



1st Edition

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Chambers



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The Right Hon.^{ble} ^{s^r} Francis Bacon Baron of Verulam
Viscount of ^{s^t} Albans L^d High Chancellor of England

Philos
B128T

BACONIANA.

Or Certain Genuine

REMAINS

OF

S^R. Francis Bacon,

Baron of VERULAM,

AND

Viscount of St. ALBANS;

In Arguments *Civil* and *Moral*, *Natural*,
Medical, *Theological*, and *Bibliographical*;
Now the First time faithfully Pub-
lished.

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An ACCOUNT of these *Remains*, and of all his
Lordship's other *Works*, is given by the Publisher,
in a Discourse by way of INTRODUCTION.

Ed. by T. T. h. L. S. m.

L O N D O N,

Printed by J. D. for Richard Chiswell, at the Rose
and Crown in St. Paul's Church-Yard, 1679.



DISCOURSE

BY WAY OF

INTRODUCTION,

In which the Publisher endeavoureth an Account of the PHILOSOPHY, MECHANIC INVENTIONS, and WRITINGS, of Sir FRANCIS BACON, Baron of *Verulam*, and Viscount of *St. Albans*; And particularly of these REMAINS now set forth by him under the Title of BACONIANA.

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Printed for R. C. at the Rose and Crown
in *St. Paul's* Church-yard, 1679.

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A N

A C C O U N T

Of all the

Lord B A C O N ' S

W O R K S.

IT is my purpose to give a true and plain Account, of the Designs and Labours of a very great Philosopher amongst us; and to offer to the World, in some tollerable Method, those *Remains* of his, which to that end, were put into my Hands.

Something of this hath been done already by his Lordship himself; and something further hath been added by the Reverend Dr. *Rawley*: But their Remarks lay scattered in divers Places; and here they are

put under one View, and have received very ample Enlargements.

In this last and most comprehensive Account, I have, on purpose, used a loose and *Asiatic* Style, and wilfully committed that venial fault with which the *Laconian* (in *Boccalini*) is merrily taxed, who had said that in *three words*, which he might possibly have express'd in *two*. I hop'd, by this means, to serve the more effectually, *ordinary Readers*, who stand chiefly in need of this Introduction; and whose Capacities can be no more reach'd by a close and strict Discourse, than Game can be taken by a Net unspread.

For any praise upon the account of this small Performance, it is not worth the while to be solicitous about it. Yet sometimes, mean Men get a stock of Reputation, by gathering up the *Fragments of the Learned*; as Beggars (they say) have gotten Estates by saving together the *Alms of the Rich*. If that falls not out here where it is not expected, it will be abundantly enough to me if the Inferiour Reader may have Benefit, and any Honour may be done to the Memory of his Lordship, whose more *General Encomium* I shall first set down, and then annex a *particular Narrative* of those Designs and Labours of his, which may be
said,

said, not only to merit, but even to exceed all my Commendations.

I begin (as I said) with his Lordship's Praise, in a more general way. And here I affirm, with good assurance (for Truth is bold) that amongst those few, who by the strength of their private Reason, have resisted popular Errors, and advanced real and useful Learning; there has not arisen a more Eminent Person, than the *Lord High Chancellor Bacon*. Such great Wits, are not the common Births of Time: And they, surely, intended to signify so much who said of the Phoenix (though in Hyperbole as well as Metaphor) that Nature gives the World that *Individual Species*, but once in five hundred Years.

It is true, There lived in part of the last, and this, Century, many memorable Advancers of Philosophical Knowledg. I mean not here such as *Patricius*, or *Telesius*, *Brunus*, *Severinus* the Dane, or *Campanella*. These, indeed, departed from some Errors of the Ancients, but they did not frame any solid *Hypothesis* of their own. They only spun new Cobwebs, where they had brush'd down the old. Nay, I intend not, in this place, either *de Chart*, or *Gassendi*. They were, certainly, great Men, but they appeared somewhat later, and descended

into the depths of Philosophy, after the Ice had been broken by others. And those I take to have been chiefly *Copernicus*, *Father Paul the Venetian*, *Galileo*, *Harvey*, *Gilbert*, and the Philosopher before-remembered, *Sir Francis Bacon*, who, if all his Circumstances be duly weigh'd, may seem to excel them all. He was by *Profession*, a common Lawyer; by *Office*, in the *Queen's* time, one of the *Clerks* of the Council; in the Reign of King *James*, one of the *King's Counsel Learned*, then *Solicitor General*, and one of the *Judges* in the *Knight-Marshals Court*; then *Attorney General*, and one of the *King's Privy-Council*; then *Lord-Keeper* of the *Great Seal*, and during the *Kings* absence in *Scotland*, *Lord Protector*: And last of all, *Lord High Chancellor of England*. So that in such a Life as his, so thickly set with Business of such Height, it is a Miracle that all Seeds of Philosophy were not daily overdropped, and in a short time, quite choaked; and that any one of them sprung up to Maturity. And yet his prosper'd beyond those of the Philosophers before-mentioned, though they were not pressed on with such a crowd of secular Business.

For *Copernicus*, he concern'd himself especially in the *Revolutions* of the *Heavenly Bodies*,

Bodies, in reviving and perfecting the obsolete Doctrine of *Philolaus*, touching the motion of the Earth, and in setting free the Planets from those many Epicycles, Eccentrics, and Concentrics, in which *Ptolemy*, and others had entrangled them. And he well understood the Course of the Stars, though he did not much study that natural motive Power which carries them about in their several *Elliptics*. The like Remark may be made concerning Mr. *Gilbert*, who applied himself particularly to the consideration of Magnetic Powers; as also concerning Dr. *Harvey*, who inquired principally into the Generation of Animals, and the motion of the Heart: Subjects in which he made great progress, though into the former, the help of Microscopes, would have given him further insight (a); and in both, he rather pursued the proofs of his Hypotheses, than the nature of the Mechanic force, which produced those great Effects.

(a) See Dr. Highmore, of *Generations*, p. 70,

71,

Father Paul, was a more general Philosopher, and the Head of a *Meeting of Virtuosi* in *Venice*. He excelled in *Mechanics*, in *Mathematics* of all kinds, in *Philological Learning*, in *Anatomy*. In his Anatomical Studies, he exercis'd such Sagacity, that he made further discoveries in the fabrick of

the Eye, and taught *Aqua-pendente*, those new Speculations which he publish'd on that Subject; he found out (saith *Fulgentio*) the *Valvulae in the Veins*, and began the Doctrine of the Circulation of the Blood: Though there is reason to believe, that he receiv'd the hints of it from Sir *Henry Wotton*, who himself had taken them from

Dr. *Harvey* (a). But, the present state of the Affairs of *Venice* so requiring, *Father Paul* bent his Studies to Ecclesiastical Polity, and

(a) *Cartes diff. de Methodo. p. 46. Herveo laus hac tribuenda est quod primam in istâ materia glaciem fregerit, &c.*

chiefly employ'd his Pen in detecting the Usurpations and Corruptions of the *Papacy*: Endeavouring (so far as Books could do it) to preserve the Neck of that Republick, from the Bondage of *Paul the Fifth*, who attempted to set his Foot upon it.

Galileo further improv'd the Doctrine of *Copernicus*; discover'd by Telescopes, new Stars in the Heavens; wrote *Dialogues* concerning the *System of the World*, and touching *Local Motion*; which latter is the Key that openeth Nature. But he descended not to the several Classes of Bodies in Nature, and the particulars contained in them, and their respective Motions, and Uses. Neither did he publish any thing till many
Years

Years had pass'd, since Mr. *Bacon* had form'd and modelled in his thoughts, his larger Idea of Experimental Knowledg. His *Sidereus Nuncius*, came not forth till towards the midst of the Reign of King *James*. And King *Charles* had sat some Years on his Throne, er'e he publish'd his Dialogue of the System of the World. Whereas Mr. *Bacon* had not only publish'd two Books of his *Advancement*, in the beginning of K. *James's* Reign, but early in the *Queen's* time, (as from his Letter to *Fulgentio*, plainly appeareth) he had written his *Temporis Partus Maximus*. That Book (pompous in its Title, but solid in its Matter; like a great Feather put sometimes on a good Headpiece) contained in it, though in imperfect manner, and so far as the greenness of his Years permitted, the principal Rudiments of his *Instauration*. The work therefore of the *Instauration*, was an Original; and a Work so vast and comprehensive in its design, that though others in that Age, might hew out this, or the other *Pillar*; yet of him alone it seemeth true, that he fram'd the *whole Model* of the *House of Wisdom*.

In those days in which he began his Studies, *Aristotle* was, in effect, the Pope in Philosophy. The Lectures, both in his
private

private College, and in the publick Schools, were generally Expositions upon *Aristotle's* Text. And every Opinion, wrote by him as his own, was esteem'd as Authentick, as if it had been given under the *Seal of the Fisher*. It was, therefore, a very singular Felicity in a young Gentleman to see further into Nature, than that celebrated Philosopher, at whose feet he was plac'd. And it was as happy as it was extraordinary, that he took distaste betimes at the Vulgar Physicks. Use and Custome in that way, might have reconciled it to him, as it had done to others of great Learning. For a Philosopher is like a Vine, of which they say, It must be set of a Plant, and not of a Tree.

But, though there was bred in Mr. *Bacon* so early a dislike of the Physiologie of *Aristotle*, yet he did not despise him with that Pride and Haughtiness, with which Youth is wont to be puffed up. He had a just esteem of that great Master in Learning (c), and greater than that which *Aristotle* himself expressed towards the Philosophers that went before him. For he endeavour'd (some say) to stifle all their Labours; designing to himself an universal Monarchy over
Opi-

(c) *De Augm. Scient.* 1.3.
c. 4. *Caterum, de viro tam*
Eximio certè, & ob acumen
Ingenii, mirabili, Aristotele, &c:

Opinions, as his Patron *Alexander* did over Men. Our Heröe owned what was excellent in him; but, in his Inquiries into Nature, he proceeded not upon his Principles. He began the Work a-new, and laid the foundation of Philosophick Theory in numerous Experiments.

By this Theory is not (as I conceive) so much to be understood, that most abstracted, and more narrow one, of the meer nature and definition of Matter, Motion, Place, Figure, Sight, Quantity, and the like, which a Man's Reason may find out, by a few common and daily Appearances in Nature, or Operations of Art: But we are to understand by it, a truer and fuller Knowledg, of the Systeme of the World, of the severall Actions and Passions of Bodies in it, and of the divers Ways whereby, in themselves, or by the application of Art to them, they may be made serviceable to Humane Life.

Now this was a Work for a Man of a thousand Hands, and as many Eyes, and depended upon a distinct, and comprehensive, History of Nature. It was a way laborious and tedious, yet useful and honourable, and in this, like that way of the Snail, which *shineth* though it is *slow*.

Such an useful and noble Philosophy did
our

our Author design, instead of the *Art of Disputation*, which then generally prevail'd, and which he compar'd to the condition of Children who are apt for *Talk*, but not for *Generation*. And certainly, that Character was most due unto himself which he gave to *Xenophanes*, of whom he said, that he was a *Man of a vast Conceit, and that minded nothing but Infinitum* (d).

(d) *Hist. of Life & Death.*
p. 15.

Easie it is to add to things already *invented*; but to *invent*, and to do it under Discouragement, when the World is prejudiced against the Invention, and with loud Clamour hooteth at the Projector; this is not an Undertaking for Dulness, or Cowardize. To do this, argues an Inquisitive and *Sagacious Wit*; *A mind free from slavish prepossession; a piercing Judgment*, able to see through the mists of Authority; a great *Power* in the Understanding, giving to a Man sufficient *Courage* to bear up the Head against the common Current of Philosophical Doctrines, and *Force* to beat out its own way in untravelled Places.

With such Intellectual Ability, was the Lord *Verulam* endow'd: And he *stood on the old Paths*, and perceiv'd, the unsoundness of their Bottom; their intricate Windings; their tendency to an useles End, or rather

rather to endless Disputation ; and the daily Justlings and Rencounters of those who travaill'd in them: And he looked attentively round about him, and he espied a new, and better, and larger, and safer way ; and he journey'd far in it himself ; and he left a Map of it for Posterity, who might further pursue it ; and he has been happy in being follow'd, by Men of the ablest Understandings, with singular success ; and the Societies for improving of Natural Knowledg, do not at this day, depart from his Directions, though they travel further than Death would suffer him to adventure.

I can, at present, call to remembrance but one Man, who hath undervalued his Lordship's Method ; and it is the same Man who hath libell'd the Holy Scriptures themselves ; the Infidel *Spinoza* (e). This Man objecteth against his Way, that it faileth in the very entrance of it, through a mistake about the *Original of Error*.

(e) *B. D. Spinoza in Ep. 2. ad H. Oldenburg. with op. Posth. p. 398, 399.*

His Lordship's Opinion is the same with that which *de Chart* insisteth on, in his latter Philosophy. Both shew that therefore Man deceives himself, because his *Will* (being larger in its desires, than the *Understanding*

ing is in its Comprehensions; and hastning its opinion of such Objects as it covets to know, before it hath sufficiently attended to them; and obtain'd a clear and distinct perception of them) does cause it to yield a blind and rash, and therefore groundless Assent to insufficient Evidence.

His Lordship hath expressed it *thus*, after his better way of saying things. "The

(f) Nov. " *Understanding* (f) is not only made up
Organ. l. I. " of dry Light, but it receives an infusion
Aph. 49. " from the *Will* and Affections: And that
 P. 44, 45. " begets such Sciences as the Heart desireth.
 " For a Man soonest believes that which
 " he would have to be true. Wherefore
 " he rejects *difficult Truths*, through impa-
 " tience in inquiring; and *sober Truths*, be-
 " cause they restrain his hope [or desire;]
 " and the *deeper Natural Truths*, by reason of
 " Superstition; and the *Light of Experiments*,
 " by reason of Arrogance and Pride, lest the
 " Mind should seem to be conversant in mean
 " and transitory Things; and *Paradoxes*, out
 " of respect to the opinion of the Vulgar. In
 " sum, the *Will* seasons and infects the *Mind*,
 " by innumerable Ways, and by such as are,
 " sometimes, not at all perceived.

Now, how, think you, doth *Spinoza* shew this opinion, to be a gross and fundamental *Mistake*? Why; by denying that there

is any such thing in Man as a *Will*: (as if that general name was ever used to signify a particular Act, and not rather to express the general notion of that Power:) By telling us that all Volitions are particular Acts, and as fatally determin'd by a Chain of Physical Causes, as any effects whatsoever of Natural Bodies. So that we are like to learn well, from his Philosophy, how to amend our Erroneous Assent, whilst it teacheth us that it is necessary, and not to be mended, unless Men could have other Bodies, and there were another Scheme of Nature.

It must be confess'd, that the Lord I write of, was not without Infirmities, Intellectual or Moral: And the latter of these have made the greater Noise from the greatness of his Fall. I do not, here, pretend to speak of an Angel, but of a Man: And no Man, *great in Wit*, and *high in Office*, can live free from suspicion of both kinds of Errors. For that *Heat* which is instrumental in making a *great Wit*, is apt to disorder the attention of the Mind, and the stability of the Temper. And *High Place*, because it giveth power to Opportunity, though no Authority to offend, is ever look'd on with a jealous Eye: And corrupt Men who mete by their own Measures, think no Man can be Great, and Innocent too. His

(g) In
his Letter
to King
James,
March 25.
1620. In
the Cab.

His Lordship own'd it under his Hand;
(g) that; *He was frail, and did partake of
the Abuses of the Times*: And, surely, he
was a partaker of their Severities also;
though they proved, by accident, happy
Crosses and Mistortunes. Methinks they
are resembled by those of Sir *George Som-
mers*, who being bound, by his Employ-
ment, to another Coast, was by Tempest,
cast upon the *Barmudas*. And there, a
Shipwrack'd Man made full discovery of
a new temperate fruitful Region, which
none had before inhabited; and which
Mariners, who had only seen its Rocks,
had esteemed an inaccessible and enchanted
Place. The great cause of his Suffering;
is to some, a secret. I leave them to find
it out, by his words to King *James* (h),
I wish (said he) *that as I am the first, so I
may be the last of Sacrifices in your Times*.
And when from private Appetite, it is re-
solv'd, that a Creature shall be sacrific'd;
it is easie to pick up sticks enough, from
any Thicket whither it hath straid, to make
a Fire to offer it with.

(h) See
Mr. Bu-
shels Ex-
tract, p.
19.

But whatsoever his Errors were, or the
causes of his Misfortunes, they are over-
ballanc'd by his Vertues, and *will die with
Time*. His Errors were but as some Excref-
cencies, which grow on those Trees that
are

are fit to build the Palaces of Kings: For though they are not proper and natural Parts, yet they do not very much deprive the Body of its use and value. And, further, (to express my self by a more decent Image, a Comparison of his own;) "His Fall will be to Posterity, but as a little Picture of *Night-work*, remaining amongst the Fair and Excellent Tables of his *Acts and Works* (i).

(i) *Epist.*
to *Bishop*
Andrews

These I distinguish, into two kinds,

His *Mechanical Inventions*, and his *Writings*.

I doubt not but his *Mechanical Inventions* were many. But I can call to mind but Three, at this time, and of them I can give but a very broken Account: And, for his Instruments and Ways in recovering deserted *Mines*, I can give no account at all; though certainly, without new Tools and peculiar Inventions, he would never have undertaken that new and hazardous Work. Of the three Inventions which come now to my Memory, the

First was an Engine representing the motion of the Planets. Of this I can say no more than what I find, in his own words, in one of his Miscellany Papers in Manuscript.

The words are these: "I did, once, cause
 " to be represented to me, by *Wires*, the
 " motion of some *Planets*, in fact as it is,
 " without *Theories* of *Orbs*, &c. And it
 " seemed a strange and extravagant Motion.
 " One while, they moved in *Spires for-*
 " *wards*; another while they did unwind
 " themselves in *Spires backwards*: One while
 " they made larger *Circles*, and higher;
 " another while smaller *Circles*, and lower:
 " One while they mov'd to the North, in
 " their *Spires*, another while to the South,
 " &c.

His *Second Invention* was a *secret Curio-*
sity of Nature, whereby to know the *Sea-*
son of every Hour of the Year, by a *Phi-*
losophical Glass, placed (with a small propor-
 tion of *Water*) in a *Chamber*. This *Inven-*
 tion I describe in the words of him, from
 whom I had the notice of it, Mr. *Thomas*
Bushel (k), one of his Lordships Menial
 Servants; a Man skilful in discovering and
 opening of *Mines*, and famous for his curi-
 ous *Water-Works*, in *Oxfordshire*, by which
 he imitated *Rain*, *Hail*, the *Rain-bow*, *Thun-*
der and *Lightning*.

This secret cannot be that *Instrument*
 which we call *Vitrum Calendare*, or the
Weather-Glass, the Lord *Bacon* in his
 Wri-

(k) See
 his Ex-
 tract. p.
 17.

Writings (l), speaking of that as a thing
in ordinary use, and commending, not
Water || but rectifi'd Spirit of Wine, in the
use of it. Nor (being an Instrument made
with Water) is it likely to have shewed
changes of the Air with so much exactness;
as the later Baroscope made with Mercury.
And yet, it should seem to be a secret of
high value by the Reward, it is said to
have procured. For the Earl of *Effex* (as
he is in his *Extract. pag. 17.* reporteth) when
Mr. *Bacon* had made a Present of it to him,
was pleas'd to be very bountiful in his
Thanks, and bestow upon him *Twicknam-*
Park, and its Garden of Paradise, as a
place for his Studies. I confess, I have not
Faith enough to believe the whole of this
Relation. And yet I believe the Earl of
Effex was extremely Liberal, and free even
to Profuseness; that he was a great lover of
Learned Men; being, in some sort, one of
them himself (m); and that with singular
Patronage, he cherish'd the hopeful Parts
of Mr. *Bacon*, who also studied his For-
tunes and Service. Yet Mr. *Bacon* him-
self, where he professeth his unwillingness
to be short, in the commemoration of the
favours of that Earl; is, in this great one,
perfectly silent (n). But there is, in his
Apologie, another Story, which may seem

(l) *Hist. of Life and death,*
P. 22;
|| *In Forma Calidæ,*
S. 24. P.
176. *Orga*

(m) *Ms. Hist. of Q. Eliz.*
P. 39.

(n) *Bacon's Apol. conc. the Earl of Effex. p. 54, 55.*

to have given to Mr. *Busshel*, the occasion of his Mistake. “ After the Queen had deny’d to Mr. *Bacon*, the Solicitor’s Place, for the which the Earl of *Essex* had been a long and earnest suitor on his behalf, it pleased that Earl to come to him, from *Richmond*, to *Twicknam-Park*; and thus to break with him: Mr. *Bacon*, the Queen hath deny’d me the *Place* for you.— you fare ill, because you have chosen *me* for your Mean and Dependance: You have spent your thoughts and time in my Matters; I die— if I do not do somewhat towards your Fortune. You shall not deny to accept a piece of Land which I will bestow upon you. And it was, it seems, so large a piece, that he under-fold it for no less than Eighteen Hundred Pounds.

(o) In
his Ex-
tra&l. p.
17, 18.

His *Third Invention* was, a kind of *Mechanical Index of the Mind*. And of this, Mr. *Busshel* (o) hath given us the following Narrative and Description. “ His Lordship presented to Prince *Henry*, *Two Triangular Stones* (as the First-fruits of his Philosophy) to imitate the Sympathetical Motion of the *Load-stone* and *Iron*, although made up by the Compounds of *Meteors* (as *Star-shot Jelly*) and other like *Magical Ingredients*, with the reflect-
“ ed

“ ed Beams of the Sun , on purpose that
 “ the warmth distill'd into them through the
 “ moist heat of the Hand, might discover
 “ the affection of the Heart, by a visible
 “ sign of their Attraction and Appetite to
 “ each other, like the hand of a Watch,
 “ within ten Minutes after they are laid on
 “ a Marble Table, or the Theatre of a great
 “ Looking-Glass. I write not this as a
 “ feigned Story, but as a real Truth ; for
 “ I was never quiet in my Mind, till I had
 “ procured these Jewels of my Lord's Phi-
 “ losophy from Mr. *Archy Primrose*, the
 “ Prince's Page.

Of this I find nothing, either in his
Lordship's Experiments (p) touching Emissi-
on, or Immaterial Virtues, from the Minds
and Spirits of Men ; or, in those concern-
ing the secret Virtue of Sympathy and Anti-
pathy (q). Wherefore I forbear to speak
 further in an Argument about which I am
 so much in the dark.

(p) *Nat. Hist. Cent. 10. Exp. 939. &c. p. 205.*

(q) *Ibid. Exp. 960. &c. p. 211.*

I proceed to subjects upon which I can
 speak with much more assurance, his Inimi-
 table *Writings*.

Now, of the Works of the Lord Bacon,
 many are extant, and some are lost, in
 whole, or in part.

His *Abecedarium Nature*, is in part lost,
 and there remaineth nothing of it besides

the Fragment, lately retrieved, and now first publish'd. But this loss is the less to be lamented, because it is made up with advantage, in the second and better thoughts of the Author, in the two first Parts of his Instauration. The World hath sustain'd a much greater loss in his *Historia Gravis & Levis*, which (I fear) is wholly perished. It is true, he had gone no further than the general Delineation of this Work; but those Out-lines drawn by so great an Artist, would have much directed others, in describing those important *Phenomena* of Nature.

Also his Collection of Wise and Acute Sentences, entituled by him, *Ornamenta Rationalia*; is either wholly lost; or, in some obscure place, committed to Moths and Cobwebs. But this is, here in some sort supplied, partly out of his own Works, and partly out of those of one of the Ancients.

Lost, likewise, is a Book which he wrote in his Youth, he call'd it [*Temporis Partus Maximus*] (r) the Greatest Birth of Time: Or rather, *Temporis Partus Masculus*, the Masculine Birth of Time. For so Gruter found it call'd in some of the Papers of Sir William Boswel (s). This was a kind of Embrio of the Instauration: And

(r) See
the *Evist.*
to Fulgen.

(s) See
the Page
after the
Title of
Ser pta
Philoso-
phica.

and if it had been preserved, it might have delighted and profited Philosophical Readers, who could then have seen the Generation of that great Work, as it were from the first Egg of it.

Of those Works of the Lord Bacon's which are *Extant*, some he left imperfect, that he might pursue his Design in others; *As the New Atlantis*: Some he broke off on purpose, being contented to have set others on-wards in their way; as *The Dialogue of a Holy War*. In some he was prevented by Death; as in the History of *Henry the Eighth*. Of some he despaired; as of the *Philosophia Prima*, of which he left but some few Axioms. And lastly, some he perfected; as some parts of the *Great Instauration*. And amongst all his Works, that of his *Instauration*, deserveth the first place. He thought so himself, saying to Dr. *Andrews*, then Lord Bishop of *Winchester* (t), "This is the Work, which, in my own judgment, (*Si nunquam fallit Imago*) I do most esteem.

(r) in
Epist. De-
dic. before
his Adver-
tisement
touching a
holy War.

In this Work, he designed to take in pieces the former Model of Sciences; to lay aside the rotten Materials; to give it a new Form, and much Enlargement; and to found it, not upon Imagination, but Reason helped by Experience. This

Great Instauration, was to consist of Six Parts.

(u) In
his Letter
to Sir T.
Bodley, p.
34. Refus.

(w) In a
Letter to
Refusc.
p. 31.

The *First Part* propos'd was, the *Partitions of the Sciences*: And this the Author perfected in that Golden Treatise of the *Advancement of Learning*, address'd to King James, a Labour which he termed (u) the comfort of his other Labours. This he first wrote in two Books, in the *English Tongue*, in which his Pen excelled. And of this First Edition that is to be meant, which, with some Truth, and more Modesty, he wrote to the Earl of *Salisbury*; telling him (w), "That, in his Book, he was contented to awake better Spirits, being himself like a Bell-ringer, who is first up to call others to Church. Afterwards he enlargeth the Second of those Two Discourses, which contained especially the abovesaid Partition, and divided the Matter of it into Eight Books. And, knowing that this Work was desired beyond the Seas, and being also aware, that Books written in a modern Language, which receiveth much change in a few Years, were out of use; he caus'd that part of it which he had written in *English*, to be translated into the *Latine Tongue*, by Mr. *Herbert*, and some others, who were esteem'd Masters in the *Roman Eloquence*. Notwithstanding

ing which, he so suted the Style to his Conceptions, by a strict Castigation of the whole Work, that it may deservedly seem his own. The Translation of this Work (that is, of much of the Two Books written by him in *English*) he first commended to Dr. *Playfer*, a Professour of Divinity in the University of *Cambridg*; using, amongst others, these words to him.

“ The (x) privateness of the Language considered, wherein the Book is written, excluding so many Readers; as, on the other side, the obscurity of the Argument, in many parts of it, excludeth many others; I must account it, a second Birth of that Work, if it might be translated into *Latine*, without manifest loss of the Sence, and Matter. For this purpose I could not represent to my self any Man, into whose hands I do more earnestly desire that Work should fall, than your Self: For, by that I have heard, and read, I know no Man a greater Master, in commanding Words to serve Matter.

(x) Col-
lect. of
Letters in
Refusc.
p. 33, 34.

The Doctor was willing to serve so Excellent a Person, and so worthy a Design; and, within a while, sent him a Specimen of a *Latine* Translation. But Men, generally, come short of themselves when they strive

strive to out-doe themselves. They put a force upon their Natural Genius, and, by straining of it, crack and disable it. And so, it seems, it happened to that Worthy and Elegant Man. Upon this great Occasion, he would be over-accurate; and he sent a Specimen of such superfine Latinity, that the Lord *Bacon* did not encourage him to labour further in that Work, in the penning of which, he desired not so much neat and polite, as clear Masculine, and apt Expression.

The whole of this Book was rendred into *English* by Dr. *Gilbert Wats*, of *Oxford*; and the Translation has been well received by many. But some there were, who wished that a Translation had been set forth, in which the Genius and Spirit of the Lord *Bacon* had more appeared. And I have seen a Letter, written by certain Gentlemen to Dr. *Rawley*, wherein they *thus* importune him for a more accurate Version, by his own Hand. “It is our
 “humble sute to you, and we do earnestly
 “solicit you,— to give your self the
 “Trouble, to correct the too much defe-
 “ctive Translation of *de Augmentis*
 “*Scientiarum*, which Dr. *Watts* hath set
 “forth. It is a thousand pities, that so
 “worthy a Piece should lose its Grace
 “and

“ and Credit, by an ill Expositor; since
 “ those Persons, who read that Translati-
 “ on, taking it for Genuine, and upon that
 “ presumption not regarding the *Latine*
 “ Edition, are thereby robbed of that be-
 “ nefit which (if you would please to
 “ undertake the Business) they might re-
 “ ceive. This tendeth to the dishonour of
 “ that Noble Lord, and the hindrance of
 “ the *Advancement of Learning*.

This Work hath been also translated into
French upon the motion of the *Marquis*
Fiat. But in it there are many things
 wholly omitted, many things perfectly mis-
 taken, and some things (especially such
 as relate to Religion) wilfully perverted.
 Infomuch that, in in one place, he makes his
 Lordship to magnifie the Legend: A Book,
 sure of little Credit with him, when he
 thus began one of his Essays *; “ I had
 “ rather believe all the Fables in the Le-
 “ gend, and the Talmud, and the Alco-
 “ ran, than that his Universal Frame is
 “ without a Mind.

* *Essay*
of Athe-
ism.

The fairest, and most correct Edition of
 this Book in *Latine*, is that in Folio, prin-
 ted at *London*, Anno 1623. And who-
 soever would understand the Lord Bacon's
 Cypher (*y*), let him consult that accurate
 Edition. For, in some other Editions

(y) *In*
 l. 6. c. 1.

which

which I have perused, the form of the Letters of the Alphabet, in which much of the Myserie consisteth, is not observed: But the *Roman* and *Italic* shapes of them are confounded.

To this Book we may reduce the first four Chapters of that imperfect Treatise, published in *Latine* by *Isaac Gruter* (z), and called *The Description of the Intellectual Globe*; they being but a rude draught of the Partition of the Sciences, so accurately and methodically disposed, in this Book of the Advancement of Learning. To this Work, also, we may reduce, the Treatise called *Thema Cæli*, published likewise in *Latine*, by *Gruter*. And it particularly belongeth to the Fourth Chapter, and the Third Book of it; as being a Discourse tending to an improvement of the System of the Heavens, which is treated of in that place, the Houses of which (had God granted him life) he would have understood as well almost as he did his own. For the same Reason, we may reduce, to the same place of the *Advancement*, the Fifth, Sixth, and Seventh Chapters, of the *Descriptio Globi Intellectualis*, above remembered (a).

The Second Part of his Great Instauration (and so considerable a part of it, that the Name of the whole is given to it) is his

(z) *Inter Scripta Philos.* fol. 75.

(a) See *Verulam's Scripta Philos.* P. 90, &c.

his *Novum Organum Scientiarum*, written by himself in the *Latine* Tongue, and printed also most beautifully and correctly in Folio, at *London* (b). This Work he Dedicated to King *James*, with the following Excuse; That, if he had stolen any time, for the Composure of it, from his Majesty's other Affairs, he had made some sort of Restitution, by doing Honour to his Name and his Reign. The King wrote to him, then Chancellor, a Letter of thanks, with his own Hand (c); and this was the first part of it. "My Lord, I have received your Letter, and your Book, than the which you could not have sent, a more acceptable Present, to me. How thankful I am for it, cannot better be expressed by me, than by a firm Resolution I have taken; First, to read it through with Care and Attention; though I should steal some Hours from my Sleep; having, otherwise, as little spare Time to read it, as you had to write it: And then to use the liberty of a true Friend, in not sparing to ask you the question in any Point, whereof I stand in doubt, (*Nam ejus est explicare, cujus est condere*;) as, on the other part, I will willingly give a due commendation to such Places, as in my Opinion, shall de-

(b) 1620:
and in 2d
part Ref.
part of
this Orga.
is publ. in
an Engl.
Version.

(c) Dated
Octob. 16.
1620. See
Collect. of
Letters in
Resusc.
p. 83.

“deserve it. In the mean time, I can with
 “comfort, assure you, that you could not
 “have made choice of a Subject, more be-
 “fitting your Place, and your Universal,
 “and Methodical Knowledg.—

Three Copies of this *Organum*, were sent
 by the Lord Bacon to Sir Henry Wotton,
 one who took a pride (as himself saith)
 in a certain Congeniality with his Lord-
 ship's Studies. And how very much he va-
 lued the *Present*, we may learn from his own
 words. “You Lordship (said he*) hath
 “done a great and ever-living Benefit to
 “all the Children of Nature, and to Na-
 “ture her self in her uttermost extent of
 “Latitude: Who, never before, had so
 “noble, nor so true an Interpreter, or
 (as I am readier to style your Lordship)
 “never so inward a Secretary of her Cabi-
 “net. But of your Work (which came
 “but this Week to my hands) I shall find
 “occasion to speak more hereafter; ha-
 “ving yet read only the First Book there-
 “of, and a few Aphorisms of the Second.
 “For it is not a Banquet that Men may su-
 “perficially taste, and put up the rest in
 “their Pockets; but, in truth, a solid
 “Feast, which requireth due Mastication.
 “Therefore, when I have once, my self,
 “perused the whole, I determine to have

* Sir H.
 Wotton's
Remains,
 p. 298,
 299.

* *Ἀπορίαι, ἢ, ὁ determinatio* ^{“it}
 “distinctio, Separatio, (or) brevis
 “sententia. in which last sense it
 “is used by Plotinus

“ it read, piece by piece, at certain Hours,
 “ in my Domestic College, as an Ancient
 “ Author: For I have learned thus much
 “ by it already, that we are extremely mis-
 “ taken in the Computation of Antiquity,
 “ by searching it backwards; because, in-
 “ deed, the first Times were the youngest;
 “ especially in points of Natural Discovery
 “ and Experience.—

This *Novum Organum* containeth in it,
 Instructions concerning a better and more
 perfect use of Reason in our Inquisitions
 after things. And therefore the Second
 Title which he gave it was, *Directions con-
 cerning Interpretations of Nature*. And, by
 this Art, he designed a Logick more useful
 than the Vulgar, and an *Organon* apter to
 help the Intellectual Powers, than that of
Aristotle. For he proposed here, not so
 much the Invention of Arguments, as of
 Arts; and in Demonstration, he used In-
 duction, more than Contentious Syllogism;
 and in his Induction, he did not straightway
 proceed from a few particular Sensible No-
 tions, to the most general of all; but rai-
 sed Axioms by degrees, designing the most
 general Notions for the last place; and in-
 sisting on such of them as are, not merely
 Notional, but, coming from Nature, do
 also lead to her.

This

This Book containeth Three Parts, *The Preface*; the *Distribution* of the Work of the Great Instauration; *Aphorisms*, guiding to the Interpretation of Nature.

The Preface considereth the present unhappy state of Learning; together with Counsels and Advices to advance and improve it. To this Preface therefore, are to be reduced the *Indicia*, and the *Proem*

(d) *Script.*
p. 285. &
479.

in Gruter (d), concerning the Interpretation of Nature; the First Book *de Augustinis Scientiarum*, which treateth generally of their Dignity and Advancement;

(e) *Pub.*
by Gruter
among the
Scripta.

and his Lordship's *Cogitata & Visa* (e), written by him, in *Latine*, without Intention of making them publick in that Form,

(f) *Anno*
1607. see
Refusc.
p. 35.

and sent to Dr. *Andrews* (f), as likewise to Sir *Thomas Bodely*, with a desire to receive their Censures and Emendations. The latter returned him a free and friendly Judgment of this Work, in a large and learned Letter, published in the *Cabala*, in the *Englisch*

(g) *Inter*
Scripta
Philos.
p. 62.

Tongue, and by Gruter in the *Latine* (g). The like, perhaps, was done by the former, though his Answer be not extant.

(h) *Inter*
Scripta.
p. 293.

To the *Distribution*, belongeth that *Latine* Fragment in Gruter (h), called, The Delineation, and Argument, of the Second Part of the Instauration. So doth that

(i) *Pag.*
208.

that (i) of the Philosophy of *Parmenides* and

and *Telestus*, and (especially) *Democritus*. For (as he sheweth in the beginning of that Part) he designed first to consider the Learning of which the World was possessed; and then to perfect that; and that being done, to open new Ways to further Discoveries.

To the *Aphorisms* is reducible, his Letter to Sir Henry Savil, touching *Helps for the Intellectual Powers*, written by his Lordship in the *English* (k) Tongue. A part of Knowledge then scarce broken (l), Men believing that Nature was here rather to be follow'd than guided by Art; and as necessary (in his Lordship's Opinion) as the grinding and whetting of an Instrument, or the quenching it, and giving it a stronger Temper.

(k) Re-
susc. p.
225, &c.
(l) See of
late, opi-
noza on
that Sub-
ject.

Also there belong to this place, the *Fragment*, call'd *Aphorismi & Consilia, de Auxiliis mentis*. And *Sententiae Duodecim de Interpretatione Naturæ*; both published by *Gruter* in the *Latine* Tongue, in which his Lordship wrote them (m).

(m) See
Script. p.
448, 451.

In the bringing this Labour to Maturity, he used great and deliberate Care; inso-
much that Dr. (n) *Rawley* saith, he had seen Twelve Copies of it, revised Year by Year, one after another; and every Year alter'd and amended in the Frame thereof, till at
d last

(n) D.R.
in Life of
Lord Ba-
con.

last it came to the Model in which it was committed to the Press. It was like a mighty Pyramid, long in its Erection; and it will, probably, be like to it in its Continuance.

* *In Epi.*
to Bishop
Andrews.

Now he received from many parts beyond the Seas, Testimonies touching this Work, such, as beyond which he could not (he saith, *) expect at the first, in so abstruse an Argument; yet nevertheless (he saith again) he had just cause to doubt that it flew too high over *Mens Heads*: He purpos'd therefore, (though he broke the order of Time) to draw it down to the sense by some Patterns, of *Natural Story and Inquisition*.

And so he proceeded to

The Third Part of the Instauration, which he called the *Phenomena of the Universe*, or the History Natural and Experimental, subservient to the building of a true Philosophy.

This Work consisteth of several Sections:

The First is his *Parasceve*, or Preparatory to the History Natural and Experimental. It is a short Discourse written in *Latine*, by the Author, and annexed to the *Novum Organum Scientiarum*. There is delivered in it, in Ten Aphorisms, the general

ral manner of framing a Natural History. After which followeth a Catalogue of particular Histories, of Cœlestial and Aereal Bodies, and of those in the Terrestrial Globe; with the Species of them: Such as Metals, Gems, Stones, Earths, Salts, Plants, Fishes, Fowls, Insects; Man; in his Body; and in his Inventions mechanic and liberal.

