

Index

- action, 60, 70, 101, 117, 121, 193, 204, 206, 219, 220, 252, 286, 288, 329, 344, 349, 360; and speculation, 102-5; and morality, 104; in policy, 122-3, 209, 289, 330; and knowledge, 263; in natural science, 289-90
- Acton, J. E. E. D. (1834-1902), 124, 323
- Advancement of Learning, The*, 7, 8, 33, 36, 39, 42, 43, 49, 51, 55, 62, 69, 72, 77, 78, 81, 84, 87, 89, 90, 101, 102, 104, 105, 106, 107, 109, 111, 117, 133, 187, 190, 201, 203, 205, 214, 220, 224, 225, 232, 246, 249, 268, 271, 272, 286, 314, 319, 335, 338-9, 354, 356, 357, 358, 364
- 1605 version*, 7, 23, 24, 30, 31, 32, 46, 50, 53, 55-6, 65, 70, 96, 101, 103, 114, 154, 164, 168, 169, 173, 174, 176, 188, 202, 216, 221, 227, 228, 229, 248, 250, 261, 265, 271, 273, 275, 278, 281, 292, 293, 295, 298, 299, 321, 326, 362
- 1623 version*, 8, 23, 28, 31, 32, 33, 47, 50, 58, 61, 68, 69, 71, 73, 74, 75, 92, 95, 105, 113, 118, 120, 164, 168, 175, 176, 182, 197, 204, 209, 211, 212, 214, 217, 218, 219, 221, 222, 223, 224, 227, 238, 239, 241-2, 245, 248, 250, 261, 271, 273, 279, 281, 291, 292, 308, 339
- Advertisement Touching the Controversies of the Church of England* (1589), 129, 144, 158, 187, 194, 228, 346
- Aeschines, 300
- affections, *see* passions
- alchemy, 313-15
- Alexander of Macedon, 23, 27-8, 29, 146, 300, 354
- allegory, 327
- Anatomical History*, 275
- Andrewes, Bishop Lancelot, 7, 8, 116, 146
- annals, 215
- antiquarians, 58-9
- antiquities, 214, 215
- aphorisms, 39, 40, 175, 177, 229, 230, 231, 232, 240, 284, 322, 329, 352-4
- apophthegms, 69
- apparitions, *see* idols of the mind
- Appianus, 53, 55, 223
- Aquinas, Thomas, 185, 190
- aristocracy, 200
- Aristotle, 18, 23, 24, 33, 34, 35, 36, 40, 79, 80, 86, 110, 115, 148, 263, 287, 293, 294, 298, 313, 320, 328; deficiencies of, 92, 290, 291, 316-17, 324, 349-51, 356, 358; support for, 297, 321, 325, 339, 350-5, 357, 358, 367; use of history by, 349-51
- armies, 128, 198-9, 203, 204, 212, 251, 253
- Arthur, King, 58
- artillery, 198, 212
- arts, 40, 43, 44, 50, 78, 79, 82-3, 284-5, 303, 328, 359; history of, 23, 207, 216-17, 237, 263-6, 293, 297; improvement of, 45, 76, 86, 123, 272, 277, 305-7; *see also* mechanical arts; *see also* sciences
- Athens, 199
- Aubrey, John, 151
- audacity, 23, 83, 112, 191, 293, 294, 300, 346, 349, 356, 362
- Augustine, 56, 185, 262, 335
- authority, 38, 69, 74, 193, 219, 220
- axioms, 38, 45, 49, 105-7, 108, 118, 169, 176, 197, 200, 203, 238, 239, 240, 243, 244, 245, 246, 262, 266, 272, 276, 277, 286-7, 301, 310, 311, 315, 334, 344, 349; *see also* middle axioms

Bacon, Francis

played down his political writings, 1, 9
 predicted parliament's assault on the monarchy, 1, 4
 as holder of political office, 1, 9, 99, 119
 on union of England and Scotland, 4, 149, 154–8, 177, 210
 on relations between King and parliament, 4–5, 16, 22, 120, 131–2, 163, 195, 255–6, 300
 meaning of policy for, 5–6
 on *Great Instauration*, 7–8, 49, 104, 368
 planned English civil history, 7–8, 70, 247–8, 287–8, 323
 on idols of the mind, 10–11, 80–3, 170, 191, 268, 272, 312, 325, 326, 335, 337, 357
 connection between political and scientific writings ignored, 12–13
 character denigrated by Macaulay, 13
 moral philosophy of, 13–15, 168–72
 on religion, 15, 41–2, 185–9, 193–4, 203–4, 262, 263, 322, 335–7, 343–4
 role in natural science, 17–18, 36–7, 76, 212, 366–9
 style compared to Macaulay, 19
 praised by Macaulay, 20–1
 on law, 21, 62–5, 106–7, 126, 130–1, 142–3, 145, 211, 228–31, 251, 254–5, 257, 303, 311, 323–4, 334–5
 criticised by Gardiner, 21–2
 advice to James I, 23
 development in his thinking, 23–4
 method of discourse, 24, 328
 as inventor of science, 26–32
 literary character of, 26–7, 49, 89–90
 approach to natural philosophy, 30–3, 261–3, 366–9
 dual programme of, 32
 on physics and metaphysics, 33–6, 278–9, 353, 367
 on religion and science, 38
 on doubt and certainty, 38–40, 320, 349, 359–69
 on unity of knowledge, 40, 103, 219
 on relation of mind and body, 41–4, 45, 267–70, 271–5
 on medicine, 41, 175, 235–6
 on man and nature, 41–4
 on role of thinking, 47–8, 263, 264
 and improvement of natural history, 50–2, 209, 289–99, 304–5
 on extant civil history, 52–66, 330–7
 on Machiavelli, 55, 84, 124, 143, 155, 158, 192–209, 226–7, 232, 233, 263, 286–7, 311, 323, 325, 333–4

