Francis Bacon

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Francis Bacon, 1st Viscount St. Alban,[1][a] QC (/ˈberkən/; 22 January 1561 – 9 April 1626), was an English philosopher, statesman, scientist, jurist, orator, essayist, and author. He served both as Attorney General and Lord Chancellor of England. After his death, he remained extremely influential through his works, especially as philosophical advocate and practitioner of the scientific method during the scientific revolution.

Bacon has been called the father of empiricism.[4] His works established and popularised inductive methodologies for scientific inquiry, often called the Baconian method, or simply the scientific method. His demand for a planned procedure of investigating all things natural marked a new turn in the rhetorical and theoretical framework for science, much of which still surrounds conceptions of proper methodology today.

Bacon was knighted in 1603, and created Baron Verulam in 1618 and Viscount St. Alban in 1621,[b] as he died without heirs, both peerages became extinct upon his death. He died of pneumonia, supposedly contracted while studying the effects of freezing on the preservation of meat.

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The Right Honourable
The Viscount St. Alban
Kt QC

Portrait of Francis Bacon, by Frans Pourbus (1617), Palace on the Water in Warsaw.

Attorney General of England and Wales

In office
1613–1617

Preceded by  Henry Hobart
Succeeded by  Henry Yelverton

Personal details

Born  22 January 1561
Strand, London, England

Died  9 April 1626 (aged 65)
Highgate, Middlesex, England

Nationality  English

Alma mater  Cambridge University

Signature  [Signature]
Biography

Early life

Francis Bacon was born on 22 January 1561 at York House near the Strand in London, the son of Sir Nicholas Bacon by his second wife, Anne (Cooke) Bacon, the daughter of the noted humanist Anthony Cooke. His mother's sister was married to William Cecil, 1st Baron Burghley, making Burghley Bacon's uncle.

Biographers believe that Bacon was educated at home in his early years owing to poor health, which would plague him throughout his life. He received tuition from John Walsall, a graduate of Oxford with a strong leaning toward Puritanism. He entered Trinity College, Cambridge, on 5 April 1573 at the age of 12,[5] living for three years there, together with his older brother Anthony Bacon under the personal tutelage of Dr John Whitgift, future Archbishop of Canterbury. Bacon's education was conducted largely in Latin and followed the medieval curriculum. He was also educated at the University of Poitiers. It was at Cambridge that he first met Queen Elizabeth, who was impressed by his precocious intellect, and was accustomed to calling him "The young lord keeper".[6]

His studies brought him to the belief that the methods and results of science as then practised were erroneous. His reverence for Aristotle conflicted with his loathing of Aristotelian philosophy, which seemed to him barren, disputatious, and wrong in its objectives.
On 27 June 1576, he and Anthony entered *de societate magistrorum* at Gray's Inn. A few months later, Francis went abroad with Sir Amias Paulet, the English ambassador at Paris, while Anthony continued his studies at home. The state of government and society in France under Henry III afforded him valuable political instruction. For the next three years he visited Blois, Poitiers, Tours, Italy, and Spain. During his travels, Bacon studied language, statecraft, and civil law while performing routine diplomatic tasks. On at least one occasion he delivered diplomatic letters to England for Walsingham, Burghley, and Leicester, as well as for the queen.

The sudden death of his father in February 1579 prompted Bacon to return to England. Sir Nicholas had laid up a considerable sum of money to purchase an estate for his youngest son, but he died before doing so, and Francis was left with only a fifth of that money. Having borrowed money, Bacon got into debt. To support himself, he took up his residence in law at Gray's Inn in 1579.

A literal translation of the painting at right would be "If a worthy picture were given, I would prefer the mind." Note the first person *I*, suggesting perhaps that Bacon himself said this, not the painter.

**Parliamentarian**

Bacon stated that he had three goals: to uncover truth, to serve his country, and to serve his church. He sought to further these ends by seeking a prestigious post. In 1580, through his uncle, Lord Burghley, he applied for a post at court that might enable him to pursue a life of learning, but his application failed. For two years he worked quietly at Gray's Inn, until he was admitted as an outer barrister in 1582.