A late Pen has travelled in the Translation of this little Description of Natural History; and it is extant in the Second Part of the *Resuscitation*.

To this *Parasceve*, it is proper to reduce the *Fragment of the Abecedarium Naturæ*; and a short Discourse written in *Latine* by his Lordship; and published by *Gruter* (n); (n) See
It being (what also its Title shews) a *Ver. Scd*
Preface to the Phenomena of the Universe; *Phil.* p.
or; *The Natural History*. 323.

Neither do we, here, unfitly place the *Fable of the New Atlantis*: For it is the Model of a College to be Instituted by some King who philosophizeth, for the Interpreting of Nature, and the Improving of Arts. His Lordship did (it seems) think of finishing this Fable, by adding to it a Frame of Laws, or a kind of *Utopian* Commonwealth; but he was diverted by his desire of Collecting the Natural Hi-
d 2 story

(o) See
R. H. con-
tin. of N.
Atlantis
Octo. Lon.
1660.

story which was first in his esteem. This Supplement has been lately made by another Hand (o): A great and hardy Adventure, to finish a Piece after the Lord *Vernulam's* Pencil. This Fable of the *New Atlantis* in the *Latine* Edition of it, and in the *Franckfort* Collection, goeth under the false and absurd Title of *Novus Atlas*: As if his Lordship had alluded to a Person, or a Mountain, and not to a great Island, which according to *Plato*, perished in the Ocean.

The Second Section is, the History of Winds, written in *Latine* by the Author, and by *R. G.* Gentleman, turned into *English*. It was Dedicated to King *Charles*, then Prince, as the First-fruits of his Lordship's Natural History; and as a grain of Mustard-seed, which was, by degrees, to grow into a Tree of Experimental Science. This was the Birth of the first of those Six Months, in which he determin'd (God assisting him) to write Six several Histories of Natural Things. To wit, of *Dense and Rare Bodies*, of *Heavy and Light Bodies*; of *Sympathy and Antipathy*; of *Salt, Sulphur, and Mercury*; of *Life and Death*; and (which he first perfected) that of *Winds*, which he calls the Wings by which Men flie on the Sea, and the Beesoms

Beesoms of the Air and Earth. And he, rightly, observeth concerning those *Post-nati* (for, as he saith, they are not a part of the Six Days Works, or Primary Creatures) that the Generation of them has not been well understood, because Men have been Ignorant of the Nature and Power of the Air, on which the Winds attend, as *Æolus* on *Juno*.

The *English* Translation of this Book of Winds, is printed in the Second Part of the *Resuscitatio*, as it is called, though improperly enough; for it is rather a Collection of Books already Printed, than a Resuscitation of any considerable Ones, which before slept in private Manuscript.

The *Third Section* is, the History of *Density* and *Rarity*, and of the Expansion and Coition of Matter in Space. This Discourse was written by his Lordship in *Latine*; and was publish'd very imperfectly by *Gruter*, amongst other Treatises, to which he gave the Title of *Impetus Philosophici* (o); and very perfectly and correctly by *Dr. Rawley*, out of whose Hands none of his Lordship's Works came lame and ill shapen into the World.

(o) See
Verulamii
Scripta,
P 336,
337, &c.

In this Argument, his Lordship allowing that nothing is subtracted, or added to the total Sum of Matter, does yet grant,

that in the same Space there may be much more or less of Matter ; and that (for Instance sake) there is ten times more of Matter in one Tun of Water, than in one of Air. By which his Lordship should seem to grant, what yet I do not find he does in any other place ; either that there is a *Vacuum* in Nature, or *Penetration* of parts in Bodies.

The Third Section is, the History of *Gravity* and *Levity*, which (as before was said) was but design'd ; and remaineth not (that I can hear of) so much as in the rude draught of its Designation. Only, there are published his Lordship's Topics, or Articles of Inquisition, touching *Gravity* and *Levity*, in his Book of Advancement (q); and a brief *Aditus* to this History, annexed to the *Historia Ventorum*. In that *Aditus*, or Entrance, he rejecteth the Appetite of heavy Bodies to the Center of the Earth, as a Scholastic Fancy ; He taketh it for a certain Truth, That Body does not suffer but from Body, or that there is any local motion which is not solicited, either from the parts of the Body it self which is moved ; or from Bodies adjacent, either contiguously, or in the next Vicinity, or at least within the Orb of their Activity : And lastly, he commen-

deth

(q) De
Augm.
Scient. l. 5.
c. 3. p. 386.

deth the Magnetic Virtues introduced by Gilbert, whom yet in this he disalloweth, that he made himself as 'twere a Magnet, and drew every thing to his Hypothesis.

The Fourth Section is, the History of Sympathy and Antipathy. Of this we have only the *Aditus* annexed to that of *Historia Gravis & Levis*; and a few Instances in his *Sylva Sylvarum* (r). In this History he designed to avoid Magical Fancies, which raise the Mind, in these things, to an undue height; and pretence of occultness of Quality, which layeth the Mind asleep, and preventeth further Inquiry into these useful secrets of Nature.

(r) See
Exper. 95,
96, 97.
462, 480,
to 498.

The Fifth Section is, the History of Salt, Sulphur, and Mercury, the three Principles of the common *Chymists*; of which three, he thought the first to be no primordial Body, but a Compound of the two others, knit together by an acid Spirit. The *Aditus* (s) to this is annexed to that of *Historia Sympathia & Antipathia Rerum*; but the Treatise it self was (I think) never written.

(s) All
these *Adi-*
tus are
transl. in-
to Engl. by
the Transl.
of the Hi-

The Sixth Section is, the History of Life and Death; written by his Lordship in *Latine*; and first turn'd into *English* by an injudicious Translator; and rendred much better a second time, by an abler Pen, made

story of
Winds.

abler still by the Advice and Assistance of
Dr. *Rawley*.

This Work, though ranked last, amongst
the Six Monthly Designations; yet was
set forth in the second Place: His Lord-
ship (as he saith) inverting the Order,
in respect of the prime use of this Argu-
ment, in which the least loss of time was,
by him, esteemed very precious. The
Subject of this Book (which Sir *Henry*
Wotton (t) calleth, none of the least of
his Lordship's Works) and the Argument
of which, some had before undertaken (u);
but to much less purpose is the first of
those, which he put in his Catalogue of the
Magnalia Naturæ. And doubtless, his Lord-
ship undertook both a great and a most
desirable Work, of making *Art short*, and
Life easie and long. "And it was his Lord-
"ship's wish, that the nobler sort of Phy-
"sicians might not employ their times
"wholly in the sordidness of Cures, nei-
"ther be honoured for necessity only; but
"become Coadjutors and Instruments of
"the Divine Omnipotence and Clemence,
"in prolonging and renewing the Life of
"Man: And in helping Christians who
"pant after the Land of Promise, so to
"journey through this World's Wilderness,
"as to have their Shoes and Garments,
"(these

(t) *Re-
maths*, p.
455.
(u) *Pari-
sa de pro-
pag. vsta
Oro. Lipf.
1615.*

“ (these of their frail Bodies) little worn
 “ and impair'd.

The Seventh and greatest Branch of the Third Part of the *Instauration*, is his *Sylva Sylvarum*, or *Natural History*; which containeth many *Materials* for the building of Philosophy, as the *Organum* doth *Directions* for the *Work*. It is an History not only of Nature freely moving in her Course, (as in the production of Meteors, Plants, Minerals); but also of Nature in constraint, and vexed and tortur'd by Humane Art and Experiment. And it is not an History of such things orderly ranged; but thrown into an Heap. For his Lordship, that he might not discourage other Collectors, did not cast this Book into exact Method; for which reason it hath the less Ornament, but not much the less Use.

In this Book are contain'd Experiments of Light, and Experiments of Use (as his Lordship was wont to distinguish); and amongst them some *Extraordinary*, and others *Common*. He understood that what was Common in one Country, might be a Rarity in another: For which Reason, Dr. *Cains*, when in *Italy*, thought it worth his pains to make a large and Elegant Description of *Our way of Brewing*. His Lordship also knew well, that an Experiment manifest

(w) *Nat.*
Hist. Cent.
 I. p. 25.
Exper. 93.

fest to the *Vulgar*, was a good ground for the Wise to build further upon. And himself rendred *Common ones*, extraordinary by *Admonitions*, for further Trials and Improvements. Hence his Lordship took occasion to say (w), that his writing of *Sylva Sylvarum*, was (to speak properly) not a Natural History, but a high kind of Natural Magic: Because it was not only a description of Nature, but a breaking of Nature into great and strange Works.

(x) *Am-*
stel. 1661.
 in 16°.

This Book was written by his Lordship in the *English* Tongue, and translated by an obscure Interpreter, into *French*, and out of that Translation, into *Latine*, by *James Gruter*, in such ill manner, that they darkned his Lordship's Sence, and debased his Expression. *James Gruter* was sensible of his Miscarriage, being kindly advertised of it by *Dr. Rawley*: And he left behind him divers amendments, published by his Brother *Isaac Gruter*, in a second Edition (x). Yet still so many Errors have escaped, that the Work requireth a Third Hand.

Mounseur Ælius Deodatus had once engaged an able Person in the translation of this Book; one who could have done his Lordship right, and oblig'd such Readers as understood not the *English* Original. He be-

began, and went through the *Three first Centuries*, and then desisted; being desired by him who set him on work, to take his hand quite off from that Pen, with which he moved so slowly. His Translation of the *Third Century* is now in my Hands; but that of the two first, I believe is lost.

His Lordship thus began that *Third Century* in *English*. "All Sounds (whatsoever) move round; that is to say, on all sides; upwards, downwards, forwards, and backwards. This appeareth in all Instances.

"*Sounds* do not require to be conveyed to the sense in a right Line, as *Visibles* do, but may be arched. Though it be true, they move strongest in a right Line; which nevertheless is not caused by the *rightness* of the Line, but by the *shortness* of the Distance; *Linea recta brevissima*. And therefore we see, if a *Wall* be between, and you speak on the one side, you hear it on the other; which is not because the Sound passeth through the *Wall*, but archeth over the *Wall*.

These words are thus turned, by *James Gruter*, in his last Edition; and tollerably well: Especially if we compare with some other places in his Translation.

Omnes

Omnes soni, qualescunq; sint, in circulum moventur; hoc est, in omnes partes, sursum, deorsum, antrorsum, retrorsum; quod omnes docent instantiæ.

Soni non requirunt ut rectâ lineâ ad sensum devehantur, quemadmodum visibilia, sed potest esse arcuata; quamvis verum sit, quod fortissimè per rectam lineam moveant: Neq; tamen id lineæ debetur rectitudini, sed minori intervallo; Linea enim recta est brevissima. Hinc, si quis ab alterâ interjecti Parietis parte vocem proferat, ab alterâ queat exaudiri; non quod vox Parietem transendo penetret, sed quod arcuata ultra parietem ascendat.

But the Translator, employed by Monsieur Deodate, turned them after this better manner.

Omnes in universum Soni in Orbem feruntur: In omnem videlicet partem; sursum, deorsum, antrorsum, & retrorsum. Hoc in omnibus exemplis cernitur.

Soni non in rectâ tantùm lineâ ad sensum deferri necesse habent, quemadmodum visibilia; sed & inflexa & arcuata devehì possunt: Quanquam in rectâ lineâ fortissimè moveantur. Ubi tamen non hoc imputandum Rectitudini Lineæ, sed brevitati Intervalli. Recta enim linea eadem brevissima est. Itaq; experimur, muro interjecto vocem, ex adversâ parte

parte muri exaudiri, quæ ex alterâ ejus parte prolata fuerit. Auditur autem, non quòd per murum penetret, sed quòd eum transcendat motu flexuoso.

The Judicious Reader may discern by this little, how much this latter Translator excell'd the former, in comprehending and expressing his Lordship's Sence. And yet I cannot say, that throughout those Three Centuries in which he hath labour'd, he hath every where truly hit his Conceit. His Lordship had a very peculiar Vein with him; and I may resemble it to the singularity in the *Face of Cardan*, who tells us, in his own Life, that he set to Painters of divers Countries, yet could never have the Air of *it* taken by them.

Whilst I am speaking of this Work of his Lordship's, of *Natural History*, there comes to my mind a very Memorable Relation, reported by him who bare a part in it, the Reverend Dr. *Rawley*. One day, his Lordship was dictating to that Doctor, some of the Experiments in his *Sylva*. The same day, he had sent a Friend to Court, to receive for him a final Answer, touching the effect of a Grant which had been made him by King *James*. He had hitherto, only hope of it, and hope deferr'd; and he was desirous to know the event of
the

the Matter, and to be free'd, one way or other, from the suspence of his thoughts. His Friend returning, told him plainly, that he must thenceforth, despair of that Grant, how much soever his Fortunes need-ed it. *Be it so*, said his Lordship; and then he dismissed his Friend very chearfully, with thankful acknowledgments of his Service. His Friend being gone, he came straightway to Dr. Rawley, and said thus to him. Well Sir! *You Business won't go on; let us go on with this, for this is in our Power.* And then he dictated to him a-fresh, for some Hours, without the least he-titancie of Speech, or discernible interrup-tion of Thought.

To this Work of *Natural History*, may be reduc'd his Lordship's Treatises, *De Sono & Auditu, De Metallis & Mineralibus, De Magnete, De Versionibus, Transmutationibus, Multiplicationibus, & Effectiōibus Corporum, De Luce & Lumine* (y). All pub-lish'd by Dr. Rawley, in the Collection call'd *Opuscula Varia Posthuma Francisci Baconi.*

(y) The Paper De Luce & Lumine is also ex-tant a-mong the Scripta Philoso-phica, p. 485.

We may likewise reduce to the same place; the Paper *De Fluxu & Refluxu Maris*, published by Isaac Gruter, amongst the *Scripta* (z); and that other *De Ratione*

(z) *Scripta Philosophica*. p. 178. &c.

Inveniendi causas Fluxus & Refluxus Maris;

(a) as also the *Baconiana Physiologica* and *Medica*, in these *Remains*.

There may be further added, his *Cogitationes, De Naturâ Rerum; De Secti-*

one Corporum; Continuo & Vacuo; and the Fragment called *Filum Labyrinthi sive Legitima Inquisitio de Motu*: All publish'd by the same Mr. Gruter, in the same Book. Likewise the Treatises, *De Motûs sive Virtutis activæ variis Speciebus, & Historia Naturalis & Experimentalis de Formâ Calidi;*

joyned to the *Historia Ventorum* (b), and inserted also into the *Organum* (c); and by R. G. made English.

For it was his Lordship's design (d), not merely to exhibit an History of Bodies, but moreover to procure

a distinct and comparative one, of their Virtues, such as those of Density and Rarity; Consistency and Fluidity; Gravity and Levity; Heat and Cold.

Such a Collection of *Natural History*, was of necessity to be undertaken a-new. For the Collections, which were before in Mens Hands, were but a small and inconsiderable

(2) See this (turn'd into English by R. G.) in *Refusc. Part 2. p. 90.*

See it in Latine at the end of the *Traæt. De Motu*, annexed to the *Histor. Ventor. p. 91.*

(b) *Hist. Vent. p. 129, 191. See Refusc. 2d Part. p. 53.*

(c) *Nov. Organ. De Motu. p. 314. de Forma Calidi. p. 158.*

(d) *Nov. Organ. in distrib. Op. p. 13.*

(e) De
Augment.
Scien. l. 2.
c. 3. p. 135.

ble heap, when the Chaff and Fable were sifted from them; though the more considerable for that Separation. And further, as his Lordship noteth (e), too many of these Histories were at first framed rather for Delight, and Table-talk, than for Philosophy. Stories were feigned for the sake of their Morals; and they were frequently taken upon groundless Trust; and the latter Writers borrowed out of the more Ancient, and were not Experimenters, but Transcribers: And such a one was *Pliny* himself, both in his larger and lesser Work; I mean that of *Solinus*, who is but *Pliny* contracted.

(f) Nat.
Hist. Cent.
1. p. 6.
Exper. 25.

There are who have accused the Lord *Bacon* himself, for taking Experiments too readily upon Trust, and without deliberate and discreet Choice. To such I will return Answer in his own words. "The Rejection (f) which I continually use, of Experiments (though it appeareth not) is infinite; but yet, if an Experiment be probable in the Work, and of great use I receive it, but deliver it as doubtful.

The Fourth Part of the *Instauratio* designed, was *Scala Intellectus*.

To this there is some sort of entrance in his Lordship's distribution of the *Novum Organum*,

Organum, and in a Page or two under that Title of *Scala*, published by *Gruter* (g): (g) See
Scripta
P. 379.
But the Work it self passed not beyond the Model of it in the Head of the Noble Author.

That which he intended, was a particular Explication, and Application of the *Second Part of the Instauration*, (which giveth general Rules for the Interpretation of Nature) by gradual Instances and Examples.

He thought that his Rules, without some more sensible Explication, were like Discourses in Geometry, or Mechanics, without Figures, and Types of Engines. He therefore designed to select certain Subjects in Nature, or Art; and as it were, to draw to the Sense a certain Scheme of the beginning and progress of Philosophical Disquisition in them; shewing by degrees, where our consideration takes Root, and how it spreadeth and advanceth. And some such thing is done by those who, from the *Cicatricula*, or from the *Punctum Saliens*, observe and register all the *Phænomena* of the Animal unto its Death, and after it also in the Medical, or Culinarie, or other use of its Body; together with all the train of the Thoughts occasioned
e by

by those *Phenomena*, or by others in compare with them.

And because he intended to exhibit such Observations, as they gradually arise; therefore he gave to that Designed Work, the Title of the *Scale*, or *Ladder of the Understanding*. He also expressed the same Conceit by another Metaphor (*h*), advising Students to imitate Men, who by going by degrees from several Eminencies of some very high Mountain, do at length arrive at the Top, or Pike of it.

The *Fifth Part of the Instauration*, design'd, was, what he call'd *Prodromi sive Anticipationes Philosophiæ Secundæ*. To this we find a very brief Entrance, in the *Organum* (*i*), and the *Scripta*, publish'd by Gruter (*k*). And though his Lordship is not known to have composed any part of this Work by it self, yet something of it is to be Collected from the Axioms, and greater Observations interspersed in his Natural Histories, which are not pure but mixed Writings. The Anticipations he intended to pay down as Use, till he might furnish the World with the Principal, in

The *Sixth and last Part of his Instauration*, designed, which was, *Philosophia Secundæ sive Scientia Activa*. This General Philosophy, founded upon Sensible Nature, or
Arti-

(h) See
Scripta,
p. 384.

(i) In
Distrib.
Op. p. 17.
(k) *Pr.*
ruil. scrip.
p. 385.
Prodromi,
&c.

Artificial Experiments, and built up by degrees in Observations and Axioms, he at length despaired of, and commended to Posterity. Time only can thoroughly finish what his Lordship began, and sufficiently commend his Diligence and Sagacity, who collected so many Materials, and dispos'd them into such Order; and made in so short a Time, and (for the most part) in the midst of Civil Business, such mighty Preparations towards the building of the *House of Wisdom*.

After having mentioned the several Parts of this great Work, which concerneth, especially, *Body Natural*; we proceed to enumerate others of his Lordship's Writings, which concern *Civil*, or *Religious Matters*. And though most of them are of a mixed nature, and History is seldom written without some Political Reflections; yet to those who are not over-Nice, the division of them into Historical and Political, may be passable.

His Historical Works are these:

The First, Is the History of *Henry the Seventh* (1.), written Elegantly, by his Lordship in the *English* Tongue, and Addressed to his Highness the Prince of *Wales*; and turned afterwards into *Latine*. An History which required such a Reporter:

(1) Pub-
lished first
1622.

those Times being Times both of great Revolution, and Settlement, through the Division and Union of the Roses.

This was the First Book which he Compos'd after his Retirement from an Active Life (m). Upon which occasion he wrote thus to the Bishop of *Winchester* (n). Being (as I am) no more able to do my Country Service, it remaineth unto me, to do it Honour: Which I have endeavoured to do in my Work, of the Reign of King *Henry the Seventh*.

(m) See the Cat. of his Works then written in his Life, by D. R.

(n) In Epist. bef. Dial of an holy War.

The Second is, the Fragment of the *History of Henry the Eighth*, printed at the end of his Lordship's Miscellany Works, of which the best Edition is that in Quarto, in the Year 1629. This Work he undertook, upon the Motion of King *Charles the First*, but (a Greater King not lending him time) he only began it; for that which we have of it, was (it seems) but one Mornings Work.

(o) See in the Refusc. the Letter to Mr. Mathew, p. 37.

(p) Publ. among his Opuscula. p. 177.

(q) Anno 1651. in 16^o.

The Third is, a Memorial, intituled the *Felicities of Queen Elizabeth* (o). This was written by his Lordship, in *Latine* (p) only. A Person of more good Will, than Ability, translated it into *English* (q), and call'd it, in the singular, *Her Felicity*. But we have also a Version, much more Accurate and Judicious, performed by
Doctor

Doctor Rawley (r), who was pleased to take that Labour upon him, because he understood the value his Lordship put upon this Work; for it was such, that I find *this Charge* given concerning it, in his last *Will and Testament*. "In particular, I wish the "Elogie which I writ, in *Felicem Memoriam Elizabethæ*, may be published.

(r) *Publ. in Refusc. p. 181, &c.*

For the Occasion of it, his Lordship telleth it thus, in a Letter to Sir George Carey (f), then in *France*, to whom he sent it.—"Because one must begin, I thought to "provoke your remembrance of me by "a Letter: And thinking to fit it with "somewhat besides Salutations, it came "to my mind, that this last Summer-Vacation, by occasion of a factious Book "that endeavour'd to verifie *Misera Femina*, (the Addition of the Pope's Bull) "upon Queen *Elizabeth*; I did write a few "Lines in her Memorial, which I thought "you would be pleased to reade, both for "the Argument; and because you were "wont to bear affection to my Pen. *Verum ut aliud ex alio*: If it came handsomely to pass, I would be glad the President "de **Thou* (who hath written an History, **Thua-* "as you know, of that Fame and Dili-^{rus.} "gence) saw it: Chiefly, because I know "not whether it may not serve him for

(f) *Refusc. p. 45.*

“ some use in his Story : Wherein I would
 “ be glad he did right to the Truth, and
 “ to the Memory of *that Lady* ; as I per-
 “ ceive by that he hath already written,
 “ he is well inclined to do.

The Fourth is, the Beginning of the History of Great Britain. This was an Essay, sent to King *James*, whose Times it considered. A Work worthy his Pen, had he proceeded in it ; seeing

(t) See Collect. of Letters
 in Refusc. p. 30. Letter to
 King James. And p. 28, 29,
 30. the Letter to the Lord
 Chancellor Egerton, concern-
 ing this Subject.

(as he (t) saith) he should have written of Times, not only since he could remember, but since he could observe ; and by way of In-

troduction, of Times, (as he further noteth) of strange Variety ; the Reign of a Child ; the offer of an Usurpation by the *Lady Jane*, though it were but as a Diary Ague ; the Reign of a Lady married to a Forreigner, and the Reign of a Lady solitary and unmarried.

His Lordship, who had given such proof of his Skill in writing an History of *England*, leaving the World, to the unspeakable loss of the learned part of it ; his late Majesty, a great favourer of that Work, and wise in the choice of fit Workmen, encourag'd Sir *Henry Wotton* to endeavour it, by his Royal Invitation, and a Pension of

of 500 l. per annum. This Propofal was made to that Excellent Man, in his declining Years; and he died after the finishing fome ſhort Characters of ſome few Kings; which Characters are publiſh'd in his *Remains* (u). But this new Undertaking diverted him from a Work, in which he had made ſome conſiderable Progreſs, the Life of *Luther*, and in it, the *History of the Reformation*, as it was begun and carried on in *Germany*: Of which Work, the Papers (they ſay) are loſt, and in a Current of Time of no great depth, ſunk beyond all poſſible Recovery.

(u) *Reliqu. Wrote*
tom. p. 100.

The Fifth is, the Imago Civilis Julii Caſaris.

The Sixth, Imago Civilis Auguſti Caſaris.

Both of them (w) ſhort perſonal Characters, and not *Histories of their Empire*: And written by his Lordſhip in that Tongue, which in their Times, was at its height, and became the Language of the World. A while ſince, they were tranſlated into *Engliſh*, and inſerted into the *Fiſt Part of the Reſuſcitation* (x).

(w) *Among the*
Opuscula.
P. 195.

In the Seventh Place, I may reckon his Book De Sapientia Veterum, written by him in Latine (y), and ſet forth a ſecond time with Enlargement; and tranſlated into

(x) *See*
Reſuſc.
Edw. 3d.
P. 214.

(y) *See*
his Letters
to Mr.
Matthews
in Reſuſc.
P. 38.

(2) This Translation is lately added to the Essays, in Olyvo.

English by Sir Arthur Gorges (2): A Book in which the Sages of former Times, are rendered more Wise than it may be they were, by so dextrous an Interpreter of their Fables. It is this Book which Mr. Sandys means, in those words which he hath put before his Notes, on the *Metamorphosis of Ovid* *. "Of Modern Writers, I have received the greatest Light from *Geraldus, Pontanus, Ficinus, Ves, Comes, Scaliger, Sabinus, Pierius,* and the Crown of the latter, the Vicount of Saint *Albans*."

* Pag. 18.

It is true, the design of this Book was, Instruction in Natural and Civil Matters, either couched by the Ancients under those Fictions, or rather made to seem to be so, by his Lordship's Wit, in the opening and applying of them. But because the first ground of it is Poetical Story, therefore let it have this place, till a fitter be found for it.

For his Lordship's *Political Writings*, they are such as relate, either to Ecclesiastical, or Civil Polity. His Writings which relate to *Ecclesiastical Polity*, (for he was not willing (a) that all his Labours should go into the City, and none into the Church) are the three following.

(a) See his Epistle to Bishop Andrews.

The

The *First* is a Discourse (b), bearing the Title of *Certain Considerations*, touching the better Pacification and Edification of the Church of England; and dedicated to King James. The *Second* (c) is, an *Advertisement*, touching the Controversies of the Church of England. The *Third* is, a *Dialogue* touching an *Holy War*: All written at first in *English*, by his Lordship. The *First* of these toucheth the Settlement of Doctrine: The *Second*, the Settlement of Discipline amongst the *Christians* in England: The *Third*, of Propagation of the Faith amongst *Unbelievers*. In all which it is plain, that his Lordship dealt in the Affairs of the Church, as he was wont to do in Civil Matters, *Suavibus Modis*, and in the Mean. Accordingly he was wont to compare himself to the Miller of *Granchester*, a Village by *Cambridg*. Of him his Lordship telleth, that he was wont to pray for *Peace among the Willows*: For whilst the Winds blew, the Wind-mills wrought, and his Water-mill was less Custom'd (d). His Lordship was for pacifying Disputes, knowing that *Controversies of Religion*, would hinder the *Advancement of Sciences*.

His Writings which relate to *Civil Polity*, are very considerable; and yet they fall much

(b) In Refusc. p. 233. it was published before his Lordship's Name in Quarto, 1640.
(c) In Refusc. p. 162.

(d) See Letter to Mr Mathew, in Refusc. p. 36.

much short of that which he had sometimes in design. For he aimed at the complete Model of a Commonwealth, though he hath left only some preparations towards it in his *Doctrine of Enlarging the bounds of Empire*; and in a few *Aphorisms concerning Universal Justice* (e). He also made a Proposal to King James, of a Digest of the Laws of England. But other Studies, together with want of Time and Assistance, prevented the ripening of these Thoughts.

Now his Lordship's Writings in this Argument of Civil Polity, are either more *General*, or such as have more *Especial* respect to the several Dominions of the King of England. His Political Writings of a more *general* Nature, are his *Apothegms*, and *Essays*, besides the *Excerpta*, out of the *Advancement* above remembred. Both these contain much of that Matter which we usually call *Moral*, distinguishing it from that which is *Civil*: In the handling of which sort of Argument, his Lordship has been esteemed so far to excel, that he hath had a Comment written on him as on an Author in *Ethics* (f), and an Advancer of that most useful part of Learning. Not-

(e) In
Augm.
Scient.
l. 8 c. 3.
p. 668. 70
p. 690, &c.

(f) See
V. Placcii
Comment.

in l. 7. Aug. Scient. de Philosophiâ Morali augendâ, in Octavo.
Franc. an. 1677.

with-

withstanding which, I am bold to put these Books under this Head of *Matter Political*: Both because they contain a greater portion of that Matter; and because in true Philosophy, the Doctrine of *Politics* and *Ethics*, maketh up but one Body, and springeth from one Root, the End of God Almighty in the Government of the World.

The *Apothegms* (of which the first (g) is the best Edition) were (what he saith also (h) of his Essays) but as *the Recreations of his other Studies*. They were dictated one Morning, out of his Memory; and if they seem to any, a *Birth* too inconsiderable for the Brain of so great a Man; they may think with themselves how little a time *he went with it*, and from thence make some allowance. Besides, his Lordship hath receiv'd much Injury by late Editions (i), of which some have much enlarged, but not at all enriched the Collection; stuffing it with Tales and Sayings, too infacetious for a Ploughman's Chimney-Corner. And particularly, in the Collection not long since publish'd (k), and call'd *The Apothegms of King James, King Charles, the Marquess of Worcester, the Lord Bacon, and Sir Thomas Moor*; his Lordship is dealt with very rudely. For, besides

(g) *Apoth. printed in Oct. Lon. 1625.*

(h) See his Epistle to Bishop Andrews.

(i) Even by that added (but not by Dr. Rawley) to the Resuscitatio, Edw. 3d.

(k) In Octavo. Lon. 1669.

(l) Ex.
gr. Apotheg.
183,
184.

besides the addition of Insipid Tales, there are some put in which are Beastly and Immoral (l): Such as were fitter to have been joyned to *Aretine*, or *Aloysia*, than to have polluted the chaste Labours of the Baron of *Verulam*.

(m) See
Epist. Ded.
to the D.
of Bucks.

To those *Apothegms*, may be referred these now publish'd, *The Essays*, or *Counsels Civil and Moral*, though a By-work also, do yet make up a Book of greater weight by far, than the *Apothegms*: And coming home to *Men's Business and Bosomes*; his Lordship entertain'd this persuasion concerning them (m), that the *Latine Volume might last as long as Books should last*. His Lordship wrote them in the *English Tongue*, and enlarged them as Occasion serv'd, and at last added to them the *Colours of Good and Evil*, which are likewise found in his Book *De Augmentis* (n). The *Latine Translation* of them was a Work performed by divers Hands; by those of Doctor *Hacket* (late Bishop of *Lichfield*) Mr. *Benjamin Johnson* (the learned and judicious Poet) and some others, whose Names I once heard from Dr. *Rawley*; but I cannot now recal them. To this *Latine Edition*, he gave the Title of *Sermones Fideles*, after the manner of the *Jews*, who call'd the words *Adagies*, or Observations

(n) Lib.
6. c. 3. P.
453.

of

of the *Wise, Faithful Sayings*; that is, credible Propositions worthy of firm Assent; and ready Acceptance. And (as I think) he alluded more particularly, in this Title, to a passage in *Ecclesiastes* *, where the Preacher saith that he sought to find out *Verba Delectabilia*, (as *Tremellius* rendreth the *Hebrew*) *pleasant Words*, (that is, perhaps, his Book of *Canticles*); and *Verba Fidelia* (as the same *Tremellius*) *Faithful Sayings*; meaning, it may be, his Collection of *Proverbs*. In the next Verse, he calls them *Words of the Wise*, and so many Goats and Nails given *Ab eodem Pastore*; from the same Shepherd [of the Flock of *Israel*.]

* *Eccles.*
12. 10, 11.

In a late *Latine* Edition of these *Essays*, there are subjoyned two Discourses, the one call'd *De Negotiis*, the other *Faber Fortunæ*. But neither of these are Works newly publish'd, but Treatises taken out of the Book *De Augmentis* (o).

(o) *Lib.*
8. c. 2. p.
585, &c.

To this Book of *Essays* may be annexed, that Fragment of an *Essay of Fame*, which is extant already in the *Resuscitatio* (p).

(p) *Re-*
fusc. p. 281.

His Lordship's *Political Writings* of a more *special* Nature, as relating to the *Polity*, and various Affairs of the several Dominions of the King of *England*, are very many, though most of them short.

As

As *First*, a Discourse of the Union of
 England and Scotland (q).

(q) In
 Refusc.
 p. 197.

Secondly, Articles and Considerations,
 touching the Union aforesaid (r).

(r) Page
 206.

Thirdly, Considerations touching the
 Plantation in Ireland (s).

(s) Pag.
 255.

Fourthly, Considerations touching the
 Queen's Service in Ireland (t).

(t) P. 16.
 Of Coll.
 of Letters:

Fifthly, Considerations touching a War
 with Spain (u), then the Over-match in
 this part of the World; though now in
 meaner Condition.

(u) Pub.
 in the
 Mis. works
 in Quarto,
 An. 1629.
 & reprint-
 ed in 2d.
 part of
 Refusc.

Sixthly, His several *Speeches*; by which
 I mean not only those which go under that
 Name, but likewise his several *Charges*;
 they being much of the same Nature,
 though deliver'd *ex Officio*, which the o-
 ther were not always. These *Speeches*
 and *Charges*, are generally *Methodically*;
Manly, *Elegant*, *Pertinent*, and full of
Wise Observations; as those are wont to
 be which are made by Men of *Parts and*
Business. And I shall not pass too great a
 Complement upon his Lordship, if I shall
 say, That 'twas well for *Cicero*, and the
 honour of his *Orations*, that the Lord
Bacon compos'd his in another Language.

Now his *Speeches* and *Charges* are very
 many, and I set them down in the follow-
 ing Catalogue.

His Speeches in Parliament to the Lower House, are Eight.

The *First*, 39 *Elizabeth*, upon the Motion of Subsidy (w).

(w) Re-
susc. P. I.
of D. R's
Edition. 1

The *Second*, 5 *Jacobi*, concerning the Article of General Naturalization of the Scottish Nation (x).

(x) P. 10.

The *Third*, concerning the Union of Laws (y).

(y) P. 24.

The *Fourth*, 5 *Jacobi*, being a Report in the House of *Commons*, of the Earls of *Salisbury*, and *Northampton*, concerning the Grievances of the Merchants, occasioned by the Practice of *Spain* (z).

(z) P. 29.

The *Fifth*, 7 *Jacobi*, persuading the House of *Commons*, to desist from further Question of receiving the King's Messages by their Speaker, and from the Body of the Council, as well as from the King's Person (a).

(a) P. 45.

The *Sixth*, 7 *Jacobi*, in the end of the Session of Parliament, persuading some Supply to be given to his Majesty, which seemed then to stand upon doubtful Terms; and passed upon this Speech (b).

(b) P. 47.

The *Eighth*, 12 *Jacobi*, when the House was in great Heat, and much troubled about the *Undertakers*, who were thought to be some able and forward Gentlemen, who were said to have undertaken that the
King's

King's Business should pass in that House
(c) P. 48. as his Majesty could wish (c).

His Speeches in the *House of Lords*, are
Two.

The *First*, To the *Lords*, at a Conference in the Parliament, 7 *Jacobi*, by him then Solicitor; moving them to joyn with the Commons, to obtain liberty to treat of a Composition with his Majesty, for
(d) P. 42. *Wards and Tenures* (d).

The *Second*; (when he was Chancellor) to Mr. Serjeant *Richardson*, chosen then Speaker of the House of Commons; being a Reply to his Excuse and Orati-
(e) P. 94. on (e).

His Speeches to King *James*; were also
Two.

The *First*, A Speech by him, chosen by the Commons, to present a Petition touching *Purveyors*, deliver'd to his Majesty at *White-Hall*; in the second Year of his
(f) P. 5. Reign (f).

The *Second*, a Speech used to the King, by him, then Solicitor, and chosen by the Commons for the presenting of the *Instrument of their Grievances*, in the Parliament 7
(g) P. 41. *Jacobi* (g).

His Speeches in the *Chancery*, are Two
likewise.

The

The *First*, At the taking of his Place in Chancery, when made Lord-Keeper (h). (h)P.79. x

The *Second*, To Sir *William Jones*, upon his calling to be Lord Chief Justice of Ireland, Anno 1617. (i). (i)P.89.

In the *Star-Chamber*, he used a Speech to the Judges and others, before the *Summer Circuits*, being then Lord-Keeper, and also *Lord-Protector*; for his Majesty was at that time in *Scotland*, Anno 1617. (k). (k)P.87.

In the *Common-Pleas*, he used a Speech to Justice *Hutton*, when he was called to be one of the Judges in the *Common-Pleas*. (l). (l)P.93.

In the *Exchequer-Chamber*, he used a Speech to Sir *John Denham*, when he was call'd to be one of the Barons of the *Exchequer* (m). (m)P.91.

There also he used an Argument (being Solicitor General) in the Case of the *Post-nati* of *Scotland* (n), before the Lord-Chancellor, and all the Judges of *England* (o). The Question in this Case was, Whether a Child born in *Scotland* since King *James's* coming to the Crown of *England*, was Naturaliz'd in *England* or no? His Lordship argued for the Affirmative.

(n) Publ. first in 4°. Lon. 1641.
(o) See it in Resulc. part 2. P. 37.

For his *Charges*, they were these following.

f

First,

First, His Charge at the Sessions, holden for the Verge in the Reign of King James, declaring the Latitude and Jurisdiction thereof (p).

(p) *Pub.*
in 4°. Lon.
1662. and
reprinted
in the 2d.
part of
Refusc.

By the *Verge*, is meant a Plat of twelve Miles round, laid to the King's settled Mansion-House, subject to special exempted Jurisdiction, depending upon his Person and great Officers. This his Lordship called an Half-pace, or Carpet spread about the King's Chair of Estate; and he judged that it ought to be cleared and void, more than other places of the Kingdom, that Offences might not seem to be shrowded under the King's Wings.

Secondly, His Charge in the Star-Chamber against Duels (q); to which may be added the Decree of the Star-Chamber in the same Case (r).

(q) See
Refusc.
2d. part.

P. 1.
(r) *Is*
part 2. of
Refusc.

P. 9.

Thirdly, His Charge in the Star-Chamber against William Talbot, touching the Doctrine of Suarez, concerning the Depositing and Killing of Excommunicated Kings (s).

(s) *Ref.*
1 part.
P. 53.