on writing of history, 56–60
 on divine providence, 65–6, 335–7, 338–48
 on authority of civil history, 69–75, 259
 on poetry, 74–5, 329, 330
 as civil philosopher, 76
 used civil history to improve morality and policy, 77–8, 104–5
 complaints about logic, 79, 80, 82, 85, 88, 90
 on moral improvement, 82–3
 on knowledge of man, 83–5
 on uses of rhetoric and logic, 86–9, 110–11, 249
 on book-learning, 90
 use of term 'method', 91–2, 173–6, 261, 361
 on Greek fables, 92–8, 326–7
 civil philosophy of, 98–9, 151
 career ambitions of, 99–101, 150
 on combining speculation and action, 102–5
 separated morality and policy, 109
 on moral knowledge, 110–17
 on 'characters of dispositions', 112–15, 170, 176, 268–9, 272, 273, 280, 357
 on the passions, 115, 117, 170, 235, 268–9, 272
 on examples, 116, 243–7, 252–3, 287, 304
 advocated theory and practice in morality, 117, 286
 on relationship between moral and civil knowledge, 117–19
 economic views of, 121
 on rational improvement of civil history, 122–4
 attitude to the past, 123–4, 365
 on government, 125–6
 on war, 126–7, 178–85, 190–1, 196
 on conflict between moral and civil interests, 127–8, 201–4, 251, 364
 on civil states, 128–30
 on state religion, 129, 144, 188, 210, 228
 on conflict between public and private right, 130–2
 on counselling rulers, 132–4, 135
 and policy notes of 1608, 4, 5, 22, 101, 135–7, 145–6, 154, 159, 341
 aimed to improve institutions, 135–6
 on dispute between court of King's Bench and Council of the Marches, 137–42, 208
 programme for investigating nature, 145–7, 366–9
 pursued both civil and natural science, 147–8

- and British state, 149–50, 165–6
 criticized by Harvey, 151
 criticism of Lord Salisbury, 151–4
 on handling of parliaments, 158–64
 on greatness in kingdoms, 166–7
 on theory and practice in civil and moral philosophy, 168–72
 on relations with Spain, 176–86
 on territorial expansion, 182–3
 on politics and religion, 185–9
 on origins of institutions, 194–5, 346
 on goodness, 200, 203
 on uses of learning, 204–7
 on fortune, 207–8
 on prediction, 209, 345, 346, 349
 success of civil policies of, 209–13
 achievements of, 212–13
 on divisions of civil history, 214–20
 and mixed civil history, 221–40, 250–1
 and pure civil history, 223, 224–5, 248–9, 250–3, 260
 universality of, 233–4
 gave priority to civil over natural history, 242
 on examples in civil history, 243–5, 248, 253
 on Henry VII, 245, 248, 252, 254–9, 304
 argued against enclosure of grounds, 203, 251, 253–4
 on nobility, 258–9
 achievement of in civil history, 259
 priority of civil history for, 260
 on disputes, 265
 new logic of, 263, 266–70, 279, 283, 284–5, 306
 on periods of learning, 263–5
 on longevity, 268–9
 on unification of the sciences, 273
 unfinished work of, 274, 362, 363, 368
 on mechanical arts, 270, 275–7, 279
 on certainty, 279–83, 361–9
 distinguished civil from moral science, 281–2
 on observation in natural science, 289, 318, 329–30
 on Aristotle, 290, 291, 297, 316–17, 320, 321, 324, 325, 349–58
 and improvement of natural philosophy/science, 298–306
 on progress of civil philosophy, 298–302
 on rulers, 303–4
 on improvement of extant arts, 305–7
 on making progress in a variety of fields, 306–7
 on difficulty of his projects, 307–11
 on alchemy, 313–15
 aimed to unite rational and empirical faculties, 317–19, 329, 330
 attitude to Pyrrhonians, 320, 349, 352, 355–65
 criticized scholastics, 321–2
 and priority of his markers, 325–6
 on man's ability to shape history, 340–1
 on history of learning, 342–3
 on vicissitude, 345–8
 and plans for natural philosophy/science, 366–9
 Bacon, Sir Nicholas, 99
 Baranzan, Revd Fr, 278, 279, 284, 310, 367
Beginning of the History of Great Britain, The, 144
 bias, 71–3
 Bodin, Jean (1529–96), 222
 body, 48, 169, 170, 239, 275, 282, 285;
 relation with mind, 41–4, 45, 109, 267–70, 271–5, 355, 360; and soul, 42
 boldness, 112, 192, 293
 Buckingham, Duke of, 173, 179, 192
 Burke, Edmund, 30
 'business', *see* 'negotiation'
- Caesar, Julius, 53, 55, 58, 143, 223, 224, 264
 Cambridge University, 24, 86, 98, 103, 104, 172, 174, 265
 Casaubon, Isaac, 101, 147, 172, 309
Catalogue of Particular Histories by Titles, 268, 274–7
 Catholicism, 142, 186–7, 204, 210
 causes, 36, 37, 64, 168, 268, 350–1, 352–4, 365
 caution, 23, 191, 193, 293, 300, 346, 349, 356, 359, 362
 Cecil, William, 99
 certainty, 39–40, 263, 273, 274, 279–83, 285, 309, 311, 320, 359, 361–9
 'character of dispositions', 14, 19, 64, 112–15, 117, 170, 176, 191, 200, 220, 234–5, 252, 268–9, 272, 273, 280, 357
 Charles I, King, 1
 chronicles, 56, 57, 64
 Church of England, 143–4, 158, 183, 194, 210, 228, 250
 Cicero, 40, 66, 71, 72, 74, 86, 88, 332
 civil history, 23, 29, 38, 46, 48, 49, 50, 87, 121, 134, 137, 148, 151, 190, 200, 207, 208, 212, 213, 264, 281, 310, 323, 325, 326, 328, 335, 368; Bacon's role in undervalued, 7; deficient in England, 7–8, 78, 287; deficiency of extant, 52–66; mixed, 55, 221–40, 241–2, 250–1, 259, 261, 286, 287, 297;

