGrath, <i>In the Beginning: The Story of the King James Bible</i> (2002)
Tomas Luis de Victoria	d. 1611	Spotify
El Greco	d. 1614	
Miguel de Cervantes	d. 1616	<i>Don Quixote</i> (1605)
William Shakespeare	d. 1616	<i>Complete Works</i> Peter J. Leithart, <i>Brightest Heaven of Invention: A Christian Guide to Six Shakespeare Plays</i> (1996) Mark Van Doren, <i>Shakespeare</i>
Walter Raleigh	d. 1618	Robert Lacey, <i>Sir Walter Raleigh</i>
Thirty Years' War	1618-48	
Thomas Campion	d. 1620	“Cherry Ripe”
Mayflower Compact	1620	
Francis de Sales	d. 1622	<i>Introduction to the Devout Life</i>
William Byrd	d. 1623	
Jakob Bohme	d. 1624	
Orlando Gibbons	d. 1625	
Francis Bacon	d. 1626	<i>Essays</i> <i>The New Atlantis</i> <i>New Organon</i> (1620) <i>The Advancement of Learning</i> (1605)
John Dowland	d. 1626	<i>Songs or Ayres</i>
Abbas the Great	d. 1629	
Johannes Kepler	d. 1630	
John Donne	d. 1631	<i>Complete Poetry and Selected Prose</i> “An Anatomy of the World” (1609) <i>Ignatius His Conclave</i> (1611) “Holy Sonnets” (1611-15) <i>Devotions upon Emergent Occasions</i> (1624) <i>Death's Duell</i> (1631) “The Litanie”
John Smith	d. 1631	
Gustavus Adolphus of Sweden	d. 1632	
William Ames	d. 1633	<i>The Marrow of Theology</i>
George Herbert	d. 1633	<i>Complete English Poems</i> “The Collar”
Edward Coke	d. 1634	<i>Institutes</i> . Catherine Drinker Bowen, <i>The Lion and the Throne: The Life...of Sir Edward Coke</i> .
Samuel de Champlain	d. 1635	
Richard Sibbes	d. 1635	<i>The Soul's Conflict</i> (1635)

Document, Event, or Name	Date	Sources
Alessandro Tassoni	d. 1635	<i>The Stolen Bucket</i>
Lope de Vega	d. 1635	<i>Laurel of Apollo</i> (1630) <i>The Star of Seville</i> “El Siglo de Oro”
Ben Jonson	d. 1637	<i>Volpone, or The Fox</i> <i>The Alchemist</i> “To Celia”
Peter Paul Rubens	d. 1640	
Galileo Galilei	d. 1642	<i>Dialogues Concerning Two New Sciences</i>
Cardinal Richelieu	d. 1642	<i>Memoires</i> <i>Testament politique</i>
Claudio Monteverdi	d. 1643	<i>Orfeo</i> (1607) <i>Arianna</i> (1608) <i>Adone</i> <i>L'incoronazione di Poppea</i> (1642)
Moses Amyraut	d. 1644	
Hugo Grotius	d. 1645	<i>The Law of War and Peace</i> (1625)
William Laud	d. 1645	
Westminster Confession	1646	
Westminster Larger Catechism	1647	
Thomas Hooker	d. 1647	
Edward, Lord Herbert of Cherbury	d. 1648	<i>De Veritate</i> (1624)
Peace of Westphalia	1648	
Rene Descartes	d. 1650	<i>Discourse on Method</i> (1637) <i>Meditations on First Philosophy</i>
John Cotton	d. 1652	“God’s Promise to His Plantation”
Gregorio Allegri	d. 1652	<i>Miserere</i>
John Selden	d. 1654	<i>Table Talk</i>
Cyrano de Bergerac	d. 1655	
James Ussher	d. 1656	
William Bradford	d. 1657	<i>Of Plymouth Plantation</i>
William Harvey	d. 1657	<i>William Harvey and the Discovery of the Circulation of the Blood</i>
Manasseh Ben Israel	d. 1657	<i>Esperanca de Israel</i> (1650) “Declaration”
Oliver Cromwell	d. 1658	Thomas Carlyle, <i>Oliver Cromwell’s Letters and Speeches</i> (1901) John Buchan, <i>Oliver Cromwell</i> (1934)
Vincent de Paul	d. 1660	
Diego Velazquez	d. 1660	

Document, Event, or Name	Date	Sources
Samuel Rutherford	d. 1661	<i>Letters</i> <i>Lex Rex</i>
Blaise Pascal	d. 1662	<i>Pensees</i> <i>Provincial Letters</i>
Nicolas Poussin	d. 1665	
Abraham Cowley	d. 1667	
Rembrandt	d. 1669	
Samuel Cooper	d. 1672	
Henrich Schutz	d. 1672	<i>Dafne</i> <i>Symphoniae Sacrae</i> (1629) <i>The Seven Words from the Cross</i> <i>The St. Matthew Passion</i> <i>Deutsche Concerten</i> (1657) <i>Christmas Oratorio</i> (1664) <i>The Passion and Death of Our Lord</i> (1665)
Moliere	d. 1673	<i>Tartuffe</i> (1664) <i>Le Festin de Pierre</i> (1665) <i>Le Misanthrope</i> (1666)
Salvator Rosa	d. 1673	
John Milton	d. 1674	<i>Paradise Lost</i> (1667) <i>Paradise Regained</i> (1671) <i>Samson Agonistes</i> (1671) C. S. Lewis, "A Preface to <i>Paradise Lost</i> "
Johannes Vermeer	d. 1675	
Paul Gerhardt	d. 1676	
Baruch Spinoza	d. 1677	<i>On the Importance of the Intellect</i> (1662) <i>Ethics</i> ([]). <i>Treatise on Theology and Politics</i> (1670) Steven Nadler, <i>A Book Forged in Hell: Spinoza's Scandalous Treatise....</i>
William Gurnall	d. 1679	<i>The Christian in Complete Armour</i> (1655-62)
Thomas Hobbes	d. 1679	<i>The Leviathan</i> (1651)
Jan Steen	d. 1679	
Stephen Charnock	d. 1680	<i>The Existence and Attributes of God</i> (1682)
Joseph Glanvill	d. 1680	<i>The Vanity of Dogmatizing</i> (1661)
Peter Lely	d. 1680	
François de La Rochefoucauld	d. 1680	<i>Maxims</i> (1665)
Pedro Calderon de la Barca	d. 1681	<i>The Monstrous Magician</i> <i>The Mayor of Zalamea</i> <i>Life Is a Dream</i>
Alessandro Stradella	d. 1682	
Thomas Browne	d. 1682	<i>Religio Medici</i> (1642) <i>Hydriotaphia, Urne-Buriall</i> (1658)
Bartolome Esteban Murillo	d. 1682	