Fourthly, His Charge in the same Court against Mr. J. S. for Scandalizing and Traducing in the Public Sessions, Letters sent from the Lords of the Council, touching the Benevolence (t).

(t) P. 60.

Fifthly, His Charge in the same Court against M. L. S. IV. and H. J. for Traducing

cing

cing the King's Justice in the proceedings against *Weston*, one of the Instruments in the empoysoning of *Sir Thomas Overbury* (u).

(u) P. 72.

Sixthly, His Charge in the *Kings-Bench* against *Owen*, for affirming conditionally, That if the King were Excommunicated, it were lawful to kill him (w).

(w) P. 68.

Seventhly, His Charge in the *Kings-Bench* against the Lord *Sanquere* (x), a Scottish Nobleman, who in private Revenge, had suborned *Robert Carlile* to murder *John Turner*, a Master of Fence.

(x) In
p. 117 2. of
Refusc.
p. 15.

Eighthly, His Charge before the Lord High Steward, Lord *Elefmere*, and the Peers, against the Countess and Earl of *Somerset* (y).

His Lordship's *Seventh Writing*, touching *Civil Policy in Special*, is his *Reading* on the Statute of *Uses* (z).

(y) Now
first publ.
at the be-
ginning of
these Re-
mains.

The *Eighth* is call'd, *Observations* upon a *Libel*, publish'd *Anno* 1592, in Defamation of the Queen's Government (a). In these *Observations*, his Lordship hath briefly set forth the present State of those Times; but he hath done the same thing more at large in his *Memorial* of *Queen Elizabeth*.

(z) Pub.
in 4°. Lon.
1642.
(a) Re-
fusc. p.
103.

The *Ninth* is, A true *Report* of the *Treason* of *Dr. Roderigo Lopez* (a Spaniard, and a Physician attending upon the Person of

the Queen); who was in Confederacy with certain Spanish Agents, and hired by the King of Spain, to poyson her Majesty (b).

(b) Pag. 151.

The Tenth is, His *Apologie* touching the Earl of *Essex*, in which he cleareth himself of Ingratitude by the plain reasons of the Case, and doth not (as many others have done) increase the suspicion by the very Excuse (c).

(c) Publ. in 4° Lon. 1642. and in 16° An. 1651. and reprinted in the 2d part of *Refusc.*

(d) Re-usc p 265.

The Eleventh is, *Advice* to King James touching Mr. *Sutton's* Estate, in the settling of which, in the Hospital of the *Char-treux*, the Event sheweth that his Lordship was mistaken, when he called it *A Sacrifice without Salt* (d). He propos'd four other Ends of that great heap of Alms to the King's Majesty. As first, The Ere-ction of a College for Controversies, for the encountering and refuting of *Papists*. Secondly, The Ere-ction of a *Receipt* (for the word *Seminary* he refus'd to make use of) for Converts from the persuasions of *Rome*, to the Reformed Religion. Thirdly, A settlement of Stipends for Itinerary Preachers, in Places which needed them; as in *Lancashire* where such care had been taken by Queen *Elizabeth*. And lastly, An increase of Salary to the Professors in either University of this Land. Wherefore

fore his Lordship manifesting himself, not against the Charity, but the manner of disposing it, it was not well done of those who have publickly defam'd him, by declaring their jealousies of Bribery by the Heir.

The *Twelfth* is, A Proposition to King James, touching the *Compiling and Amendment of the Laws of England*, written by him when he was Attourney General, and one of the Privy-Council (e).

(e) Pag.

271.

The *Thirteenth* is, An *Offer* to King James, of a *Digest* to be made of the Laws of England (f).

(f) In

the *Miscellan. Works.*

p. 137. &

2d part of *Refusc.*

The *Fourteenth* is, The *Elements* of the Common Laws of England, in a *double Tract*: The one of the *Rules and Maxims* of the Common Law, with their Latitude and Extent. The other, of the *Use* of the Common Law, for the preservation of our Persons, Goods, and good Names (g). These he Dedicated to her Majesty, whose the Laws were, whilst the Collection was his.

(g) In

4^o. *Anno*

1639.

The *Fifteenth* is, a Draught of an Act against an *usurious shift of Gain* (h), in delivering Commodities in stead of Money.

(h) See *Refusc.*

part 2. p.

62.

Touching these latter Pieces, which may be termed Writings in *Juridical Polity*, and which he wrote as a debtor to his Profes-

sion; it is beyond my Skill, as well as out
 of the way of my Studies, to pass a spe-
 cial Judgment on them. Onely I may note
 it in the general, that if he reached not
 so far in the Common Law, as Sir *Edward*
Cook, and some other Ornaments of the
 long Robe: the prepossession of his Mind
 by Philosophical Notions, and his regard
 to Matters of *Estate*, rather than to those
 of *Law*, may be assigned as the true Causes
 of it: For doubtless Parts were not want-
 ing. On this Subject it is, that he thus
 writeth to Sir *Thomas Bodley* (i). "I think
 " no Man may more truly say with the
 " Psalm, *multum incola fuit Anima mea*, than
 " my self. For I do confess, since I was
 " of any Understanding, my Mind hath;
 " in effect, been absent from that I have
 " done: And, in absence are many Errors,
 " which I do willingly acknowledg, and
 " amongst the rest this great one that led
 " the rest; That knowing my self, by in-
 " ward Calling, to be fitter to hold a Book
 " than to play a Part, I have led my Life
 " in civil Causes, for which I was not very
 " fit by Nature, and more unfit by the pre-
 " occupation of my Mind.

(i) Coll.
 of Letters
 in Refusc.
 p. 34.

To a like purpose is *this*, in a Manuscript
 Letter to the Lord Chancellor *Egerton*,
 which I have sometimes perus'd.

—“ I am not (k) so deceived in my
 “ self, but that I know very well, (and I
 “ think, your Lordship is *major Corde*, and
 “ in your Wisdom you note it more deep-
 “ ly than I can in my self) that in Practising
 “ the Law, I play not my best Game, which
 “ maketh me accept it with a *nisi quid*
 “ *potius*; as the best of my Fortune, and a
 “ thing better agreeable to better Gifts than
 “ mine, but not to mine.

(k) M S.
 Letter of
 L. Bacons.

And it appeareth, by what he hath said
 in a Letter to the Earl of *Essex* (l), that
 he once thought not to practise in his Pro-
 fession. “ I am purposed (said he) not
 “ to follow the practice of the Law. — And
 “ my Reason is only, because it drinketh
 “ too much Time, which I have dedicated
 “ to better purposes.

(l) Cor.
 in Resusc.
 p. 111.

To this Head of *Polity*, relating to the
 Affairs of these Kingdoms, we may reduce
 most of his *Lordship's Letters*, published
 correctly in the *Resuscitatio*, and in these
Remains, and from uncorrect Copies, in
 the *Gabala*. These they though often contain
 private Matters, yet commonly they have
 Matters of Estate intermingled with them.
 Thus, his Letter to the Lord-Treasurer
Burghley (m), was writ in Excuse of his
 Speech in Parliament, against the Triple
 Subsidy. So, many of the Letters to the

(m) P. 1.

(n) Pag. Earl of *Essex* (n), and Sir *George Villiers*
 4, 5, 7.
 (o) P. 76. (o), relate plainly to the *Irish Affairs*. So,
 (p) P. 48, some Letters to King *James*, relate to the
 51.
 (q) P. 55. Cases of *Peacham* (p), *Owen* (q), and o-
 (r) P. 58. thers (r); to the Matter of his Revenue
 7. 8.
 (s) P. 57. (s); to the New Company (t), who un-
 (t) P. 59, dertook to Dye and Dress all the Cloaths
 61, 70. of the Realm; to the *Premunire* in the Kings-
 (u) P. 66. Bench, against the Chancery (u). Most of
 the rest are a Miscellany, and not reducible
 to one certain Head.

Last of all, For his Lordship's Writings
 upon *Pious Subjects*, though for the Nature
 of the Argument, they deserve the first
 place; yet they being but few, and there
 appearing nothing so extraordinary in the
 composure of them, as is found in his Lord-
 ship's other *Labours*; they have not obtain'd
 an earlier mention.

They are only these:

His *Confession of Faith*, written by him-
 self in *English*, and turn'd into *Latine* by
 Dr. *Rawley* (w).

(w) Publ.
 in Engl. at
 the end of
 the Refus.
 and in La-
 tine in the
 Opuscul.
 p. 207.

The *Questions* about an *Holy War*, and
 the *Prayers*, in these *Remains*. And a
Translation of certain of *David's Psalms*,
 into *English Verse*. With this last *Pious*
Exercise he diverted himself in the time
 of his *Sickness*, in the Year *Twenty Five*.
 When he sent it abroad into the *World*,
 he

(x), he made a Dedication of it to his good Friend, Mr. George Herbert: For he judged the Argument to be futable to him in his double Quality, of a *Divine*, and a *Poet*. His Lordship had very great judgment in Poetry, as appeareth by his Discourse (y) about it; and he had some sort of Talent that way also. Hence, when the Queen had a purpose to Dine at his Lodging at *Twicknam* Park, he prepared a Sonnet (z), tending to the Reconciliation of her Majesty to the Earl of *Essex* then in Disfavour. But it was very seldom that he courted these Muses, and therefore his Vein does not appear so Elegant and Happy, as Exercise might have made it. The truth is, 'tis one of the hardest things in the World, to excel in Poetry; and to Attempt, and not to Excel, is to lose both Time and Reputation: For in this Art, Mediocrity will not pass for Vertue. In this squeamish Age, (as *Mounsteur Rapine* saith, in his *Judicious Reflections*) Verses are *Ridiculous*, if they be not *Admirable*. They are, it seems, like some Modern Dishes, which if they have not an high taste, occasion Disgust.

(x) *Twas publ. in Lond. An. 1625. in 4^o and has lately been put into the 2d part of Refusc.*
 (y) *In l. 2. de Augm. Scient.*
 c. 13.

(z) See Apol. for the Earl of Essex. p. 73.

Now of these several Works of his Lordship's already Publish'd (of which a great part

(a) See them in S.W.Dugdale, at the end of these Remains.

part (a) was written in that *non ignobile Quinquennium*, of his recess from Business) there is not yet made any exact Collection, either in *Latine*, or *English*; though some attempts have been made in both those Languages. The first *Latine Collection* was set forth accurately, for so much of it, by Dr. Rawley, under the Title of *Opera Moralia & Civilia* (b). But it contained only the *History of Henry the Seventh*; the *Essaies*; the *Book of the Wisdom of the Ancients*; the *Dialogue of an Holy War*; the *New Atlantis*; the *Book de Augmentis*; the *History of Winds*; the *History of Life and Death*. The second *Latine Collection* was lately publish'd

(b) Londini, 1638. in Fol. see Dr. Rawley's Letter to M. Deodate, and his Answer.

(c) Fran. ad Moe-num, 1665. in Fol.

(c) at *Francfort on the Meyn*. It pretendeth, in the Title, to contain all his Lordship's Extant Works, whether Philosophical, Moral, Political, or Historical: Although, besides the Books in the foremention'd Collection; it containeth only his *Lordship's Life* (without any mention of Dr. Rawley, who wrote it); the *Organon*; the *Scripta*; the *Sylva Sylvarum*; the *Felicities of Queen Elizabeth*; the *Images of Julius, and Augustus Caesar*; and the *Epistle to Fulgentius*, without the *Opuscula*, to which that Epistle is annexed. In this Collection, the *Nova Atlantis* is (as I noted a while ago) most absurdly called *Novus Atlas*; and

and the other Books are most fallſly Printed. And yet the Stationer (who, I ſuppoſe by his performance, was both Corrector and Publiſher) does tell us of this Edition, that it was purged of all Faults. But his Collection cannot be ſo purged, unleſs the whole Volume be made one entire Blot. Poſterity (I hope) will do his Lordſhip Honour, and Benefit to themſelves, in a larger and more accurate Collection of his Works. Theſe *Latine* ones, as alſo the *Miſcellanies*, and the two parts of the *Reſuſcitatio*, (which are the only attempt in Engliſh) being far ſhort of perfection.

Thus far I have travell'd in an Account, (ſuch as it is) of thoſe Genuine Writings of the *Lord Bacon*, which are already publiſh'd; and which, being (like *Medals of Gold*) both *rich* in their *Matter*, and *beautiful* in their *Form*, have met with a very great, and well nigh, equal number of Purchaſers and Admirers.

This general Acceptance of his Works, has expoſ'd him to that ill and unjuſt uſage which is common to Eminent Writers. For on ſuch are fathered, ſometimes Spurious Treatiſes; ſometimes moſt Corrupt Copies of good Originals; ſometimes their Eſſays and firſt Thoughts upon good Subjects,
though

though laid aside by them Unprosecuted and Uncorrected; and sometimes the very Toys of their Youth, written by them in trivial or loose Arguments, before they had arriv'd either at ripeness of Judgment, or sobriety of Temper.

The veriest *Straws* (like that of *Father Garnet*) are shewn to the World as admiral *Reliques*, if the least strokes of the *Image* of a celebrated Author, does but seem to be upon them.

The Press hath been injurious in this kind, to the Memory of Bishop *Andrews*, to whom it owed a deep and solemn Reverence. It hath sent forth a Pamphlet upon an Idle Subject, under the venerable Name of that great Man, who (like the Grass in hot Countries, of which they are wont to say that it groweth Hay) was born Grave and Sober: And still, further to aggravate the Injury, it hath given to that Idle Subject, the idler Title of the *Ex-ale-tation of Ale*.

(d) About
the Year
1658.

In such an unbecoming manner it hath dealt, long ago (d), with the very Learned and Ingenious Author of the *Vulgar Errors*. It hath obtruded upon him, whilst alive, a dull and worthless Book stolen, for the most part out of the *Physic's* of *Magirus*, by a very Ignorant Person: A Plagiary so Ignorant,

ignorant and so unskilful in his *Rider*, that not distinguishing betwixt *Lævis* and *Levis*, in the said *Magirus*, he hath told us of the *Liver*, that one part of it is *gibbons*, and the other *light*. And yet he had the confidence to call this Scribble, *The Cabinet of Nature unlocked*: An arrogant and fanciful Title, of which his true Humility would no more have suffer'd him to have been the Father, than his great Learning could have permitted him to have been the Author of the Book. For I can assure the Reader upon my knowledg, that as he is a Philosopher very inward with Nature, so he is one who never boasts of his Acquaintance with her.

Neither hath the Lord *Bacon* gone without his share in this Injustice from the Press. He hath been ill dealt with in the Letters printed in the *Cabala*, and *Scrinia*, under his Name: For Dr. *Rawley* professed, that though they were not wholly False, yet they were very corrupt and embased Copies. This I believe the rather, having lately compar'd some Original Letters with the Copies in that Collection, and found them imperfect. And to make a particular Instance; in comparing the Letter of Sir *Walter Raleigh* to Sir *Robert Car*, of whom a Fame had gone that he had begg'd his Estate;

Estate ; I found no fewer then forty Differences, of which some were of moment.

Our Author hath been still worse dealt with, in a Pamphlet in *Octavo*, concerning the Trial of the *Earl* and *Countess* of *Somerset* : And likewise in one in *Quarto*, which beareth the Title of *Bacon's Remains*, though there cannot be spied in it, so much as the *Ruines* of his beautiful *Genius*.

His Lordship, and other such memorable Writers, having formerly been subject to such Abuses ; it is probable that many will, at first, suspect the faithfulness of this Collection ; and look upon that as adulterate Ware, which is of such a sudden here brought forth to them, out of the Dark.

But let them first make trial, and then pass Sentence. And if they have sufficient knowledg of the peculiar *Air* of this Author, they will not only believe that these *Remains* are his, but also set a value upon them as none of his most useles and wast Papers. They say, the Feather of a *Phœnix* is of price : And here such will own, they have some little of the Body, as well as part of the Plumage.

It is difficult to imitate such great Authors, in so lively and exact a form, as without suspicion, to pass for them. They
whq

who are the most artificial Counterfeits in this way, do not resemble them as the Son does the Father, but at best, as the dead Picture does the living Person. And those who have true skill in the Works of the Lord *Verulam*, like great Masters in Painting, can tell by the *Design*, the *Strength*, the *way of Colouring*, whether he was the Author of this or the other Piece, though his Name be not to it.

For the Reader, who has been less versed in his Books; he may understand, that nothing is here offered to him as the *Labour* of that *Lord*, which was not written either by his own Hand, or in Copies transcrib'd by the most faithful Pen of his Domestic *Chaplain*, *Dr. William Rawley*: A Person whom his Lordship chiefly us'd in his Life-time, in Writing down, Transcribing, Digesting, and Publishing his Composes; and to whom, at his death, he expressed his Favour, by bequeathing to him in Money, One Hundred Pounds, and in Books, the great *Bibles* of the *King of Spain*.

I refer him, who doubteth of my Veracity in this Matter, to my worthy Friend *Mr. John Rawley*, (the Executor of the said Reverend Doctor) by whose care most of these Papers have been preserved
for

for the public Good; and who can bear me witness, (if occasion serveth) that I have not herein impos'd upon the World.

It is true, that Dr. *Rawley*, in his Preface to the *Opuscula* of his Lordship, hath forbidden us to expect any more of his *Remains* in *Latine*, or *English*: He addeth in exprefs Terms, that nothing further remained in his Hands. He meant, when he said this, that such Writings of his Lordship, were to be esteemed as not in being, which were not worthy to appear. This meaning of his, he more plainly deliver'd in his Preface to the Collection, called *Resuscitatio*.

There he saith, " That he had left nothing to a future hand, which he found to be of moment, or communicable to the public, save only some few *Latine* Works soon after to be publish'd. He deliver'd himself from the Obligation of that Promise in the Year fifty eight; publishing then, with all due care, those *Latine* Works (e). Soon after, he was accus'd by an obscure Prefacer, to a new Edition of the *Essays*, in *Octavo*, as one that had still concealed some of his Lordship's Philosophical Treasures. In vindication of himself from this Censure, I find him using these words in one of his papers, wherein he animadverteth on that

pre-

(e) *Opus.*
Posth.
Philos. Cs-
vil. Theo-
logica F. B.
B. de Ver.

preface. "I have publish'd all I thought fit, or a well advised Man would have thought fit to be publish'd by me. He judg'd some papers, touching *Matters of Estate*, to tread too near to the heels of Truth, and to the times of the Persons concerned, from which now they are further remov'd, by the distance of Twenty Years. He thought his Lord's Letters concerning his Fall, might be injurious to his Honour, and cause the old Wounds of it to bleed anew; whereas if the remembrance of them had not been fresh in the Minds of many, and in the Books of some; the Collection of the *Cabala*, had revived part of it in a corrupt Copy; and the matter of those Letters is of such a nature, (as afterwards I shall shew) that it rather clearth his Lordship's Fame, than throws more dirt upon it. For the *Philosophical Remains*, he judg'd them unfit to be committed to the Press, because they were but Fragments; and such too, as his Lordship's last Hand had not rendred Correct. The excess of Veneration which he had for his Lordship, inclin'd him to think nothing worthy to bear his Name, which was not a Masterpiece. And for this Reason, If Surreptitious Copies had not moved him to do his Lordship right by printing

the true ones, we had wanted divers Papers which the World now enjoys, and receives with thankfulness. And where the substance is Gold, Men will readily accept it, though in the Ore and unrefined: Nor is it any disparagement to the *Inventory* of his Lordship's philosophical Goods, if there are numbred amongst them certain broken uncoined pieces of valuable Metal.

Some few imperfect Papers, about his Lordship's private Affairs, or of very little moment in Philosophy, are still kept where they ought to be, in private Hands. But those which have been judged worthy the Light, by those Learned and Prudent Men whom I have consulted, are now, with no small Labour, communicated to the World. For so blotted were some of the Papers, so torn, so disjoyned, so intermixed in Contents of a different Nature; that the *Sense*, as it now stands, may seem like *Mercury* reduced to its *proper Form*, after its divers Shapes and Transformations.

Now these *Remains* which I have been moved to publish, I have digested according to the nature of their Contents, and reduc'd them to these several Heads of Arguments, *Civil* and *Moral*; *Physiological*; *Medical*; *Theological*; and *Bibliographical*.

Under

Under the first Head of *Remains, Civil and Moral*, are contained these Papers.

The First is, His *Charges* against the *Countess and Earl of Somerset*, touching the death of *Sir Thomas Overbury*.

The proper place for these *Charges* was, in the first part of the *Resuscitatio* (f), before his Charge against three Persons for Scandal, and traducing of the King's Justice, in the proceedings against *Weston*. But *Dr. Rawley* (as appeared by a Note of his, on the Margent of those papers) did at that time forbear the inserting of them; lest they should be offensive to some then alive. Now, more than Sixty Years have passed, since the end of that Tragedy; and the News of it was told in the Ears of the World; and the Story was made publick and lasting by the Press, both before and after (g) the Doctor's death. And what Curtain soever our Prudence would draw, we could not conceal so public a Matter. Nor is it fitting we should thereby we should endeavour to hide from Men, one useful Memorial of Divine Justice: A Memorial apt to deter Greatness from a Practice; which if it were common, there would be no safe eating or drinking, or breathing in Courts.

(f) Resuscitatio. p. 72

(g) See it in Sir W. Dugdale's *Barron. of Eng.* Tome 2d. p. 425. &c.

At the Trial, some Body, of bad Memory, and no better Pen, wrote down most imperfectly, a little of that which Mr. *Attorney* had spoken, largely and elegantly upon this solemn Occasion: And, in the Year fifty one, (a time of general Licence) this Scribble was publish'd (b). The Publisher had the confidence to affirm, that the Narrative was Collected out of the Papers of Sir *Francis Bacon* (i), which, by the Copies I set forth, 'tis manifest the Relator never had seen. But a good Name in the Title-page, was an useful Bush for the putting off the crude and unfin'd Matter in the Book it self.

(h) In the Pamphlet entitled, a True and Historical Rel. of the Person of Sir Tho. Overbury in 1^o.

(i) Thus said in the Title Page.

Little hath the Relator told of much which was said by Mr. *Attorney*; and that which he hath told, he hath repeated in such ill manner, that it is no longer Sir *Francis Bacon's*, but his own.

(k) Pag. 107, 108.

In one Place (k), he introduceth Mr. *Attorney*, speaking thus. "This is the second time since the King's coming these thirteen Years, that any Peers have been Arraigned, and both these times your Grace hath had the Place of *High Steward*. The first was *Grey*, and *Cobham*; and though they were Convicted, yet Execution follow'd not; no Noble Blood hath been spilt since his Majesty's Reign.

The

“ The first was Revenge, of Treason
 “ against Male-contents; and this of the
 “ particular offence to a private Subject,
 “ against those that have been so high in
 “ the King's Grace and Favour; and there-
 “ fore deserves to be written in a Sun-
 “ beam: but his being the best Master in
 “ in the World, hinders him not from be-
 “ ing the best King; for *He can as well plain*
 “ *a Hill, as raise a Wall*; a good Lesson
 “ to put to my Lords the Peers: He is
 “ Lieutenant to him who is no respecter of
 “ persons.

Now how curtail'd, how incoherent,
 how mean and unelegant is this, in com-
 parison of that which Mr. *Attorney* spake?
 For he spake that which followeth.

“ In all this mean time, the King hath
 “ Reigned in his White Robe, not sprink-
 “ led with any one drop of Blood of any of
 “ his *Nobles* of this Kingdom: Nay, such
 “ have been the depths of his Mercy, as
 “ even those Noble-mens Bloods (against
 “ whom the proceeding was at *Winchester*)
 “ *Cobham* and *Grey*, were attainted and cor-
 “ rupted, but not spilt, or taken away;
 “ but that they remained rather *Spectacles*
 “ of Justice in their continual Imprison-
 “ ment, than *Monuments* of Justice in the
 “ memory of their Suffering.

“ It is true, that the Objects of his Ju-
 “ stice then, and now, were very diffe-
 “ ring : For then it was the Revenge of an
 “ Offence against his own Person and
 “ Crown, and upon Persons that were
 “ Male-contents, and Contraries to the
 “ State and Government : But now it is the
 “ the Revenge of the Blood and Death of
 “ a particular Subject, and the Cry of a
 “ Prisoner : It is upon Persons that were
 “ highly in his Favour, whereby his Ma-
 “ jesty, to his great Honour hath shewed
 “ to the World, as if it were written with a
 “ Sun-beam, that he is truly the Lieute-
 “ nant of him, with whom there is no re-
 “ spect of Persons ; That his Affections
 “ Royal are above his Affections Private ;
 “ That his Favours and Nearness about
 “ him are not like *Popish Sanctuaries*, to pri-
 “ vilege Malefactours ; and that his being
 “ the best Master in the World, doth not
 “ let him from being the best King in the
 “ World. His People, on the other side,
 “ may say to themselves, I will lie down
 “ in peace ; for God, and the King, and
 “ the Law, protect me against the great
 “ and small. It may be a Discipline also,
 “ to great Men, specially such as are swol-
 “ len in their Fortunes from small begin-
 “ nings ;

“ nings; that *The King is as well able to level Mountains, as to fill Valleys, if such be their desert.*

In another place (l), he thrusteth into the Speech of Sir Edward Cook, a part of Sir Francis Bacon's, and (like the worse sort of Thieves) he does not only rob, but mangle him. Sir Francis Bacon spake on this manner: “ My Lords! He is not the Hunter alone that lets slip the Dog upon the Deer; but he that lodges the Deer, or rouses him, or puts him out; or he that sets a Toyl that he cannot escape.

(l) Page 119. Of the Arraignment of the L. of Somerset.

Instead of which, the Relator hath substituted this absurd Sentence. “ It is not he only that slips the Dog, but he that loves the Toyl, that kills the Deer.

This (I thought) was not unnecessary to be said in Vindication of Mr. Attorney's Honour, which is vilely traduc'd in this Pamphlet, where the *Daw* would personate the *Orator*.

The Second Paper is, his Letter to the University of *Cambridg*, (to whom he was of Counsel) upon occasion of his being Sworn of the Privy-Council to the King. This I judged fit to bear that other company which is already printed (m), and answereth to their Congratulation at his

(m) Re-fulc. Letters, p. 82, 83.

first coming to the Place of *Lord-Keeper*.

The *Third* is, his Letter to King *James*, touching the Place of Lord High Chancellour of *England*, upon the approaching death of the Chancellour *Egerton*.

The *Fourth* is, a Letter to the same Prince, for the relief of his Estate. This, with that *other of Submission* in the *Cabala*, seem to some to blemish his Lordship's Honour; to others, to clear it: For *in this*, he appealeth to the King himself, whether he had not ever found him direct and honest in his Service, so as not once to be rebuked by him, during Nineteen Years Employment. He sheweth that his Fall was not the King's Act; and that the Prince was ready to reach out his Hand to stay him from falling. In the other he maketh this profession of his being free from malicious Injustice. "For the Bribery and Gifts
"wherewith I am charged, when the Books
"of Hearts shall be opened, I hope I shall
"not be found to have the troubled Foun-
"tain of a corrupt Heart, in a depraved
"habit of taking Rewards to pervert Ju-
"stice, howsoever I may be frail, and par-
"take of the abuses of the Times.

The *Fifth* Paper is, a Collection of his remaining *Apothegms*, inferiour in number to those already published, but not in weight.

weight. Some of these he took from Eminent Persons, and some from meaner ones, having set it down from his Observation (n), that *The Bolt of the Rustic, often hits the Mark*; and that the Sow, in rooting, may describe the letter A, though she cannot write an entire Tragedy.

The *Sixth* is, a Supply of his Collection of Judicious and Elegant Sentences, called by him *Ornamenta Rationalia*. He also gave to those Wise and Polite Sayings, the Title of *Sententiæ Stellares*; either because they were Sentences which deserved to be pointed to by an Asterisc in the Margent; or because they much illustrated and beautify'd a Discourse, in which they were disposed in due place and order; as the Stars in the Firmament, are so many glorious Ornaments of it, and set off with their Lustre, the wider and less adorned Spaces.

This Collection is either wholly lost, or thrown into some obscure Corner; but I fear the first. I have now three Catalogues in my Hands, of the unpublish'd Papers of Sir *Francis Bacon*; all written by Dr. *Rawley* himself. In every one of these appears the Title of *Ornamenta Rationalia*, but in the Bundles which came with those Catalogues, there's not one of those *Sentences* to be found. I held my self oblig'd,

(n) In
Impet.
Philosoph.
P. 476, Ru-
sticorum
Proverbia
nonnulla
apposite
ad verita-
tatem di-
cuntur
Sus rostro;
&c.

lig'd in some fort, and as I was able, to supply this defect; it being once in my power to have preserved this Paper. For a Copy of it was long since, offer'd me by that Doctor's only Son, and my dear Friend (now with God) Mr. *William Rawley*, of whom, if I say no more, it is the *greatness of my Grief* for that irreparable loss, which causeth my *Silence*. I was the more negligent in taking a Copy, presuming I might, upon any occasion, command the Original; and because that was then in such good Hands. Now, there remains nothing with me, but a general Remembrance of the quality of that Collection. It consisted of divers short Sayings, aptly and smartly expressed, and containing in them much of good Sense in a little room.

These he either made, or took from others, being moved so to do by the same Reason which caus'd him to gather together his *Apothegms*, which (he saith) he collected for his *Recreation*, his Lordship's Diversions being of more value than some Men's Labours. Nor do such *Sentences* and *Apothegms*, differ much in their Nature. For *Apothegms* are only somewhat longer, and fuller of Allusion, and tell the Author, and the occasion of the *Wise Saying*; and are but the same Kernel, with the Shell
and

and Leaf about it. That which he saith of the one, is true of the other. "They are both *Mucrones Verborum* (o), pointed (o) In Preface to his Apothegms. "Speeches, or Goads. *Cicero* (saith he) calleth them *Salinas*, Salt-pits, that you may extract Salt out of, and sprinkle it where you will. They serve to be interlaced in continued Speech; They serve to be recited, upon occasion, in themselves.

Such *Ornaments* have been noted in all Ages and Places, and in many Collected.

Amongst the *Hebrews*, they had (of old) the Proverbs of *Agur*, and *Salomon*.

In Times more Modern, there have been set forth the *Pirke Avoth*; and the Sentences, Proverbs, Apothegms, and Similitudes of the *Hebrew Writers*, Collected in the *Florilegium Hebraicum* of *Buxtorf*.

Amongst the *Egyptians*, we find such Ænigmatic Proverbial Forms as these; *He hath a Wing of a Bat*. That is, the Man is impotent, yet daring; and so like a *Bat*, which adventures to flie, though it has no Feathers. *The Crab keeps the door of the Oyster*. That is, his Friend destroys him. For the *Crab* (they say) puts in his Claw when the *Oyster* gapes, and eats it up.

Amongst the *Arabians*, we find the Proverbs

verbs of *Lockman*, or *Æsop*; and those Collected by *Erpenius*.

Amongst the *Greeks*, we find the Sentences of their *Seven Wise Men*, of *Theognes*, and *Phocylides*, and of divers others preserved by *Stobæus*. *Pythagorus* had his

(p) See
Salmaf. in
Simplc. in
Epiſt. ad
calc. p. 12.

ὕποθῆλαι (p), of which we should have known much more, if Time had not denied us the Book of *Aristotle* περὶ τῶν πυθαγορέων. Thence, 'tis thought, *Laërtius*, and

(q) Vide
Jonſium
de Script.
Hiſt. Phil.
p. 54. Alſo
p. 76. &
Jamblich.
de vit. i
Pythag.
p. 131.

Porphyrus, cite certain *Pythagoric Symbols* (q), in which among others, the *Pleiadæ* are called *the Harp of the Muses*; and the *Northern Bears*, the *Hands of Rhea*.

Which latter Symbol, is for such a Toy, pretty enough, if expounded of Matter fixed, and detained from the course of its Fluidity, by cold, or rest. But I pretend not so much intimacy with the *Magical Pythagoras*, as to be his Interpreter. To *Henry Stephens*, we owe a Collection of *Greek Sentences*, from the *Comic Poets*. The Monk *Thalafius*, wrote an Hundred Sentences concerning *Charity and Continnence*, after the way of the *Cloyster*, that is, in a pious, but less acute manner (r).

(r) See
them in
the Me-
μερορεβ
p. 100.

Amongst the *Romans*, *Julius Cæsar*, and *Macrobius* wrote Collections of *Apothegms*; and the Sentences of *Laberius*, and also of *Publius*, (who was, indeed, by Birth a

Syrian,

Syrian, but by Education and Privilege a *Roman*) are to this Day preserved.

Some, a-while ago, have gathered and amass'd the Sentences of *Cicero*, and of both the *Seneca's*, though (I think) without much judgment, and as we gather Fishes in a Net, enclosing the good and bad together. Last Year, the *Sieur de Laval*, did publish his Collection of the Sentences of *St. Austin* (f). And it is not long since, *Monsieur Hache* set forth a whole Folio of Sentences, Collected out of Twelve of the *Tomes* of the *Bibliotheca Patrum* (t).

Among the *Italians*, *Spaniards*, *French*, *Dutch*, *Turks*, (which two last I put together, for the alike bluntness and courtness of their Sayings) there are divers Collections of *Apothegms* and Proverbs.

Among our *Selves*, we have the like, and particularly the *Wise Sayings* by Mr. *Cambden*, and the *Facula Prudentum*, in Mr. *Herbert*; which latter some have been bold to accuse as having too much Feather, and too little Point. But the sense of that Metaphor, may be more truly apply'd to the Collection call'd *Flores Edvardi Coci* (u). Those Sayings, as they are represented without the Context of that Eminent Lawyer, are like the Flowers in an Herbal, of which no Man would put the Generality into his Garden. The

(f) *Sent.*
tirées des
Oeuvres
de S. Aug.
A. Paris,
1677. in
Octavo.

(t) *Sent.*
ex 12. Bib.
Patr. tomis
selecta per
Fr. Hache,
An. 1666.

(u) *By*
Tho. Ash.
Lond. 1617.
in 16°.

The use of such little things, no Man knew better than Sir *Francis Bacon*, who could turn every saying to Advantage; and if it wanted Lustre in it self, he could by Art create it, and by setting it well.

His own Collection was (as I remember) gathered partly out of his own Store; and partly from the Ancients, and accordingly 'tis supplied out of his own Works, and the *Mimi* of *Publius*.

Under the *Second Head* of *Remains Physiological*, or *Natural*, is contain'd in the *First place*,

A *Fragment* of his Lordship's *Abecedarium Nature*. This is commonly said to be lost, and it is well nigh so, the latter part of it only remaining. But where the whole is good, each part is of value. And Antiquaries who travel in the Dominions of the *Grand Signior*, do not despise the ancient Statues which they find there; though *Mahometan* Superstition hath broken off their Heads.

This Work is said to be a *Metaphysical Piece*; but it is not so, in the strictest sense. Its principal design is the Partition of things into their several Classes; a design which his Lordship brought to more perfection in his *Organon*, and Book *De Augmentis Scientiarum*. And though in it were
handled

handled *Condittons of Being*, yet not abstractly from all Body, but with reference to it. And therefore his Lordship did not call it *Abecedarium Hyperphysicum*, but the *Alphabet of Nature*. And his Lordship giveth express Caution, in his Book of *Advancement* (*w*), that where he speaks of (w) De Augm. Scient. l. 3. c. 2. p. 228. Conditions of Entities, which are called Transcendental; (such as, *Much, Little, The Same, Divers, Possible, Impossible*) he be not interpreted in a *Logical*, but *Physical* Sense. His Lordship was much averse to high and useles Speculations, and he was wont to express that Averfness in the following Comparison. The *Lark* (said he) is an high flier, and in its flight does nothing but Sing: But the *Hawk* flies high, and thence descends and catches its Prey.

The *Second Paper* about Natural things, is his Lordship's Inquisition touching the *Compounding of Metals*.

Then follow, in the *Third Place*, his *Articles of Questions*, touching *Minerals*. Of these, the first inquireth about the same Subject with the foregoing Paper; but finding them distinguish'd by his Lordship, I have not joyn'd them together.

These Questions were turn'd into *Latine*, and in that Tongue, publish'd by Dr. *Rawley*, amongst

amongst his Lordship's *Opuscula*; but the *English* Originals are now, the first time set forth. And having by me three Copies, I publish them by that one on which his Lordship had endorsed with his own Hand, *This is the clean Copy.*

Now these Inquiries being in themselves Imperfect, and without much Solution of his Lordship's adjoyn'd; I have here added to them the several Answers of Dr. *Meyerel*, to whom they were proposed by his Lordship. It has not been in my power, as yet, to inform my self duly about this *Doctor*; but doubtless, he was a *Chymist*, as those Times went, of the first Order. It was his Lordship's manner, on divers mornings, to set down Inquiries for the following Days, in some loose Papers. And in one of them, I find this, among other *Memoranda*. "To send to Dr. *Meyerel*. "Take Iron and dissolve it in *Aqua Fortis*, "and put a Loadstone near it, and see "whether it will extract the Iron: Put also "a Loadstone into the Water, and see "whether it will gather a Crust about it.

After the Questions of his Lordship about Minerals, and the Answers of Dr. *Meyerel*, there follows, in the *Fourth Place*, an *Inquisition* concerning the Versions, Transmutations, Multiplications, and
 Effec-

Effections of Bodies, not hitherto publish'd in the *English* Tongue, in which his Lordship wrote it (x).

Fifthly, There is annexed a certain Speech touching the recovery of Drowned Mineral Works, prepared, as Mr. *Bushel* saith, for that *Parliament* under which he fell. His Lordship, no doubt, had such a Project; and he might prepare a Speech also, for the Facilitating of it. But that this is a true Copy of that Speech, I dare not avouch. His Lordship's Speeches were wont to be digested into more Method; his Periods were more round, his Words more choice, his Allusions more frequent, and manag'd with more decorum. And as no Man had greater command of Words, for the illustration of Matter, than his Lordship; so here he had Matter which refus'd not to be cloth'd in the best Words.

The *Sixth Paper* about Natural Things, containeth certain Experiments about *weight in Air and Water*.

The *Seventh* containeth a few Proposals to the Country-Man, called *Experiments for Profit*. The *Eighth*, Experiments about the *Commixture of Liquors*. The *Ninth*, a Catalogue of *Bodies Attractive and not Attractive*, with Experimental Observations about them.

(x) See
D. R's.
Translation
among
the *Opus-*
cula.

Under the *Third Head of Medical Remains*, is contain'd in the *First place*, a Paper which he called *Grains of Youth*. In it he prescribeth divers things, as means to keep up the Body in its Vigour. Amongst these is the Receipt of the *Methusalem Water*, against the *Driness of Age*, which his Lordship valued and used.