- modern, 55, 56; law and, 62–5; divine providence in, 65–6, 335–7, 339–48; experience and, 68, 330; truth of, 69, 329–32; bias in, 71–3; used to improve morality and policy, 77–8, 104–5; Greek, 53, 63, 66, 92, 96, 222–4, 329; rational improvement of, 122–4; in *Advancement*, 214, 220; divisions of, 215–21; difficulty of, 61, 219, 281, 307–8, 311, 329; pure, 220, 222–5, 234, 241–2, 248–9, 250–3, 260, 294, 296; in *Essays*, 230–2; and science, 238–40; and natural history, 238–40, 241–3, 246–7, 289–99; examples in, 243–7, 252–3; rhetoric in, 243–4, 245, 247; extended by Bacon, 259–60; as *species* within a *genus*, 259–60; lessons of, 288, 294, 330–3; use against idols of the mind, 312; includes canons of law and scripture, 334–7; as a theology, 342; and time, 363–4
- civil knowledge, *see* policy
- civil philosophy, 7, 38, 65, 77, 96, 98–9, 101, 109, 151, 168–72, 238, 245, 298–302, 307
- civil science, 7, 29–30, 119, 147–8, 151, 212, 213, 221, 281, 302, 306, 312, 340; *see also* civil philosophy; *see also* policy
- ‘Clavis interpretationis’, *see* *Novum Organum*
- Clinias, 184, 185
- Cogitata et Visa*, 146, 320, 364
- Cogitationes de Scientia Humana* (Thoughts on Human Knowledge), 289–90
- Coke, Sir Edward, 15, 62, 323
- colonization, 4
- Columbus, Christopher, 307
- commentaries, 56, 57, 215
- Commines, Philip de, 55, 114, 220
- common law, English, 62–3, 65, 106, 141, 143, 211, 228, 233, 311, 323, 325, 334–5
- common notions, 316–17, 330, 333, 334, 335, 337
- ‘commonwealth’, 132, 211
- Considerations Touching a War with Spain*, 165, 176–7, 179–86, 190, 192, 208, 227, 233–4
- Considerations Touching the Better Pacification and Edification of the Church of England* (1604), 129, 130, 144, 158, 228
- constancy, 67, 175
- constitution, 5–6, 7, 135, 137, 154, 227
- contemplation, 102–3, 105
- context, historical, 6, 10–11, 18, 83
- cooking, 275
- Copernicus, 26, 35, 40
- cosmography, 221, 222, 238
- Cotton, Sir Robert, 248
- Council of Wales and the Marches, 137–42, 208, 233, 341
- counsel, 99, 132–4, 135, 151, 152, 206
- Court of King’s Bench, 137–42
- Court of Wards, 194
- Cupid, fable of, 95–6
- custom, 118, 129
- data*, 38, 60, 65, 135, 171, 190, 197, 198, 214, 215, 218, 222, 230, 231, 233, 234, 239, 242, 247, 261, 264, 281, 320, 324, 335, 339, 344, 349
- De Fluxu et Reflexu Maris*, 146–7
- De Interpretatione Naturae Proemium* (Concerning the Interpretation of Nature), 99–101, 102, 147, 289, 303, 304
- De Regulis juris*, 106, 176, 229; *see also* *Maxims of the Law*
- De Sapientia Veterum* (Of the Wisdom of the Ancients), 7, 8, 23, 27, 37, 68, 75, 89, 90, 92, 93, 95, 96, 97, 98, 101, 102–3, 104, 105, 106, 149, 172, 176, 193, 218, 225, 237, 253, 271, 297, 298, 327–8, 339, 347
- death, 239
- delivery, *see* tradition
- Delphi, oracle of, 30–1, 32, 37
- democracy, 200, 258
- Democritus, 95, 169, 298, 350–1
- Demosthenes, 71, 72, 86, 184, 300
- Descartes, 362
- Descriptio Globi Intellectualis* (1612), 47–8, 51
- despotism, 125
- differences, 24, 45, 47, 48, 61, 352, 367
- Dionysus, fable of, 93
- Discorsi* (Machiavelli), 54–5, 123, 193, 196, 197, 198, 199, 200, 203, 204, 207, 208, 226, 236, 238, 240, 244, 252, 258, 261, 287, 323, 325, 333, 347–8
- discourse, 24, 221, 233, 234, 237, 287, 328
- dispositions, *see* ‘characters of dispositions’
- disputes, 265, 284
- dissimulation, 127–8
- distinctions, 60, 105, 107, 175, 220
- divinity, 37, 38, 42, 44, 67, 74, 82–3, 86, 110, 176, 180, 185–6, 188, 190, 197, 237, 262, 264, 265, 266, 279, 319, 321–2, 335–7; *see also* religion
- Dogmas of Ancient Philosophers*, 356
- doubt, 39–40, 54, 266, 282, 320, 324, 325, 349, 356–62, 368; *see also* Pyrrhonians