His parliamentary career began when he was elected MP for Bossiney, Cornwall, in a by-election in 1581. In 1584 he took his seat in parliament for Melcombe in Dorset, and in 1586 for Taunton. At this time, he began to write on the condition of parties in the church, as well as on the topic of philosophical reform in the lost tract *Temporis Partus Maximus*. Yet he failed to gain a position that he thought would lead him to success. He showed signs of sympathy to Puritanism, attending the sermons of the Puritan chaplain of Gray's Inn and accompanying his mother to the Temple Church to hear Walter Travers. This led to the publication of his earliest surviving tract, which criticised the English church's suppression of the Puritan clergy. In the Parliament of 1586, he openly urged execution for the Catholic Mary, Queen of Scots.
About this time, he again approached his powerful uncle for help; this move was followed by his rapid progress at the bar. He became Bencher in 1586, and he was elected a Reader in 1587, delivering his first set of lectures in Lent the following year. In 1589, he received the valuable appointment of reversion to the Clerkship of the Star Chamber, although he did not formally take office until 1608; the post was worth £1,600 a year.[7]

In 1588 he became MP for Liverpool and then for Middlesex in 1593. He later sat three times for Ipswich (1597, 1601, 1604) and once for Cambridge University (1614).[8]

He became known as a liberal-minded reformer, eager to amend and simplify the law. Though a friend of the crown, he opposed feudal privileges and dictatorial powers. He spoke against religious persecution. He struck at the House of Lords in its usurpation of the Money Bills. He advocated for the union of England and Scotland, which made him a significant influence toward the consolidation of the United Kingdom; and he also advocated, later on, the integration of Ireland into the Union. Closer constitutional ties, he believed, would bring greater peace and strength to these countries.[9][10]

**Attorney General**

Bacon soon became acquainted with Robert Devereux, 2nd Earl of Essex, Queen Elizabeth's favourite. By 1591 he acted as the earl's confidential adviser.

In 1592 he was commissioned to write a tract in response to the Jesuit Robert Parson's anti-government polemic, which he titled *Certain observations made upon a libel*, identifying England with the ideals of democratic Athens against the belligerence of Spain.

Bacon took his third parliamentary seat for Middlesex when in February 1593 Elizabeth summoned Parliament to investigate a Roman Catholic plot against her. Bacon's opposition to a bill that would levy triple subsidies in half the usual time offended the Queen: opponents accused him of seeking popularity, and for a time the Court excluded him from favour.[11]

When the Attorney-Generalship fell vacant in 1594, Lord Essex's influence was not enough to secure Bacon that office, which was given to Sir Edward Coke. Likewise, Bacon failed to secure the lesser office of Solicitor General in 1595, the Queen pointedly snubbing him by appointing Sir Thomas Fleming instead.[7] To console him for these disappointments, Essex presented him with a property at
Twickenham, which he sold subsequently for £1,800.

In 1596 Bacon became Queen's Counsel, but missed the appointment of Master of the Rolls. During the next few years, his financial situation remained embarrassing. His friends could find no public office for him, and a scheme for retrieving his position by a marriage with the wealthy and young widow Lady Elizabeth Hatton failed after she broke off their relationship upon accepting marriage to Sir Edward Coke, a further spark of enmity between the men. In 1598 Bacon was arrested for debt. Afterward, however, his standing in the Queen's eyes improved. Gradually, Bacon earned the standing of one of the learned counsels, though he had no commission or warrant, and received no salary. His relationship with the Queen further improved when he severed ties with Robert Devereux, 2nd Earl of Essex, a shrewd move, as Essex was executed for treason in 1601.

With others, Bacon was appointed to investigate the charges against Essex, his former friend and benefactor. A number of Essex's followers confessed that Essex had planned a rebellion against the Queen.[12] Bacon was subsequently a part of the legal team headed by the Attorney General Sir Edward Coke at Essex's treason trial.[12] After the execution, the Queen ordered Bacon to write the official government account of the trial, which was later published as *A DECLARATION of the Practices and Treasons attempted and committed by Robert late Earle of Essex and his Complices, against her Majestie and her Kingdoms ...* after Bacon's first draft was heavily edited by the Queen and her ministers.[13]

According to his personal secretary and chaplain William Rawley, as a judge Bacon was always tender-hearted, "looking upon the examples with the eye of severity, but upon the person with the eye of pity and compassion". And also that "he was free from malice", "no revenger of injuries", and "no defamer of any man."

**James I comes to the throne**

The succession of James I brought Bacon into greater favour. He was knighted in 1603. In another shrewd move, Bacon wrote his *Apologies* in defence of his proceedings in the case of Essex, as Essex had favoured James to succeed to the throne.