Next follows a *Catalogue of Astringents, Openers, and Cordials*, Instrumental to Health. Then comes in the *Third place*, an *Extract*, by his Lordship, for his own use, out of the *History of Life and Death*, together with some new Advices in order to Health.

Last of all, there are added *Four Medical Receipts*.

The *First* is, his Lordship's *Broth and Fomentation against the Stone*, which I judg'd acceptable to the Public, seeing his *Receipt against the Gout* had been so, though it worketh not an *Infallible Cure*. And here it may seem strange, that his Lordship does not mention *Spirit of Nitre*, which he so often used, and which a very ingenious Experimenter (y) hath noted, to be the best of *Acids* against the *Stone*.

(y) Dr. Grew, in his *Experimentation arising from Affus. of Menstruums upon all sorts of Solids.* p. 102.

The *Second* is, the Receipt of an Oyntment, called by his Lordship, *Unguentum Fragrans sive Romanum*. By this he meaneth an Unguent which consisteth of *Astringents,*

gents, preventing excess of Transpiration; and *Cordials* comforting the Parts. And he called it (I suppose) the *Roman Unguent*, because that People did eminently make use of Baths and Anointings. " He " himself held, that the anointing with Oyl, " was one of the most potent Operations " to long Life (z); and that it conduced " to Health, both in *Winter*, by the exclu- (z) *Hist.* " sion of the cold Air; and in *Summer*, by *of Life &* " detaining the Spirits within, and prohi- *Death, of* " biting the resolution of them; and keep- *the Oper.* " ing of the force of the Air, which is then *upon Ex-* " most predatory. Yet it was his Lordship's *clusion of* *Air. S. 21.* *P. 37.*

opinion, that it was best to anoint without Bathing, though he thought Bathing without Anointing bad.

The *Third* and *Fourth*, are Receipts to comfort the Stomach. One of them he calleth a Secret; and I suppose it might be communicated to him by Sir *Henry Wotton*. For Sir *Henry* speaks of his preparation of a certain Wood (a), as of a rare Receipt to Coroborate the *Viscera*, and to keep the Stomack in *Tono*.

(a) *In Reliqu.* *Wotton.* *P. 473.*

Under the *Fourth Head*, of *Theological Remains*, are contain'd only a few *Questions* about the lawfulness of a *Holy War*; and two Prayers, one for a *Philosophical Student*, the other for a *Writer*. The sub-

stance of these two Prayers is extant in *Latine*, in the *Organon* (b), and *Scripta* (c).

(b) Nov. Organum, p. 19. ad Calc. part. is prima. (c) Scripta Philof. p. 451. and after the Title. Page.

Under the *Fifth Head* of *Bibliographical Remains*, are contained some of his Lordship's own Papers concerning his Works, and likewise some Letters and Discourses of others upon the same Subject, together with a few interspersed Remarks concerning his Life.

His Lordship's Papers are these *Six*.

The *First* is, a Letter to *Elizabeth*, the Sister of King *Charles* the Martyr, and Wife to *Frederic*, Prince *Palatine* of the *Rhine*; a Princess who found so many Thorns in the Crown of *Bokemia*. She pleased to write to his Lordship, and he return'd Answer, and sent along with it as a Present, his *Discourse of a War with Spain*; though neither came to her Hands, till after his Lordship's Death.

The *Second* is, a Letter to the *University* of *Cambridg*, when he sent them his Book of the *Advancement of Learning*.

The *Third* is, a Letter to the same *University*, upon his sending to them his *Novum Organum*. This he wrote in a loose sheet of paper; the *former*, in one of the spare leaves at the beginning of the Book.

The *Fourth* is, a Letter to *Trinity College*, in *Cambridg* (of which Society he had been a Member)

Member) upon his sending thither the aforesaid Book *De Augmentis Scientiarum*.

The *Fifth* is, a Letter to the Bishop of *Lincoln*; in which I note the goodness of his Lordship's Nature, whilst he still maintaineth his Friendship with him, though he had succeeded him in his place of Lord-Keeper. For Envy hates every one that sits in that Chair from whence it self is fallen.

The *Sixth* is, a Letter to Father *Fulgentio*, a Divine (if I mistake not) of the *Republic of Venice*, and the same who wrote the Life of his Colleague, the excellent Father *Paul*.

The *Seventh* is, a Letter to the *Marquess Fiat*, then Embassadour from *France*, soon after the Marriage betwixt his late *Majesty* and *Henrietta Maria*, in the knitting of which he had been employ'd. This *Marquess* was the Person, who, impatient of seeing so Learned a Man, was admitted to his Lordship when he was very ill, and confin'd to his Bed; and who saluted him with this high Compliment: "Your Lordship hath been to me hitherto like the Angels, of which I have often heard and read, but never saw them before. To which piece of Courtship, he return'd such answer, as became a Man in those Circumstances.

stances. "Sir, the Charity of others, does liken me to an Angel, but my own Infirmities tell me I am a Man.

The *Eighth* is, a Transcript out of his Lordship's *Will*, concerning his Writings. There, in particular manner, he commendeth to the Press, the *Felicities* of Queen *Elizabeth*. This I noted before; and observe it here again as an Argument of the Impartiality of his Lordship's Judgment and Affection. He was zealous in bearing testimony to the wise Administration of the Public Affairs in those Times, in which himself advanced little either in Profit, or Honour. For he was hindred from growing at Court by a great Man, who knew the slenderness of his Purse, and also fear'd that if he grew, he might prove Taller than himself (*d*). The little Art used against him, was the representing of him as a *Speculator*; though it is plain, no Man dealt better, and with kinder ways, in public Business than himself: And it generally ripened under his Hands.

(d) See his Lordship's Letter to Sir R. C. in Coll. of Letters in 1st. part of Refusc. p. 87. and that in p. 110, 111.

For the Papers written by others, touching his Lordship and his Labours, they are these.

The *First* is, a Letter from the University of *Oxford*, to his Lordship, upon his sending to them his Book of *Advancement*
of

of Learning, in its second, and much enlarged Edition. It should seem by a Passage towards the end of this Letter, that the Letter which his Lordship sent to them, together with his Book, was written (like the first to the *University of Cambridg*) in one of the spare leaves of it, and contain'd some wholesome Admonitions in order to the pursuit of its Contents.

The *Second* is, a Letter from Dr. *Maynwaring*, to Dr. *Rawley*, concerning his Lordship's *Confession of Faith*. This is that Dr. *Maynwaring*, whose Sermon upon *Eccles. 8. 2. &c.* gave such high Offence, about One and Fifty Years ago.

For some Doctrines, which he noteth in his Lordship's *Confession*, the Reader ought to call to mind, the times in which his Lordship wrote them, and the distaste of that Court against the proceedings of *Barnevelt*, whose State-faction blemish'd his Creed.

The rest are, *Letters* of Dr. *Rawley*, *Monsieur Deodate*, *Isaac Gruter*, touching the Edition of his Lordship's Works: *An Account of his Lordship's Life and Writings*, by Sir *William Dugdale*, together with some new Insertions: *Characters* of his Lordship, and his *Philosophy*, by Dr. *Heylin*, Dr. *Sprat*, and Mr. *Abraham Cowley*.

All

All these Papers I have put under the Title of *Baconiana*, in imitation of those, who of late, have publish'd some Remains of Learned Men, and called them, *Tbuana*, *Scaligerana*, *Perroniana*.

These then are the particular Writings, in which I have labour'd, and in setting forth of which, I have undertaken the lower Office of a Prefacer. And I think it more desirable to write a mean Preface to a good Book, than to be Author of a mean Book, though graced with a Preface from some excellent Pen: As it is more Honour, with a plain *White Staff*, to go before the King, than being an unpolish'd Magistrate of a mean and antiquated Corporation, to be usher'd forth with a Mace of Silver.

T. T.

Novemb. 30.

1678.



A
T A B L E
OF THE
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-

ERRATA.

Liber cui Titulus (Baconiana, &c.)

IMPRIMATUR.

Ex Ædibus Lam-
bethanis, Nov.
20. 1678.

Geo. Thorp, Rev^{mo.} in
C. P. & D. Dom.
Gulielmo Archiep.
Cant. a Sacris Do-
mesticis.

ERRATA.

In the Introduction.

PAge 6. Line 24. Read *Sprang*: P. 11. l. 12. r. *Site*. l. 28. for that, r. *the*. P. 13. Margent; l. 2. for with, r. *inter*. P. 15. l. 26. for to, r. *and*. P. 16 l. 9. for to, r. *for*. P. 24. l. 18. r. *enlarged*. l. 25. for were, r. *wear*: P. 27. l. 23. for *his*, r. *this*. P. 40. l. 9. for *precious*, r. *considerable*. P. 43. l. 29. r. *compare them*. P. 57. l. 13. for of, r. *the*. P. 59. l. 16. for *Edward 3d*. r. *Edit. 3d*. P. 60. l. 8. put a period after *publish'd*. P. 62. l. 19. r. *Methodical*. P. 71. l. 24. r. *though they*.

In the Book.

P. 20. l. 11. blot out *but*. P. 33. l. 4. for *in*; r. *is*. P. 37. l. 23. r. *relictum*. P. 61. l. 21. blot out *even*: P. 79. l. 24. blot out *Add*. P. 83. l. 12. r. *vellicationes*. P. 85. l. 21. for *Impossibility*, r. *in Possibility*. P. 89. l. 20. for *interspect*, r. *intersperse*. P. 95. l. 19. r. *it will*. P. 119. l. 2. r. *Arborescents*. P. 125. l. 18. r. *fittest*. P. 132. l. 26, 27. for *the whole Intellects*, r. *your noble Intellects*. P. 135. l. 29. r. *differs*. P. 139. l. 11. r. *rawns*. P. 146. l. 7. for *hewed*, r. *leaved*. P. 148. l. 10. r. *ipsam*. P. 149. l. 10. for *Sheaves*, r. *Shivers*. P. 162. l. 9. r. *mullein*. P. 165. l. 13. r. *Cupparus*: P. 167. l. 2. r. *Puls*. P. 168. l. 28. for *with juices*, r. *which I use*. P. 189. l. 16. r. *legitimè*. P. 192. l. 15. r. *it is*. P. 199. l. 19, 20. r. *prodromi*. P. 201. l. 4. for *file*, r. *filz*. l. 9. for *non*, r. *mon*. l. 23. for *ex*, r. *et*. P. 208. l. 9. blot out *Ec*. P. 215. l. 3. r. *generosissime Domine*. l. 4. r. *addictissimus*. P. 218. l. 2. r. *contriverim*. P. 222. l. 23. for *tum*, r. *Tu*. P. 232. l. 23. r. *vertit*. P. 237. l. 4. r. *would*. P. 239. l. 4. r. *inerat*. l. 12. r. *consecrari*. l. 14. r. *segnescens*. P. 249. l. 29, 30. for *carried*, r. *varied*. P. 250. l. 5. r. *you to call*. P. 253. l. 19. r. *Courts*. P. 254. Margent l. 1. for *R. this*; r. *L. this*. P. 257. Margent l. 1. for *'Twas*, r. *they were*. P. 259. l. 8, 9. after *Nature*, put a Semicolon; after *parted*, a Colon.

Baconiana Politico-Moralia.

REMAINS

OF THE

Lord Bacon,

Civil and Moral.



L O N D O N,
Printed for *Richard Chiswel*, at the
Rose and Crown in *St. Paul's*
Church-Yard, 1679.

THE
HISTORY OF
THE
CITY OF
LONDON
FROM THE
EARLIEST PERIODS
TO THE PRESENT



By
John Stow
Author of the
Survey of London
and the
Athenae Oxonienses



The Lord Bacon's REMAINS, Civil and Moral.

The Charge || *by way of Evidence, by Sir Francis Bacon, his Majesties Attourney General, before the Lord High Steward, * and the Peers, against Frances Countess of Somerset, concerning the poysoning of Sir Thomas Overbury.* || Given May 24. 1616.
*The Lord Chancellor Egerton, Lord Ellesmere, and the Earl of Bridgewater.

IT may please your Grace, my Lord High Steward of England, and you my Lords the Peers.

I am very glad to hear this unfortunate Lady doth take this Course, to confess fully, and freely, and thereby to give Glory to God; and to Justice. It is (as I may term it) the Nobleness of an Offender to confess; and therefore those meaner

Persons, upon whom Justice passed before, confessed not, she doth. I know your Lordships cannot behold her without compassion. Many things may move you, her Youth, her Person, her Sex, her noble Family, yea, her Provocations, (if I should enter into the Cause it self) and Furies about her; but chiefly her Penitency and Confession. But Justice is the work of this Day; the Mercy-Seat was in the inner part of the Temple; the Throne is publick. But since this Lady hath by her Confession prevented my Evidence, and your Verdict; and that this Day's labour is eased; there resteth in the Legal Proceeding, but for me to pray that her Confession may be recorded, and Judgment thereupon.

But because *your Lordships* the Peers are met, and that this day and to morrow are the Days that crown all the former Justice; and that in these great Cases it hath been ever the manner to respect Honour and Satisfaction, as well as the ordinary Parts and Forms of Justice; the Occasion it self admonisheth me, to give *your Lordships* and the Hearers this Contentment, as to make Declaration of the Proceedings of this excellent Work of the King's Justice, from the beginning to the end.

It may please your Grace, my *Lord High Steward*

Steward of England, this is now the second time, within the space of thirteen years Reign of our Happy *Sovereign*, that this high Tribunal Seat (ordained for the Trial of *Peers*) hath been opened and erected, and that with a rare event; supplied and exercised by one and the same Person, which is a great Honour unto you; my *Lord Steward*.

In all this mean time the King hath reigned in his white Robe, not sprinkled with any one Drop of the Blood of any of his Nobles of this Kingdom. Nay, such have been the Depths of his Mercy, as even those Noble-Mens Bloods, (against whom the Proceeding was at *Winchester*) *Cobham* and *Grey*, were attainted and corrupted, but not spilt or taken away ; but that they remained rather *Spectacles of Justice* in their continual Imprisonment, than *Monuments of Justice* in the Memory of their Suffering.

It is true, that the Objects of his Justice then and now were very differing ; for then it was the Revenge of an Offence against his own Person and Crown, and upon Persons that were Male-Contents, and Contraries to the State and Government ; but now it is the Revenge of the Blood and Death of a particular Subject, and the Cry of a Prisoner ; it is upon Persons that were highly in his Fa-

your ; whereby his Majesty, to his great Honour, hath shewed to the World, as if it were written in a Sun-beam, that he is truly the Lieutenant of him *with whom there is no respect of Persons* ; that his Affections Royal are above his Affections private ; that his Favours, and Nearness about him, are not like *Popish Sanctuaries*, to privilege Malefactors ; and that his being the best Master in the World, doth not let him from being the best King in the World. His People, on the other side, may say to themselves, I will lie down in Peace, for God, the King, and the Law, protect me against great and small. It may be a Discipline also to great Men, especially such as are sworn in their Fortunes from small beginnings, that the King is as well able to level Mountains, as to fill Vallies, if such be their desert.

But to come to the present Case, The great Frame of Justice (*my Lords*) in this present Action, hath a *Vault*, and hath a *Stage* : A *Vault*, wherein these Works of Darkness were contrived ; and a *Stage*, with Steps, by which it was brought to Light.

For the former of these, I will not lead your *Lordships* into it, because I will engrieve nothing against a Penitent, neither will I open any thing against him that is absent.

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The one I will give to the Laws of Humanity, and the other to the Laws of Justice ; for I shall always serve my Master with a good and sincere Conscience, and I know *that* he accepteth best. Therefore I will reserve that till to morrow, and hold my self to that which I called the *Stage* or *Theater*, whereunto indeed it may be fitly compared : for that things were first contained within the Invisible Judgments of God, as within a Curtain, and after came forth, and were acted most worthily by the King, and right well by his Ministers.

Sir *Thomas Overbury* was murdered by Poison, *Septemb. 15. 1613.* This foul and cruel Murder did for a time cry secretly in the Ears of God ; but God gave no answer to it, otherwise than by that Voice, (which sometime he useth) which is *Vox Populi*, the Speech of the People : For there went then a Murmur that *Overbury* was poisoned ; and yet the same submissive and low Voice of God (the Speech of the Vulgar People) was not without a Counter-tenor or Counter-blast of the Devil, who is the common Author both of Murder and Slander ; for it was given out, that *Overbury* was dead of a foul Disease ; and his Body (which they had made *Corpus Judaicum* with their Poisons, so as it had no whole part) must be

said to be leprosed with Vice, and so his Name poisoned as well as his Body. For as to Dissoluteness, I have not heard the Gentleman noted with it ; his Faults were of Insolency, Turbulency, and the like of that kind.

Mean time there was some Industry used (of which I will not now speak) to lull asleep those that were the Revengers of the Blood, the Father and the Brother of the Murdered. And in these terms things stood by the space of two years, during which time God did so blind the two great Procurers, and dazle them with their Greatness, and blind and nail fast the Actors and Instruments with security upon their Protection, as neither the one looked about them, nor the other stirred or fled, or were conveyed away, but remained here still, as under a privy Arrest of God's Judgments ; inso-much as *Franklin*, that should have been sent over to the *Palsgrave* with good store of Money, was by God's Providence, and the Accident of a Marriage of his, diverted and stayed.

But about the beginning of the Progress the last Summer, God's Judgments began to come out of their depths. And as the revealing of Murder is commonly such as a Man said, *à Domino hoc factum est* ; it
is

is God's work, and it is marvellous in our eyes : so in this particular it was most admirable; for it came forth first by a Complement, a matter of Courtesy. My Lord of *Shrewsbury*, that is now with God, recommended to a Councillor of State, (of special Trust by his place) the late Lieutenant * *Helwisse*, only for Acquaintance, as an honest and worthy Gentleman, and desired him to know him, and to be acquainted with him. That Councillor answered him civilly, That my Lord did him a favour, and that he should embrace it willingly ; but he must let his Lordship know, that there did lie a heavy imputation upon that Gentleman, *Helwisse*, for that Sir *Tho. Overbury*, his Prisoner, was thought to have come to a violent and an untimely Death. When this Speech was reported back by my Lord of *Shrewsbury* to *Helwisse*, *percussit ilicò animum*, he was stricken with it, and being a politick Man, and of likelihood doubting, that the matter would break forth at one time or other, and that others might have the start of him, and thinking to make his own Case by his own Tale, resolved with himself upon this occasion, to discover unto my Lord of *Shrewsbury*, and that Councillor, that there was an Attempt (whereunto he was privy) to have poisoned *Overbury*, by the hands of his

*Called
in Sir *H. Wotton's*
Reliq. p.
413. *Elvis*
In Sir *A. Welden's*
Court of
K. James,
p. 107.
Elwaies,
In *Aulic,*
Coquen. p.
141. *Ello-*
waies. In
Sir *W. Dugdales*
Baron. of
Eng. Tom
2. p. 425.
Elwaies.
In *Baker,*
Yelvis.
p. 434.

his Underkeeper, *Weston*; but that he checked it, and put it by, and dissuaded it. But then he left it thus, that it was but as an Attempt, or an untimely Birth, never executed; and as if his own Fault had been no more, but that he was honest in forbidding, but fearful of revealing, and impeaching or accusing great Persons. And so with this fine point thought to save himself.

But that Councillor of Estate wisely considering, that by the Lieutenant's own Tale it could not be simply a Permission, or Weakness; for that *Weston* was never displaced by the Lieutenant, notwithstanding that Attempt; and coupling the Sequel by the beginning, thought it matter fit to be brought before his Majesty, by whose appointment *Helwisse* set down the like Declaration in writing.

Upon this Ground the King playeth *Salomon's* part, *gloria Dei celare rem, & gloria Regis investigare rem*, and sets down certain Papers of his own hand, which I might term to be *Claves Justitiæ*, Keys of Justice, and may serve both for a Precedent for *Princes* to imitate, and for a Direction for *Judges* to follow. And his Majesty carried the Ballance with a constant and steady hand, evenly and without prejudice, whether it were a true Accusation of the one part, or a Practice and factious Scandal of the other.

Which

Which Writing, because I am not able to express according to the worth thereof, I will desire your Lordships anon to hear read.

This excellent Foundation of Justice being laid by his Majesties own hand, it was referred unto some Councillors to examine further, who gained some Degrees of Light from *Weston*, but yet left it imperfect.

After it was referred to Sir *Ed. Cook*, Chief Justice of the Kings Bench, as a Person best practised in Legal Examinations, who took a great deal of indefatigable pains in it without intermission, having (as I have heard him say) taken at least three hundred Examinations in this Business.

But these things were not done in a Corner, I need not speak of them. It is true, that my Lord Chief Justice, in the dawning and opening of the Light, finding the matter touched upon these great Persons, very discreetly became Suitor to the King, to have greater Persons than his own Rank joined with him; whereupon your Lordships, my Lord High Steward of *England*, my Lord Steward of the King's House, and my Lord *Zouch*; were joined with him.

Neither wanted there (this while) Practice to suppress Testimony, to deface Writings, to weaken the Kings Resolution, to slander

slander the Justice, and the like. Nay when it came to the first solemn Act of Justice, which was the Arraignment of *Weston*, he had his lesson to stand mute, which had arrested the whole Wheel of Justice: but this dumb Devil, by the means of some discreet Divines, and the potent Charm of Justice together, was cast out; neither did this poisonous Adder stop his Ear to these Charms, but relented, and yeilded to his Trial.

Then followed the other Proceedings of Justice against the other Offenders, *Turnor*, *Helwisse*, *Franklin*.

But all these being but the Organs and Instruments of this Fact, (the Actors, and not the Authors) Justice could not have been crowned without this last Act against these great Persons; else *Weston's* Censure or Prediction might have been verified, when he said, *He hoped the small Flies should not be caught, and the greater escape*. Wherein the King, being in great straits between the defacing of his Honour and of his Creature, hath (according as he useth to do) chosen the better part, reserving always Mercy to himself.

The time also of Justice hath had its true Motions. The time until this Ladies deliverance was due unto Honour, Christianity, and Humanity, in respect of her great Belly.

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The time since was due to another kind of Deliverance too, which was, that some Causes of Estate which were in the Womb might likewise be brought forth, not for matter of Justice, but for Reason of State. Likewise this last Procrastination of Days had the like weighty Grounds and Causes.

But (my Lords) where I speak of a Stage; I doubt I hold you upon the Stage too long. But before I pray Judgment, I pray your Lordships to hear the Kings Papers read, that you may see how well the King was inspired, and how nobly he carried it, that Innocency might not have so much as Asperision.

Frances, Countess of Somerset, hath been indicted and arraigned, as accessory before the Fact, for the Murder and Impoisonment of *Sir Tho. Overbury*, and hath pleaded guilty, and confesseth the Indictment: I pray Judgment against the Prisoner.

The Charge of Sir Francis Bacon, his Majesties Attourney General, by way of Evidence, before the Lord High Steward, and the Peers, against Robert Earle of Somerset, concerning the poisoning of Overbury.

IT may please your Grace, my Lord High Steward of *England*, and you my Lords the Peers; You have here before you *Robert Earl of Somerset*, to be tried for his Life, concerning the procuring and consenting to the Impoisonment of *Sir Thomas Overbury*, then the King's Prisoner in the Tower of *London*, as an Accessary before the Fact.

I know your Lordships cannot behold this Nobleman, but you must remember his great favour with the King, and the great Place that he hath had and born, and must be sensible that he is yet of your Number and Body, a Peer as you are; so as you cannot cut him off from your Body but with grief; and therefore that you will expect from us, that give in the
Kings

King's Evidence, sound and sufficient matter of Proof, to satisfy your Honours and Consciences.

And for the manner of the Evidence also, the King our Master (who among his other Vertues, excelleth in that Vertue of the Imperial Throne, which is Justice) hath given us Commandment that we should not expatiate, nor make Invectives, but materially pursue the Evidence, as it conduceth to the Point in question ; a matter that (tho we are glad of so good a Warrant) yet we should have done of our selves ; for far be it from us, by any strains of Wit or Art to seek to play Prizes, or to blazon our Names in Blood, or to carry the Day otherwise than upon just Grounds. We shall carry the Lanthorn of Justice (which is the Evidence) before your Eyes upright, and be able to save it from being put out with any Winds of Evasions, or vain Defences, that is our part ; not doubting at all, but that this Evidence in it self will carry that force, as it shall little need Vantages or Aggravations.

My Lords, The Course which I shall hold in delivering that which I shall say (for I love Order) is this,

First,

First, I will speak somewhat of the nature and greatness of the Offence which is now to be tried, and that the King, however he might use this Gentleman heretofore, as the *Signet upon his Finger* (to use the Scripture Phrase) yet in this Case could not but put him off, and deliver him into the hands of Justice.

Secondly, I will use some few words touching the Nature of the Proofs, which in such a Case are competent.

Thirdly, I will state the Proofs.

And *lastly*, I will produce the Proofs, either out of the Examinations and Matters in Writing, or Witnesses *viva voce*.

For the Offence it self; it is of Crimes (next unto High-Treason) the greatest; it is the foulest of Felonies. And take this Offence with the Circumstances, it hath three Degrees or Stages; that it is Murder; that it is Murder by Imposition; that it is Murder committed upon the Kings Prisoner in the Tower: I might say, that it is Murder under the Colour of Friendship; but that is a Circumstance moral, I leave that to the Evidence it self.

For Murder, my Lords, the first Record of Justice which was in the World was a Judgment upon Murder, in the person of
Adam's

Adam's first born, *Cain*: And though it were not punished by Death, but with Banishment and mark of Ignominy, in respect of the primogeniture, or of the population of the World, or other points of God's secret Will, yet it was adjudged, and was (as I said) the first Record of Justice. So it appeareth likewise in Scripture, that the murder of *Abner* by *Joab*, though it were by *David* respited in respect of great Services past, or Reason of State, yet it was not forgotten. But of this I will say no more. It was ever admitted, and so ranked in God's own Tables, that Murder is of offences between Man and Man (next to Treason and Disobedience of Authority, which some Divines have referred to the First Table, because of the Lieutenancy of God in Princes and Fathers) the greatest.

For Impoisonment, I am sorry it should be heard of in this Kingdom: It is not *nostris generis nec sanguinis*; It is an Italian Crime fit for the Court of *Rome*, where that Person that intoxicateth the *Kings* of the Earth with his Cup of Poison in Heretical Doctrine, is many times really and materially intoxicated and poisoned himself.

But it hath *three Circumstances*, which make it grievous beyond other Murders:

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Whereof

Whereof the *first* is, That it takes a Man in full Peace ; in God's and the King's Peace ; He thinks no harm, but is comforting Nature with Refection and Food : So that (as the Scripture saith) *His Table is made a Snare.*

The *second* is, That it is easily committed, and easily concealed ; and on the other side, hardly prevented, and hardly discovered : For Murder by violence Princes have Guards, and private Men have Houses, Attendants, and Arms : Neither can such Murders be committed but *cum sonitu*, and with some overt and apparent Act, that may discover and trace the Offender. But for Poison, the said Cup it self of Princes will scarce serve, in regard of many Poisons, that neither discolour nor distast ; and so passeth without noise or observation.

And the *last* is, Because it containeth not only the destruction of the maliced Man, but of any other ; *Quis modo tutus erit ?* For many times the Poison is prepared for one, and is taken by another : So that Men die other Mens Deaths ; *Concidit infelix alieno vulnere* : and it is as the Psalm calleth it, *Sagitta nocte volans* ; *The Arrow that flies by night*, it hath no aim or certainty.

Now

Now for the *third Degree* of this particular Offence, which is, that it was committed upon the King's Prisoner, who was out of his own Defence, and meerly in the King's protection, and for whom the King and State was a kind of Respondent, it is a thing that aggravates the Fault much. For certainly (my Lord of *Somerſet*) let me tell you this, That Sir *Tho. Overbury* is the first Man that was murdered in the Tower of *London*, since the murder of the two young Princes.

For the Nature of the Proofs, *your Lordships* must consider, that Imposition, of Offences is the most secret : So secret, as if in all Cases of Imposition you should require Testimony, you were as good proclaim Impunity. I will put Book-Examples.

Who could have impeached *Livia*, by Testimony, of the poisoning of the Figs upon the Tree, which her Husband was wont, for his pleasure, to gather with his own hands.

Who could have impeached *Parisatis* for the poisoning of one side of the Knife that she carved with, and keeping the other side clean ; so that her self did eat of the same piece of Meat that the Lady did that she did poison ? The Cases are infinite, (and

indeed not fit to be spoken of) of the secrecy of Impositionments; But wise Triers must take upon them, in these secret Cases; *Solomon's Spirit*, that where there could be no Witnesses, collected the Act by the Affection.

But yet we are not to come to one Case: For that which *your Lordships* are to try, is not the Act of Impositionment (for that is done to your hand) all the World by Law is concluded, but to say that *Overbury* was impositoned by *Weston*. But the Question before you is of the procurement only, and of the abetting (as the Law termeth it) as accessary before the Fact: Which abetting is no more, but to do or use any Act or Means, which may aid or conduce unto the Impositionment.

So that it is not the buying or making of the Poison, or the preparing, or confecting, or commixing of it, or the giving or sending, or laying the Poison, that are the only Acts that do amount unto Abetment. But if there be any other Act or Means done or used, to give the opportunity of Impositionment, or to facilitate the execution of it, or to stop or divert any impediments that might hinder it, and this be with an intention, to accomplish and atchieve the Impositionment; all these are Abetments;
and

and Accessaries before the Fact. I will put you a familiar Example. Allow there be a Conspiracy to murder a Man as he journeys by the ways and it be one Man's part to draw him forth to that Journey by invitation, or by colour of some business; and another takes upon him to dissuade some Friend of his, whom he had a purpose to take in his Company, that he be not too strong to make his defence: And another hath the part to go along with him, and to hold him in talk till the first blow be given. All these (*my Lords*) without scruple are Abettors to this Murder, though none of them give the Blow, nor assist to give the Blow.

My Lords, he is not the Hunter alone that lets slip the Dog upon the Deer, but he that lodges the Deer, or raises him, or puts him out, or he that sets a Toyle that he cannot escape, or the like.

But this (*my Lords*) little needeth in this present Case; where there is such a Chain of Acts of Impositionment as hath been seldom seen, and could hardly have been expected, but that Greatness of Fortune maketh commonly Grossness in offending.

To descend to the Proofs themselves, I shall keep this course.

First, I will make a Narrative or Declaration of the Fact it self.

Secondly, I will break and distribute the Proofs, as they concern the Prisoner.

And *thirdly*, according to that distribution, I will produce them, and read them, or use them.

So that there is nothing that I shall say, but your Lordship (my Lord of Somerset) shall have three thoughts or cogitations to answer it: *First*, when I open it, you may take your aim: *Secondly*, when I distribute it, you may prepare your Answers without confusion: And *lastly*, when I produce the Witnesses, or Examinations themselves, you may again ruminare and readvise how to make your defence. And this I do the rather, because your Memory or Understanding may not be oppressed or overladen with length of Evidence, or with confusion of order. Nay more, when your Lordship shall make your Answers in your time, I will put you in mind (when cause shall be) of your omissions.

First therefore, for the simple Narrative of the Fact. Sir *Tho. Overbury*, for a time was known to have had great Interest, and great Friendship with my Lord of Somerset, both in his meaner Fortunes, and after:
Info-

Infomuch as he was a kind of Oracle of Direction unto him; and if you will believe his own vaunts (being of an insolent *Thraasonical* disposition) he took upon him, that the Fortune, Reputation, and Understanding of this Gentleman (who is well known to have had a better Teacher) proceeded from his Company and Counsel.

And this Friendship rested not only in Conversation and Business of Court, but likewise in Communication of Secrets of Estate. For my Lord of *Somerset*, at that time, exercising (by his Majesties special favour and trust) the Office of the Secretary provisionally, did not forbear to acquaint *Overbury* with the King's Packets of Dispatches from all parts, *Spain, France, the Low Countries, &c.* And this not by glimpses, or now and then rounding in the Ear for a favour, but in a settled manner: Packets were sent, sometimes opened by my Lord, sometimes unbroken unto *Overbury*, who perused them, copied, registred them, made Tables of them as he thought good: So that I will undertake, the time was, when *Overbury* knew more of the Secrets of State, than the Council Table did. Nay, they were grown to such an inwardness, as they made a Play of all the World

besides themselves : So as they had *Ciphers* and *Jargons* for the King, the Queen, and all the great Men ; things seldom used, but either by Princes, and their Embasiadours and Ministers, or by such as work and practise against, or at least upon Princes.

But understand me (my Lord) I shall not charge you this day with any Disloyalty ; only I say this for a foundation, That there was a great communication of Secrets between you and *Overbury*, and that it had relation to Matters of Estate, and the greatest Causes of this Kingdom.

But (my Lords) as it is a principle in Nature, that the best things are in their corruption the worst : And the sweetest Wine makes the sharpest Vinegar : So fell it out with them, that this excess (as I may term it) of Friendship, ended in mortal Hatred on my Lord of *Somerſet's* part.

For it fell out, some twelve months before *Overbury's* imprisonment in the Tower, that my Lord of *Somerſet* was entred into an unlawful love towards his unfortunate Lady, then Countess of *Essex* ; which went so far, as it was then secretly projected (chiefly between my Lord Privy Seal and my Lord of *Somerſet*) to effect a Nullity
in

in the Marriage with my Lord of *Essex*, and so to proceed to a Marriage with *Somerſet*.

This Marriage and Purpose did *Overbury* mainly oppugn, under pretence to do the true part of a Friend (for that he counted her an unworthy Woman) but the truth was, that *Overbury*, who (to ſpeak plainly) had little that was ſolid for Religion or Moral Vertue, but was a Man poſſeſſed with Ambition and vain Glory, was loth to have any Partners in the favour of my Lord of *Somerſet*, and ſpecially not the *House of the Howards*, againſt whom he had always profeſſed hatred and oppoſition. So all was but miſerable Bargains of Ambition.

And (*my Lords*) that this is no ſiniſter conſtruction, will well appear unto you, when you ſhall hear that *Overbury* makes his brags to my Lord of *Somerſet*, that he had won him the love of the Lady by his Letters and Induſtry: So far was he from Caſes of Conſcience in this Matter. And certainly (*my Lords*) howſoever the tragical miſery of that poor Gentleman *Overbury* ought ſomewhat to obliterate his Faults; yet becauſe we are not now upon point of Civility, but to diſcover the Face of Truth to the Face of Juſtice: And that it is material to the true underſtanding of
the

the state of this Cause, *Overbury* was nought and corrupt, the Ballades must be amended for that point,

But to proceed, When *Overbury* saw that he was like to be dispossessed of my Lord here, whom he had possessed so long, and by whose Greatness he had promised himself to do wonders; and being a Man of an unbounded and impetuous spirit, he began not only to disswade, but to deter him from that Love and Marriage; and finding him fixed, thought to try stronger Remedies, supposing that he had my Lord's Head under his Girdle, in respect of communication of Secrets of Estate, or (as he calls them himself in his Letters, Secrets of all Natures) and therefore dealt violently with him, to make him desist, with menaces of Discovery of Secrets, and the like.

Hereupon grew two streams of hatred upon *Overbury*; *The one* from the Lady, in respect that he crossed her Love, and abused her Name, which are Furies to Women; *The other* of a deeper and more Mineral Nature from my Lord of *Somerset* himself; who was afraid of *Overbury's* Nature, and that if he did break from him and fly out, he would mine into him, and trouble his whole Fortunes.

I might add a *third* stream from the Earl of *Northampton's* Ambition, who desires to be first in favour with my Lord of *Somerset*, and knowing *Overbury's* malice to himself, and his House, thought that Man must be removed and cut off. So it was amongst them resolved and decreed, that *Overbury* must die.

Hereupon they had variety of Devices. To send him beyond Sea, upon occasion of Employment, that was too weak; and they were so far from giving way to it, as they crost it. There rested but two ways, Quarrel or Assault, and Poison. For that of Assault, after some proposition and attempt, they passed from it; It was a thing too open, and subject to more variety of chances. That of Poison likewise was a hazardous thing, and subject to many preventions and cautions, especially to such a jealous and working Brain as *Overbury* had, except he were first fast in their hands.

Therefore the way was first to get him into a Trap, and lay him up, and then they could not miss the Mark. Therefore in execution of this Plot, it was devised, that *Overbury* should be designed to some honourable Employment in Foreign Parts, and should under-hand by the Lord of *Somerset* be encouraged to refuse it; and so
upon

upon that contempt he should be laid Prisoner in the Tower, and then they would look he should be close enough, and Death should be his Bail. Yet were they not at their end. For they considered, that if there was not a fit Lieutenant of the Tower for their purpose, and likewise a fit under-keeper of *Overbury*: *First*, They should meet with many Impediments in the giving and exhibiting the Poison: *Secondly*, They should be exposed to note and observation, that might discover them: And *thirdly*, *Overbury* in the mean time might write clamorous and furious Letters to other his Friends, and so all might be disappointed. And therefore the next Link of the Chain, was to displace the then *Lieutenant Waade*, and to place *Helwisse* a principal Abetter in the Impoisonment: Again, to displace *Cary*, that was the under-Keeper in *Waade's time*, and to place *Weston*, who was the principal Actor in the Impoisonment: And this was done in such a while (that it may appear to be done, as it were with one breath) as there were but fifteen days between the commitment of *Overbury*, the displacing of *Waade*, the placing of *Helwisse*, the displacing of *Cary* the under-Keeper, the placing of *Weston*, and the first Poison given two days after.

Then

Then when they had this poor Gentleman in the Tower close Prisoner, where he could not escape nor stir, where he could not feed but by their Hands, where he could not speak nor write but through their Trunks ; then was the time to execute the last Act of this Tragedy.

Then must *Franklin* be purveyour of the Poisons, and procure five, six, seven several Potions, to be sure to hit his Complexion. Then must *Mrs Turner* be the *Say-Mistris* of the Poisons to try upon poor Beasts, what's present, and what works at distance of time ! Then must *Weston* be the Tormenter, and chase him with Poison after Poison, Poison in Salts, Poison in Meats, Poison in Sweetmeats, Poison in Medicines and Vomits, until at last his Body was almost come, by use of Poisons, to the state that *Mithridate's* Body was by the use of Treacle and Preservatives, that the force of the Poisons were blunted upon him : *Weston* confessing, when he was chid for not dispatching him, that he had given him enough to poison twenty Men. *Lastly*, Because all this asked time, courses were taken by *Somerset*, both to divert all means of *Overbury's* Delivery, and to entertain *Overbury* by continual Letters, partly of Hopes and Projects for his Delivery, and partly
of

of other Fables and Negotiations; somewhat like some kind of Persons (which I will not name) which keep Men in talk of Fortune-telling, when they have a fellonious meaning.