- ecclesiastical history, 216, 220
economics, 121, 211
education, 60
Edward I, King, 141, 156, 181
Elizabeth I, Queen, 22, 57, 60, 70, 78, 99,
105, 106, 131, 186, 188, 253, 256, 287,
289, 292, 295, 297
Ellesmere, Lord Chancellor, 78
Ellis, Robert Leslie, 360-1, 368
emotions, *see* passions
Empirical school, 313-15, 316, 324
empiricism, 317-18, 329, 330
Empiricus, Sextus, 18, 54, 320, 352, 365
enclosures, 203, 251, 253-4
England, 177, 180, 197, 211; union with
Scotland, 4, 5, 154-8, 210; deficiency
in civil history, 7-8, 70, 78, 249;
constitution of, 137-42, 195, 227;
army of, 199, 251; *see also* common
law, English; *see also* Great Britain
Epicurus, 351
epistles, 71, 72
epitomes, 56
Erasmus, 87
Essays, 1, 7, 8, 25, 27, 49, 89, 90, 118, 173,
176, 197, 202, 206, 252, 253, 271, 292,
325, 364; relationship to rest of work,
8-10; differences in, 24; civil history
in, 230-2; *see also* individual essays
Essays of Sir Francis Bacon, Knight, the King's
Solicitor General, The (1612), 176
estates, *see* states
ethics, *see* moral philosophy
evil, 201-4
Example of a Summary Treatise on the Extension
of Empire, 164, 165, 181, 182, 197, 229,
252
Example of a Summary Treatise on Universal
Justice or the Fountains of Equity - by
Aphorisms, 8, 20-1, 62, 63, 126, 130,
164, 165, 197, 228-30, 231, 234, 251-2
examples, 116, 218, 226, 243-7, 248, 252-3,
287, 304
Exemplar, 118, 119
experience, 28, 47, 48, 67, 68, 73, 97, 121,
170, 181, 188, 190, 200, 206, 207,
209, 218, 220, 227, 233, 260, 273, 282,
291, 318-19, 320, 325, 328, 330, 349
experiments, 17, 51, 168, 175, 176, 209,
239, 266, 272, 276, 277, 282, 286-7,
299, 314, 318, 330-1, 358, 359; of
light, 302
fables, Greek, 92-8, 171, 225, 237, 326-7,
341-2, 343, 344, 346-7
faith, 66-7, 336
Fall of Man, 82, 83
Flight of Icarus or Scylla and Charybdis, 97
force, 128
forms, 34, 35, 36, 285, 352-3, 367
fortresses, 198, 212
fortune, 196, 207-8, 341, 368
France, 125, 126, 149, 157, 178, 184, 185,
190, 195, 196, 199, 211, 251, 256
friendship, 312
Fulgentius, Fr., 7, 27, 238, 239, 278, 279,
366
future, predictability of, 345-9
Gardiner, Samuel Rawson (1829-1902),
21-3
geography, 92, 275
Gesner, 65
Gibbon, Edward (1737-94), 136, 315, 332
God, 37, 41-2, 43, 54, 65-6, 80, 84, 90,
122, 139, 140, 169, 203, 225, 235, 262,
263, 322, 337, 339, 344, 351, 367
goodness, 125, 200, 203, 319
government, 64, 78, 84, 89, 108, 109,
125-6, 128, 130, 134, 135, 200, 205,
213, 218, 225, 254-5, 260, 311
grand strategy, 4, 5, 8, 149, 192, 195, 196,
197, 203, 227, 228, 247, 261, 302, 341;
see also *Great Instauration*
Great Britain, 5, 137, 149-50, 154, 165-7,
172, 210, 256, 323; relations with
Spain, 176-86, 192, 211
Great Contract (1610), 21-2, 121, 153
Great Instauration, 5, 7-8, 32, 49, 88-9, 147,
270, 271, 273, 274, 278, 279, 296, 368;
Plan of, 103, 149
Greece, ancient: civil histories of, 53, 63,
66, 87, 92, 222-4, 234, 249, 308,
333-4, 365; philosophy of, 54, 91-2,
233, 262, 263-4, 291, 298, 313-18,
321, 324, 325, 331, 343, 351-61;
poetry and fables of, 92-8, 103, 171,
326-7, 329, 342-3, 344; religion of,
186, 264
Gregory the Great, 348
Grotius, Hugo, 338
Guicciardini, Francesco, 55, 114, 184, 190,
191, 220, 226
Harvey, William (1578-1657), 151
Hegel, G. W. F. (1770-1831), 61, 264
Henry, Prince of Wales, 172, 206
Henry VI, King, 250
Henry VII, King, 199, 248, 250, 252, 253,
254-9, 302, 304, 340