The following year, during the course of the uneventful first parliament session, Bacon married Alice Barnham. In June 1607 he was at last rewarded with the office of solicitor general.[7] The following year, he began working as the Clerkship of the Star Chamber. Despite a generous income, old debts still couldn't be paid. He sought further promotion and wealth by supporting King James and his arbitrary policies.

In 1610 the fourth session of James's first parliament met. Despite Bacon's advice to him, James and the Commons found themselves at odds over royal prerogatives and the king's embarrassing extravagance. The House was finally dissolved in February 1611. Throughout this period Bacon managed to stay in the favour of the king while retaining the confidence of the Commons.

In 1613 Bacon was finally appointed attorney general, after advising the king to shuffle judicial appointments. As attorney general, Bacon, by his zealous efforts--which included torture--to obtain the conviction of Edmund Peacham for treason, raised legal controversies of high constitutional
importance;[15] and successfully prosecuted Robert Carr, 1st Earl of Somerset, and his wife, Frances Howard, Countess of Somerset, for murder in 1616. The so-called Prince's Parliament of April 1614 objected to Bacon's presence in the seat for Cambridge and to the various royal plans that Bacon had supported. Although he was allowed to stay, parliament passed a law that forbade the attorney general to sit in parliament. His influence over the king had evidently inspired resentment or apprehension in many of his peers. Bacon, however, continued to receive the King's favour, which led to his appointment in March 1617 as the temporary Regent of England (for a period of a month), and in 1618 as Lord Chancellor. On 12 July 1618 the king created Bacon Baron Verulam, of Verulam, in the Peerage of England. As a new peer he then styled himself as Francis, Lord Verulam.[7]

Bacon continued to use his influence with the king to mediate between the throne and Parliament, and in this capacity he was further elevated in the same peerage, as Viscount St Alban, on 27 January 1621.[a]

**Lord Chancellor and public disgrace**

Bacon's public career ended in disgrace in 1621. After he fell into debt, a parliamentary committee on the administration of the law charged him with 23 separate counts of corruption. His lifelong enemy, Sir Edward Coke, who had instigated these accusations,[16] was one of those appointed to prepare the charges against the chancellor.[17] To the lords, who sent a committee to enquire whether a confession was really his, he replied, "My lords, it is my act, my hand, and my heart; I beseech your lordships to be merciful to a broken reed." He was sentenced to a fine of £40,000 and committed to the Tower of London at the king's pleasure; the imprisonment lasted only a few days and the fine was remitted by the king.[18] More seriously, parliament declared Bacon incapable of holding future office or sitting in parliament. He narrowly escaped undergoing degradation, which would have stripped him of his titles of nobility. Subsequently, the disgraced viscount devoted himself to study and writing.

There seems little doubt that Bacon had accepted gifts from litigants, but this was an accepted custom of the time and not necessarily evidence of deeply corrupt behaviour.[19] While acknowledging that his conduct had been lax, he countered that he had never allowed gifts to influence his judgement and, indeed, he had on occasion given a verdict against those who had paid him. He even had an interview with King James in which he assured:
The law of nature teaches me to speak in my own defence: With respect to this charge of bribery I am as innocent as any man born on St. Innocents Day. I never had a bribe or reward in my eye or thought when pronouncing judgment or order... I am ready to make an oblation of myself to the King

—17 April 1621[20]

He had also wrote the following to Buckingham:

My mind is calm, for my fortune is not my felicity. I know I have clean hands and a clean heart, and I hope a clean house for friends or servants; but Job himself, or whoever was the justest judge, by such hunting for matters against him as hath been used against me, may for a time seem foul, especially in a time when greatness is the mark and accusation is the game.[21]

The true reason for his acknowledgement of guilt is the subject of debate, but some authors speculate that it may have been prompted by his sickness, or by a view that through his fame and the greatness of his office he would be spared harsh punishment. He may even have been blackmailed, with a threat to charge him with sodomy, into confession.[19][22]

The British jurist Basil Montagu wrote in Bacon's defence, concerning the episode of his public disgrace:

Bacon has been accused of servility, of dissimulation, of various base motives, and their filthy brood of base actions, all unworthy of his high birth, and incompatible with his great wisdom, and the estimation in which he was held by the noblest spirits of the age. It is true that there were men in his own time, and will be men in all times, who are better pleased to count spots in the sun than to rejoice in its glorious brightness. Such men have openly libelled him, like Dewes and Weldon, whose falsehoods were detected as soon as uttered, or have fastened upon certain ceremonious compliments and dedications, the fashion of his day, as a sample of his servility, passing over his noble letters to the Queen, his lofty contempt for the Lord Keeper Puckering, his open dealing with Sir Robert Cecil, and with others, who, powerful when he was nothing, might have blighted his opening fortunes for ever, forgetting his advocacy of the rights of the people in the face of the court, and the true and honest counsels, always given by him, in times of great difficulty, both to Elizabeth and her successor. When was a "base sycophant" loved and honoured by piety such as that of Herbert, Tennison, and Rawley, by noble spirits like Hobbes, Ben Jonson, and Selden, or followed to the grave, and beyond it, with devoted affection such as that of Sir Thomas Meautys.[23]

**Personal life**
When he was 36, Bacon engaged in the courtship of Elizabeth Hatton, a young widow of 20. Reportedly, she broke off their relationship upon accepting marriage to a wealthier man, Bacon's rival, Edward Coke. Years later, Bacon still wrote of his regret that the marriage to Hatton had not taken place.[24]

At the age of 45, Bacon married Alice Barnham, the 14-year-old daughter of a well-connected London alderman and MP. Bacon wrote two sonnets proclaiming his love for Alice. The first was written during his courtship and the second on his wedding day, 10 May 1606. When Bacon was appointed lord chancellor, "by special Warrant of the King," Lady Bacon was given precedence over all other Court ladies.

Reports of increasing friction in his marriage to Alice appeared, with speculation that some of this may have been due to financial resources not being as readily available to her as she was accustomed to having in the past. Alice was reportedly interested in fame and fortune, and when reserves of money were no longer available, there were complaints about where all the money was going. Alice Chambers Bunten wrote in her Life of Alice Barnham[25] that, upon their descent into debt, she actually went on trips to ask for financial favours and assistance from their circle of friends. Bacon disinherited her upon discovering her secret romantic relationship with Sir John Underhill. He rewrote his will, which had previously been very generous — leaving her lands, goods, and income — revoking it all.

Bacon's personal secretary and chaplain, William Rawley, however, wrote in his biography of Bacon that his intermarriage with Alice Barnham was one of "much conjugal love and respect", mentioning a robe of honour that he gave to her, and which "she wore unto her dying day, being twenty years and more after his death".[14]

The well-connected antiquary John Aubrey noted in his Brief Lives concerning Bacon, "He was a Pederast. His Ganimeds and Favourites tooke Bribes".[26] Biographers continue to debate about Bacon's sexual inclinations and the precise nature of his personal relationships.[c] Some authors[27][28] believe that despite his marriage, Bacon was primarily attracted to the same sex. Forker,[29] for example, has explored the "historically documentable sexual preferences" of both King James and Bacon, and concluded they were all oriented to "masculine love", a contemporary term that "seems to have been used exclusively to refer to the sexual preference of men for members of their own gender."[30] The Jacobean antiquarian Sir Simonds D'Ewes implied there had been a question of bringing him to trial for buggery.[31]

This conclusion has been disputed by others,[12][32][33][34][35] who point to lack of consistent evidence, and consider the sources to be more open to interpretation. In his "New Atlantis," Bacon describes his utopian island as being "the chastest nation under heaven", in which there was no prostitution or adultery, and further saying that "as for masculine love, they have no touch of it".[36]
Death

On 9 April 1626, Bacon died of pneumonia while at Arundel mansion at Highgate outside London. An influential account of the circumstances of his death was given by John Aubrey's *Brief Lives*. Aubrey has been criticised for his evident credulousness in this and other works; on the other hand, he knew Thomas Hobbes, Bacon's fellow-philosopher and friend. Aubrey's vivid account, which portrays Bacon as a martyr to experimental scientific method, had him journeying to Highgate through the snow with the King's physician when he is suddenly inspired by the possibility of using the snow to preserve meat:

"They were resolved they would try the experiment presently. They alighted out of the coach and went into a poor woman's house at the bottom of Highgate hill, and bought a fowl, and made the woman exenterate it."