And this is the true Narrative of this Act of Impoisonment, which I have summarily recited.

Now for the Distribution of the Proofs, there are four Heads of Proofs to prove you guilty (my Lord of *Somerſet*) of this Impoisonment; whereof two are precedent to the Imprisonment, the third is present, and the fourth is following or subsequent: For it is in Proofs, as it is in Lights; there is a direct Light, and there is a reflexion of Light, or Back-Light.

The *first* Head or Proof thereof is, That there was a root of Bitterness, a mortal Malice or Hatred, mixed with deep and bottomless Fears, that you had towards *Sir Thomas Overbury*.

The *second* is, That you were the principal Actor, and had your hand in all those Acts, which did conduce to the Impoisonment, and which gave opportunity and means to effect it; and without which the Impoisonment could never have been, and which could serve or tend to no other end, but to the Impoisonment.

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The *third* is, That your hand was in the very Impoisonment it self, which is more than needs to be proved ; that you did direct Poison, that you did deliver Poison, that you did continually hearken to the success of the Impoisonment, and that you spurred it on, and called for dispatch, when you thought it lingered.

And *lastly*, That you did all the things after the Impoisonment, which may detect a guilty Conscience for the smothering of it, and avoiding punishment for it, which can be but of three kinds. That you suppressed, as much as in you was, Testimony: That you did deface, and destroy, and clip, and misdate all Writings that might give light to the Impoisonment ; and that you did fly to the Altar of Guiltiness, which is a Pardon, and a Pardon of Murder, and a Pardon for your Self, and not for your Lady.

In this (*my Lord*) I convert my speech to you, because I would have you attend the Points of your Charge, and so of your Defence the better. And two of these Heads I have taken to my self, and left the other two to the King's two Serjeants.

For the *first* main part, which is the mortal

mortal Hatred coupled with Fear, that was in my Lord of *Somerset* towards *Overbury*, although he did palliate it with a great deal of hypocrisie and dissimulation even to the end; I shall prove it (*my Lord Steward*, and you *my Lords and Peers*) manifestly, by matter both of Oath and Writing. The root of this Hatred was that that hath cost many a Man's Life; that is, Fear of discovering Secrets. Secrets (I say) of a high and dangerous nature; wherein the course that I will hold shall be this.

First; I will shew that such a Breach and Malice was between *my Lord* and *Overbury*, and that it burst forth into violent Menaces and Threats on both sides.

Secondly; That these Secrets were not light, but of a high nature, for I will give you the Elevation of the Pole. They were such as my Lord of *Somerset* for his part had made a Vow, That *Overbury* should neither live in Court nor Country. That he had likewise opened himself, and his own fears so far, that if *Overbury* ever came forth of the Tower, either *Overbury* or himself must die for it. And of *Overbury's* part, he had threatned my Lord, That whether he did live or die, my Lord's shame should never die, but he would leave him the most odious Man of the World. And farther that

that my Lord was like enough to repent it, in the place where *Overbury* wrote, which was the Tower of *London*. He was a true Prophet in that: So here in the height of the Secrets.

Thirdly; I will shew you, that all the King's Business was by my Lord put into *Overbury's* Hands: So as there is work enough for Secrets, whatsoever they were. And like Princes Confederates, they had their *Ciphers* and *Fargons*.

And *lastly*; I will shew you that it is but a Toy to say that the Malice was only in respect he spake dishonourably of the Lady; or for doubt of breaking the Marriage: For that *Overbury* was a Coadjutor to that Love, and the Lord of *Somerset* was as deep in speaking ill of the Lady, as *Overbury*. And again, it was too late for that Matter, for the Bargain of the Match was then made and past. And if it had been no more but to remove *Overbury* from disturbing of the Match, it had been an easy matter to have banded over *Overbury* beyond Seas, for which they had a fair way; but that would not serve their turn.

And lastly, *Periculum periculo vincitur*, to go so far as an Impositionment, must have a deeper malice than flashes: For the Cause must bear a proportion to the Effect.

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For

For the next general Head of Proofs, which consists in Acts preparatory to the middle Acts, they are in eight several points of the Compass, as I may term it.

First ; That there were devices and projects to dispatch *Overbury*, or to overthrow him, plotted between the Countess of *Somerset*, the Earl of *Somerset*, and the Earl of *Northampton*, before they fell upon the Impoisonment : For always before Men fix upon a course of Mischief, there be some rejections ; but die he must one way or other.

Secondly ; That my Lord of *Somerset* was principal Practicer (I must speak it) in a most perfidious manner, to set a Train or Trap for *Overbury* to get him into the Tower ; without which they never durst have attempted the Impoisonment.

Thirdly ; That the placing of the Lieutenant *Helwisse* one of the Impoisoners, and the displacing of *Waade*, was by the means of my Lord of *Somerset*.

Fourthly ; That the placing of *Weston* the under-Keeper, who was the principal Impoisoner, and the displacing of *Cary*, and the doing of all this within fifteen days after *Overbury's* Commitment, was by the means and countenance of my Lord of *Somerset*. And these two were the active Instru-

Instruments of the Impoisonment: And this was a Business that the Ladies power could not reach unto.

Fifthly; That because there must be a time for the Tragedy to be acted, and chiefly because they would not have the Poisons work upon the sudden: And for that the strength of *Overbury's* Nature, or the very custom of receiving Poison into his Body, did overcome the Poisons that they wrought not so fast, therefore *Overbury* must be held in the Tower. And as my Lord of *Somerset* got him into the Trap, so he kept him in, and abused him with continual hopes of Liberty; and diverted all the true and effectual means of his Liberty, and made light of his Sicknes and Extremities.

Sixthly; That not only the Plot of getting *Overbury* into the Tower, and the devices to hold him and keep him there, but the strange manner of his close keeping (being in but for a Contempt) was by the device and means of my Lord of *Somerset*, who denied his Father to see him, denied his Servants that offered to be shut up close Prisoners with him, and in effect handled it so, that he was close Prisoner to all his Friends, and open and exposed to all his Enemies.

Seventhly, That the Advertisement which my Lady received from time to time, from the *Lieutenant* or *Weston*, touching *Overbury's* state of Body or Health, were ever sent up to the Court, though it were in Progress, and that from my Lady : such a thirst and listening this Lord had to hear that he was dispatched.

Lastly, There was a continual Negotiation to set *Overbury's* Head on work, that he should make some recognition to clear the honour of the Lady ; and that he should become a good Instrument towards her and her Friends : All which was but entertainment : For *your Lordships* shall plainly see divers of my Lord of *Northampton's* Letters (whose hand was deep in this Business) written (I must say it) in dark Words and Clauses ; That there was one thing pretended, and another intended ; That there was a real Charge, and there was somewhat not real ; a main drift and a dissimulation. Nay further, there be some passages which the *Peers* in their wisdom will discern to point directly at the Impoisonment.

After this Inducement followed the Evidence it self.

The Lord Bacon's Letter to the University of Cambridg.

Rescriptum Procuratoris Regis Primarii, ad Academiam Cantabrigiensem, quando in Sanctius Regis Consilium cooptatus fuit.

GRata mihi fuere Literæ vestræ, atque Gratulationem vestram ipse mihi gratulor. Rem ipsam ita mihi Honori, & voluptati fore duco, si in hâc mente maneam, ut Publicis Utilitatibus, studio indefesso, & perpetuis curis, & puro affectu, inserviam. Inter partes autem Reipublicæ, nulla Animo meo charior est, quàm Academiæ & Literæ. Idque & vita mea antea acta declarat, & scripta. Itaque quicquid mihi accesserit, id etiam vobis accessisse existimare potestis. Neque vero Patrocinium meum vobis sublatum aut diminutum esse credere debetis. Nam & ea pars Patroni, quæ ad consilium in causis exhibendum spectat, integra manet; Atque etiam (si quid gravius acciderit) ipsum perorandi Munus (licentiâ Regis obtentâ) relictam est; Quodque Juris Patrocinio deerit, id auctiore pote-

state compensabitur. Mihi in votis est, ut quemadmodum à privatorum & clientelarum negotiis, ad Gubernacula Reipublicæ translatus jam sum; Ita & postrema Ætatis meæ pars (si vita suppetit) etiam à publicis curis ad otium & Literas devehì possit. Quinetiam sæpius subit illa Cogitatio, ut etiam in tot & tantis Negotiis, tamen singulis annis aliquos dies apud vos deponam; Ut ex majore vestrarum rerum notitiâ vestris utilitatibus melius consulere possim.

5. Julij 1616.

Amicus vestier maxime

Fidelis & Benevolus.

Fr. Bacon.

The same in English by the Publisher.

The Answer of the Lord Bacon, then Attorney General, to the University of Cambridg, when he was sworn of the Privy Council to the King.

YOur Letters were very acceptable to me; and I give *my self* joy, upon *your* Congratulation. The thing it self will (I suppose) conduce to my Honour and Satisfaction, if I remain in the mind I now am in; by unwearied study, and perpetual watchfulness, and pure affection, to promote the *Publick Good*. Now among the Parts of the *Common-wealth*, there are none dearer to me than the *Universities*, and *Learning*. And This, my *manner of Life* hitherto, and my *Writings*, do both declare. If therefore any good Fortune befalls me, you may look upon it as an accession to your selves. Neither are you to believe, that *my Patronage* is either quite removed from you, or so much as diminished. For, that part of an *Advocate* which concerneth the *giving of Counsel* in Causes, remaineth entire. Also (if any thing more weighty & urgent falleth out) the very Office of *Pleading* (the

King's leave being obtained) is still allow'd me. And whatsoever shall be found wanting in my Juridical Patronage, will be compensated by my more ample Authority. My wishes are, that as I am translated from the Business of private Men, and particular Clients, to the Government of the Commonwealth ; so the latter part of my Age (if my Life be continued to me) may, from the Publick Cares, be translated to leisure and study.

Also this thought comes often into my mind, amidst so many Businesses, and of such moment, every year to lay aside some days to think on *You*: That so, having the greater insight into your Matters, I may the better consult your Advantage.

July the 5th
1616.

Your most faithful
and kind Friend,

Fr. Bacon.

Sir

Sir Francis Bacon's Letter to King James
touching the Chancellors Place.

It may please Your most Excellent Majesty.

YOur worthy *Chancellour* * (I fear) goeth his last day. God hath hitherto used to weed out such Servants as grew not fit for Your *Majesty*. But now He hath gather'd to Himself one of the choicer Plants in Your *Majesties Garden*. But Your *Majesties Service* must not be mortal.

* *Chanc.*
Egerton.

Upon this heavy Accident, I pray your *Majesty*, in all humbleness and sincerity, to give me leave to use a few words. I must never forget when I moved your *Majesty* for the *Attorney's Place*, that it was your own sole Act, and not my *Lord of Somerset's*; who, when he knew your *Majesty* had resolv'd it, thrust himself into the Business to gain thanks. And therefore I have no reason to *pray to Saints*.

I shall now again make Oblation to your *Majesty*; first of my Heart; then of my Service; thirdly, of my Place of *Attorney*; and fourthly, of my Place in the *Star-Chamber*.

I hope I may be acquitted of Presumption,

tion, if I think of it ; both because my Father had the Place, which is some civil inducement to my desire, (and I pray God your Majesty may have twenty no worse years than Queen *Elizabeth* had in her Model after my Father's placing) and chiefly because the Chancellor's place, after it went to the Law, was ever conferred upon some of the Learned Counsel, and never upon a Judg. For *Audley* was raised from King's Serjeant ; my *Father* from Attorney of the Wards ; *Bromlie* from Sollicitor ; *Puckering* from Queen's Serjeant ; *Egerton* from Master of the Rolls, having newly left the Attorney's place.—

For my self, I can only present your Majesty with *Gloria in Obsequio* ; yet I dare promise, that if I sit in that Place, your Business shall not make such short turns upon you as it doth ; But when a Direction is once given, it shall be pursued and performed : And your Majesty shall only be troubled with the true Care of a King ; which is to think *what* you would have done in chief ; and not *how* for the Passages.

I do presume also, in respect of my Father's Memory, and that I have been always gracious in the *Lower-House*, I have some interest in the Gentlemen of *England* ;
and

and shall be able to do some good Effect in rectifying that Body of Parliament, which is *Cardo Rerum*. For, let me tell your Majesty, That *that part* of the Chancellor's place, which is to judg in equity between Party and Party, that same *Regnum Judiciale* (which since my Father's time is but too much enlarged) concerneth your Majesty least, more than the acquitting of your Conscience for Justice. But it is the *other Parts* of a *Moderator* amongst your *Council*; of an *Overseer* over your *Judges*; of a *Planter* of fit *Justices* and *Governors* in the Country, that importeth your Affairs, and these Times, most.

I will add likewise, that I hope, by my Care, the *Inventive Part* of your *Council* will be strengthened; who, now commonly, do exercise rather their *Judgments* than their *Inventions*; and the *Inventive Part* cometh from Projectors, and Private Men; which cannot be so well: In which kind my *Lord of Salisbury* had a good Method.—

To conclude; If I were the Man I would be, I should hope, that as your Majesty of late hath won Hearts by Depressing, you should in this lose no Hearts by Advancing. For I see your People can better skill of *Concretum* than *Abstractum*; and that
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the Waves of their Affection flow rather after Persons than Things. So that Acts of this nature (if this were one) do more good than twenty Bills of Grace.

If God call my *Lord Chancellor*, the Warrants and Commissions which are requisite for the taking of *the Seal*, and for working with it, and for reviving of Warrants under his Hand, which die with him, and the like, shall be in readiness. And in this Time presseth more, because it is the end of a Term, and almost the beginning of the Circuits; so that the *Seal* cannot stand still. But this may be done as heretofore, by *Commission*, till your *Majesty* hath resolved on an *Officer*. God ever preserve your *Majesty*.

Your Majesties most
humble Subject, and
bounden Servant,
F. Bacon.

*A Letter written * by the Lord Bacon* * About a year and half after his Retirement.
to King James, for Relief of his Estate.

May it please your most Excellent Majesty.

IN the midst of my misery, which is rather asswaged by Remembrance than by Hope ; my chiefest worldly comfort is, to think, That since the time I had the first Vote of the Commons House of Parliament for Commissioner of the Union, until the time that I was this last Parliament, chosen by both Houses for their Messenger to your Majesty in the Petition of Religion, (which two were my first and last Services) I was ever more so happy as to have my poor Services graciously accepted by your Majesty, and likewise not to have had any of them miscarry in my Hands. Neither of which points I can any ways take to my self, but ascribe the former to your Majesty's Goodness, and the latter to your prudent Directions ; which I was ever careful to have and keep. For as I have often said to your Majesty, I was towards you but as a Bucket, and a Cistern, to draw forth and conserve, your self was the Fountain.

Unto

Unto this comfort of nineteen years prosperity, there succeeded a comfort even in my greatest adversity; somewhat of the same nature; which is, That in those offences wherewith I was charged, there was not any one that had special relation to your Majesty, or any your particular Commandments. For as, towards Almighty God, there are Offences against the first and second Table, and yet all against God. So with the Servants of Kings, there are Offences more immediate against the Sovereign: Although all Offences against Law are also against the King. Unto which Comfort there is added this Circumstance, That as my Faults were not against your Majesty, otherwise than as all Faults are; so my Fall was not your Majesties Act, otherwise than as all Acts of Justice are yours. This I write not to insinuate with your Majesty, but as a most humble Appeal to your Majesties gracious remembrance, how honest and direct you have ever found me in your Service; whereby I have an assured belief, that there is in your Majesties own Princely Thoughts, a great deal of serenity and clearness to me: your Majesties now prostrate and cast-down Servant.

Neither (my most gracious Sovereign)
do

do I by this mention of my Services, lay claim to your Princely Grace and Bounty, though the priviledg of Calamity doth bear that form of Petition. I know well, had they been much more, they had been but my bounden Duty. Nay, I must also confess, that they were from time to time, far above my merit, over and super-rewarded by your Majesties Benefits which you heaped upon me. Your Majesty was and is that Master to me, that raised and advanced me nine times; thrice in Dignity, and six times in Office. The places indeed were the painfulllest of all your Services; But then they had both Honour and Profits: And the then Profits might have maintained my now Honour, if I had been wise. Neither was your Majesties immediate liberality wanting towards me in some Gifts, if I may hold them. All this I do most thankfully acknowledg, and do herewith conclude, That for any thing arising from my self to move your Eye of pity towards me, there is much more in my present Misery, than in my past Services; save that the same your Majesties Goodness, that may give relief to the one, may give value to the other.

And indeed, if it may please your Majesty, this Theme of my Misery is so plentiful, as
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it need not be coupled with any thing else. I have been some Body by your Majesties singular and undeserved favour, even the prime Officer of your Kingdom. Your Majesties Arm hath been over mine in Council, when you presided at the Table; so near I was : I have born your Majesties Image in Metal, much more in Heart : I was never in nineteen years Service chidden by your Majesty, but contrariwise often overjoyed, when your Majesty would sometimes say, I was a good Husband for you, though none for my self: sometimes, That I had a way to deal in Business *suavibus modis*, which was the way which was most according to your own Heart: And other most gracious speeches of Affection and Trust, which I feed on to this day. But why should I speak of these things which are now vanished, but only the better to express the Downfal?

For now it is thus with me : I am a year and an half old in Misery ; though I must ever acknowledg, not without some mixture of your Majesties Grace and Mercy ; For I do not think it possible, that any you once loved should be totally miserable. Mine own Means, through mine own Improvidence are poor and weak, little better than my Father left me. The poor Things

Things which I have had from your Majesty, are either in Question, or at Courtesy. My Dignities remain Marks of your Favour, but Burdens of my present Fortune. The poor Remnants which I had of my former Fortunes in Plate or Jewels, I have spread upon poor Men unto whom I owed, scarce leaving my self a convenient Subsistence. So as to conclude, I must pour out my Misery before your Majesty, so far as to say, *Si deseris tu, perimus.*

But as I can offer to your Majesties compassion little arising from my self to move you, except it be my extream Misery, which I have truly laid open; so looking up to your Majesty's own self, I should think I committed *Cain's* fault if I should despair. Your Majesty is a King, whose Heart is as unscrutable for secret motions of Goodness; as for depth of Wisdom. You are, Creator-like, *Factive*, and not *Destructive*. You are the Prince, in whom hath been ever noted an averfation against any thing that favoured of an hard Heart; as, on the other side, your Princely Eye was wont to meet with any motion that was made on the relieving part. Therefore as one that hath had the happiness to know your Majesty near-hand, I have (most Gracious Sovereign) Faith enough for a Miracle,

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much more for a Grace, that your Majesty will not suffer your poor Creature to be utterly defaced, nor blot that Name quite out of your Book, upon which your Sacred Hand hath been so oft for new Ornaments and Additions.

Unto this degree of compassion, I hope God above, (of whose Mercy towards me, both in my Prosperity and Adversity I have had great Testimonies and Pledges, though mine own manifold and wretched unthankfulnesses might have averted them) will dispose your Princely Heart, already prepared to all Piety. And why should I not think, but that *thrice Noble Prince*, who would have pulled me out of the Fire of a Sentence, will help to pull me (if I may use that homely phrase) out of the Mire of an abject and sordid condition in my last days: And that *excellent Favorite* of yours, (the goodness of whose Nature contendeth with the greatness of his Fortune; and who counteth it a Prize, a second Prize, to be a good Friend, after that Prize which he carrieth to be a good Servant) will kiss your Hands with joy for any Work of Piety you shall do for me. And as all commiserable Persons (especially such as find their Hearts void of all malice) are apt to think that all Men pity them; I assure
my

my self that the Lords of your Council, who out of their Wisdom and Nobleness, cannot but be sensible of humane Events, will in this way which I go for the Relief of my Estate, further and advance your Majesty's Goodness towards me : For there is, as I conceive, a kind of Fraternity between Great Men that are, and those that have been, being but the several Tenses of one Verb. Nay, I do further presume, that both Houses of Parliament will love their Justice the better, if it end not in my ruin. For I have been often told, by many of my Lords, as it were in excusing the severity of the Sentence, that they knew they left me in good Hands. And your Majesty knoweth well, I have been all my life long acceptable to those Assemblies, not by flattery, but by moderation, and by honest expressing of a desire to have all things go fairly and well.

But if it may please your Majesty, (for Saints I shall give them Reverence, but no Adoration ; my Address is to your Majesty the Fountain of Goodness) your Majesty shall, by the Grace of God, not feel that in Gift, which I shall extreamly feel in Help : For my Desires are moderate, and my Courses measured to a Life orderly and reserved, hoping still to do your Majesty

honour in my way. Only I most humbly beseech your Majesty, to give me leave to conclude with those words which Necessity speaketh: Help me, (dear Sovereign Lord and Master) and pity me so far, as I that have born a Bag, be not now in my Age forced in effect to bear a Wallet; nor I that desire to live to study, may not be driven to study to live. I most humbly crave pardon of a long Letter, after a long silence. God of Heaven ever bless, preserve, and prosper your Majesty.

Your Majesties poor

ancient Servant

and Beadsmān,

Fr. St. Alb.

Certain

Certain Apothegms of the Lord Bacon's,
hitherto unpublished.

1. **P**lutarch said well, It is otherwise in a Common-wealth of *Men* than of *Bees*. The Hive of a City or Kingdom is in best condition, when there is least of noise or Buzze in it.

2. The same *Plutarch* said, of Men of weak Abilities set in Great Place, that they were like little Statues set on great Bases, made to appear the less by their Advancement.

3. He said again; Good *Fame* is like *Fire*. When you have kindled it, you may easily preserve it; but if once you extinguish it, you will not easily kindle it again; at least, not make it burn as bright as it did.

4. The Answer of *Apollonius* to *Vespasian*, is full of excellent * Instruction: *Vespasian* asked him, *What was Nero's overthrow?* He answered, *Nero could touch and tune the Harp well; but in Government,* *This Apothegm is also found in his Essay of Em- pire, p. 107 *sometimes he used to wind the Pins too high, sometimes to let them down too low. And certain it is, that nothing destroyeth Au-*

thority so much as the unequal and untimely interchange of Power *pressed* too far, and *relaxed* too much.

5. Queen Elizabeth seeing Sir Edward— in her Garden, look'd out at her Window, and asked him in *Italian*, *What does a Man think of when he thinks of nothing?* Sir Edward (who had not had the effect of some of the Queen's Grants so soon as he had hop'd and desir'd) paused a little, and then made answer, *Madam, He thinks of a Woman's Promise.* The Queen shrunk in her Head, but was heard to say, *Well, Sir Edward, I must not confute you. Anger makes dull Men witty, but it keeps them poor.*

6. When any Great Officer, Ecclesiastical or Civil, was to be made, the Queen would enquire after the Piety, Integrity, Learning of the Man. And when she was satisfied in these Qualifications, she would consider of his Personage. And upon such an Occasion she pleas'd once to say to me, *Bacon, How can the Magistrate maintain his Authority when the Man is despis'd?*

7. In *Eighty Eight*, when the Queen went from *Temple-Bar* along *Fleetstreet*, the Lawyers were rank'd on one side, and the Companies of the City on the other; said Master Bacon to a Lawyer that stood next him,
do

do but observe the Courtiers. If they bow first to the Citizens, they are in Debt; if first to us, they are in Law.

8. King *James* was wont to be very earnest with the Country Gentlemen to go from *London* to their Country Houses. And sometimes he would say *thus* to them; Gentlemen, at *London* you are like *Ships in a Sea*, which show like nothing; but in your Country Villages, you are like *Ships in a River*, which look like great things.

9. Soon after the death of a great Officer, who was judged no advancer of the King's Matters, the King said to his Solicitor *Bacon*, who was his Kinsman; Now tell me truly, what say you of your Cousin that is gone? Mr. *Bacon* answered, Sir, since your Majesty doth charge me, I'll e'ne deal plainly with you, and give you such a character of him, as if I were to write his Story. I do think he was no fit Counsellor to make your Affairs better; but yet he was fit to have kept them from growing worse. The King said, *On my So'l, Man, in the first thou speakest like a True Man, and in the latter like a Kinsman.*

10. King *James*, as he was a Prince of great Judgment, so he was a Prince of a marvelous pleasant humour; and there now come

into my mind two instances of it.

As he was going through *Lufen* by *Greenwich*, he ask'd what Town it was? they said, *Lufen*. He ask'd a good while after, What Town is this we are now in? They said, still 'twas *Lufen*. On my *Sol*, said the King, *I will be King of Lufen*.

11. In some other of his Progresses, he ask'd how far 'twas to a Town whose name I have forgotten; they said, *Six miles*. Half an hour after he ask'd again; one said, *Six miles and an half*: The King alighted out of his Coach, and crept under the Shoulder of his Led Horse. And when some ask'd his Majesty what he meant; *I must stalk*, said he, *for yonder Town is shie and flies me*.

12. Count *Gordomar* sent a Complement to my Lord *St. Albans*, wishing him a good *Easter*. My Lord thank'd the Messenger, and said, He could not at present requite the *Count* better, than in returning him the like; *That he wished his Lordship a good Passover*.

13. My Lord Chancellor *Elsmere*, when he had read a Petition which he dislik'd, would say; *What! you would have my hand to this now?* And the Party answering, *yes*; He would say further; *Well, so you shall*. *Nay, you shall have both my hands to't*. And so

so would, *with both his hands,* tear it in pieces.

14. I knew a * *Wise Man*, that had it for a by-word, when he saw Men hasten to a Conclusion; *Stay a little that we may make an end the sooner.* * See this also in his *Essay of Dispatch,* P. 143.

15. Sir *Francis Bacon* was wont to say of an angry Man who suppressed his Passion, *That he thought worse than he spake:* and of an angry Man that would chide, *That he spoke worse than he thought.*

16. He was wont also to say, *That Power in an ill Man, was like the Power of a black Witch; He could do hurt, but no good with it.* And he would add, *That the Magicians could turn Water into Blood, but could not turn the Blood again to Water.*

17. When Mr. *Attourney Cook*, in the *Exchequer*, gave high words to Sr. *Francis Bacon*; and stood much upon his higher Place; Sir *Francis* said to him, *Mr. Attourney! The less you speak of your own greatness, the more I shall think of it; and the more, the less.*

18. Sir *Francis Bacon* coming into the Earl of *Arundel's* Garden, where there were a great number of Ancient Statues of naked Men and Women, made a stand, and as astonish'd, cryed out, *The Resurrection.*

19. Sir *Francis Bacon* (who was always for

for moderate Counsels) when one was speaking of such a Reformation of the Church of *England*, as would in effect make it no Church; said thus to him, Sir, The Subject we talk of is the Eye of *England*: And if there be a speck or two in the Eye, we endeavour to take them off; but he were a strange Oculist who would pull out the Eye.

20. The same Sir *Francis Bacon* was wont to say, That those who left useful Studies for useles Scholastic Speculations, were like the *Olympic Gamsters*, who abstain'd from necessary Labours, that they might be fit for such as were not so.

21. He likewise often used this Comparison. * *The Empirical Philosophers* are like to *Pismires*; they only lay up and use their Store. *The Rationalists* are like to *Spiders*; they spin all out of their own Bowels. But give me a Philosopher, who like the *Bee*, hath a middle faculty, gathering from abroad, but digesting that which is gathered by his own virtue.

* See the Substance of this in Nov. Org. Ed. Lugd. Bat. p. 105. & inter Cogitata & visa. p. 53.

22. *The Lord St. Alban*, who was not overhasty to raise Theories, but proceeded slowly by Experiments, was wont to say to some Philosophers who would not go his Pace; *Gentlemen!* Nature is a *Labyrinth*, in which the very hast you move with will make you lose your way.

23. The

23. The same Lord when he spoke of the *Dutchmen*, used to say, That we could not abandon them for *our safety*, nor keep them for *our profit*. And sometimes he would express the same sense on this manner; *We hold the Belgic Lion by the Ears.*

24. The same Lord, when a Gentleman seem'd not much to approve of his Liberality to his Retinue, said to him; Sir, *I am all of a Piece; If the Head be lifted up, the inferior parts of the Body must too.*

25. The Lord *Bacon* was wont to commend the Advice of the plain old Man at *Buxton* that sold Beesoms; A proud lazy young Fellow came to him for a Beesom upon Trust; to whom the *Old Man* said; Friend! hast thou no Mony? borrow of thy Back, and borrow of thy Belly; they'll ne're ask thee again, I shall be dunning thee every day.

26. *Solon** said well to *Crasus*, (when in ostentation he shewed him his Gold) Sir, *if any other come that has better Iron than you, he will be master of all this Gold.*

* See this in his Essay of the true Greatness of Kingdoms.

27. *Jack Weeks* said of a great Man (just then dead) who pretended to some Religion, but was none of the best livers; *Well, I hope he is in Heaven. Every Man thinks as he wishes; but if he be in Heaven, 'twere pity it were known.*

P. 171.

Ornamenta Rationalia.

A supply (by the Publisher) of certain weighty and elegant *Sentences*, some made, others collected, by *the Lord Bacon*; and by him put under the above-said Title; and at present not to be found.

A Collection of Sentences out of the Mimi of Publius; Englished by the Publisher.

1. **A** *Leator, quantò in Arte est melior, tantò est nequior.*

A Gamster, the greater Master he is in his Art, the worse Man he is.

2. *Arcum, intensio frangit; Animum, remissio.*

Much bending breaks the Bow; much unbending, the Mind.

3. *Bis vincit, qui se vincit in Victoriâ.*

He conquers twice, who upon Victory overcomes himself.

4. *Cum*

4. *Cum vitia profint, peccat, Qui rectè facit.*

If Vices were upon the whole matter profitable, the virtuous Man would be the sinner.

5. *Benè dormit, qui non sentit, quòd malè dormiat.*

He sleeps well, who feels not that he sleeps ill.

6. *Deliberare utilia, mora est tutissima.*

To deliberate about useful things, is the safest delay.

7. *Dolor decrefcit, ubi quòd crefcat non habet.*

The flood of Grief decreaseth, when it can swell no higher.

8. *Etiam Innocentes cogit mentiri dolor.*

Pain makes even the Innocent Man a Lyar.

9. *Etiam celeritas in defiderio, mora est.*

Even in desire, fwiftness it felf is delay.

10. *Etiam capillus unus habet umbram fuam.*

The fmalleft Hair cafts a fhadow.

11. *Fidem qui perdit, quòd fe fervat in reliquum?*

He that has loft his Faith, what has he left to live on?

12. *Formofa Facies muta commendatio est.*

A beautiful Face isa filent commendation.

13. *Fortuna*

13. *Fortuna nimium quem fovet, Stultum facit.*

Fortune makes him a Fool, whom she makes her Darling.

14. *Fortuna obesse nulli contenta est semel.*

Fortune is not content to do a Man but one ill turn.

15. *Facit gratum Fortunam, quam nemo videt.*

The Fortune which no Body sees, makes a Man happy and unenvied.

16. *Heu! quàm miserum est ab illo ladi, de quo non possis queri.*

O! what a miserable thing 'tis to be hurt by such a one of whom 'tis in vain to complain.

17. *Homo toties moritur quoties amittit suos.*

A Man dies as often as he loses his Friends.

18. *Hæredis fletus, sub personâ risus est.*

The Tears of an Heir are laughter under a Vizard.

19. *Jucundum nihil est, nisi quod reficit varietas.*

Nothing is pleasant, to which variety do's not give a relish.

20. *Invidiam ferre, aut fortis, aut sælix potest.*

He may bear envy, who is either courageous or happy.

21. *In malis sperare bonum, nisi innocens, nemo potest.*

None but a virtuous Man can hope well in ill circumstances.

22. *In vindicando, criminosa est celeritas.*

In taking revenge, the very haste we make is criminal.

23. *In calamitose risus etiam injuria est.*

When Men are in calamity, if we do but laugh we offend.

24. *Improbè Neptunum accusat, qui iterum Naufragium facit.*

He accuseth Neptune unjustly, who makes Shipwrack a second time.

25. *Multis minatur, qui uni facit injuriam.*

He that injures one, threatens an hundred.

26. *Mora omnis ingrata est, sed facit sapientiam.*

All delay is ungrateful, but we are not wise without it.

27. *Mori est felicitis antequam Mortem invocet.*

Happy he who dies e're he calls for Death to take him away.

28. *Malus ubi bonum se simulat, tunc est pessimus.*

An ill Man is always ill ; but he is then worst

worst of all when he pretends to be a Saint.

29. *Magno cum periculo custoditur, quod multis placet.*

Lock and Key will scarce keep that secure, which pleases every body.

30. *Malè vivunt qui se semper victuros putant.*

They think ill who think of living always.

31. *Malè secum agit Æger, Medicum qui heredem facit.*

That sick Man do's ill for himself, who makes his Physician his Heir.

32. *Multos timere debet, quem multi timeant.*

He of whom many are afraid, ought himself to fear many.

33. *Nulla tam bona est Fortuna, de qua nil possis queri.*

There's no Fortune so good but it bates an Ace.

34. *Pars beneficii est, quod petitur, si bene neget.*

'Tis part of the Gift, if you deny gentilely what is asked of you.

35. *Timidus vocat se cautum, parcum sordidus.*

The Coward calls himself a wary Man; and the Miser says he is frugal.

36. *O Vita! misero longa, fœlici brevis.*

O Life! an Age to him that is in misery,
and to him that is happy, a moment.

*A Collection of Sentences out of some of
the Writings of the Lord Bacon.*

1. **I**T is a strange desire which Men have,
to seek Power and lose Liberty.

2. Children increase the cares of Life;
but they mitigate the remembrance of
Death.

3. Round dealing is the honour of Man's
Nature; and a mixture of falshood is like
allay in Gold and Silver, which may make
the Metal work the better, but it embaseth
it.

4. Death openeth the Gate to good
Fame, and extinguisheth Envy.

5. Schism, in the Spiritual Body of the
Church, is a greater scandal than a corrup-
tion in Manners: As, in the natural Body,
a Wound or Solution of Continuity, is
worse than a corrupt Humour.

6. Revenge is a kind of *wild Justice*,
which the more a Man's Nature runs

F

to,

to, the more ought Law to *weed* it out.

7. He. that studieth Revenge, keepeth his own Wounds green.

8. Revengeful Persons live and die like Witches. Their life is mischievous, and their end is unfortunate.

9. It was an high Speech of *Seneca*, (after the manner of the *Stoic's*) *That the good Things which belong to Prosperity, are to be wish'd; but the good things which belong to Adversity, are to be admir'd.*

10. He that cannot see well, let him go softly.

11. If a Man be thought *secret*, it inviteth *discovery*: as the more *close* Air sucketh in the more *open*.

12. Keep your *Authority* wholly from your Children, not so your *Purse*.

13. Men of Noble Birth are noted to be envious towards new Men when they rise. For the distance is alter'd; and it is like a deceit of the Eye, that when others come on, they think themselves go back.

14. That Envy is most malignant which is like *Cain's*, who envyed his Brother, because his Sacrifice was better accepted, when there was no body but *God* to look on.

15. The lovers of Great Place are impatient of *Privateness*, even in Age which requires

People. And in all Superstition, wise Men follow Fools.

25. In removing *Superstitions*, care would be had that (as it saith in ill Purgings) *the good be not taken away with the bad*, which commonly is done, when the People is the *Physician*.

26. He that goeth into a Country before he hath some entrance into the Language, goeth to *School*, and not to *travel*.

27. It is a miserable state of mind (and yet it is commonly the case of Kings) *to have few things to desire, and many things to fear*.

28. Depression of the Nobility may make a King more *absolute*, but less *safe*.

29. All Precepts concerning Kings, are, in effect, comprehended in these Remembrances; *Remember thou art a Man; Remember thou art God's Vicegerent*. The one bridlcth their *Power*, and the other their *Will*.

30. Things will have their *first* or *second* agitation. If they be not tossed upon the *Arguments of Counsel*, they will be tolled upon the *Waves of Fortune*.

31. The true composition of a Counsellor, is rather to be skill'd in his Masters *Business* than his Nature; for then he is like to *advise him*, and not to *feed his humour*.

32. Private

32. Private Opinion is more *free*, but Opinion before others is more *reverend*.

33. *Fortune* is like a *Market*, where many times if you stay a little the *price will fall*.

34. *Fortune* sometimes turneth the *handle of the Bottle*, which is easie to be taken hold of; and after the *belly*, which is hard to grasp.

35. Generally it is good to commit the beginning of all great Actions, to *Argus* with an *hundred Eyes*; and the ends of them to *Briareus* with an *hundred hands*; *first to watch, and then to speed*.

36. There's great difference betwixt a *cunning Man* and a *wise Man*. There be that can pack the *Cards*, who yet can't play well; they are good in *Canvasses* and *Factions*, and yet otherwise mean Men.

37. Extreme self-lovers will set a Man's *House on fire*, tho it were but to *roast their Eggs*.

38. New Things, like Strangers, are *more admir'd*, and *less favour'd*.

39. It were good that Men in their Innovations, would follow the Example of *Time* it self, which indeed innovateth *greatly*, but *quietly*; and by degrees scarce to be perceived.

40. They that reverence too much *old*

Time, are but a scorn to *the New*.

41. The *Spaniards* and *Spartans* have been noted to be of small dispatch. *Mi venga la muerte de Spagna*; let my death come from *Spain*, for then it will be sure to be long a coming.

42. You had better take, for Business, a Man somewhat *absurd*, than *overformal*.

43. Those who want Friends to whom to open their Grievs, are Cannibals of their own Hearts.

44. Number it self importeth not much in Armies, where the People are of weak courage. For (as *Virgil* says) *it never troubles a Wolf how many the Sheep be*.

45. Let States, that aim at Greatness, take heed how their Nobility and Gentry multiply too fast. In *Coppice Woods*, if you leave your *Staddles* too *thick*, you shall never have clean *Underwood*, but *Skrubs and Busbes*.

46. A Civil War is like the *heat of a Fever*; but a Forreign War is like the *heat of Exercise*, and serveth to keep the Body in health.

47. *Suspicious* among thoughts, are like *Bats* among Birds, They ever *fly by twilight*.

48. Base Natures, if they find themselves once suspected, will never be true.

49. Men

49. Men ought to find the difference between *saltness* and *bitterness*. Certainly he that hath a Satyrical Vein, as he maketh others afraid of his Wit, so he had need be afraid of others Memory.

50. *Discretion* in Speech is more than Eloquence.

51. Men seem neither well to understand their *Riches*, nor their *Strength*: of the former they believe *greater things* than they should, and of the latter *much less*. And from hence certain fatal Pillars have bounded the progress of Learning.