- Henry VIII, King, 141, 143-4, 184, 190, 199, 247, 248, 255, 307, 340
- Heraclitus, 290, 291, 312
- Herodian, 53, 55, 60, 114, 220, 223
- Herodotus, 92
- Hippocrates, 236
- Historia Literarum, *see* letters, history of
- Historia Naturalis et Experimentalis ad condendam Philosophiae*, 296
- histories, perfect, 214, 215-16
- historiography, 58-60, 71
- history, 28, 45, 46, 47, 48, 70, 190, 214-15, 231, 246-7, 249, 260, 287-8, 289, 291-2, 296, 332-3, 335, 363; transcendence of, 10-11; writing of, 59-60, 223-4; experience and, 68, 73, 220, 233, 330; appendices to, 69, 72-3; and action, 61, 104, 105; of learning, 23, 216-19, 235, 263-4, 268, 330, 342-3; ecclesiastical, 216, 220; pure and mixed, 222-5, 241-2, 250-3, 261; misuse of, 349-50; *see also* civil history
- History of Comets*, 51, 278
- History of Dense and Rare, The*, 51, 239, 272, 275, 285, 286, 309
- History of Life and Death*, 51, 89, 236, 239, 246, 269-70, 272, 275, 279, 285, 286, 309
- History of the Heavens*, 278
- History of the Parts of Uniform Structure in Man*, 275
- History of the Reign of Henry the 7th, The*, 7, 9, 49, 54, 57-9, 62, 77-8, 90, 104, 133-4, 225, 245, 247, 248, 254-9, 260, 271, 304, 323, 331; rhetoric in, 249; pure and mixed civil history in, 241, 250-1; examples in, 253; divine providence in, 340
- History of Winds*, 40, 51, 148, 209, 239, 272, 275, 277, 279, 285, 286, 296, 306, 309
- Hobbes, Thomas, 16, 18, 20, 126, 128, 183, 191, 274, 362
- Hooke, Dr E. R., 361, 367, 368
- House of Commons, 21, 22, 99, 120, 123, 131-2, 137, 150, 154, 155-8, 163, 194, 200, 227, 253, 256
- House of Lords, 163, 256
- human nature, 41-4, 80-2, 84, 170-1, 267, 268, 273-4, 339
- Hume, David, 30
- Hyde, Edward, Earl of Clarendon, 30
- idols of the cave, 170
- idols of the market place, 10, 22, 313
- idols of the mind, 10-11, 13, 25, 44, 52, 61, 80-3, 109, 112, 170, 191, 268, 272, 280, 312, 325, 326, 335, 337, 357
- idols of the theatre, 313
- imagination, 46, 47, 70, 89, 109, 171, 268, 272, 287, 327, 335
- impositions, 132, 346
- In Felicem Memoriam Elizabethae*, 188, 363
- individuals, *see* particulars
- induction, 266, 279, 280, 284, 285, 306, 359, 366
- inquiry, *see* investigation
- Instauration*, *see* *Great Instauration*
- institutions, 194-5, 346
- interpretation, 237, 263
- investigation, 331, 332
- Iphicrates, 184
- Ireland, 4, 137, 149, 177, 182
- Italy, 191, 195, 196, 252, 253
- James I & VI, King, 1, 4, 16, 22, 24, 51, 60, 64, 74, 89, 99, 116, 126, 133, 137, 140, 143, 144, 150, 151-4, 194, 204, 239, 266, 279, 285, 303, 319, 341; advised on handling parliaments, 158-64, 228, 300; and Henry VII, 245, 254-9
- Jones, Sir William, 116
- Jonson, Ben, 89
- justice, 186, 190; *see also* law
- Justinian, Emperor, 136, 143, 365
- kingdoms, *see* states
- knowledge, 7, 20, 30-1, 102, 136, 289-90; dual programme for, 32-45; pyramid model of, 45, 46, 49, 50, 104, 219, 272; unity of, 40, 41, 103, 218; rational, 79; of man and nature, 84-5; methods of advancing, 173-6; moral and religious aspect of, 262, 263; and action, 263, 291; certainty and doubt in, 38-40, 356-69
- Latin, 18, 53, 89, 90, 174
- law, 21, 44, 86, 106-7, 108, 126, 136, 137, 140-1, 145, 172, 203, 213, 233, 234, 251, 252, 254-5, 257, 259, 260, 303-4, 311, 323-4, 328, 334-5, 365; and civil history, 62-5, 334-5; and policy, 107, 125, 131, 135, 149, 175, 334; public and private, 130; improvement of, 142-3, 211; and British state, 149-50, 154; maxims, 192, 228-31; *see also* common law, English
- learned experience, *see* mechanical arts

- learning, 134, 235; history of, 23, 216–19, 222, 263–6, 265–6, 305, 328; institutions of, 60–1; book, 89–90; uses of, 204–7; *see also* knowledge
- letters, history of, 23, 24, 72, 207, 216–19, 235, 237, 263, 289, 291, 292, 293, 298, 304, 313, 359, 360; *see also* learning
- life, 269, 270
- Lipsius, Justus, 221
- literature, 26–7, 49, 89–90, 217–18, 220, 237, 325
- lives, histories of, 216, 220, 248, 249
- Livius, Titus, *see* Livy
- Livy, 27–8, 53, 55, 60, 114, 146, 199, 220, 221, 222, 223, 224, 242, 243, 264, 300, 332, 333
- logic, 54, 174, 213, 280, 333, 335, 337, 355, 359; deficiencies of, 80, 82, 85, 88, 90; and rhetoric, 78–9, 110–11; uses of, 86–7; new, 263, 266–9, 279, 283, 284–5, 306
- Low Countries, 4, 5, 137, 149, 177, 178
- Macaulay, Thomas Babington (1800–59), 11–13, 15, 16–21, 22, 23, 24, 41, 89, 102, 126, 135, 312, 323–4
- Machiavelli, Niccolo, 18, 24, 29, 30, 31, 78, 84, 109, 110, 122, 124, 125, 128, 135, 143, 148, 155, 158, 161, 162, 171, 182, 186, 211, 212, 225, 229, 236, 244, 251, 252, 253, 274, 311, 328, 332, 333–4, 335, 350, 351; mixed civil history of, 55, 63, 221–2, 223, 233, 238, 240, 261, 334; attitude to the past, 123–4; supported by Bacon, 192–9, 204, 207; on religion, 193–4, 346, 347–8; on origins of institutions, 194–5; on war, 196–7, 198–9; on mixed states, 200; Bacon's disagreement with, 200–9, 323; evil arts of, 201–4; as man of action, 204, 209, 226, 325; on fortune, 207–8; and *History of Florence*, 226, 243; procedure of, 227, 232, 286–7; on nobility, 258
- Mahomet, 186, 346
- man, knowledge of, 38, 41, 42, 84–5, 275, 280, 339, 354–5
- Marches, the, *see* Council of Wales
- Mary, Queen, 132
- mathematics, 221, 239, 275, 359, 361
- Mathew, Sir Toby, 7, 42, 147, 248
- Matociis, Giovanni de, 65
- maxims, 143, 192, 229, 334
- Maxims of the Law*, 16, 106, 107, 108, 154, 176, 228–30, 231, 365
- mechanical arts, 69, 96, 270, 275–7, 279, 299, 315
- medicine, 20, 41, 175, 235–6, 239, 274, 286, 302, 314
- Meditationes Sacrae* (1597), 202–3, 237
- Memorial Touching the Review of Penal Laws and the Amendment of the Common Law*, A, 62
- memorials, 72, 214–15, 259, 260
- memory, 46, 47, 70, 89, 104, 109, 268, 272, 287, 335
- mercenaries, 198, 212
- Mersene, Fr Marin (1558–1648), 280, 282, 362
- metaphysics, 33–6, 238, 273, 275, 278–9, 280, 282, 285–6, 295, 296, 353, 355, 367
- 'method', 91–2, 173–6, 261, 328, 329, 360, 361
- middle axioms, 105–8, 120, 200, 230, 286, 301, 344
- mind, 48, 80–1, 114, 169, 170, 275, 282, 285, 336, 337, 349, 354; relation with body, 41–4, 45, 109, 267–70, 271–5, 355, 360; *see also* idols of the mind
- moderation, 193
- monarchy, 16, 61, 137–42, 192, 200, 213, 258–9; relationship with parliament, 4–5, 120, 131–2, 163, 194–5, 255–6, 300
- Montagu, Basil, 18–19, 21
- Montaigne, Michel de (1533–92), 308, 312, 352
- Montesquieu, C., 30
- moral philosophy, 12, 13–15, 38, 54, 76, 79, 96, 97, 98, 105, 110–17, 281, 354; relationship to politics, 12–13, 355; and civil history, 77, 78, 214, 245, 310; theory and practice in, 117, 168–72, 286; failings of, 285–6; and natural science, 268; difficulty of, 307–8; divine providence in, 341, 344; *see also* morality
- moral science, *see* moral philosophy
- morality, 7, 37, 38, 77, 104, 110, 111, 125, 180, 186, 193, 220, 234, 262, 266, 273, 274, 285, 344, 355; improvement of, 78, 82–3, 85, 86; and civil philosophy, 98; distinct from policy, 109, 181, 194, 200–3, 281, 323; will and reason in, 112; and 'characters of dispositions', 113–15; and passions, 115; agents of, 116; conflict with civil interests, 127–8; and society, 129; *see also* moral philosophy
- motion, 146