After stuffing the fowl with snow, Bacon contracted a fatal case of pneumonia. Some people, including Aubrey, consider these two contiguous, possibly coincidental events as related and causative of his death: "The Snow so chilled him that he immediately fell so extremely ill, that he could not return to his Lodging... but went to the Earle of Arundel's house at Highgate, where they put him into... a damp bed that had not been layn-in... which gave him such a cold that in 2 or 3 days as I remember Mr Hobbes told me, he died of Suffocation."

Being unwittingly on his deathbed, the philosopher wrote his last letter to his absent host and friend Lord Arundel:

My very good Lord,—I was likely to have had the fortune of Caius Plinius the elder, who lost his life by trying an experiment about the burning of Mount Vesuvius; for I was also desirous to try an experiment or two touching the conservation and induration of bodies. As for the experiment itself, it succeeded excellently well; but in the journey between London and Highgate, I was taken with such a fit of casting as I know not whether it were the Stone, or some surfeit or cold, or indeed a touch of them all three. But when I came to your Lordship's House, I was not able to go back, and therefore was forced to take up my lodging here, where your housekeeper is very careful and diligent about me, which I assure myself your Lordship will not only pardon towards him, but think the better of him for it. For indeed your Lordship's House was happy to me, and I kiss your noble hands for the welcome which I am sure you give me to it. I know how unfit it is for me to write with any other hand than mine own, but by my troth my fingers are so disjointed with sickness that I cannot steadily hold a pen.[37]"
Another account appears in a biography by William Rawley, Bacon's personal secretary and chaplain:

He died on the ninth day of April in the year 1626, in the early morning of the day then celebrated for our Saviour's resurrection, in the sixty-sixth year of his age, at the Earl of Arundel's house in Highgate, near London, to which place he casually repaired about a week before; God so ordaining that he should die there of a gentle fever, accidentally accompanied with a great cold, whereby the defluxion of rheum fell so plentifully upon his breast, that he died by suffocation.[38]

At the news of his death, over 30 great minds collected together their eulogies of him, which was then later published in Latin.[39]

He left personal assets of about £7,000 and lands that realised £6,000 when sold.[40] His debts amounted to more than £23,000, equivalent to more than £3m at current value.[40][41]

**Philosophy and works**

Francis Bacon's philosophy is displayed in the vast and varied writings he left, which might be divided in three great branches:

- **Scientific works** – in which his ideas for an universal reform of knowledge into scientific methodology and the improvement of mankind's state using the Scientific method are presented.
- **Religious and literary works** – in which he presents his moral philosophy and theological meditations.
- **Juridical works** – in which his reforms in English Law are proposed.

**Influence**

**Science**

Bacon's ideas were influential in the 1630s and 1650s among scholars, in particular Sir Thomas Browne, who in his encyclopaedia Pseudodoxia Epidemica (1646–72) frequently adheres to a Baconian approach to his scientific enquiries. During the Restoration, Bacon was commonly invoked as a guiding spirit of the Royal Society founded under Charles II in 1660.[42][43] During the 18th-century French Enlightenment, Bacon's non-metaphysical approach to science became more influential than the dualism of his French contemporary Descartes, and was associated with criticism of the ancien régime. In 1733 Voltaire
"introduced him as the "father" of the scientific method" to a French audience, an understanding which had become widespread by 1750.[44] In the 19th century his emphasis on induction was revived and developed by William Whewell, among others. He has been reputed as the "Father of Experimental Science".[45]

He also wrote a long treatise on Medicine, History of Life and Death,[46] with natural and experimental observations for the prolongation of life.

For one of his biographers, the historian William Hepworth Dixon, Bacon's influence in modern world is so great that every man who rides in a train, sends a telegram, follows a steam plough, sits in an easy chair, crosses the channel or the Atlantic, eats a good dinner, enjoys a beautiful garden, or undergoes a painless surgical operation, owes him something.[47]

In 1902 Hugo von Hofmannsthal published a fictional letter addressed to Bacon and dated 1603, about a writer who is experiencing a crisis of language. Known as The Lord Chandos Letter, it has been proposed that Bacon was identified as its recipient as having laid the foundation for the work of scientists such as Ernst Mach, notable both for his academic distinction in the history and philosophy of the inductive sciences, and for his own contributions to physics.[48]