52. *Riches* are the *Baggage* of *Vertue*; they can't be spar'd, nor left behind, but they hinder the *march*.

53. Great *Riches* have *sold* more Men than ever they have *bought out*.

54. *Riches* have *Wings*; and sometimes they fly away of themselves, and sometimes they must be set flying to bring in more.

55. He that defers his *Charity* 'till he is dead, is (if a Man weighs it rightly) rather liberal of another Man's, than of his own.

56. *Ambition* is like *Choler*; if it can move, it makes Men *active*; if it be stop'd, it becomes adust, and makes Men *melancholy*.

57. To take a Souldier without *Ambition*, is to pull off his Spurs.

58. Some ambitious Men seem as Skreens to Princes in matters of *Danger* and *Envy*. For no Man will take such parts, except he be like the *Seeld Dove*, that mounts and mounts because he cannot see about him.

59. Princes and States should chuse such Ministers as are more sensible of *Duty* than *Rising*; and should discern a *busy Nature* from a *willing Mind*.

60. A Man's Nature *runs* either to *Herbs* or *Weeds*; Therefore let him seasonably water the one, and destroy the other.

61. If a Man look sharply and attentively, he shall see *Fortune*; for though she be *blind*, she is not *invisible*.

62. *Usury* bringeth the Treasure of a Realm or State into few hands: For the Usurer being at certainties, and others at uncertainties; at the end of the Game, *most of the Mony will be in the Box*.

63. Beauty is best in a Body that hath rather *dignity of Presence*, than *beauty of Aspect*. The beautiful prove accomplish'd, but not of great Spirit; and study, for the most part, rather *Behavieur* than *Vertue*.

64. The best part of Beauty, is that which a Picture cannot express.

65. He who builds a *fair House* upon an *ill Seat*, commits himself to *Prison*.

66. If you will work on any Man, you must

must either know his *Nature* and *Fashions*, and so *lead him* ; or his *Ends*, and so *perswade* him ; or his weaknesſes and diſadvantages, and ſo awe him ; or thoſe that have intereſt in him, and ſo govern him.

67. Coſtly Followers (among whom we may reckon thoſe who are importunate in Suits) are not to be liked ; leſt while a Man maketh his Train longer, he maketh his Wings ſhorter.

68. Fame is like a River that beareth up things light and ſwollen, and drowns things weighty and ſolid.

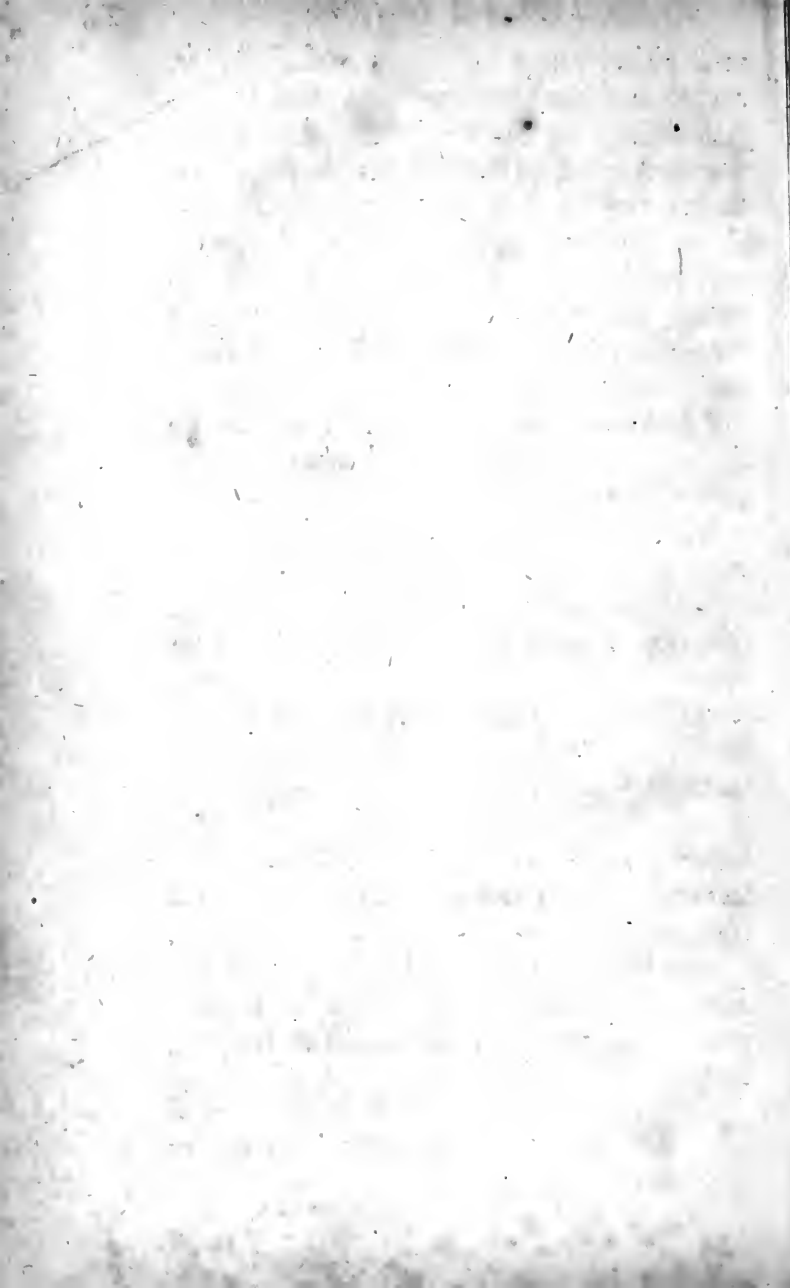
69. *Seneca* ſaith well, That *Anger is like Rain, which breaks it ſelf upon that it falls.*

70. Excuſations, Ceſſions, Modeſty it ſelf well govern'd, are but Arts of Oſtentation.

71. High Treason is not written in Ice ; that when the *Body* relenteth, the *Impreſſion* ſhould go away.

72. The beſt Governments are always ſubject to be like the faireſt *Crystals* ; wherein every *Iſicle* or *Grain* is ſeen ; which, in a fouler Stone is never perceiv'd.

73. Hollow Church Papists are like the *Roots* of *Nettles*, which themſelves ſting not ; but yet they bear all the ſtinging Leaves.



Baconiana Physiologica.

Or, Certain

REMAINS

O F

Sir Francis Bacon,

Baron of *Verulam*, and Vis-
count of St. *Alban*.

I N

ARGUMENTS

Appertaining to

Natural Philosophy.

L O N D O N,

Printed for R. C. at the Rose and Crown
in St. Paul's Church-yard. 1679.

REMARKS

Light on horizon
at 10:00 AM
at 10:30 AM

At 11:00 AM

at 11:30 AM

at 12:00 PM

at 12:30 PM



T H E

Lord Bacon's

Physiological Remains.

Fragmentum Libri *Verulamiani* cui Titulus *Abece-
darium Naturæ.*

CUm tam multa producantur à Terrâ
& Aquis, tam multa pertranseant
Aerem, & ab eo excipiantur, tam
multa mutantur, & solvantur ab
Igne, minus perspicuæ forent Inquisitiones
ceteræ, nisi Naturâ *Massarum* istarum quæ
toties occurrunt bene cognitâ, & explicatâ.
His adjungimus Inquisitiones de Cælestibus
& Meteoricis, cum & ipsæ sint *Massæ* Ma-
jores, & ex Catholicis.

Mass.

*Mass. Maj.**Inquisitio sexagesima septima.**Triplex Tau, sive de Terrâ.*

*Mass. Maj.**Inquisitio sexagesima octava.**Triplex Upsilon, sive de Aquâ.*

*Mass. Maj.**Inquisitio sexagesima nona.**Triplex Psi, sive de Aere.*

*Mass. Maj.**Inquisitio septuagesima.**Triplex Chi, sive de Igne.*

*Mass. Maj.**Inquisitio septuagesima prima.**Triplex Phi, sive de Cælestibus.*

*Mass. Maj.**Inquisitio septuagesima secunda.**Triplex Omega, sive de Meteoricis.*

Conditiones Entium.

Supersunt ad inquirendum in Abecedario Conditiones Entium, quæ videntur esse tanquam Transcendentia, & parùm stringunt de Corpore Naturæ, tamen eo, quo utimur, inquirendi modo, haud parum afferent Illustrationis ad reliqua. Primò igitur, cum optimè observatum fuerit à Democrito Naturam rerum esse copiâ Materie, & Individuorum varietate amplam, atq; (ut ille vult) infinitam; Coitionibus verò, & speciebus in tantum finitam, ut etiam angusta, & tanquam paupercula, videri possit. Quandoquidem tam pauca inveniuntur species, quæ sint aut esse possint, ut exercitum millenarium vix conficiant: Cumque Negativa Affirmativis subjuncta, ad informationem Intellectus plurimum valeant; constituenda est Inquisitio de Ente, & non Ente. Ea ordine est septuagesima tertia, & quadruplex Alpha numeratur.

Cond. Ent.

Quadruplex Alpha; sive de Ente & non Ente.

Ad Possibile & Impossibile, nil aliud est, quàm Potentiale ad Ens, aut non Potentiale ad

ad Ens. De eo Inquisitio septuagesima quarta conficitur; quæ quadruplex Beta numeratur.

Cond. Ent.

Quadruplex Beta; sive de Possibili & Impossibili.

Etiam Multum, Paucum, Rarum, Consuetum sunt potentialia ad Ens in Quanto. De iis Inquisitio septuagesima quinta esto, quæ quadruplex Gamma numeretur.

Cond. Ent.

Quadruplex Gamma; sive de Multo & Pauco.

Durabile & Transitorium, Æternum & Momentaneum, sunt potentialia ad Ens in Duratione. De illis septuagesima sexta Inquisitio esto, quæ quadruplex Delta numeratur.

Cond. Ent.

Quadruplex Delta; sive de Durabili & Transitorio.

Naturale & Monstruosum, sunt potentialia ad Ens, per cursum Naturæ, & per deviationes

ationes ejus. De iis Inquisitio septuagesima septima esto, quæ quadruplex Epsilon numeratur.

Cond. Ent.

Quadruplex Epsilon; sive de Naturali & Monstroso.

Naturale & Artificiale sunt potentialia ad Ens, sine Homine, & per Hominem. De iis Inquisitio septuagesima octava conficitor, quæ quadruplex Zeta numeretur.

Cond. Ent.

Quadruplex Zeta; sive de Naturali & Artificiali.

Exempla in explicatione ordinis Abecedarij, non adjunximus, quia ipse Inquisitiones continent totas Acies Exemplorum.

Tituli secundum quos Ordo Abecedarij est dispositus, nullo modo eam Authoritatem habento, ut pro veris, & fixis rerum divisionibus recipiantur. Hoc enim esset profiteri scire nos quæ inquiremus. Nam nemo res verè dispertit, qui non naturam ipsarum penitus cognovit. Satis sit, si ad ordinem inquirendi (id quod nunc agitur) commodè se habeant.

Norma Abecedarij.

Abecedarium hoc modo conficimus & regimus. Historia & Experimenta, omnino primas partes tenent. Ea si enumerationem & seriem rerum particularium exhibeant, in Tabulas conficiuntur, aliter sparsim excipiuntur.

Cum vero Historia & Experimenta sepius nos deserant, præsertim Lucifera illa, & Instantiæ Crucis, per quas, de veris rerum causis, Intellectui constare possit; Mandata damus de Experimentis novis. Hæc sint tanquam Historia Designata. Quid enim aliud nobis primò viam ingredientibus relinquitur?

Modum Experimenti subtilioris explicamus, ne error subsit, atq; ut alios, ad meliores modos excogitandos, excitemus.

Etiam Monita, & Cautiones, de Rerum fallacijs & inveniendi erroribus, quæ nobis occurrunt, aspergimus. Observationes nostras, super Historiam, & Experimenta, subteximus, ut Interpretatio Naturæ magis sit in Procinctu.

Etiam Canones, sed tamèn Mobiles, & Axiomata inchoata, qualia nobis inquirentibus, non pronunciantibus, se offerunt constituimus. Utiles enim sunt, si non prorsus veræ.

Deniq; tentamenta quædam Interpretationis quandoq; molimur, licèt prorsus humi repentia, & vero Interpretationis nomine, nullo modo

(ut

(ut arbitramur) decoranda. Quid enim nobis supercilio opus est, aut impostura, cum toties pro-siteamur, nec nobis Historiam & Experimenta, qualibus opus est, suppetere, nec absq; his, Interpretationem Naturæ perfici posse, ideoq; nobis satis esse, si initiis rerum non desimus.

Perspicuitatis autem, & Ordinis gratiâ, Aditus quosdam ad Inquisitiones, instar præfationum, substernimus. Item Connexiones & Vincula, ne Inquisitiones sint magis abruptæ, interponimus.

Ad usum vero vellicationis quasdam, de Practicâ, suggerimus.

Etiâ Optativa eorum, quæ adhuc non habentur, unâ cum proximis suis, ad erigendam humanam industriam, proponimus.

Neq; sumus nescii, Inquisitiones inter se, aliquando complicari, ita ut nonnulla ex Inquisitis, in Titulos diversos incidant. Sed modum eum adhibebimus, ut & repetitionum fastidia, & rejectionum molestias, quantum fieri possit, vitemus; postponentes tamen hoc ipsum (quando necesse fuerit) perspicuitati docendi, in Argumento tam obscuro.

Hæc est Abecedarii Norma & Regula. Deus Universi Conditor, Conservator, & Instaurator, Opus hoc & in Ascensione ad Gloriam suam, & in Descensione ad bonum humanum, pro suâ erga homines benevolentia & Misericordia protegat & regat, per Filium suum unicum Notificum Deum.

The same in *English* by the Publisher.

A Fragment of a Book written by the Lord Verulam, and Entituled, The Alphabet of Nature.

* See the distribution, in l. 2. c. 3. de Augm. Scient. p. 234, 135, 136. Ed. Lugd. Bat. l. 3. c. 4 p. 231. An. l. c. 4. Globi intellect. p. 88, 89.

SEeing so many things are produc'd by the *Earth*, and Waters; so many things pass through the *Air*, and are received by it; so many things are chang'd and dissolv'd by *Fire*; other Inquisitions would be less perspicuous, unless the Nature of those *Masses* which so often occur, were well known and explain'd. To these we add Inquisitions concerning *Celestial Bodies*, and *Meteors*, seeing they are some of greater *Masses*, & of the number of Catholic Bodies.*

Greater Masses.

The 67th Inquisition. The three-fold *Tau*, or concerning the *Earth*.

The 68th Inquisition. The three-fold *Upsilon*, or concerning the *Water*.

The 69th Inquisition. The three-fold *Phi*, or concerning the *Air*.

The 70th Inquisition. The three-fold *Chi*, or concerning the *Fire*.

The

The 71st Inquisition. The Three-fold *Psi*, or concerning *Celestial Bodies*.

The 72^d Inquisition. The three-fold *Omega*, or concerning *Meteors*.

Conditions of Entities.

There yet remain, as Subjects of our Inquiry, in our *Alphabet*, the *Conditions of Beings*, which seem, as it were, *Transcendentals*, and such as touch very little of the *Body* of Nature. Yet by that manner of Inquisition which we use, They will considerably illustrate the other Objects.

First; Therefore seeing (as *Democritus* excellently observed) *the Nature of Things is in the plenty of Matter, and variety of Individuals, large, and (as he affirmeth) Infinite; but in its Coitions and Species so Finite, that it may seem narrow and poor;* seeing so few *Species* are found, either in actual Being, or Impossibility, that they scarce make up a *muster of a Thousand*; And seeing *Negatives*, subjoin'd to *Affirmatives*, conduce much to the Information of the Understanding: It is fit that an Inquisition be made concerning *Being*, and *not Being*.

That is the 73^d in order, and reckon'd the *Four-fold Alpha*.

Conditions of Beings.

The *four-fold Alpha* ; or, concerning *Being*, and *not Being*.

Now *Possible* and *Impossible*, are nothing else but *Conditions potential to Being*, or *not potential to Being*. Of this the 74th Inquisition consists, and is accounted the *four-fold Beta*.

Conditions of Beings.

The *four-fold Beta* ; or concerning *Possible* and *Impossible*.

Also, *Much*, *Little* ; *Rare*, *Ordinary* ; are *Conditions potential to Being in Quantity*. Of them let the 75th Inquisition consist, and be accounted the *four-fold Gamma*.

Conditions of Beings.

The *four-fold Gamma* ; or, concerning *much* and *little*.

Durable

Durable and *Transitory*, *Eternal* and *Momentary*, are potential to Being in *Duration*. Of these let the 76th Inquisition consist; and be call'd the *four-fold Delta*.

Conditions of Beings.

The *four-fold Delta*; or, concerning *Durable* and *Transitory*.

Natural and *Monstrous*, are potential to Being, either by the *course* of Nature, or by its *deviations* from it. Of these let the 77th Inquisition consist, which is accounted the *four-fold Epsilon*.

Conditions of Beings.

The *four-fold Epsilon*; or, concerning what is *Natural* or *Monstrous*.

Natural and *Artificial*, are potential to Being, either with or without the Operation of Man. Of these let the 78th Inquisition consist, and be accounted the *four-fold Zeta*.

Conditions of Beings.

The *four-fold Zeta*; or, of that which is *Natural* and *Artificial*.

We have not subjoined Examples in the Explication of the Order of this our *Alphabet*: for the Inquisitions themselves contain the whole Array of Examples.

It is by no means intended, that the *Titles*, according to which the Order of this *Alphabet* is dispos'd, should have so much authority given to them, as to be taken for true and *fixed partitions of Things*. That were to profess we already knew the things after which we inquire; for no Man do's *truly* dispose of things into their several *Classes*, who do's not beforehand very well understand the Nature of them. It is sufficient, if these *Titles* be conveniently adapted to the Order of Inquiry; the thing which is at present design'd.

The Rule (or Form) of the Alphabet.

After this manner we *compose* and *dispose* our *Alphabet*.

We begin solely with *History* and *Experiments*.

riments. These, if they exhibit an enumeration and series of particular Things, are dispos'd into *Tables*; otherwise they are taken seperately, and by themselves.

But seeing we are often at a loss for *History* and *Experiments*, especially such as are *Luciferous* [or *Instructive*] and [as we call * them] *Instances of the Cross*; by which the Understanding might be helped in the knowledg of the true Causes of Things: We propose the task of making *new Experiments.* These may serve as an *History in Design.* For what else is to be done by us who are but breaking the Ice?

For the mode of any more abstruse, Experiment, we explain it, lest any mistake arise about it; and to the intent also that we may excite others to excogitate better Methods.

Also we interspect certain *Admonitions* and *Cautions* concerning such Fallacies of Things, and Errors in Invention, as we meet with in our way.

We subjoin our *Observations* upon *History* and *Experiments*, that the *Interpretation of Nature* may be the more in readiness and at hand.

Likewise we lay down *Canons* (but not such as are *fixed* and *determin'd*) and *Axioms* which are, as it were, in *Embrio*:

Such

* See Nov.
Organ. l 2
Aph. 36.
p. 254. ¶
Lugd. Bat.

Such as offer themselves to us in the quality of *Inquirers*, and not of *Judges*. Such *Canons* and *Axioms* are *profitable*, though they appear not yet *manifestly*, and upon all accounts *true*.

Lastly ; We meditate sometimes certain *Essays of Interpretation*, though such as are low and of small advance, and by no means to be honour'd (in our opinion) with the *very* name of *Interpretation*.

For what need have we of *Arrogance* or *Imposture*, seeing we have so often professed, that we have not such a supply of *History* and *Experiments* as is needful ; and that without these, the *Interpretation of Nature* cannot be brought to perfection. Wherefore it is enough for us, if we are not wanting to the beginning of *Things*.

Now, for the sake of *Perस्पicity*, and *Order*, we prepare our way by *Avenues*, which are a kind of *Prefaces to our Inquisitions*. Likewise we interpose *bonds of Connexion*, that our *Inquisitions* may not seem abrupt and dis-jointed.

Also we suggest for use, some *Hints of Practice*. Furthermore, we propose *wishes* of such things as are hitherto only desired and not had, together with those things which border on them, for the exciting the *Industry of Man's Mind*.

Neither

Neither are we ignorant, that those *Inquisitions* are sometimes mutually entangled; so that some things of which we inquire [even the same things] belong to several Titles. But we will observe such measure, that (as far as may be) we may shun both the *nauseousness* of *Repetition*, and the trouble of *Rejection*, submitting notwithstanding to either of these, when in an Argument so obscure, there is necessity of so doing, in order to the more intelligible teaching of it.

This is the Form and Rule of our Alphabet.

May God, the Creator, Preserver, and Renewer of the Universe, protect and govern this Work, both in its *ascent* to his Glory, and in its *descent* to the Good of Mankind, for the sake of his Mercy and good Will to Men, through his only Son [Immanuel] *God-with-us*,

Inqui-

Inquisitions touching the Compounding of Metals, by Sir Francis Bacon, Baron of Verulam.

TO make proof of the Incorporation of Iron with Flint, or other Stone. For if it can be incorporated without over-great charge, or other incommodity, the cheapness of the Flint or Stone, doth make the Compound Stuff profitable for divers Uses. The Doubts may be three in number.

First ; Whether they will incorporate at all, otherwise than to a Body that will not hold well together but become brittle and uneven ?

Secondly ; Although it should incorporate well, yet whether the Stuff will not be so stubborn as it will not work well with a Hammer, whereby the charge in working will overthrow the cheapness of the material ?

Thirdly ; Whether they will incorporate, except the Iron and Stone be first calcined into Pouders ? And if not, Whether the charge of the Calcination will not eat out the cheapness of the material ?

The

The *Uses* are most probable to be ; *First* for the Implements of the Kitching ; as Spits, Ranges, Cobirons, Pots, &c. *then* for the Wars, as Ordinance, Portcullasses, Grates, Chains, &c.

Note ; The finer Works of Iron are not so probable to be served with such a Stuff ; as Locks, Clocks, small Chains, &c. because the Stuff is not like to be tough enough.

For the better use in comparison of Iron, it is like the Stuff will be far *lighter* ; for the weight of Iron to Flint, is double and a third part ; and, secondly, it is like to rust not so easily, but to be *more clean*.

The ways of tryal are two. *First* ; By the Iron and Stone of themselves, wherein it must be inquired, What are the Stones that do easiliest melt. *Secondly* ; With an Additament, wherein Brimstone is approved to help to the melting of Iron or Steel. But then it must be considered, Whether the Charge of the Additament will not destroy the Profit.

It must be known also what proportion of the Stone the Iron will receive to incorporate well with it, and that with once melting ; for if either the proportion be too small, or that it cannot be received but peece-meal by several meltings, the Work cannot be of value. To

To make proof of the incorporating of Iron and Brass. For the cheapness of the Iron in comparison of the Brass, if the Uses may be served, doth promise Profit. The Doubt will be, touching their incorporating: for that it is approved, that Iron will not incorporate, neither with Brass nor other Metals of it self by simple fire: So as the inquiry must be upon the Calcination, and the Additament, and the charge of them.

The *Uses* will be for such things as are now made of Brass, and might be as well served by the compound Stuff; wherein the Doubts will be chiefly of the toughness and of the beauty.

First; Therefore, if Brass Ordinance could be made of the compound Stuff, in respect of the cheapness of the Iron, it would be of great use.

The Vantage which Brass Ordinance hath over Iron, is chiefly, as I suppose, because it will hold the blow, though it be driven far thinner than the Iron can be, whereby it saveth both in the quantity of the Material, and in the charge and commodity of mounting & carriage, in regard by reason of the thinness it beareth much less weight: there may be also somewhat in being not so easily overheated.

Secondly;

Secondly ; For the Beauty ; those things wherein the beauty or luster are esteemed, are, Andirons, and all manner of Images, and Statues, and Columns, and Tombs, and the like. So as the *doubt* will be *double* for the Beauty ; the *one* whether the colour will please so well, because it will not be so like Gold as Brass ? the *other*, whether it will pollish so well ? Wherein for the latter it is probable it will ; for Steel glosses are more resplendant than the like Plates of Brass would be ; and so is the glittering of a Blade. And besides, I take it, Andiron Brass, which they call White Brass, hath some mixture of Tin to help the luster. And for the Golden Colour, it may be by some small mixture of Orpiment, such as they use to Brass in the Yellow Alchymy, will easily recover that which the Iron loseth. Of this the Eye must be the Judg upon proof made.

But now for Pans, Pots, Curfues, Counters, and the like ; the beauty will not be so much respected, so as the compound Stuff is like to pass.

For the better use of the compound Stuff, it will be sweeter and cleaner than Brass alone, which yieldeth a smell or soilness, and therefore may be better for the Vessels of the Kitchen and Brewing. It will also
be

be harder than Brass where hardness may be required.

For the tryal, the *Doubts* will be *two*: *First*; The over-weight of Brass towards Iron, which will make Iron float on the top in the melting. This perhaps will be holpen with the *Calaminar Stone*, which consenteth so well with Brass, and as I take it, is lighter than Iron. The *other Doubt* will be, the stiffness and driness of Iron to melt; which must be holpen either by *moistning* the Iron, or opening it. *For the first*, Perhaps some mixture of Lead will help. Which is as much more liquid than Brass, as Iron is less liquid. The *opening* may be holpen by some mixture of Sulphur, so as the trials would be with Brass, Iron, *Calaminar Stone*, and Sulphur; and then again with the same composition, and an addition of some Lead; and in all this the Charge must be considered, whether it eat not out the Profit of the cheapness of Iron?

There be *two Proofs* to be made of *incorporation of Metals for magnificence and delicacy*. The *one* for the *Eye*, and the *other* for the *Ear*. Statua Metal, and Bell Metal, and Trumpet Metal, and String Metal; in all these, though the mixture of Brass or Copper, should be dearer than the
Brass

Brass it self, yet the pleasure will advance the price to profit.

First; Therefore for *Statua-Metal*, see *Pliny's* Mixtures, which are almost forgotten, and consider the charge.

Try likewise the mixture of Tin in large proportion with Copper, and observe the Colour and Beauty, it being polished. But chiefly let proof be made of the incorporating of Copper or Brass with *Glass-Metal*, for that is cheap, and is like to add a great glory and shining.

For *Ball-Metal*. *First*, It is to be known what is the Composition which is now in use. *Secondly*, It is probable that it is the driness of the Metal that doth help the clearness of the sound, and the moistness that dulleth it: and therefore the Mixtures that are probable are Steel, Tin, *Glass-Metal*.

For *String-Metal*, or *Trumpet-Metal*, it is the same reason; save that *Glass-Metal* may not be used, because it will make it too brittle; and trial may be made with mixture of Silver, it being but a delicacy with Iron or Brass.

To make proof of the Incorporation of Silver and Tin, in equal quantity, or with two parts Silver, and one part Tin, and to ob-

H

serve

serve whether it be of equal beauty and luster with pure Silver; and also whether it yield no soiliness more than Silver? And again, whether it will indure the ordinary Fire, which belongeth to Chafing-dishes, Posnets, and such other Silver Vessels? And if it do not endure the Fire, yet whether by some mixture of Iron it may not be made more fixt? For if it be in Beauty, and all the Uses aforesaid equal to Silver, it were a thing of singular profit to the State, and to all particular Persons, to change Silver Plate or Vessel into the Compound Stuff, being a kind of Silver *Electre*, and to turn the rest into Coin. It may be also questioned, Whether the Compound Stuff will receive gilding as well as Silver, and with equal luster? It is to be noted, That the common alloy of Silver Coin is Brass, which doth discolour more, and is not so neat as Tin.

The Drownings of Metals within other Metals, in such sort as they can never rise again, is a thing of great profit. For if a quantity of Silver can be so buried in Gold, as it will never be reduced again, neither by Fire, nor parting Waters, nor otherways; and also that it serve all Uses as well as pure Gold, it is in effect all one, as if so
much

much Silver were turned into Gold; only the weight will discover it: but that taketh off but half of the profit; for Gold is not fully double weight to Silver, but Gold is twelve times price to Silver.

The burial must be by one of these two ways, *either* by the smallness of the proportion, as perhaps fifty to one, which will be but six pence gains in fifty shillings: or it must be holpen by somewhat which may fix the Silver, never to be restored or vapour'd away, when it is incorporated into such a Mass of Gold; for the less quantity is ever the harder to sever; and for this purpose Iron is the likest, or Coppel Stuff, upon which the Fire hath no power of consumption.

The making of Gold seemeth a thing scarcely possible; because Gold is the heaviest of Metals, and to add Matter is impossible: and again, to drive Metals into a narrower room than their natural extent beareth, is a condensation hardly to be expected. But to make Silver seemeth more easy, because both Quick-silver and Lead are weightier than Silver; so as there needeth only fixing, and not condensing. The degree unto this that is already known, is infusing of Quick-silver in a Parchment, or otherwise

in the midst of molten Lead when it cool-eth; for this stupifieth the Quick-silver that it runneth no more. This trial is to be advanced three ways. *First*, By iterating the melting of the Lead, to see whether it will not make the Quick-silver harder and harder. *Secondly*, To put *Realgar* hot into the midst of the Quick-silver, whereby it may be condensed, as well from within as without. *Thirdly*, To try it in the midst of Molten Iron or Molten Steel, which is a Body more likely to fix the Quick-silver than Lead. It may be also tried, by incorporating Pouders of Steel, or Copple Dust, by pouncing into the Quick-silver, and so to proceed to the stupifying.

Upon Glass, four things would be put in proof. The *first*, means to make the Glass more Crystalline. The *second*, to make it more strong for falls, and for fire, though it come not to the degree to be malleable. The *third*, to make it coloured by Tinctures, comparable or exceeding precious Stones. The *fourth*, To make a compound Body of Glass and Galletyle; that is, to have the colour milkey like a *Chalcedon*, being a Stuff between a Porcelane and a Glass.

For the *first*; It is good first to know exactly

exactly the several Materials, whereof the Glass in use is made; Window-glass, *Normandy* and *Burgundy*, Alehouse-glass, English drinking-Glass: and then thereupon to consider what the reason is of the coarseness or clearness; and from thence to rise to a consideration how to make some Additions to the coarser Materials; to raise them to the whiteness and crystalline splendour of the finest.

For the *second*; We see Pebbles, and some other Stones will cut as fine as Crystal, which if they will melt, may be a mixture for Glass, and may make it more tough and more Crystalline. Besides, we see Metals will vitrify; and perhaps some portion of the Glass of Metal vitrified, mixed in the Pot of ordinary Glass-Metal, will make the whole Mass more tough.

For the *third*; It were good to have of coloured Window-Glass, such as is coloured in the Pot, and not by Colours—

* Here something is wanting in the Copy.

* * * * *

It is to be known of what Stuff *Gallye* is made, and how the Colours in it are varied; and thereupon to consider how to make the mixture of *Glass-Metal* and them, whereof I have seen the Example.

Inquire what be the Stones that do easiliest melt. Of them take half a pound, and of Iron a pound and a half, and an ounce of *Brimstone*, and see whether they will incorporate, being whole, with a strong fire. If not, try the same quantities calcined; and if they will incorporate, make a Plate of them, and burnish it as they do Iron.

Take a pound and a half of *Brafs*, and half a pound of Iron; two ounces of the *Calaminar* Stone, an ounce and a half of *Brimstone*, an ounce of *Lead*; calcine them, and see what body they make; and if they incorporate, make a Plate of it burnished.

Take of *Copper* an ounce and a half, of *Tin* an ounce, and melt them together, and make a Plate of them burnished.

Take of *Copper* an ounce and a half, of *Tin* an ounce, of *Glass-Metal* half an ounce; stir them well in the boiling, and if they incorporate, make a Plate of them burnished.

Take of *Copper* a pound and a half, *Tin* four ounces, *Brafs* two ounces; make

a Plate of them burnished.

Take of Silver two ounces, Tin half an ounce; make a little Say-Cup of it, and burnish it.

To enquire of the Materials of every of the kind of Glasses, coarser and finer, and of the Proportions.

Take an equal quantity of Glas-Metal, of Stone calcined, and bring a Pattern.

Take an ounce of vitrified Metal, and a pound of ordinary Glas-Metal, and see whether they will incorporate; and bring a Pattern.

Bring Examples of all coloured Glasses, and learn the Ingredients whereby they are coloured.

Inquire of the substance of *Galletyle*.

Articles of Questions touching Minerals; written originally in English by the Lord Bacon, yet hitherto not published in that Language.

The Lord Bacon's Questions and Solutions concerning the Compounding, Incorporating, or Union of Metals or Minerals; which Subject is the first Letter of his Lordships Alphabet.

2. **W**ith what Metals Gold will Incorporate by simple Colliquefaction, and with what not? and in what quantity it will incorporate; and what kind of Body the Compound makes?

A. Gold with Silver, which was the Ancient Electrum.

Gold with Quicksilver.

Gold with Lead.

Gold with Copper.

Gold with Brass.

Gold with Iron.

Gold with Tin.

So likewise of Silver.

- Silver with Quicksilver.
- Silver with Lead.
- Silver with Copper.
- Silver with Brass.
- Silver with Iron. (*Plinius Secund. lib.33. ix. miscuit denario Triumvir Antonius ferrum.*)
- Silver with Tin.

So likewise of Quicksilver.

- Quicksilver with Lead.
- Quicksilver with Copper.
- Quicksilver with Brass.
- Quicksilver with Iron.
- Quicksilver with Tin.

So of Lead.

- Lead with Copper.
 - Lead with Brass.
 - Lead with Iron.
 - Lead with Tin.
- } Pl. 34. ix.

So of Copper.

- Copper with Brass.
- Copper

Copper with Iron.

Copper with Tin.

So of Brass.

Brass with Iron.

Brass with Tin.

So of Iron.

Iron with Tin.

What be the Compound Metals that are common and known? and what are the proportions of their Mixtures? As,

L Atten of Brass, and the Calaminar Stone.

Pewter of Tin and Lead.

Bell-Metal of &c. and the counterfeit Plate, which they call *Alchemy*.

The Decompositees of three Metals or more, are too long to enquire of, except there be some Compositions of them already observed.

It is also to be observed, whether any two Metals which will not mingle of themselves, will mingle with the help of an other; and what.

What

What Compounds will be made of Metal with Stone and other Fossiles; As Latten is made with Brass and the *Calaminar* Stone; As all the Metals incorporate with Vitriol; all with Iron powdered; all with Flint, &c.

Some few of these would be inquired of, to disclose the nature of the rest.

Whether Metals or other Fossiles will incorporate with molten Glass, and what Body it makes?

The quantity in the mixture would be well considered; for some small quantity perhaps will incorporate, as in the Allays of Gold and Silver Coin.

Upon the Compound Body, three things are chiefly to be observed; The Colour; the Fragility or Pliantness; the Volatility or Fixation, compared with the simple Bodies.

For present use or profit, this is the Rule: Consider the price of the two simple Bodies; consider again the dignity of the one above the other in use; then see if you can make a Compound that will save more in price than it will lose in dignity of the use.

As for Example; Consider the price of Brass-Ordinance; consider again the price of Iron-Ordinance, and then consider wherein the Brass-Ordinance doth excel the Iron-Ordinance

Ordinance in Use: Then if you can make a Compound of Brass and Iron that will be near as good in use, and much cheaper in price, then there is profit both to the Private, and the Common-wealth. So of Gold and Silver, the price is double of twelve: The dignity of Gold above Silver is not much, the splendor is a like, and more pleasing to some Eyes, as in Cloth of Silver, silvered Rapiers, &c. The main dignity is, That Gold bears the Fire, which Silver doth not, but that is an excellency in Nature, but it is nothing at all in use; for any dignity in use I know none, but that silvering will fuly and canker more than gilding; which if it might be corrected with a little mixture of Gold, there is profit: And I do somewhat marvel that the latter Ages have lost the Ancient *Electrum*, which was a mixture of Silver with Gold: whereof I conceive there may be much use, both in Coin, Plate, and Gilding.

It is to be noted, That there is in the version of Metals impossibility, or at least great difficulty, as in making of Gold, Silver, Copper. On the other side, in the adulterating or counterfeiting of Metals, there is deceit and villany. But it should seem there is a middle way, and that is by
new

new Compounds, if the ways of incorporating were well known.

What Incorporation or Inbibition Metals will receive from Vegetables, without being dissolved in their Substance: As when the Armorers make their Steel more tough and pliant, by asperision of Water or Juice of Herbs; when Gold being grown somewhat churlish by recovering, is made more pliant by throwing in shreds of tanned Leather, or any Leather oiled.

Note; That in these and the like shews of Inbibition, it were good to try by the Weights whether the weight be increased or no; for if it be not, it is to be doubted that there is no inbibition of Substance, but only that the application of that other Body, doth dispose and invite the Metal to another posture of parts than of it self it would have taken.

After the Incorporation of Metals by simple Colliquefaction, for the better discovery of the Nature, and Consents, and Dissents of Metals, it would be likewise tried by incorporating of their Dissolutions.

There is to be observed in those Dissolutions which will not easily incorporate, what the Effects are: As the Bullition; the Precipitation to the bottom; the Ejaculation towards the top; the Suspension in the midst; and the like.

Note;

Note ; That the dissents of the Menstrual or strong Waters, may hinder the incorporation, as well as the dissents of the Metals themselves; Therefore where the *Menstrua* are the same, and yet the Incorporation followeth not, you may conclude the Dissent is in the Metals; but where the *Menstrua* are several, not so certain.

Dr. Meverell's Answers to the Lord Bacon's Questions, concerning the Compounding, Incorporating, or Union of Metals and Minerals.

Gold will incorporate with Silver in any proportion. *Plin. lib.33. cap. 4. Omni Auro inest Argentum vario pondere, alibi denâ, alibi nonâ, alibi oâtavâ parte—ubicunq; quinta Argenti portio invenitur, Electrum vocatur.* The Body remains fixt, solid, and coloured, according to the proportion of the two Metals.

Gold with Quicksilver easily mixeth, but the product is imperfectly fixed; and so are all other Metals incorporate with Mercury.

Gold

Gold incorporates with Lead in any proportion.

Gold incorporates with Copper in any proportion, the common Allay.

Gold incorporates with Brass in any proportion. And what is said of Copper, is true of Brass, in the union of other Metals.

Gold will not incorporate with Iron.

Gold incorporates with Tin, the ancient Allay, *Isa. 1. 25.*

What was said of Gold and Quicksilver, may be said of Quicksilver and the rest of Metals.

Silver with Lead in any proportion.

Silver incorporates with Copper. *Pliny* mentions such a mixture; for *triumphales Statuae, lib. 33. ix. miscentur Argento, tertia pars æris Cyprii tenuissimi, quod coronarium vocant, & Sulphuris vivi quantum Argenti.* The same is true of Brass.