- myths, *see* fables, Greek
- narrations, 215, 220, 248–9
- nations, origins of, 215
- Natural and Experimental History for the Foundation of Philosophy, The* (1622), 368
- natural history, 48, 49, 65, 73, 75, 105, 146, 169, 209, 217, 220, 221, 222, 272, 279, 289, 310, 358, 368; improvement of, 50, 52, 290–2, 304–5; and civil history, 238–40, 241–3, 289–99; examples in, 246–7; works of, 275; lack of data in, 309; *see also* natural science
- Natural History of Geography*, 275
- natural philosophy, 6–7, 12, 26–37, 40–1, 43, 48, 49, 85, 96, 105, 108, 151, 168, 169, 212, 260, 261–3, 266–8, 272, 273, 274, 278, 279, 286, 291, 331, 366; relation to the sciences, 270–1; weakness of, 290; lacking historical knowledge, 292–3; progress in, 294, 298–306; and civil philosophy, 300–1, 306; schools of, 313–16; *see also* natural science
- natural science, 40–1, 48, 54, 59, 61, 107, 147–9, 213, 235, 272, 273, 274, 278, 279, 280, 288, 291–4, 310, 312, 341, 353, 359; Bacon's role in, 1, 6, 7, 17, 26–37, 49–50, 76, 212, 366–9; lack of action in, 105; theory and practice in, 168, 169; prediction in, 209; and civil mixed history, 221, 237–9; and moral science, 268; observation in, 289; improvement of, 298–306; *see also* natural philosophy
- naturalization, 155–7, 194, 198, 208, 227, 233
- nature, 18, 31, 145–7, 169, 208, 217, 242, 272, 275, 279, 285, 313, 332–3, 341, 343, 359, 360, 366–9; place of man in, 41–4; knowledge of, 33, 43, 84, 85, 86, 124, 209, 282, 305, 344, 363; and civil history, 237–40; unpredictability of, 345; causes in, 352–4; *see also* natural history; *see also* natural philosophy; *see also* natural science
- navies, 199
- 'negotiation', 78, 84, 136, 172, 175, 200
- Nemesis*, fable of, 253, 346–7
- New Atlantis, The*, 235
- nobility, role of the, 258–9
- Notes of a Speech concerning a War with Spain*, 177, 178–9
- Novum Organum*, 9, 12, 22, 23, 27, 30, 31, 41, 43, 81, 89, 90, 91, 146, 147, 214, 217, 239, 261, 266, 268, 270, 271, 279, 285, 286, 289, 293, 295, 302, 305, 306, 310, 314, 315, 317, 319, 320, 358, 362; *Preface*, 19, 32, 52, 317; *Book I*, 20, 28, 32, 40, 45, 82, 85, 91, 97, 102, 107, 113, 170, 207, 218, 233, 240, 263, 266, 272, 299–300, 302–3, 304, 305, 306, 313, 318, 350, 357, 358, 364, 367, 368; *Book II*, 13, 35–6, 39, 45, 82, 85, 272, 275, 278, 285, 306, 307, 309, 352–4, 355, 359, 360, 362, 363, 366, 367, 368
- observation, 55, 209, 221, 231, 232, 233, 234, 237, 239, 288, 289, 318, 329–30, 359
- Of Adversity*, 231
- Of Atheism*, 66
- Of Boldness*, 192, 293
- Of Building*, 277
- Of Counsel*, 133–4, 191
- Of Custom and Education*, 118–19, 274
- Of Delays*, 191
- Of Dispatch*, 191
- Of Empire*, 84–5, 151–2, 165, 190–1, 193, 255, 323
- Of Faction*, 231
- Of Fortune*, 136, 207, 208, 340–1
- Of Friendship*, 312
- Of Gardens*, 231, 277
- Of Goodness and Goodness of Nature*, 125, 200, 203, 319
- Of Great Place*, 116, 153, 162, 265
- Of Honour and Reputation*, 303–4
- Of Innovations*, 125
- Of Judicature*, 130–1, 135
- Of Nobility*, 258
- Of Praise*, 133
- Of Seditious and Troubles*, 121, 134
- Of Simulation and Dissimulation*, 127
- Of Studies*, 25, 53–4, 55, 107, 113, 206, 265, 292
- Of Superstition*, 186
- Of the Greatness of Kingdoms*, 152, 212
- Of the True Greatness of Britain*, 154, 165, 172, 195–6, 211
- Of the True Greatness of Kingdoms and Estates*, 120, 127, 153, 154, 181, 182, 212, 249
- Of Truth*, 201, 231, 352, 365
- Of Unity in Religion*, 129, 144
- Of Universal Justice or the Fountains of Equity, by Aphorisms*, *see Example of a Summary Treatise on Universal Justice or the Fountains of Equity – by Aphorisms*
- Of Usury*, 121