North America

Bacon's vision for a utopian New World in North America may have been laid out in his novel The New Atlantis, which takes place on a fictional island, Bensalem, in the Pacific Ocean. Freedom of religion existed on Bensalem – a Jew is treated equally on an island of Christians – but whether a novel may have actually influenced later ideas, such as women's rights, abolition of slavery, elimination of debtors' prisons, separation of church and state, and freedom of political expression, is a matter of debate.[49][50][51][52] There is no reference to any of these reforms in The New Atlantis itself; but his proposals for legal reform (which were not established during his lifetime) may have influenced the Napoleonic Code.[53]

Bacon played a leading role in establishing the British colonies in North America, especially in Virginia, the Carolinas and Newfoundland in northeastern Canada. His government report on "The Virginia Colony" was submitted in 1609. In 1610 Bacon and his associates received a charter from the king to form the Tresurer and the Companye of Adventurers and planter of the Citty of London and Bristoll for the Collonye or plantacon in Newfoundland[54] and sent John Guy to found a colony there. In 1910 Newfoundland issued a postage stamp to commemorate Bacon's role in establishing the province. The stamp describes Bacon as "the guiding spirit in Colonization Schemes in 1610."[24] Moreover, some scholars believe he was largely responsible for the drafting, in 1609 and 1612, of two charters of
government for the Virginia Colony. Thomas Jefferson, the third President of the United States and author of the Declaration of Independence, wrote: "Bacon, Locke and Newton. I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences." William Hepworth Dixon considered that Bacon's name could be included in the list of Founders of the United States of America.

**Law**

Although much of his legal reform proposals were not established in his lifetime, his legal legacy was considered by the magazine *New Scientist*, in a publication of 1961, as having influenced the drafting of the Napoleonic Code, and the law reforms introduced by Sir Robert Peel.

The historian William Hepworth Dixon referred to the Napoleonic Code as "the sole embodiment of Bacon's thought", saying that Bacon's legal work "has had more success abroad than it has found at home", and that in France "it has blossomed and come into fruit".

The scholar Harvey Wheeler attributed to Bacon, in his work "Francis Bacon's Verulamium – the Common Law Template of The Modern in English Science and Culture", the creation of these distinguishing features of the modern common law system:

- Using cases as repositories of evidence about the "unwritten law";
- Determining the relevance of precedents by exclusionary principles of evidence and logic;
- Treating opposing legal briefs as adversarial hypotheses about the application of the "unwritten law" to a new set of facts.

As late as the 18th century some juries still declared the law rather than the fact, but already before the end of the 17th century Sir Matthew Hale explained modern common law adjudication procedure and acknowledged Bacon as the inventor of the process of discovering unwritten laws from the evidences of their applications. The method combined empiricism and inductivism in a new way that was to imprint its signature on many of the distinctive features of modern English society.
In brief, Bacon is considered by some jurists to be the father of modern Jurisprudence.\[60\]

James McClellan, a political scientist from the University of Virginia, considered Bacon to have had "a great following" in the American colonies.\[61\]

More recent scholarship on Bacon's jurisprudence has focused on his advocating torture as a legal recourse to the crown.\[62\] Bacon himself was not a stranger to the torture chamber: in his various legal capacities in both Elizabeth I's and James I's reigns, Bacon was listed as a commissioner on five torture warrants. In 1613(?), in a letter addressed to King James I on the question of torture's place within English law, Bacon identifies the scope of torture: a means to further the investigation of threats to the state: "In the cases of treasons, torture is used for discovery, and not for evidence."\[63\] For Bacon, torture was not a punitive measure, an intended form of state repression, but instead offered a modus operandi for the government agent tasked with uncovering acts of treason.

**Historical debates**

**Bacon and Shakespeare**

The Baconian hypothesis of Shakespearean authorship, first proposed in the mid-19th century, contends that Francis Bacon wrote some or all the plays conventionally attributed to William Shakespeare, in opposition to the scholarly tradition that William Shakespeare of Stratford was the author.

**Occult hypotheses**

Francis Bacon often gathered with the men at Gray's Inn to discuss politics and philosophy, and to try out various theatrical scenes that he admitted writing.\[64\] Bacon's alleged connection to the Rosicrucians and the Freemasons has been widely discussed by authors and scholars in many books.\[65\] However others, including Daphne du Maurier (in her biography of Bacon), have argued there is no substantive evidence to support claims of involvement with the Rosicrucians.\[66\] Frances Yates\[67\] does not make the claim that Bacon was a Rosicrucian, but presents evidence that he was nevertheless involved in some of the more closed intellectual movements of his day. She argues that Bacon's movement for the advancement of learning was closely connected with the German Rosicrucian movement, while Bacon's *New Atlantis* portrays a land ruled by Rosicrucians. He apparently saw his own movement for the advancement of learning to be in conformity with Rosicrucian ideals.\[68\]