Silver incorporates not with Iron. Wherefore I wonder at that which *Pliny* hath *lib. 33. ix. Miscuit denario Triumvir Antonius ferrum.* And what is said of this, is true in the rest, for Iron incorporateth with none of them.

Silver mixes with Tin.

Lead

Lead incorporates with Copper. Such a mixture was the Pot-Metal whereof *Pliny* speaks *lib. 34. ix. Ternis, aut quaternis libris plumbi Argentarii in centenae aris additis.*

Lead incorporates with Tin. The mixture of these two in equal proportions, is that which was anciently called *Plumbum Argentarium*, *Plin. 34. xvii.*

Copper incorporates with Tin. Of such a mixture were the Mirrors of the *Romans*. *Plin, atque ut omnia de speculis peragantur hoc loco, optima apud Majores erant Brundisina, stanno & aere mistis. lib. 83. ix.*

Compounded Metals now in use.

1. Fine Tin. The mixture is thus; Pure Tin a 1000 pound, temper 50 pound, Glass of Tin 3 pound.

2. Course Pewter is made of fine Tin and Lead. Temper is thus made; The drofs of pure Tin four pound and a half, Copper half a pound.

3. Brass is made of Copper and *Calaminaris*.

4. Bell-Metal. Copper 1000 pound, Tin from 300 to 200 pound, Brass 150 pound.

5. Pot-

5. Pot-Metal; Copper and Lead.

6. White Alkimie is made of Pan-Brass,
1 pound, and Arsenicum, 3 ounces.

7. Red Alkimie is made of Copper and
Auripigmen.

There be divers imperfect Minerals,
which will incorporate with the Metals.
Being indeed Metals inwardly, but clo-
thed with Earths and Stones. As Pyritis,
Calaminaris, Myfi, Chalcyti, Sory, Vitri-
olum.

Metals incorporate not with Glafs, ex-
cept they be brought into the form of Glafs.

Metals dissolved. The dissolution of
Gold and Silver disagree, so that in their
mixture, there is great Ebullition, Dark-
ness, and in the end a precipitation of a
black Pouder.

The mixture of Gold and Mercurie a-
gree.

Gold agrees with Iron. In a word, the
dissolution of Mercury and Iron agree with
all the rest.

Silver and Copper disagree, and so do
Silver and Lead: Silver and Tin agree.

The Lord Bacon's Articles of Inquiry concerning Minerals. The second Letter of the Cross-Row, touching the separation of Metals and Minerals.

SEparation is of three sorts; The *First*, is the separating of the pure Metal from the Ore, or Dross, which we call Refining. The *Second*, is the drawing one Metal or Mineral out of another, which we call Extracting. The *Third*, Is the separating of any Metal into his Original, or *Materia Prima*, or Element, or call them what you will; which Work we will call *Principiation*. For Refining, we are to enquire of it according to the several Metals; as Gold, Silver, &c. Incidentally we are to inquire of the First Stone or Ore, or Marcasite of Metals severally, and what kind of Bodies they are, and of the degrees of Richness. Also we are to enquire of the means of Separating, whether by Fire, parting Waters, or otherwise. Also for the manner of Refining, you are to see how you can multiply the heat, & hasten the opening, and so save charge in the Fining.

The

The means of this in Three manners, that is to say, In the Blast of the Fire ; In the manner of the Furnace, to multiply Heat by Union , and Reflection ; and by some Additament, or Medicines which will help the bodies to open them the sooner.

Note the Quickning of the Blast, and the Multiplying of the Heat in the Furnace, may be the same for all Metals; but the Additaments must be several, according to the Nature of the Metals. Note again, That if you think that the multiplying of the Additaments in the same proportion, that you multiply the Ore, the Work will follow, you may be deceived : for quantity in the Passive will add more Resistance, than the same quantity in the Active will add force.

For Extracting, you are to enquire what Metals contain others, and likewise what not ; As Lead, Silver ; Copper, Silver, &c.

Note, Although the Charge of Extraction should exceed the Worth, yet that is not the matter. For at least it will discover Nature and Possibility, the other may be thought on afterwards.

We are likewise to inquire what the differences are of those Metals which contain more or less other Metals, and how that agrees with the poorness or richness of

the Metals or Ore in themselves. As the Lead that contains most Silver is accounted to be more brittle, and yet otherwise poorer in it self.

For *Principiation*, I cannot affirm whether there be any such thing or not; and I think the Chymists make too much ado about it, but howsoever it be, be it Solution, or Extraction, or a kind of Conversion by the Fire; it is diligently to be inquired what Salts, Sulphur, Vitriol, Mercury, or the like Simple Bodies are to be found in the several Metals, and in what quantity.

Doctor Meverel's Answers to the Lord Bacon's Questions, touching the separations of Metals and Minerals.

I. **F**OR the *means of Separating*. After that the Ore is washed, or cleansed from the Earth, there is nothing simply necessary, save only a Wind Furnace well framed, narrow above and at the Hearth, in shape Oval, sufficiently fed with Charcoal and Ore, in convenient proportions.

For

For Additions in this First Separation, I have observed none; the Dross, the Mineral brings, being sufficient. The Refiners of Iron observe, that that Iron-Stone is hardest to melt, which is fullest of Metal, and that easiest which hath most Dross. But in Lead, and Tin, the contrary is noted. Yet in melting of Metals, when they have been calcined formerly by Fire, or Strong-Waters, there is good use of Additaments, as of Borax, Tartar, Armoniac, and Salt-Peter.

2. *In Extracting of Metals.* Note, That Lead and Tin contain Silver. Lead and Silver contain Gold. Iron contains Brass. Silver is best separated from Lead, by the Test. So Gold from Silver. Yet the best way for that is *Aqua Regia*.

3. *For Principiation.* I can truly and boldly affirm, that there are no such principles as *Sal*, *Sulphur*, and *Mercury*, which can be separated from any perfect Metals. For every part so separated, may easily be reduced into perfect Metal without Substitution of that, or those principles which Chymists imagin to be wanting. As suppose you take the Salt of Lead; this Salt, or, as some name it Sulphur, may be turned into perfect Lead, by melting it with the like quantity of Lead which con-

tains principles only for it self.

I acknowledg that there is Quick-Silver and Brimstone found in the imperfect Minerals; but those are Nature's remote Materials, and not the Chymists Principles. As if you dissolve Antimony by *Aqua Regia*, there will be real Brimstone swimming upon the Water; as appears by the colour of the Fire when it is burnt, and by the smell.

The Lord Bacon's Articles of Inquiry concerning Metals, and Minerals.

THE Third Letter of the Cross-Row, touching the *Variation of Metals* into several Shapes, Bodies, or Natures, the particulars whereof follow,

Tincture.

Turning to Rust.

Calcination.

Sublimation.

Precipitation.

Amalgamatizing, or Turning into a soft body.

Vitrification.

Opening or Dissolving into Liquor.

Sprout-

Sproutings, or Branchings, or Arborescents.

Induration and Mollification.

Making Tough or Brittle.

Volatility and Fixation.

Transmutation, or Version.

For *Tincture* ; It is to be inquired how Metal may be tinged through and through, and with what, and into what Colours ; As tinging Silver Yellow, tinging Copper White, and tinging Red, Green, Blew, especially with keeping the Lustre.

Item, Tincture of Glasses.

Item, Tincture of Marble, Flint, or other Stone.

For *turning into Rust*, two things are chiefly to be inquired ; By what Corasives it is done, and into what Colours it turns ; As Lead into White, which they call *Cerus* ; Iron into Yellow, which they call *Crocus Martis* ; Quicksilver into Vermilion ; Brass into Green, which they call Verdigrease.

For *Calcination*, how every Metal is calcined, and into what kind of Body, and what is the exquisitest way of Calcination.

For *Sublimation* ; To enquire the manner of Subliming, and what Metals indure Subliming,

liming, and what body the Sublimate makes.

For *Precipitation* likewise; by what strong Water every Metal will precipitate, and with what Additaments, and in what time, and into what body.

So for *Amalgama*, what Metals will endure it, what are the means to do it, and what is the manner of the body.

For *Vitrification* likewise; what Metals will endure it, what are the means to do it, into what Colour it turns, and further where the whole Metal is turned into Glass, and where the Metal doth but hang in the Glassy parts; Also what weight the Vitrified body bears, compared with the Crude body; Also because Vitrification is accounted a kind of Death of Metals, what Vitrification will admit of turning back again, and what not.

For *Dissolution* into Liqueur, we are to enquire what is the proper *Menstruum* to dissolve any Metal, and in the Negative, what will touch upon the one, and not upon the other, and what several *Menstrua* will dissolve any Metal, and which most exactly. *Item* the Process or Motion of the Dissolution, the manner of rising, boiling, vapouring more violent; or more gentle, causing much heat or less. *Item* the

the Quantity or Charge that the strong Water will bear, and then give over. *Item* the Colour into which the Liquor will turn. Above all it is to be enquired, whether there be any *Menstruum* to dissolve any Metal that is not Fretting, or Corroding, and openeth the Body by Sympathie, and not by Mordacity, or violent Penetration.

For *Sprouting or Branching*, though it be a thing but transitory, and a kind of Toy or Pleasure, yet there is a more serious use of it; for that it discovereth the delicate Motions of Spirits, when they put forth and cannot get forth, like unto that which is in Vegetables.

For *Induration*, or Mollification; It is to be enquired what will make Metals harder and harder, and what will make them softer and softer. And this enquiry tendeth to two ends: First, for Use; As to make Iron soft by the Fire makes it Malleable. Secondly, Because Induration is a degree towards Fixation, and Mollification towards Volatility, and therefore the Enquiry of them will give light towards the other.

For *Tough and Brittle*, they are much of the same kind, but yet worthy of an Enquiry apart, especially to joyn Hardness with

with Toughness, as making Glass malleable, &c. and making Blades strong, to resist and pierce, and yet not easie to break.

For *Volatility and Fixation*. It is a Principal Branch to be enquired: The utmost degree of Fixation is that whereon no Fire will work, nor strong Water joynd with Fire, if there be any such Fixation possible. The next is when Fire simply will not work without strong Waters. The next is by the Test. The next is when it will indure Fire not blown, or such a strength of Fire. The next is when it will not indure, but yet is malleable. The next is when it is not malleable, but yet is not fluent, but stupified. So of Volatility, the utmost degree is when it will flie away without returning. The next is when it will flie up, but with ease return. The next is when it will flie upwards over the Helm by a kind of Exufflation without Vapouring. The next is when it will melt, though not rise. The next is when it will soften, though not melt. Of all these diligent Enquiry is to be made in several Metals, especially of the more extreme degrees.

For *Transmutation, or Version*. If it be real and true, it is the furthest part of Art, and would be well distinguished, from

from Extraction, from Restitution, and from Adulteration. I hear much of turning Iron into Copper; I hear also of the growth of Lead in weight, which cannot be without a Conversion of some body into Lead: but whatsoever is of this kind, and well expressed, is diligently to be inquired, and set down.

Doctor Meverel's Answers to the Lord Bacon's Questions, concerning the Variation of Metals and Minerals.

I. **F**OR *Tinctures*, there are none that I know, but that rich variety which springs from mixture of Metals with Metals, or imperfect Minerals.

2. The imperfect Metals are subject to *rust*, all of them except Mercury, which is made into Vermilion by Solution, or Calcination. The rest are rusted by any salt, sower, or acid Water. Lead into a white body called *Cerussa*. Iron into a pale red called *Ferrugo*. Copper is turned into green, named *Ærugo*, *Æs Viride*. Tin into white. But this is not in use, neither hath it obtained a name.

The

The Scriptures mention the rust of Gold, but that's in regard of the Allay.

3. *Calcination*. All Metals may be calcined by strong Waters, or by admixtion of Salt, Sulphur, and Mercury. The imperfect Metals may be Calcined by continuance of simple Fire; Iron thus calcined is called *Crocus Martis*.

And this is their best way. Gold and Silver are best calcined by Mercury. Their Colour is Gray. Lead calcined is very Red. Copper, duskie Red.

4. Metals are *sublimed* by joyning them with Mercury, or Salts. As Silver with Mercury, Gold with Sal Armoniac, Mercury with Vitriol.

5. *Precipitation*, is, when any Metal being dissolved into a strong Water, is beaten down into a Powder by salt Water. The chiefeft in this kind is Oyl of Tartar.

6. *Amalgamation*, is the joyning, or mixing of Mercury with any other of the Metals. The manner is this, in Gold, the rest are answerable: Take six parts of Mercury, make them hot in a Crucible, and pour them to one part of Gold made red-hot in another Crucible, stir these well together that they may incorporate; which done, cast the Mass into cold Water and wash it. This is called the Amalgama of Gold.

7. For

7. For *Vitrification*. All the imperfect Metals may be turned by strong Fire into Glass; except Mercury; Iron into Green; Lead into Yellow; Brass into Blew; Tin into pale Yellow. For Gold and Silver, I have not known them Vitrified, except joyned with Antimony. These Glassie bodies may be reduced into the form of Mineral bodies.

8. *Dissolution*. All Metals, without exception, may be dissolved.

1. Iron may be dissolved by any tart, salt, or vitriolated Water, yea, by common Water, if it be first calcined with Sulphur. It dissolves in *Aqua forti* with great ebullition and heat, into a red Liquor, so red as Blood.

2. Lead is fittest dissolved in Vinegar, into a pale Yellow, making the Vinegar very sweet.

3. Tin is best dissolved with distilled Salt-water. It retains the colour of the *Menstruum*.

4. Copper dissolves as Iron doth, in the same Liquor, into a Blew.

5. Silver hath his proper *Menstruum*, which is *Aqua fortis*. The colour is Green, with great heat and ebullition.

6. Gold is dissolved with *Aqua Regia*, into a yellow Liquor, with little heat or ebullition.

7. Mercury

7. Mercury is dissolved with much heat and boiling, into the same Liquors which Gold and Silver are. It alters not the colour of the *Menstruum*.

Note. Strong Waters may be charged with half their weight of fixed Metals, and equal of Mercury; if the Workman be skilful.

9. *Sprouting.* This is an accident of dissolution. For if the *Menstruum* be overcharged, then within short time the Metals will shoot into certain Crystals.

10. For *Induration*, or *Mollification*, they depend upon the quantity of fixed Mercury and Sulphur. I have observed little of them, neither of Toughness nor Bitterness.

11. The *degrees of Fixation* and *Volatility* I acknowledge, except the two utmost, which never were observed.

12. The Question of *Transmutation* is very doubtful. Wherefore I refer *your Honour* to the fourth Tome of *Theatrum Chymicum*: and there, to that Tract which is entituled *Disquisitio Heliana*; where you shall find full satisfaction.

The Lord Bacon's Inquiries concerning Metals and Minerals. The fourth Letter of the Cross-Row, touching Restitution.

First, Therefore it is to be inquired in the Negative, what Bodies will never return, either by their extreme Fixings; as in some Vitrifications, or by extreme Volatility.

It is also to be inquired of the two means of Reduction; and first by the Fire, which is but by congregation of Homogenial parts.

The second is, by drawing them down by some Body that hath consent with them. As Iron draweth down Copper in Water; Gold draweth Quick-Silver in vapour; whatsoever is of this kind, is very diligently to be inquired.

Also it is to be inquired what time, or age, will reduce without help of fire, or body.

Also it is to be inquired what gives impediment to Union, or Restitution, which is sometimes called Mortification; as when Quick-

Quick-Silver is mortified with Turpentine, Spittle, or Butter.

Lastly, It is to be inquired how the Metal restored, differeth in any thing from the Metal rare; as whether it become not more churlish, altered in colour, or the like.

Doctor Meverel's Answers touching the Restitutions of Metals and Minerals.

Reduction is chiefly effected by Fire, wherein if they stand and nele, the imperfect Metals vapour away, and so do all manner of Salts which separated them in *minimas partes* before.

Reduction is singularly holpen by joyn-
ing store of Metal of the same nature with it in the melting.

Metals reduced are somewhat churlish; but not altered in colour.

The Lord Verulam's Inquisition concerning the Versions, Transmutations, Multiplications, and Effections of Bodies, written by him originally in English, but not hitherto published in that Language.

EArth by Fire is turned into Brick, Quere the Manner. which is of the nature of a Stone, and serveth for Building as Stone doth: And the like of Tile.

Naphtha, which was the Bituminous Mortar, used in the Walls of *Babylon*, grows to an entire and very hard Matter like a Stone.

In Clay Countries, where there is Pebble and Gravel, you shall find great Stones; where you may see the Pebbles; or Gravel, and between them a Substance of Stone as hard, or harder than the Pebble it self.

There are some Springs of Water, wherein if you put Wood, it will turn into the nature of Stone: So as that within the Water shall be Stone, and that above the Water continue Wood.

The slime about the Reins and Bladder in Man's Body, turns into Stone: And Stone is likewise found often in the Gall; and sometimes, though rarely, in *Venâ Portâ*.

Quere what time the substance of Earth in Quarries, asketh to be turned into Stone?

Water, as it seems, turneth into Crystal, as is seen in divers Caves, where the Crystal hangs in *Stillicidiis*.

Try Wood, or the Stalk of Herbs, buried in Quicksilver, whether it will not grow hard and stony?

They speak of a Stone engendred in a Toad's head.

There was a Gentleman, digging in his Moat, found an Egg turned into Stone, the White and the Yolk keeping their Colour, and the Shell gliftring, like a Stone cut with corners.

Try somethings put into the bottom of a Well; As Wood, or some soft Substance: but let it not touch the Water, because it may not putrify.

They speak, that the White of an Egg, with lying long in the Sun will turn Stone.

Mud in Water turns into shells of Fishes, as in Horse-Muscles, in fresh Ponds, old
and

and overgrown. And the substance is a wondrous fine substance, light and shining.

A Speech touching the recovering of Drowned Mineral Works, prepared for the Parliament (as Mr. Bushel affirmed) by the Viscount of St. Albans, then Lord High Chancellor of England. (a)

(a) See
Mr. Bee's
Extract.
p. 18, 19.

My Lords and Gentlemen,

THe King, my Royal Master, was lately (graciously) pleased to move some Discourse to me concerning Mr. Sutton's Hospital, and such like worthy Foundations of memorable Piety: Which humbly seconded by my self, drew his Majesty into a serious consideration of the Mineral Treasures of his own Territories, and the practical discoveries of them by way of my Philosophical Theory: Which he then so well resented, that, afterwards; upon a mature digestion of my whole Design, he commanded me to let your Lordships understand, how great an inclination He hath to further so hopeful a Work, for the

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Honour

Honour of his Dominions, as the most probable means to relieve all the Poor thereof without any other Stock or Benevolence, than that which Divine Bounty should confer on their own Industries and honest Labours, in recovering all such Drowned Mineral Works as have been, or shall be, therefore, deserted.

And, my Lords, All that is now desired of his Majesty and your Lordships, is no more than a gracious Act of this present Parliament to authorize Them herein, adding a Mercy to a Munificence, which is, the Persons of such strong and able Petty-Felons, who, in true penitence for their Crimes, shall implore his Majesty's Mercy and Permission to expiate their Offences by their Assiduous Labours, in so innocent and hopeful a Work.

For, by this unchangeable way (my Lords) have I proposed to erect the Academical Fabric of this Island's Salomon's House, modelled in my New Atlantis. And I can hope (my Lords) that my Midnight Studies to make our Countries flourish and outvy European Neighbours in mysterious and beneficent Arts, have not so ingratelously affected the whole Intellec'ts, that you will delay or resist his Majesty's desires, and my humble Petition in this Benevolent, yea, Magnificent Affair; Since your Honourable Posterities may be enriched

riched thereby, and my Ends are only, to make the World my Heir, and the learned Fathers of my Salomon's House, the successive and sworn Trustees in the dispensation of this great Service, for God's Glory, my Prince's Magnificence, this Parliaments Honour, our Countries general Good, and the propagation of my own Memory.

And I may assure your Lordships, that all my Proposals in order to this great Architype, seemed so rational and feasible to my Royal Sovereign, our Christian Salomon, that I, thereby, prevailed with his Majesty to call this Honourable Parliament, to Confirm and Impower me in my own way of Mining, by an Act of the same, after his Majesty's more weighty Affairs were considered in your Wisdoms; both which he desires your Lordships, and you Gentlemen that are chosen as the Patriots of your respective Countries, to take speedy care of: Which done, I shall not then doubt the happy Issue of my Undertakings in this Design, whereby concealed Treasures, which now seem utterly lost to Mankind, shall be confined to so universal a Piety, and brought into use by the industry of Converted Penitents, whose wretched Carcases the Impartial Laws have, or shall dedicate, as untimely Feasts, to the Worms of the Earth, in whose Womb those deserted mineral riches must ever

lie buried as lost Abortments, unless those be made the active Midwives to deliver them. For, my Lords, I humbly conceive Them to be the fittest of all Men to effect this great Work, for the Ends and Causes which I have before expressed.

All which, my Lords, I humbly refer to your Grave and Solid Judgments to conclude of, together with such other Assistances to this Frame, as your own Oraculous Wisdom shall intimate for the Magnifying our Creator, in his inscrutable Providence, and admirable Works of Nature.

Certain Experiments made, by the Lord Bacon, about Weight in Air and Water.

A New Sovereign of equal Weight in the Air to the piece in Brass, overweigheth in the Water 9 Grains. In three Sovereigns the difference in the Water is but 24 Grains.

The same Sovereign overweigheth an equal weight of Lead, 4 Grains in the Water, in Brass Grains for Gold. In three Sovereigns about 11 Grains.

The same Sovereign overweigheth an equal

qual weight of Stones in the Air, at least 65 Grains in the Water. The Grains being for the weight of Gold, in Brass Metal.

A Glass filled with Water weighing, in Troy Weights, 13 ounces and 5 drams, the Glass and the Water together, weigheth severally, *viz.* The Water 9 ounces and a half, and the Glass 4 ounces and a dram.

A Bladder weighing 2 ounces 7 drams and a half, a Pebble layed upon the top of the Bladder makes 3 ounces 6 drams and a half, the Stone weigheth 7 drams.

The Bladder (as above) blown, and the same fallen, weigheth equal.

A Sponge dry weigheth 1 ounce, 26 grains: The same Sponge being wet, weigheth 14 ounces, 6 drams, and 3 quarters: the Water weigheth in several 11 ounces, one dram, and a half; and the Sponge 3 ounces, and a half, and 3 quarters of a dram.

The Sponge and Water together weigh 15 ounces, and 7 drams: in several the Water weigheth 11 ounces, and 7 drams, and the Sponge 3 ounces, 7 drams and a half.

Three Sovereigns made equal to a weight in Silver in the Air, differeth in the Water.

For false Weights, one Beam long, the other thick.

The Stick and Thread weigh half a dram, and 20 grains, being laid in the Ballance.

The Stick tied to reach within half an inch of the end of the Beam, and so much from the Tongue, weigheth 28 grains; the difference is 22 grains.

The same Stick being tied to hang over the end of the Beam an inch and a half, weigheth half a dram, and 24 grains; exceeding the weight of the said Stick in the Ballance by 4 grains.

The same Stick being hanged down beneath the Thread as near the Tongue as is possible, weigheth only 8 grains.

Two weights of Gold being made equal in the Air, and weighing severally 7 drams; the one Ballance being put into the Water, and the other hanging in the Air, the Ballance in the Water weigheth only 5 drams and 3 grains, and abateth of the weight in the Air 1 dram, and a half, and 27 grains.

The same trial being made the second time, and more truly and exactly betwixt Gold and Gold, weighing severally (as above) and making a just and equal weight in the Air, the one Ballance being put in-
to

to the Water, the depth of five inches, and the other hanging in the Air, the Ballance in the Water weigheth only 4 drams, and 55 grains, and abateth of the weight in the Air 2 drams, and 5 grains.

The trial being made betwixt Lead and Lead, weighing severally 7 drams in the Air, the Ballance in the Water weigheth only 4 drams; and 41 grains, and abateth of the weight in the Air 2 drams and 19 grains; the Ballance kept the same depth in the Water, as abovesaid.

The trial being made betwixt Silver and Silver, weighing severally 7 drams in the Air, the Ballance in the Water weigheth only 4 drams, and 25 grains. So it abateth 2 drams, and 35 grains; the same depth in the Water observed.

In Iron and Iron, weighing severally each Ballance, in the Air 7 drams, the Ballance in the Water weigheth only 4 drams and 18 grains; and abateth of the weight in the Air 2 drams, and 42 grains; the depth observe as above.

In Stone and Stone, the same weight of 7 drams, equally in the Air, the Ballance in the Water weigheth only 2 drams, and 22 grains, and abateth of the weight in the Air 4 drams, and 38 grains; the depth as above.

In

In Brass and Brass, the same weight of 7 drams, in each Ballance, equal in the Air; the Ballance in the Water weigheth only 4 drams, and 22 grains, and abateth in the Water 2 drams, and 38 grains; the depth observed.

The two Ballances being weighed in Air and Water, the Ballance in the Air overweigheth the other in the Water one dram, and 28 grains; the depth in the Water as aforesaid.

It is a profitable *Experiment* which sheweth the weights of several Bodies in comparison with Water. It is of use in lading of Ships, and other Bottoms, and may help to shew what Burthen, in the several kinds, they will bear.

Certain sudden Thoughts of the Lord Bacon's, set down, by him, under the Title of Experiments for Profit.

Muck of Leaves.

Muck of River, Earth, and Chalk.
Muck of Earth closed, both for Salt-Peter and Muck.

Setting of Wheat and Pease.

Mending

Mending of Crops by steeping of Seeds.
Making Pease, Cherries, and Strawberries come early.

Strengthening of Earth for often returns
of Radishes, Parsnips, Turnips, &c.

Making great Roots of Onions, Radishes,
and other Esculent roots.

Sowing of Seeds of Trefoil.

Setting of Woad.

Setting of Tobacco, and taking away
the rawness.

Grafting upon Boughs of old Trees.

Making of a hasty Coppice.

Planting of Osiers in wet Grounds.

Making of Candles to last long.

Building of Chimneys, Furnaces, and
Ovens, to give Heat with less Wood.

Fixing of Log-Wood.

Other means to make Yellow and Green
fixed.

Conserving of Oreniges, Limons, Citrons,
Pomgranats, &c. all Summer.

Recovering of Pearl, Coral, Turchoise,
Colour, by a Conservatory of Snow.

Sowing of Fennel.

Brewing with Hay, Haws, Trefoil, Broom,
Heps, Bramble-Berries, Woodbines,
wild Thime, instead of Hops, Thistles.

Multiplying and Dressing Artichokes.

Certain

Certain Experiments, of the Lord Bacon's, about the Commixture of Liquors only, not Solids, without Heat or Agitation, but only by simple Composition, and Settling.

Spirit of Wine mingled with common Water, although it be much lighter than Oyl, yet so, as if the first fall be broken, by means of a Sop, or otherwise, it stayeth above; and, if it be once mingled, it severeth not again, as Oyl doth. Tried with Water coloured with Saffron.

Spirit of Wine, mingled with common Water, hath a kind of clouding, and motion shewing no ready Commixture. Tried with Saffron.

A dram of Gold dissolved in *Aqua Regis*, with a dram of Copper in *Aqua forti* commixed, gave a Green Colour, but no visible motion in the parts. Note, That the dissolution of the Gold, was twelve parts Water, to one part Body: And of the Copper was six parts Water, to one part Body. Oyl

Oyl of Almonds commixed with Spirit of Wine, severeth, and the Spirit of Wine remaineth on the top, and the Oyl in the bottom.

Gold dissolved commixed with Spirit of Wine, a dram of each, doth commix, and no other apparent alteration.

Quick-silver dissolved with Gold dissolved, a dram of each, doth turn to a mouldy Liquor, black, and like Smith's water.

Note, The dissolution of the Gold was twelve parts Water, *ut supra*, and one part Metal: That of Water was two parts, and one part Metal.

Spirit of Wine, and Quick-silver commixed, a dram of each, at the first shewed a white Milky substance at the top, but soon after mingled.

Oyl of Vitriol commixed with Oyl of Cloves, a dram of each, turneth into a red dark Colour; and a substance thick, almost like Pitch: And upon the first motion gathereth an extream Heat, not to be endured by touch.

Dissolution of Gold, and Oyl of Vitriol commixed, a dram of each, gathereth a great Heat at the first, and darkneth the Gold, and maketh a thick Yellow.

Spirit of Wine, and Oyl of Vitriol, a dram of each, hardly mingle; the Oyl of

of Vitriol going to the bottom, and the Spirit of Wine lying above in a Milky substance. It gathereth also a great Heat, and a sweetness in the Taste.

Oyl of Vitriol and dissolution of Quick-silver, a dram of each, maketh an extream strife, and casteth up a very gross fume, and after casteth down a white kind of Curds, or Sands; and on the top a slimish substance, and gathereth a great Heat.

Oyl of Sulphur, and Oyl of Cloves commixed, a dram of each, turn into a thick and red-coloured substance; but no such Heat, as appeared in the Commixture with the Oyl of Vitriol.

Oyl of Petroleum, and Spirit of Wine; a dram of each, intermingle otherwise than by Agitation, as Wine and Water do; and the Petroleum remaineth on the top.

Oyl of Vitriol, and Petroleum, a dram of each, turn into a mouldy Substance, and gathereth some warmth; there residing a black cloud in the bottom, and a monstrous thick Oyl on the top.

Spirit of Wine, and Red-wine Vinegar, one ounce of each, at the first fall, one of them remaineth above, but by Agitation they mingle.

Oyl of Vitriol, and Oyl of Almonds, one ounce of each, mingle not; but the
Oyl

Oyl of Almonds remaineth above.

Spirit of Wine, and Vinegar, an ounce of each, commixed, do mingle, without any apparent separation; which might be in respect of the Colour.

Dissolution of Iron; and Oyl of Vitriol, a dram of each; do first put a Milky substance into the bottom; and after incorporate into a mouldy Substance.

Spirit of Wine commixed with Milk, a third part Spirit of Wine, and two parts Milk, coagulateth little, but mingleth; and the Spirit swims not above.

Milk and Oyl of Almonds mingled, in equal portions, do hardly incorporate, but the Oyl cometh above, the Milk being poured in last; and the Milk appeareth in some drops, or bubbles.

Milk one ounce, Oyl of Vitriol a scruple, doth coagulate; the Milk at the bottom where the Vitriol goeth.

Dissolution of Gum *Tragacanth*, and Oyl of Sweet Almonds, do not commingle, the Oyl remaining on the top, till they be stirred, and make the Muselates somewhat more liquid.

Dissolution of Gum *Tragacanth*, one ounce and a half, with half an ounce of Spirit of Wine, being commixed by Agitation, make the Muselates more thick.

The

The White of an Egg with Spirit of Wine, doth bake the Egg into Clots, as if it began to Poch.

One ounce of Blood, one ounce of Milk, do easily incorporate.

Spirit of Wine doth curdle the Blood.

One ounce of Whey unclarified, one ounce of Oyl of Vitriol, make no apparent alteration.

One ounce of Blood, one ounce of Oyl of Almonds, incorporate not, but the Oyl swims above.

Three quarters of an ounce of Wax, being dissolved upon the Fire, and one ounce of Oyl of Almonds put together and stirred, do not so incorporate, but that when it is cold, the Wax gathereth and swims upon the top of the Oyl.

One ounce of Oyl of Almonds, cast into an ounce of Sugar seething, sever presently, the Sugar shooting towards the bottom.

A Catalogue of Bodies, *Attractive*, and not *Attractive*, made by the Lord Bacon, together with Experimental Observations about *Attraction*.

These following Bodies, *Draw*.

A Mber, *Feat*, *Diamond*, *Saphire*, *Carbuncle*, *Iris*, the *Gem. Opale*, *Amethyst*, *Bristollina*, *Crystal*, *Clear Glass*, *Glass of Antimony*, *divers Flowers from Mines*, *Sulphur*, *Mastick*, *hard sealing Wax*, the *harder Rosin*, *Arsenic*.

These following Bodies, *do not Draw*.

Smaragd, *Achates*, *Corneolus*, *Pearl*, *Jaspis*, *Chalcedonius*, *Alabaster*, *Porphyrie*, *Coral*, *Marble*, *Touch-Stone*, *Hematites*, or *Blood-stone*, *Smyris*, *Ivory*, *Bones*, *Eben-Tree*, *Cedar*, *Cypress*, *Pitch*, *softer Rosin*, *Camphire*, *Galbanum*, *Ammoniac*, *Storax*, *Benjoin*, *Load-stone*, * *Asphaltum*.

* The drawing of Iron excepted.

These Bodies, *Gold*, *Silver*, *Brass*, *Iron*, draw not, though never so finely polished.

L

In

In *Winter*, if the Air be sharp and clear, *Sal Gemmeum*, *Rock Alum*, and *Lapis Specularis* will draw.

These following Bodies are apt to be Drawn, if the Mass of them be small.

Chaff, *Woods*, *Leaves*, *Stones*, all *Metals* hewed, and in the *Mine*; *Earth*, *Water*, *Oyl*.

Si fiat versorium ex Metello aliquo, more Indicis Magnetici, & fini alteri apponatur succinum, lenitè fricatum, versorium convertit se.

Succinum calefactum ab Igne, sive tepeat, sive ferveat, sive inflammetur, non trahit.

Bacillum ferreum candens, Flamma, Candela ardens, Carbo ignitus, admota festucis aut versoriis, non trahunt.

Succinum in majore mole, si fuerit politum, allicit, licet non fricatum; si in minore, aut impurius, sine frictione non trahit.

CrySTALLUS, Lapis Specularis, Vitrum, Electrica cetera, si urantur, aut torreantur, non trahunt.

Pix.
 Refina mollior.
 Benjoin.
 Asphaltum.
 Camphora.
 Galbanum.
 Ammoniacum.
 Storax.
 Assa.

Hæc cælo calidiorẽ
 nentiquam prorsus tra-
 hunt; at tempore frigi-
 diore obscure & infirmẽ
 trahunt.

Vapidus Aer succino, &c. afflatus, vel ab
 ore, vel ab Aere humidiorẽ, virtutem trahendi
 suffocat.

Si charta aut linteum interponatur inter
 succinum & paleam, non fit motus aut At-
 tractio.

Succinum aut Electrica calefacta ex Radiis
 Solis, non expergesunt ad trahendum, sicut ex
 Frictione.

Succinum fricatum, & Radiis Solis expo-
 situm diutius vires trahendi retinet, nec tam
 citò eas deponit ac si in umbra positum esset.

Fervor ex speculo comburente succino,
 &c. conciliatus, non juvat ad trahendum.

Sulphur accensum, & Cera dura inflam-
 mata; non trahunt.

Succinum cum citissimè à frictione, festucæ
 vel versorio apponitur, optimè trahit.

Virtus Electrica viget in retentione ad tem-

pus, non minus quam in Attractione primâ.

Flamma apposto succino intra orbem Activitatis non trahitur.

Gutta Aquæ admoto succino trahitur in Conum. Electrica, si durius affricentur, impeditur Attractio.

Quæ agrè alliciunt in claro cælo, in crasso non movent.

Aqua imposta succino virtutem trahendi suffocat, licet ipsum Aquam trahat.

Sarca ità succino circumdatum, ut tangat, attractione tollit; sed interpositum ut non tangat, non omnino tollit.

Oleum succino appositum motum non impedit; nec succinum digito oleo madefacto fricatum, vires trahendi perdit.

Firmiter provocant, & diutius retinent Succinum, Gagates, & hujusmodi, etiam minore cum frictione: Adamas Crystallum, Vitrum; diutius teri debent, ut manifestò incalescant antequàm trahant.

Quæ Flamme approximant, licet propinquâ distantia, à succino non trahuntur.

Fumum extincta lucerna succinum, &c. trahit. Fumus ubi exit & crassus est, fortius trahit succinum; cum ascenderit, & rarior fit, debilius. Corpus ab Electricis attractum non manifestò alteratur, set tantum incumbit.

The same in English by the Publisher.

IF there be made a Turn-Pin of any Metal, after the fashion of a Magnetic Needle, and Amber be applied to one end of it, after having been gently rubbed, the Pin will turn.

Amber heated by the Fire, be it warmish, hot, or set on fire, it does not draw.

A little *Bar of Iron red hot, Flame, a lighted Candle, a hot Coal*, put nigh Sheaves (or Straws) or Turn-Pins (or Compass-Needles) do not draw.

Amber, in a greater Mass, if it be Polite, draws, though not rubbed: In a lesser quantity, and in a less polite Mass, it draws not without rubbing.

Crystal, Lapis Specularis, Glass, and other such Electric Bodies, if burnt, or scorched, draw not.

Pitch, the softer Rosin, Benjoin, Asphaltum, Camphire, Galbanum, Ammoniac, Storax, Assa, these draw not at all when the Air is hot: But when it is cooler, they draw weakly, and so that we can just perceive them to do so.

Reaking Air, blown upon Amber, &c.

from the Mouth, or from a moister Atmosphere; choaketh the attractive Virtue.

If a *Paper*, or a *piece of Linnen*, be put between *Amber* and *Chaff*, there is no Motion, or Attraction made.

Amber, or other Electrics, warmed by the *Sun-beams*, have not their attractive Virtue so awakened, as by *Rubbing*.

Amber rubb'd, and expos'd to the Beams of the Sun, retains its attractive force the longer; and does not so soon lose it, as it would do in the shadow.

Heat deriv'd from a *Burning-Glass* to *Amber*, &c. does not help its Attraction.

Sulphur, and *hard Wax*, set on fire, do not draw.

Amber, when immediately after rubbing, it is applied to a *Shiver*, or a *Compass-Needle*, draws best of all.

The Electric Virtue is as vigorous, for a time, in its *Retention*, as it was in its first *Attraction*.

Flame (*Amber* being put within the sphere of its Activity) is not drawn by it.

A *drop of Water*, *Amber* being applied towards it, is drawn into a *Cone*.

If Electric Bodies be rubbed too hard, their attraction is, thereby, hindred.

Those Bodies, which in a clear Skie do scarce draw, in a thick Air move not at all.

Water

Water put upon *Amber* choaketh its attractive force, though it draweth the *Water* it self.

Fat * so encompassing *Amber*, that it toucheth it, takes away its attraction; but being so put betwixt it and the Object to be drawn, as not to touch it, it doth not take it away.

* For by *Sarca*, I suppose, he meaneth *Sarcia*.

Oyl put upon *Amber*, hinders not its motion: Neither doth *Amber*, rubb'd with the *Finger* moistned with *Oyl*, lose its attractive *Virtue*.