- Of Vicissitude of Things*, 68–9, 134, 212, 222, 253, 277, 345, 346–8
- Of Wisdom for a Man's Self*, 125, 133
- orations, 71, 72, 215
- Orpheus*; or *Philosophy*, fable of, 68, 253, 343, 347
- Pan, fable of, 37, 93–4, 341–2
- parables, 47, 327
- Parasceve* (1620), 217, 268, 274, 295, 296
- parliaments, 1, 21, 22, 88, 136, 139, 140, 192, 233, 341; relations with monarchy, 4–5, 120, 131–2, 163, 194–5, 255–6; handling of, 158–64, 228, 300
- particulars, 46–7, 48, 55, 63, 74, 107, 145, 165, 170, 171, 233, 240, 243, 285, 286, 287, 288, 295, 310, 311, 329–30
- passions, 44, 109, 115, 117, 170, 235, 268–9, 272
- Perseus, fable of, 93
- Philosophia Prima*, 218–19
- philosophy, 17, 28, 31–2, 38, 46, 47, 49–50, 70, 74, 76, 77, 151, 218–19, 228, 238, 243, 246, 287, 288, 289, 290, 297, 328, 329, 335; Greek, 54, 91–2, 233, 262, 263–4, 291, 298, 331, 349–61; rhetoric in, 88; and policy, 98, 101, 103, 108, 135, 288; axioms in, 105; new logic for, 266–70, 279, 306; schools of, 313–16; certainty in, 361–9; *see also* natural philosophy; *see also* natural science
- Phormio, 330
- physics, 35, 36, 278–9, 353, 359, 367
- Platform of Good, *see* Exemplar
- Plato, 20, 34, 36, 88, 184, 290, 313, 314–15, 324, 325, 338, 350, 351, 357
- Pliny the Elder, 65
- Pliny the Younger, 65, 71, 72
- Plutarch, 78
- poetry, 46, 47, 70, 74–5, 92–7, 103, 104, 114, 115, 171, 220, 237, 287, 288, 289, 290, 291, 292, 297, 326, 329, 330, 335, 343
- policy, 4, 5–6, 29, 38, 62, 84, 124, 204, 209–13, 220, 234, 236, 238, 239, 240, 254, 260, 265, 273, 285, 289, 303, 330; and moral philosophy, 12–13, 117–19, 355; as a civil science, 30; and civil history, 77–8, 245, 332; and philosophy, 98, 101, 103, 108, 135, 288; and law, 63, 107, 125, 131, 149, 175, 334; and action, 104–5, 209; axioms in, 108, 120; and morality, 109–10, 125, 181, 186, 193–4, 200–3, 273, 274, 281, 323; nature of, 122; conflict with ethics, 127–8; and divinity, 129; as science of law and government, 135; and 1608 notes, 4, 5, 22, 101, 135–7, 145–6, 159, 176, 341; and natural science, 147–8, 268; as a distinct discipline, 164; essays on, 173; and religion, 185–6; difficulties of, 282, 299, 307–11; ruled by truth not utility, 302; and divine providence, 340–2, 344–5; *see also* civil philosophy
- politics, *see* policy
- Polybius, 53, 55, 60, 77, 223, 224
- practice, 117, 168–73, 175, 176, 197, 220, 245, 259, 264, 273, 286–7, 330; *see also* action
- precepts, 29, 116, 118, 243, 244, 252, 263, 267–8
- precipitancy, *see* boldness
- prediction, 209, 345, 346, 349
- Principe*, II, 203, 204, 207
- Problems of Nature*, 356–7
- Prometheus, fable of, 44
- Proposition ... Touching the Compiling and Amendment of the Laws of England*, 62, 106, 176, 229–30
- Protestantism, 18, 38, 53, 144, 186, 187, 210, 336
- providence, divine, 65–6, 80, 208, 253, 335–7, 338–48, 351
- Pyrrhonians, 18, 40, 71, 83, 308, 320–1, 324, 325, 349, 352, 355–65
- Raleigh, Walter, 89
- Ranke, Leopold (1795–1886), 11, 12, 15, 16, 59, 73, 212, 323, 331
- Rational school, 313, 315, 316–18, 324, 350; *see also* Aristotle
- rational soul, *see* reason
- Rawley, William, 145, 147, 151, 153, 325, 358, 362, 368
- reason, 17, 43, 44, 46, 47, 48, 70, 88, 89, 108, 109, 111, 112, 122, 170, 171, 181, 182, 188, 190, 227, 244, 261, 266, 268, 272, 287, 315, 317, 318–19, 327, 329, 330–1, 335, 338, 345–6, 350, 354–5, 361, 362
- recurrence, 67
- Redargutio Philosophiarum* (Refutation of Philosophies), 289, 290, 293, 294
- registers, 215
- religion, 15, 18, 37, 38, 41–2, 53, 66–7, 82–3, 102, 129, 143–4, 183, 185–9, 193–4, 203–4, 210, 228, 262, 263, 264,