Document, Event, or Name	Date	Sources
Jacob van Ruisdael	d. 1682	
John Owen	d. 1683	
Isaak Walton	d. 1683	<i>The Compleat Angler</i> (1653)
Roger Williams	d. 1683	
Pierre Corneille	d. 1684	<i>Le Cid</i> <i>Horace</i> (1640) <i>Polyeucte</i>
Pieter de Hooch	d. 1684	
Carlo Dolci	d. 1686	<i>St. Anthony</i> <i>In the Twinkling of an Eye</i>
Robert de La Salle	d. 1687	Francis Parkman, <i>La Salle and the Discovery of the Great West</i>
Jean-Baptiste Lully	d. 1687	
Francois Bernier	d. 1688	
John Bunyan	d. 1688	<i>Grace Abounding to the Chief of Sinners</i> <i>Pilgrim's Progress</i> <i>The Holy War</i>
Ralph Cudworth	d. 1688	<i>The True Intellectual System of the Universe</i> (1678)
Philip de Koninck	d. 1688	
Jean-Baptiste Tavernier	d. 1689	<i>Six Voyages through Europe into Asia</i> (1670)
<i>Declaration of Right Act of Toleration</i>	1689	
Juan de Valdes Leal	d. 1690	<i>St. Anthony</i> <i>In the Twinkling of an Eye</i>
Richard Baxter	d. 1691	<i>The Reformed Pastor</i>
Robert Boyle	d. 1691	<i>The Sceptical Chymist</i> (1661)
George Fox	d. 1691	<i>Journal</i>
John Riley	d. 1691	
Charles Blount	d. 1693	<i>Anima Mundi</i> (1679) <i>A Summary Account of the Deists' Religion</i> (1686) <i>The Oracles of Reason</i> (1693)
Jean de Brebeuf	d. 1694	
Samuel von Pufendorf	d. 1694	
Christiaan Huygens	d. 1695	
Jean de La Fontaine	d. 1695	<i>Fables</i> (1668)
George Savile, 1st Marquess of Halifax	d. 1695	<i>Letter to a Dissenter</i> (1687)
Henry Purcell	d. 1695	<i>Twelve Sonatas</i> (1683) <i>Dido and Aeneas</i> (1689) <i>The Fairy Queen</i> (1690) <i>Te Deum and Jubilate</i> (1694) "Thou knowest, Lord, the secrets of our hearts" (1695)

Document, Event, or Name	Date	Sources
John Aubrey	d. 1697	<i>Brief Lives</i>
Antonio Viera	d. 1697	
Jean Racine	d. 1699	<i>Phedre</i> <i>Esther</i> <i>Ahtalie</i> <i>Andromaque</i> (1667) <i>Britannicus</i> (1669)
Sir William Temple, Baronet	d. 1699	<i>Of Ancient and Modern Learning</i> (1690)
John Dryden	d. 1700	<i>Major Works</i> <i>Absalom and Achitophel</i> <i>Religio Laici</i> (1682) “A Song for St. Celia’s Day”
William III of England	d. 1702	<i>Declaration of Right</i> (1689)
Robert Hooke	d. 1703	<i>Micrographia</i>
Samuel Pepys	d. 1703	
Charles Perrault	d. 1703	<i>Fairy Tales</i>
Jacques-Benign Bossuet	d. 1704	Three great orations delivered at the funerals of Queen Henrietta Maria, widow of Charles I of England (1669), her daughter, Henriette, Duchess of Orléans (1670), and the outstanding soldier le Grand Condé (1687) <i>Discourse on the Universal History</i> (1679) <i>History of the variations of the Protestant churches</i> (1688)
John Locke	d. 1704	<i>Letters on Toleration</i> (1689-92) <i>Two Treatises of Government</i> (1690) <i>Essay concerning Human Understanding</i> (1690) <i>Some Thoughts concerning Education</i> (1693) <i>The Reasonableness of Christianity</i> (1695)
Luca Giordano	d. 1705	
John Ray	d. 1705	<i>Historia Generalis Plantarum</i> (1682-1704)
Philipp Spener	d. 1705	<i>Pia Desideria</i> (1675)
Pierre Bayle	d. 1706	<i>Philosophical Commentary</i> (1686-88)
John Evelyn	d. 1706	
Dietrich Buxtehude	d. 1707	<i>Abendmusik</i>
Willem van de Velde the Younger	d. 1707	
Meindert Hobbema	d. 1709	

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