

THE SCIENTIFIC OUTLOOK

The seventeenth-century political revolution in England was closely followed by a scientific revolution and the emergence of a new pro-scientific philosophy – the Enlightenment. These events were interconnected. For the killing of the king broke a certain psychological barrier. It was a kind of “liberation”, writes Melvyn Bragg, that let loose a great wave of scientific inquiry: “After all, if you could kill a king, one who had ruled by Divine Right, the representative of God on earth, then all things were possible. The new knowledge suggested by Francis Bacon and spurred by many thinkers in Europe burst out in force in the seventeenth century, with the language to service it and the confidence to overthrow the old order and argue for the new. Most of all, it set out to discover by experiments the secrets of that other great book – Nature.”¹

The book of Nature did not exclude the book of God, the Bible. Indeed, most of the great scientists of this period, such as Robert Boyle and Isaac Newton, were passionate, if not necessarily very orthodox, believers. However, both books were increasingly subject to a single heuristic method – what we now call the scientific outlook, or empiricism. This is the methodology which declares that the only reliable way of attaining non-mathematical truth is by inferences from the evidence of the senses (mathematical truth describes the structure of inferential and deductive reasoning). This principle, first proclaimed by Francis Bacon in his *The Advancement of Learning* (1605), rejects the witness of non-empirical sources – for example, God or intuition or so-called “innate ideas”. The reverse process – that is, inferences about God and other non-sensory realities from the evidence of the senses – was admitted by the early empiricists, but rejected by most later ones.² By contrast, the religious outlook, while not rejecting the evidence of the senses, admits other sources of truth – and first of all, of course, Divine Revelation.

In time empiricism became not only a methodological or epistemological, but also an ontological principle, the principle, namely, that reality not only is best discovered by empirical means,

¹ Bragg, “Interrogating Nature – to reveal God’s Way? “. *Oxford Today*, vol. 23, no 3, 2010, p. 18.

² The transition from the early to the later empiricism is marked by David Hume’s *Dialogues concerning Natural Religion* (1747), in which he writes: “While we argue from the course of nature and infer a particular intelligent cause which first bestowed and still preserves order in the universe, we embrace a principle which is still uncertain and useless. It is uncertain because the subject lies entirely beyond the reach of human experience. It is useless because... we can never on that basis establish any principles of conduct and behaviour.”

Scientific Outlook

Jessica J Manson



Scientific Outlook:

Scientific Outlook Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is really remarkable. This extraordinary book, aptly titled "**Scientific Outlook**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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