- 266, 311, 335-7, 346, 347-9; *see also* Scriptures
 reviewing, *see* rumination
 rhetoric, 57, 59, 78-80, 86-9, 106, 108, 110-11, 158, 174, 213, 243-4, 245, 247, 249, 285
 rights, public and private, 130-2
 Rome, ancient, 87, 120, 143, 155, 156, 157, 158, 182-3, 193, 194, 196, 198, 199, 200, 203, 205, 207, 243, 263, 342, 343, 355; civil histories of, 53, 63, 66, 222-4, 234, 249, 264, 308, 329; moral and civil knowledge in, 110, 111, 266; religion of, 66, 186, 203-4; law of, 228, 234, 365
 Royal Society, 17, 29, 367
 rulers, 303-4
 rules, *see* precepts
 rumination, 47, 55, 67, 93, 221, 231, 232, 261
 sacred canon, *see* Scriptures
 Salisbury, Lord, 98, 101, 121, 136, 150, 151-4
 Sallust, 53, 55, 71, 223
Scala Intellectus Sive Filum Labyrinthi, 364, 365
 scepticism, *see* doubt
 Sceptics, *see* Pyrrhonians
 scholasticism, 107, 190, 321-2
 sciences, 6, 7, 16-17, 26-30, 49-50, 82-3, 106, 107, 123, 146, 213, 261-3, 295, 325, 344, 353, 359, 365; doubt in, 40; and faith, 67; rhetoric in, 88; and mixed civil history, 238-40; new logic for, 266-70, 308; and natural philosophy, 270-1; unification of the, 273; development of, 305, 306, 368-71; *see also* arts; *see also* natural science
 Scotland, 1, 4, 5, 137, 149, 154-8, 177, 178, 181, 182, 210, 227, 233, 256, 340
 Scriptures, 41, 53-4, 67, 69, 170, 171, 187, 197, 237, 321-2, 325, 326, 328, 335-7, 344, 355
 Scylla and Charybdis, fable of, 97, 105-6, 108, 193
 secular canon, 53, 67, 68, 69, 87, 216, 243, 252, 256, 323, 325, 326, 331, 333, 334, 335
 Seeley, John Robert (1834-95), 5
 senses, 48, 325, 359, 361
Short View to be taken of Great Britain and Spain, 177, 178
 similarities, 47, 48, 61
 Socrates, 33, 38, 40, 88
 soul, 42, 43, 44, 170, 171, 272, 354-5
 sovereignty, 16
 Spain, 128, 149, 157, 158, 165, 176-86, 191, 192, 196, 211, 227, 364
 Sparta, 199
 spectres, *see* idols of the mind
 speculation, 102-5, 168, 170, 197, 271, 277, 286, 359
 Spedding, James, 360, 363
Sphinx, fable of the, 97, 340
 spirits, 43, 268-70
 state, the, 7, 64, 69, 130, 137, 145, 154, 193, 250, 299-300
 states, 120, 122, 125, 128-30, 194, 198, 211, 227; conflict between, 126-8, 196-7; union of, 157; greatness in, 166-7; expansion of, 181-2; mixed, 200
 Stoics, 244, 245
 style, 90
 Styx, fable of, 122, 193
 Suetonius, 64
 superstition, 186, 263, 313, 316
Sylva Sylvarum (Wood of Woods), 51, 358
 Tacitus, 53, 55, 64, 114, 120, 150, 158, 220, 221, 222, 223, 264, 338, 355
Temporis Partus Masculus (The Masculine Birth of Time), 289, 291, 292, 293, 360, 366
 tenures, 121
Thema Coeli (Theory of the Heaven), 7, 146
 theology, 47, 187, 338, 340, 342, 343, 351; *see also* divinity
 theory, 168-72, 175, 197, 245, 259, 264, 271, 286
 thinking, 47-8, 67, 93, 102, 104, 105, 121, 171, 206, 208, 263, 264, 286, 288, 327, 330, 349, 359
 Thucydides, 53, 55, 71, 88, 92, 180, 183-4, 190, 199, 223, 332, 350, 364
 time, 11, 33, 38, 39, 74, 180, 188, 190, 247, 294, 310, 324, 363-4
 times, histories of, 56, 215-16, 226, 248, 249-50
 tradition, 79, 173, 174, 175, 176, 231
 treatises, 164, 165, 167, 173, 176, 179, 197, 231, 252
 Troeltsch, Ernst, 191
True Law of Free Monarchies, 140
 truth, 11, 80, 83, 201, 231-2, 277, 278, 279, 292, 302, 352, 365, 366; in history, 69, 73-4, 363
 tyranny, 200, 258

- Union of England and Scotland, 1, 4, 5, 8,
 64, 149, 154–8, 177, 210, 340
 United Kingdom, *see* Great Britain
 United Provinces, 178
 unity, 40, 41
 universality, 233–4
 utopianism, 125

Valerius Terminus, 102, 104, 289
 Valla, Lorenzo, 183
 vicissitude, 68–9, 134, 212, 222, 253, 345–8
 Vico, Giambattista (1668–1744), 95, 338,
 340, 342–5
*View of the Differences in Question Betwixt the
 King's Bench and the Council in the
 Marches* (1606), 13–42, 227
 Virgil, 111

 Voltaire, 26–7, 29, 71
 Vulgate, 53

 Wales, 137–42, 233
 war, 126–7, 167, 178–85, 190–1, 193, 194,
 196–7, 198, 199, 251, 363
 Whittaker, Edmund, 325
 ‘wholes’, 68
 will, 44, 48, 109, 112, 169, 170, 171, 272,
 273, 282, 336
 Williams, John, Bishop of Lincoln
 (1582–1650), 71–3, 259, 328
*Works of Francis Bacon, Lord Chancellor of
 England, The* (1825–34), 18
 writing, 208

 Xenophon, 53, 55, 71, 223