The link between Bacon's work and the Rosicrucians ideals which Yates allegedly found, was the conformity of the purposes expressed by the Rosicrucian Manifestos and Bacon's plan of a "Great Instauration",\[68\] for the two were calling for a reformation of both "divine and human understanding",\[d][69\] as well as both had in view the purpose of mankind's return to the "state before the Fall".\[e][f]

Another major link is said to be the resemblance between Bacon's "New Atlantis" and the German Rosicrucian Johann Valentin Andreae's "Description of the Republic of Christianopolis (1619)".\[70\] In his book, Andreae shows an utopic island in which Christian theosophy and applied science ruled, and in which the spiritual fulfilment and intellectual activity constituted the primary goals of each individual,
the scientific pursuits being the highest intellectual calling – linked to the achievement of spiritual perfection. Andreae's island also depicts a great advancement in technology, with many industries separated in different zones which supplied the population's needs – which shows great resemblance to Bacon's scientific methods and purposes.[71][72]

The Rosicrucian organisation AMORC claims that Bacon was the "Imperator" (leader) of the Rosicrucian Order in both England and the European continent, and would have directed it during his lifetime.[73]

Bacon's influence can also be seen on a variety of religious and spiritual authors, and on groups that have utilised his writings in their own belief systems.[74][75][76][77][78]

**Bibliography**

Some of the more notable works by Bacon include:

- *Essays* (1st ed., 1597)
- *The Advancement and Proficience of Learning Divine and Human* (1605)
- *Essays* (2nd edition – 38 essays, 1612)
- *Novum Organum Scientiarum* ('New Method', 1620)
- *Essays, or Counsels Civil and Moral* (3rd/final edition – 58 essays, 1625)
- *New Atlantis* (1627)

**See also**

- Cestui que (defence and comment on Chudleigh's Case)
- Bacon's cipher

**Notes**

a. ^a^b There is some confusion over the spelling of "Viscount St. Alban". Some sources, such as the Dictionary of National Biography (1885) and the Encyclopædia Britannica (11th ed., 1911), spell the title with "St. Albans"; others, such as the Oxford Dictionary of National Biography (2007), spell it "St. Alban".[2][3][1]


d. ^ "Howbeit we know after a time there wil now be a general reformation, both of divine and humane things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky" – Fama Fraternitatis http://www.sacred-texts.com/sro/rhr/rhr06.htm

e. ^ "Like good and faithful guardians, we may yield up their fortune to mankind upon the emancipation and majority of their understanding, from which must necessarily follow an improvement of their estate [...]. For man, by the fall, fell at the same time from his state of innocency and from his dominion over creation. Both of these losses however can even in this life be in some part repaired; the former by religion and faith, the latter by arts and sciences. – Francis Bacon, *Novum Organum*

f. ^ "We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the whole world before her end ... such a truth, light, life, and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened most part of them". – Confessio Fraternitatis

**References**

1. ^a b Peltonen 2007.
2. ^ Fowler 1885, p. 346.
3. ^ Chisholm 1911.


7. ^a b c d Peltonen 2007.
11. ^ Weir, Alison Elizabeth the Queen Pimlico 1999 p.414
12. ^ a b c Nieves Matthews, Francis Bacon: The History of a Character Assassination (Yale University Press, 1996)
15. ^ [en.wikisource.org/wiki/Peacham,_Edmond_(DNB00) Dictionary of National Biography, 1885-1900, Volume 44: "Edmund Peacham"]
22. ^ A. L. Rowe, quoted in Parris; Maguire (2004: 8): "a charge of sodomy was... to be brought against the sixty-year-old Lord Chancellor".
35. ^ Peter Dawkins, *Dedication to the Light*, England: Francis Bacon Research Trust, 1984
38. ^ Rawley, William (Bacon's personal secretary and chaplain) (1657), *Resuscitatio, or, Bringing into Publick Light Several Pieces of the Works, Civil, Historical, Philosophical, & Theological, Hitherto Sleeping; of the Right Honourable Francis Bacon. ...Together with his Lordship's Life*, "Francis Bacon, the glory of his age and nation, the adorer and ornament of learning, was born in York House, or York Place, in the Strand, on the two and twentieth day of January, in the year of our Lord 1560."
39. ^ Gundry, W. G. C. (ed.), *Manes Verulamani*. This important volume consists of 32 eulogies originally published in Latin shortly after Bacon's funeral in 1626. Bacon's peers refer to him as "a supreme poet" and "a concealed poet," and also link him with the theatre.
42. ^ Martin, Julian (1992). "Francis Bacon: The State and the Reform of Natural Philosophy".
44. ^ Hundert (1987), "Enlightenment and the decay of common sense", in van Holthoon; Olson, *Common Sense: The Foundations for Social Science*
45. ^ Urbach, Peter (1987). "Francis Bacon's Philosophy of Science". Open Court Publishing Co.. A study which argues from a close consideration of Bacon's actual words in context, that he was immensely more sophisticated and modern than is generally allowed. Bacon's reputation as a philosopher of science has sunk since the 17th and early 18th centuries, when he was accorded the title "Father of Experimental Philosophy".


51. Wheeler, Harvey (1999). "Francis Bacon's "Verulamium": the Common Law Template of The Modern in English Science and Culture".


56. "The Letters of Thomas Jefferson: 1743–1826" (http://www.let.rug.nl/usa/presidents/thomas-jefferson/letters-of-thomas-jefferson/jefl74.php). NL: RUG. Retrieved 13 June 2009. "Bacon, Locke and Newton, whose pictures I will trouble you to have copied for me: and as I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical & Moral sciences" |chapter= ignored (help)


59. Wheeler, Harvey. "Francis Bacon's 'Verulamium': the Common Law Template of The Modern in English Science and Culture"


Further reading

  - Temporis Partus Masculus
  - Cogitata et Visa
  - Redargutio Philosophiarum


Roselle, Daniel; Young, Anne P. "5: The 'Scientific Revolution' and the 'Intellectual Revolution' ". *Our Western Heritage*.


**Attribution**


**Primary sources**


**External links**

- Francis Bacon (http://plato.stanford.edu/entries/francis-bacon) entry by Juergen Klein in the *Stanford Encyclopedia of Philosophy*
- Francis Bacon (http://www.iep.utm.edu/bacon) entry in the *Internet Encyclopedia of Philosophy*
- Works by Francis Bacon (http://www.gutenberg.org/author/Bacon,+Francis) at Project Gutenberg
- Works by or about Francis Bacon (https://archive.org/search.php?query=%28subject%22Bacon%2C%20Francis%22%20OR%20creator%22Bacon%2C%20Francis%22%20OR%20title%22Francis%20Bacon%22%29)
- Works by Francis Bacon (http://librivox.org/author/1041) at LibriVox (public domain audiobooks)
- Archival material relating to Francis Bacon (https://apps.nationalarchives.gov.uk/nra/searches/subjectView.asp?ID=P1110) listed at the UK National Archives
- Contains the New Organon, slightly modified for easier reading (http://www.earlymoderntexts.com)
- *Bacon* (http://archive.org/details/bacon00fowlgoog) by Thomas Fowler (1881) public domain at Internet Archive
- The Francis Bacon Society (http://www.baconsocietyinc.org)
- The George Fabyan Collection (http://www.loc.gov/rr/rarebook/coll/073.html) at the Library of Congress is rich in the works of Francis Bacon.
## Political offices

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<tr>
<th>Preceded by</th>
<th>Lord High Chancellor</th>
<th>Succeeded by</th>
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<tbody>
<tr>
<td>Sir Thomas Egerton</td>
<td>1617–21</td>
<td>In Commission</td>
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<tr>
<td>Preceded by</td>
<td></td>
<td></td>
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<tr>
<td>Henry Hobart</td>
<td>Attorney General of England and Wales</td>
<td>1613–17</td>
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<td>Preceded by</td>
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<td>Henry Yelverton</td>
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## Parliament of England

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<tr>
<th>Preceded by</th>
<th>Member of Parliament for Taunton</th>
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<tbody>
<tr>
<td>Miles Sandys</td>
<td>1586–88</td>
<td>William Aubrey</td>
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<tr>
<td>Arthur Atye</td>
<td>Member of Parliament for Liverpool</td>
<td>1588–94</td>
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<td>Thomas Gerard</td>
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<td>William Fleetwood</td>
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<tr>
<td>Sir John Peyton</td>
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