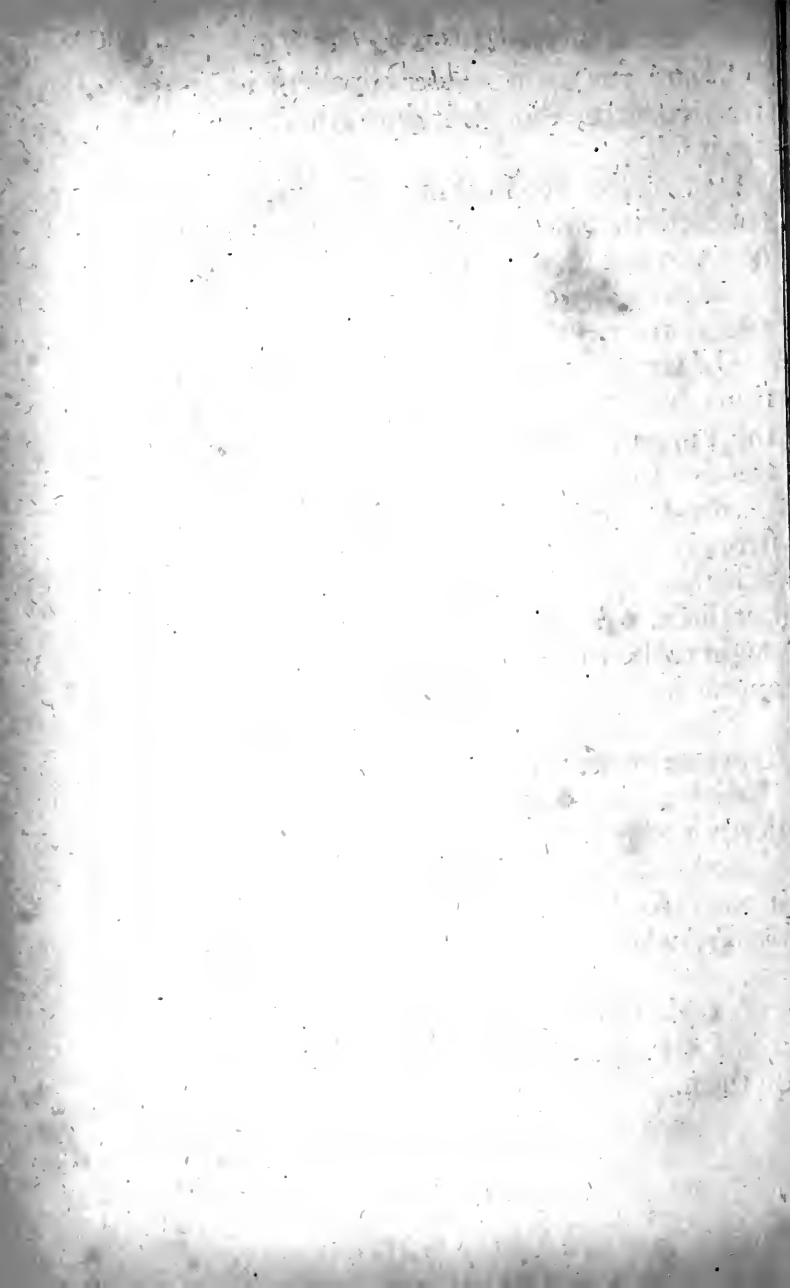
Amber, *Feats*, and the like, do more strongly excite, and longer retain the Objects they draw, although the rubbing be but little. But *Diamonds*, *Crystal*, *Glass*, ought to be rubb'd longer, that they may appear hot, ere they be used for attraction.

Flames nigh to *Amber*, though the distance be very small, are not drawn by it.

Amber, &c. draw the *smoke* of a *Lamp* newly extinguish'd.

Amber draws *Smoke* more strongly when it comes forth, and is more gross; and more weakly, when it ascends and becomes thinner.

A *Body* drawn by *Electric Bodies*, is not manifestly alter'd, but only leans it self upon them.



Baconiana Medica.

O R,

R E M A I N S

O F

Sir Francis Bacon,

Baron of *Verulam*, and Vis-
count St. *Albans*;

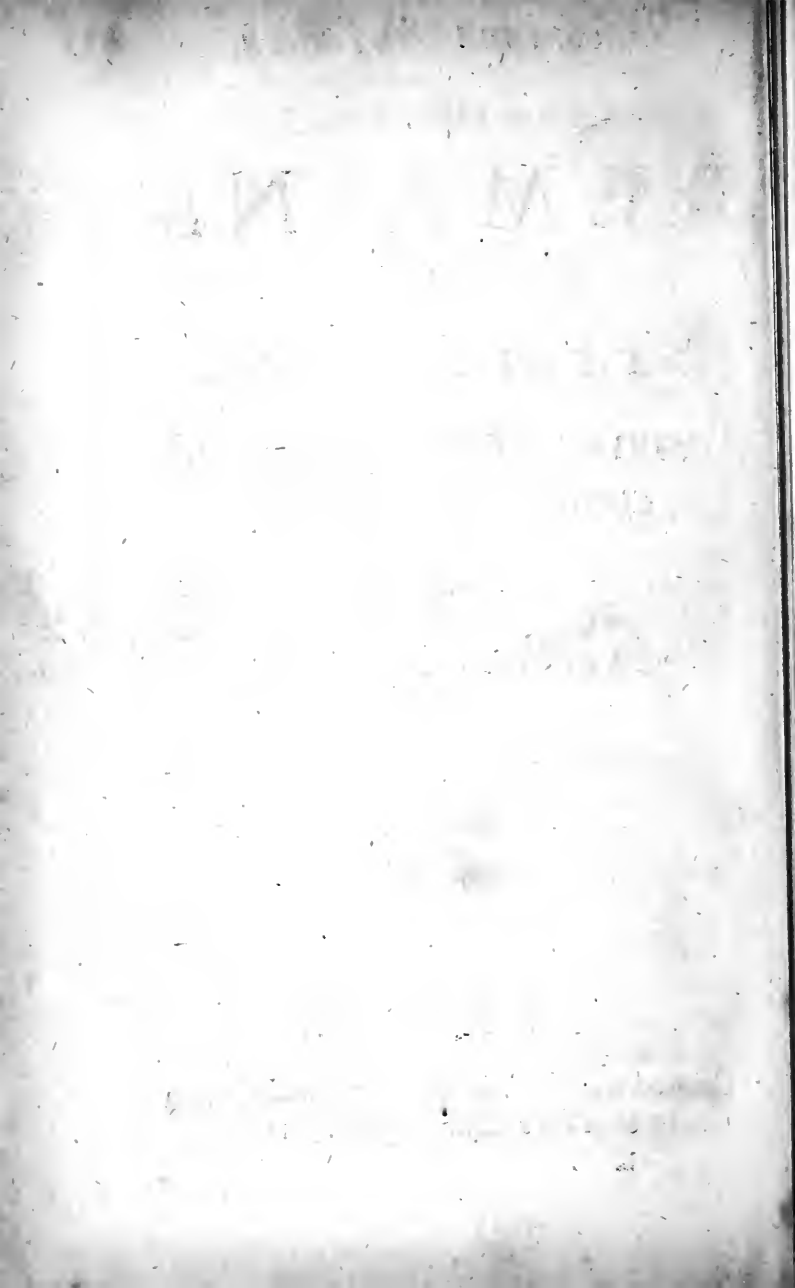
Touching

Medical Matters.



L O N D O N,

Printed for R. C. at the Rose and Crown
in St. Paul's Church-yard. 1679.





THE

Lord Bacon's

Medical Remains.

*A Medical Paper of the Lord Bacon's,
to which he gave the Title of Grains
of Youth.*

Grains of Youth.

TAKE of Nitre 4 grains, of Amber-
Grease 3 grains, of Orris-pouder
2 grains, of white Poppy-Seed the
fourth part of a grain, of Saffron half a
grain, with Water of Orange Flowers, and a
little Tragacanth; make them into small
grains, four in number. To be taken at
four a Clock, or going to Bed.

Pre-

Preserving Oyntments

Take of Deers-suet 1 ounce, of Myrrh 6 grains, of Saffron 5 grains, of Bay-salt 12 grains, of Canary-Wine of two Years old, a Spoonful and a half:

Spread it on the inside of your Shirt, and let it dry, and then put it on.

A Purge familiar for opening the Liver.

Take Rubarb 2 drams, Agaric, Trochiscat 1 dram and a half, steep them in Claret Wine burnt with Mace: Take of Wormwood 1 dram, steep it with the rest, and make a mass of Pills, with *Syrup. Acetos. simplex.*

But drink an opening Broth before it, with Succory, Fennel, and Smalage Roots, and a little of an Onion.

Wine for the Spirits.

Take Gold perfectly refined 3 ounces, quench it six or seven times in good Claret Wine: Add of Nitre 6 grains, for two Draughts. Add of Saffron prepared 3 grains, of Amber-grease 4 grains, pass it through an Hippocras Bag, wherein there

is a dram of Cinamon gros beaten, or to avoid the dimming of the Colour, of Ginger. Take two Spoonfuls of this to a Draught of fresh Claret Wine.

The Preparing of Saffron.

Take 6 grains of Saffron, steep in half parts of Wine and Rose-water, and a quarter part Vinegar; then dry it in the Sun.

Wine against Adverse Melancholy, preserving the Senses and the Reason.

Take the Roots of Bugloss, well scraped, and cleansed from their inner Pith, and cut them into small slices; steep them in Wine of Gold extinguished *ut supra*, and add of Nitre 3 grains, and drink it *ut supra*, mixed with fresh Wine: The Roots must not continue steeped above a quarter of an Hour; and they must be changed thrice.

Breakfast-Preservative against the Gout and Rheumes.

To take once in the Month at least, and for two Days together, one grain of *Castorei*, in my ordinary Broth.

The

The Preparation of Garlick.

Take Garlick 4 ounces, boyl it upon a soft Fire, in Claret Wine, for half an Hour. Take it out, and steep it in Vinegar; whereto add 2 drams of Cloves, then take it forth, and keep it in a Glas for use.

*The Artificial Preparation of Damask-Roses,
for Smell.*

Take Roses, pull their Leaves, then dry them in a clear Day, in the hot Sun; then their smell will be as gone. Then cram them into an Earthen Bottle, very dry and sweet, and stop it very close; they will remain in Smell and Colour both fresher, than those that are otherwise dried. Note, The first drying, and close keeping upon it, preventeth all Putrefaction, and the second Spirit cometh forth, made of the remaining Moisture not dissipated.

Sometimes to add to the Maceration, 3 grains of Tartar, and 2 of Enula, to cut the more heavy and viscous Humours; lest Rubarb work only upon the lightest.

To take sometimes the Oxymel before it, and sometimes the Spanish Hony simple.

A Restorative Drink.

Take of *Indian Maiz* half a pound, grind it not too small, but to the fineness of ordinary Meal, and then bolt and serce it, that all the husky part may be taken away. Take of *Eringium Roots* 3 ounces, of *Dates* as much, of *Enula* 2 drams, of *Mace* 3 drams, and brew them with *Ten-shilling Beer*, to the quantity of four Gallons: And this do, either by decocting them in a Pottle of *Wort*, to be after mingled with the Beer, being new tapped, or otherwise infuse it in the *New Beer* in a Bag.

Use this familiarly at Meals.

Against the waste of the Body by Heat.

Take sweet *Pomgranates*, and strain them lightly, not pressing the Kernel, into a Glas; where put some little of the Peel of a *Citron*, and two or three *Cloves*, and three grains of *Amber-grease*, and a pretty deal of fine *Sugar*. It is to be drunk every Morning whilst *Pomgranates* last.

Methusalem

Methusalem Water.

Against all Asperity and Torrefaction of Inward parts, and all Aduſtion of the Blood, and generally againſt the Drineſs of Age.

Take Creviſes very new, *q. ſ.* boyl them well in Claret Wine; of them take only the ſhells, and rub them very clean, eſpecially on the inſide, that they may be thoroughly cleaned from the Meat. Then waſh them three or four times in freſh Claret Wine, heated, ſtill changing the Wine; till all the Fiſh-taſte be quite taken away. But in the Wine wherein they are waſhed, ſteep ſome tops of green Roſemary; then dry the pure ſhell thoroughly, and bring them to an exquisite Pouder. Of this Pouder take 3 drams. Take alſo Pearl, and ſteep them in Vinegar twelve Hours, and dry off the Vinegar; of this Pouder alſo 3 drams. Then put the Shell Pouder, and Pearl-Pouder together, and add to them of Ginger one ſcruple, and of white Poppy Seed half a ſcruple, and ſteep them in Spirit of Wine (wherein ſix grains of Saffron hath been diſſolved) ſeven Hours. Then upon a gentle heat, vapour away all the
the

the Spirit of Wine, and dry the Pouder against the Sun without Fire. Add to it of Nitre one dram, of Amber-grease one scruple and a half; and so keep this Pouder for use, in a clean Glas. Then take a Pottle of Milk, and slice in it of fresh Cucumers, the inner Pith only (the Rind being pared off) four ounces, and draw forth a Water by Distillation. Take of Claret Wine a Pint, and quench Gold in it four times.

Of the Wine, and of the water of Milk, take of each three ounces, of the Pouder one scruple, and drink it in the Morning; stir up the Pouder when you drink, and walk upon it.

A Catalogue of Astringents, Openers, and Cordials, instrumental to Health. Collected by Sir Francis Bacon, Baron of Verulam.

Astringents.

Red Rose, Blackberry, Myrtle, Plantane, Flower of Pomegranate, Mint, Aloes well washed, Mirabolanes, Sloes,
 M Agresta,

Agresta, Fraga, Mastich, Myrrh, Saffron, Leaves of Rosemary, Rubarb received by Infusion, Cloves, Service-Berries, Corna, Wormwood, Bole Armeniac, Sealed Earth, Cinque-foil, Tincture of Steel, *Sanguis Draconis*, Coral, Amber, Quinces, Spikenard, Galls, Allum, Bloodstone, Mummy, Amomum, Galangal, Cypress, Ivy, Psyllum, Houseleek, Sallow, Mullen, Vine, Oak-leaves, Lign-Aloes, Red Sanders, Mulberrie, Medlers, Flowers of Peach-Trees, Pomegranates, Pears, Palmule, Pith of Kernels, Purslain, Acacia, *Laudanum*, *Tragacanth*, *Thus Olibani*, Comfrey, Shepherds-purse, *Polygonium*.

Astringents (both hot and cold) which corroborate the Parts, and which confirm, and refresh such of them as are loose, or languishing.

Rosemary, Mint, especially with Vinegar, Cloves, Cinamon, Cardamom, Lign-Aloes, Rose, Myrtle, Red Sanders, Coto-nea, Red-Wine, Chalybeat-Wine, Five-finger-Grass, Plantane, Apples of Cypress, Barberries, Fraga, Service-Berries, Corneille's, Ribes, Sowr-Pears, Rambesia.

Astrin-

Astringents Styptic, *which, by their Styptic Virtue, may stay Fluxes.*

Sloes, Acacia, Rind of Pomegranates infused, at least three Hours, the Styptic Virtue not coming forth in lesser time. Alum, Galls, Juice of Sallow, Syrup of unripe Quinces, Balaustia, the Whites of Eggs boyled hard in Vinegar.

Astringents *which, by their cold and earthy Nature, may stay the motion of the Humours tending to a Flux.*

Sealed Earth, Sanguis Draconis, Coral, Pearls, the shell of the Fish Dactylus.

Astringents *which, by the thickness of their substance, stuff as it were the thin Humours, and thereby stay Fluxes.*

Rice, Beans, Millet, Cauls, dry Cheese, fresh Goats-Milk.

Astringents *which, by virtue of their Glutinous substance, restrain a Flux, and strengthen the looser Parts.*

*Karabe *, Mastich, Spodium, Harts-horn,*
M 2 Frank-

* Perhaps he meant the fruit of Karabe.

Frankincense, dried Bulls Pistle, Gum Tragacanth.

Astringents Purgative, *which, having by their purgative, or expulsive Power, thrust out the Humours, leave behind them of Astringitive Virtue.*

Rubarb, especially that which is toasted against the Fire; Mirabolanes, Tartar, Tamarinds, [an Indian Fruit like Green Damasens].

Astringents *which do very much suck and dry up the Humours, and thereby stay Fluxes.*

Rust of Iron, *Crocus Martis*, Ashes of Spices.

Astringents, *which by their Nature, do dull the Spirits, and lay asleep the Expulsive virtue, and take away the acrimony of all Humours.*

Laudanum, Mithridate; Diascordium, Diacodium.

Astrin-

Astringents, which by cherishing the strength of the parts, do comfort and confirm their Retentive power.

A Stomacher of Scarlet Cloth.

Whelps, or young healthy Boys, appli-
to the Stomach.

Hypocratic Wines, so they be made of
austere Materials.

Openers.

SUcchory, Endive, Betony, Liverwort,
Petroselinum, Smallage, Asparagus,
Roots of Grass, Dodder, Tamarisk, Jun-
cus Odoratus, Lacca, Copparus, Worm-
wood, Chamæpitis, Fumaria, Scurvy-grass,
Eringo, Nettle, Ireos, Elder, Hyssop, Ari-
stolochia, Gentian, Costus, Fennel-root,
Maidenhair, Harts-tongue, Daffodilly, Asa-
rum, Sarsaparilla, Sassafras, Acorns, Abre-
tonum, Aloes, Agaric, Rubarb infused,
Onions, Garlick, Bother, Squilla, Sow-
bread, Indian Nard, Celtic Nard, Bark of
Laurel-Tree, Bitter Almonds, Holy Thistle,
Camomile, Gun-powder, Sows (Millipe-
des)

des) Ammoniac, Man's Urine, Rue, Park-
Leaves (Vitex) Centaury, Lupines, Cha-
mædris, Costum, Ammeas, Bistort, Cam-
phire, Daucus Seed, Indian Balsam, Scor-
dium, Sweet Cane, Galingal, Agrimony.

Cordials.

Flowers of Basil Royal, *Flores Caryophil-*
lati, Flowers of Bugloss and Borage,
Rind of Citron, Orange-Flowers, Rose-
mary, and its Flowers, Saffron, Musk,
Amber, Folium; [*i. e.* Nardi Folium,]
Balm-Gentle, Pimpernel, Gems, Gold,
Generous Wines, Fragrant Apples, Rose,
Rosa Moschata, Cloves, Lign-Aloes, Mace,
Cinamon, Nutmeg, Cardamom, Galingal,
Vinegar, Kermes-berry, *Herba Moschata*,
Betony, White Sanders, Camphire, Flow-
ers of Heliotrope, Penny-royal, Scordium,
Opium corrected, White Pepper, Nastur-
tium, white and red Bean, Castum Dulce,
Dactylus, Pine, Fig, Egg-shell, *Vinum Mal-*
vaticum, Ginger, Kidneys, Oysters, Cre-
vifes (or River-Crabs) Seed of Nettle,
Oyl of Sweet Almonds, *Sesamium Oleum*,
Asparagus, Bulbous Roots, Onions, Gar-
lick, *Eruca*, Daucus Seed, Eringo, *Siler*
Mon-

Montanus, the smell of Musk, *Cynethi Odor*, Caraway Seed, Flower of Pules, Anniseed, Pellitory, anointing of the Testicles with Oyl of Elder, in which Pellitory hath been boyl'd, Cloves with Goats-Milk, Olibanum.

An Extract by the Lord Bacon, for his own use, out of the Book of the Prolongation of Life, together with some new Advices in order to Health.

1. **O**Nce in the Week, or at least in the Fornight, to take the Water of *Mithridate distilled*, with three parts to one, or Strawberry-water to allay it; and some grains of *Nitre* and *Saffron*, in the Morning between sleeps.

2. To continue my Broth with *Nitre*; but to interchange it every other two Days, with the Juyce of Pomgranates expressed, with a little Cloves, and Rind of Citron.

3. To order the taking of the *Maceration*, * as followeth.

To add to the *Maceration*, six grains of *Cremor Tartari*, and as much *Enula*.

* Viz. Of *Rubarb* infused into a draught of white Wine and Beer, mingled together, for the space of half an Hour, once in six or seven Days. See the Lord Bacon's Life by Dr. Rawley, towards the end.

To add to the *Oxymel*, some Infusion of Fennel-roots in the Vinegar, and four grains of Angelica-feed, and Juyce of Limons, a third part to the Vinegar.

To take it not so immediately before Supper; and to have the Broath specially made with *Barley*, *Rosemary*, *Thyme*, and *Cresses*.

4. To take once in the Month at least, and for two Days together, a grain and a half of Castor in my Broath, and Breakfast.

5. A Cooling Clyster to be used once a Month, after the working of the Maceration is settled.

Take of Barley-water, in which the Roots of Bugloss are boyled, three ounces, with two drams of Red-Sanders, and two ounces of Raisins of the Sun, and one ounce of Dactyles, and an ounce and a half of Fat Carycks; let it be strained, and add to it an ounce and a half of Syrup of Violets: Let a Clyster be made.

Let this be taken (with Veal) in the aforesaid Decoction.

6. To take every Morning, the Fume of Lign-Aloes, Rosemary and Bays dried, with Juyce; but once in a Week to add a little Tobacco, without otherwise taking it in a Pipe.

7. To

7. To appoint every Day an Hour, *ad Affectus Intentionales & sanos. Qu. de particulari.*

8. To remember Mastichatories for the Mouth.

9. And Orange-flower Water to be smelt to, or snuffed up.

10. In the third Hour after the Sun is risen, to take in Air from some high and open Place, with a ventilation of *Rose Moschata*, and fresh Violets; and to stir the Earth, with infusion of Wine and Mint.

11. To use Ale with a little *Enula Campana*, *Carduus*, *Germander*, *Sage*, *Angelica Seed*, *Cresses* of a middle age, to beget a robust heat.

12. *Mithridate* thrice a Year.

13. A bit of Bread dipt in *Vino Odorato*, with Syrup of dry *Roses*, and a little *Amber*, at going to Bed.

14. Never to keep the Body in the same posture above half an Hour at a time.

15. Four Precepts. To break off Custom. To shake off Spirits ill disposed. To meditate on Youth. To do nothing against a Man's Genius.

16. Syrup of *Quinces* for the Mouth of the Stomach. Enquire concerning other things useful in that kind.

17. To

17. To use once during Supper time, Wine in which Gold is quenched.
18. To use anointing in the Morning lightly with Oyl of Almonds, with Salt and Saffron, and a gentle rubbing.
19. Ale of the second Infusion of the Vine of Oak.
20. Methusalem Water, of Pearls and Shells, of Crabs, and a little Chalk.
21. Ale of Raisins, Dactyles, Potatoes, Pistachios, Hony, Tragacanth, Mastich.
22. Wine with Swines-flesh, or Harts-flesh.
23. To drink the first Cup at Supper hot, and half an Hour before Supper, something hot and Aromatiz'd.
24. Chalybeats, four times a Year.
25. *Pilule ex tribus*, once in two Months, but after the Mass has been macerated in Oyl of Almonds.
26. Heroic Desires.
27. Bathing of the Feet once in a Month, with Lie *ex Sale nigro*, Camomile, sweet Marjoram, Fennel, Sage, and a little *Aqua Vitæ*.
28. To provide always an apt Breakfast.
29. To beat the Flesh before Roasting of it.
30. Macerations in Pickles.
31. Agi-

31. Agitation of Beer by Ropes, or in Wheel-Barrows.

32. That Diet is good which makes Lean, and then Renews. Consider of the ways to effect it.

Medical Receipts of the Lord Bacon's.

*The First Receipt, or his Lordship's
Broath and Fomentation for the Stone.*

The Broath.

TAKE one dram of Eryngium Roots, cleansed and sliced; and boyl them together with a Chicken. In the end, add of Elder-Flowers, and Marigold-Flowers together, one pugil, of Angelica-Seed half a dram, of Raisins of the Sun stoned fifteen, of Rosemary, Thyme, Mace, together, a little.

In six ounces of this Broath, or thereabouts, let there be dissolved of white *Cremor Tartari* three grains.

Every

Every third or fourth Day, take a small Toast of Manchet, dipped in Oyl of Sweet Almonds new drawn, and sprinkled with a little Loaf-Sugar.

You may make the Broath for two Days, and take the one half every Day.

If you find the Stone to stir, forbear the Toast for a Course or two.

The Intention of this Broath, is, not to Void, but to Undermine the Quarry of the Stones in the Kidneys.

The Fomentation.

Take of Leaves of Violets, Mallows, Pellitory of the Wall, together, one Handful. Of Flowers of Camomile and Mellilot, together one Pugil. The Root of Marsh-Mallows one ounce; of Annis and Fennel-seeds, together one ounce and a half, of Flax-seed two drams. Make a Decoction in Spring-water.

The

The Second Receipt, shewing the way of making a certain Oyntment, which his Lordship called, Unguentum Fragrans sine Romanum; The Fragrant, or Roman Unguent.

TAke of the Fat of a Deer, half a pound; of Oyl of Sweet Almonds two ounces. Let them be set upon a very gentle Fire, and stirr'd with a stick of Juniper, till they are melted.

Add of

Root of Flower de Luce powdered, Damask Roses powdered, together, one dram; of Myrrh dissolved in Rose-water, half a dram; of Cloves, half a scruple; of Civet, four grains; of Musk, six grains; of Oyl of Mace expressed; one drop; as much of Rose-water as sufficeth to keep the Unguent from being too thick.

Let all these be put together in a Glass, and set upon the Embers, for the space of an Hour; and stirred with a stick of Juniper.

Note,

The Lord Bacon's

Note, That in the Confection of this Oyntment, there was not used above a quarter of a pound, and a tenth part of a quarter of Deers Suet: And that all the Ingredients, except the Oyl of Almonds, were doubled, when the Oyntment was half made, because the Fat things seemed to be too Predominant.

The Third Receipt.

A Manus Christi for the Stomack.

TAKE of the best Pearls very finely pulveriz'd, one dram; of *Sal Nitre*, one scruple; of Tartar, two Scruples; of Ginger and Gallinal, together, one ounce and a half; of Calamus, Root of Enula Campana, Nutmeg, together, one scruple and a half; of Amber, sixteen grains; of the best Musk, ten grains; with Rose-water, and the finest Sugar, let there be made a *Manus Christi*.

The Fourth Receipt.

A Secret for the Stomack.

TAKE *Lignum Aloes* in gross shavings, steep them in Sack, or Alacant, changed twice, half an Hour at a time, till the bitterness be drawn forth. Then take the Shavings forth and dry them in the shade, and beat them to an Excellent Pouder. Of that Pouder, with the Syrup of Citrons, make a small Pill, to be taken before Supper.

Baconiana

Receipt for the Stomach

The powder is to be made
It is to be made in a
and twice half an hour
powders be drawn forth
powders forth and dry
It is best to use an
of that powder with
It is to be taken
Supper

Backward

Baconiana Theologica:

OR A FEW

REMAINS

OF THE

Lord Bacon,

Relating To

Divine Matters.



L O N D O N,

Printed for R. C. at the Rose and Crown
in St. Paul's Church-yard. 1679.

N

THEOLOGICAL

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Lord

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T H E

Lord Bacon's

Theological Remains.

*The Lord Bacon's Questions about the
Lawfulness of a War for the Propa-
gating of Religion.*

*Questions wherein I desire Opinion, joynt-
ed with Arguments and Authorities.*

WHether a War be lawful a-
gainst Infidels, only for the
Propagation of the Christian
Faith, without other cause of Hostility?

Whether a War be lawful, to recover to
the Church, Countries, which formerly have

been Christian, though now Alienate, and Christians utterly extirped?

Whether a War be lawful, to free and deliver Christians that yet remain in Servitude, and subjection to Infidels?

Whether a War be lawful in Revenge, or Vindication, of Blasphemy and Reproaches against the Deity and our Saviour? or for the ancient effusion of Christian Blood, and Cruelties upon Christians?

Whether a War be lawful for the Restoring, and purging of the Holy Land, the Sepulchre, and other principal places of Adoration and Devotion?

Whether in the Cases aforesaid, it be not Obligatory to Christian Princes, to make such a War, and not permissive only?

Whether the making of a War against the Infidels, be not first in order of Dignity, and to be preferr'd before extirpations of Heresies, reconcilements of Schisms, reformation of Manners, pursuits of just Temporal Quarrels, and the like Actions for the Publick Good, except there be either a more urgent Necessity, or a more evident Facility in those Inferior Actions, or except they may both go on together in some Degree?

Two Prayers compos'd by Sir Francis Bacon, Baron of Verulam, and Viscount of St. Albans.

The First Prayer, called by his Lordship, The Student's Prayer.

TO God the Father, God the Word, God the Spirit, we pour forth most humble and hearty Supplications; that He, remembering the Calamities of Mankind, and the Pilgrimage of this our Life, in which we wear out Days few and evil; would please to open to us new Refreshments out of the Fountains of his Goodness, for the alleviating of our Miseries. This also, we humbly and earnestly beg, that *Humane* things, may not prejudice such as are *Divine*; neither that from the unlocking of the Gates of Sense, and the kindling of a greater Natural Light, any thing of Incredulity, or Intellectual Night, may arise in our Minds towards Divine Mysteries. But rather that by our Mind, thoroughly cleansed and purged from Phancy and Vanities; and yet subject, and perfectly given up to

the *Divine Oracles*, there may be *given unto Faith, the things that are Faith's.*—Amen.

The Second Prayer, called by his Lordship, The Writer's Prayer.

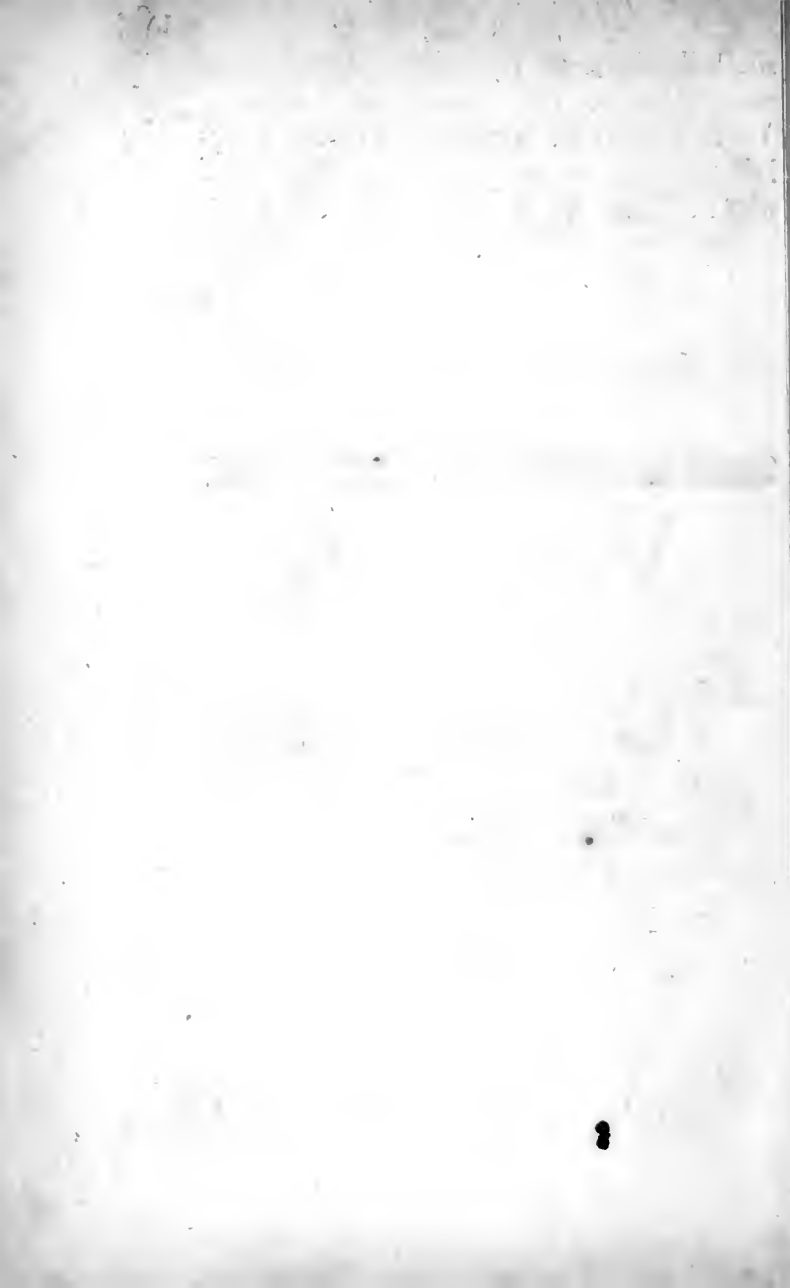
THOU, O Father! who gavest the *Visible Light* as the First-born of thy Creatures, and didst pour into Man the *Intellectual Light*, as the top and consummation of thy Workmanship; be pleased to protect and govern this Work, which, coming from thy *Goodness*, returneth to thy *Glory*. Thou, after Thou hadst review'd the Works which thy Hands had made, beheldest that *every Thing was very Good*; and Thou didst rest with Complacencie in them. But Man, reflecting on the Works, which he had made, saw that *all was Vanity and vexation of Spirit*, and could, by no means, acquiesce in them. Wherefore, if we labour in thy Works with the sweat of our Brows, Thou wilt make us partakers of *thy Vision*, and *thy Sabbath*. We humbly beg that this Mind may be stedfastly in us; and that Thou, by our Hands, and also by the Hands of others, on whom Thou shalt bestow *the same Spirit*,

rit,

rit, wilt please to conveigh a largeness of
new *Alms* to thy *Family* of Mankind.
These things we commend to Thy ever-
lasting Love, by *our Jesus, thy Christ, God*
with us. Amen.

N 4

Baconiana



Baconiana Bibliographica:

OR CERTAIN

R E M A I N S

OF THE

LORD BACON

Concerning His

Writings.

To these are added Letters
and Discourses by others, upon the
same Argument; In which also
are contained some Remarks con-
cerning his Life.

L O N D O N,

Printed for *R. C.* at the Rose and Crown
in *St. Paul's Church-yard.* 1679.

REEMAINS
OF THE
LORD BACON

Concerning His

Writings.

To these are added Letters
and Discourses by others, upon
some Arguments, in which
are contained some Remarks
concerning the same.

LONDON

Printed by C. B. for J. B. and C. B.
at the Church-Door, in St. Dunstons Church.



Remains Bibliographical,
 Written by the
Lord Bacon
HIMSELF.

*The Lord Chancellor Bacon's Letter to
 the Queen of Bohemia * in Answer
 to one from her Majesty, and upon send-
 ing to her his Book about a War with
 Spain.*

* In the
 year 1625.

It may please your Majesty,

I Have received your Majesties Gracious
 Letter from Mr. Secretary *Morton*, who
 is now a Saint in Heaven. It was at a
 time, when the great Desolation of the
 Plague was in the City, and when my self
 was

was ill of a dangerous and tedious Sick-
ness. The first time that I found any de-
gree of Health, nothing came sooner to
my Mind, than to acknowledg your Ma-
jesties great Favour, by my most humble
Thanks: And because I see your Majesty
taketh delight in my Writings, (and to say
truth, they are the best Fruits I now yield)
I presume to send your Majesty a little
Discourse of mine, touching a War with
Spain, which I writ about two Years since;
which the King your Brother liked well.
It is written without Bitterness, or Inve-
ctive, as Kings Affairs ought to be carried:
But if I be not deceived, it hath Edge e-
nough. I have yet some Spirits left, and
remnant of Experience, which I consecrate
to the King's Service, and your Majestie's;
for whom I pour out my daily Prayers to
God, that he would give your Majesty
a Fortune worthy your rare Vertues:
Which some good Spirit tells me, will be
in the end. I do in all reverence kiss your
Majestie's Hands, ever resting

Your Majestie's most humble

and devoted Servant.

Francis St. *Alban.*

A Letter of the Lord Bacon's to the University of Cambridg, upon his sending to their Public Library, his Book of the *Advancement of Learning*.

Franciscus Baro de Verulamio, Vicecomes Sancti Albani, Almæ Matri inclytæ Academiæ Cantabrigiensi, Salutem.

DEbita Filii, qualia possum, persolvo. Quod verò facio, idem & vos hortor; ut Augmentis Scientiarum strenuè incumbatis, & in Animi modestiâ libertatem ingenii retineatis, neque Talentum à veteribus concredidum in sudario reponatis. Affuerit proculdubio & Affulserit divini Luminis Gratia, si humiliatâ, & submissâ Religioni Philosophiâ, Clavibus sensûs legitime, & dextrè utamini, & amoto omni contradictionis studio, quisque cum Alio, ac si ipse secum, disputet, Valet.

The

The same in English by the Publisher.

Francis, *Baron of Verulam, and Viscount of St. Albans, to the Indulgent Mother, the famous University of Cambridg, Health.*

I Here repay you, according to my Ability, the Debts of a Son. I exhort you also, to do the same thing with my self: That is, to bend your whole might towards the Advancement of the Sciences, and to retain freedom of Thought, together with humility of Mind; and not to suffer the Talent which the Ancients have deposited with you, to lie dead in a Napkin. Doubtless, the favour of the Divine Light will be present and shine amongst you, if Philosophy being submitted to Religion, you lawfully and dextrously use the Keys of Sense; and if all study of Opposition being laid aside, every one of you so dispute with another, as if he were arguing with himself.

Fare ye well.

A Letter of the Lord Bacon's, to the
University of Cambridg, upon his
sending to their public Library,
his *Novum Organum*.

Almæ Matri Academiæ Cantabrigiensi.

CUm vester filius sim & Alumnus, vo-
luptati mihi erit, Partum meum nuper
editum vobis in gremium dare: Aliter enim
velut pro exposito eum haberem. Nec vos mo-
veat, quòd via nova sit. Necesse est enim talia
per Ætatum, & seculorum circuitus evenire.
Antiquis tamen suis constat honos; ingenij
scilicet: Nam Fides verbo Dei, & experi-
entia tantum debetur. Scientias autem, ad
Experientiam retrahere, non conceditur: At
easdem ab Experientiâ de integro excitare,
operosum certè sed pervium. Deus vobis, &
studiis vestris faveat.

Filius vester Amantissimus,

Franc. Verulam, Cancel.

The

The same in English by the Publisher.

SEeing I am your Son, and your Disciple, it will much please me to repose in your Bosom, the Issue which I have lately brought forth into the World; for otherwise I should look upon it as an exposed Child. Let it not trouble you, that the Way in which I go is new: Such things will of necessity, happen in the Revolutions of several Ages. However, the Honour of the Ancients is secured: That, I mean, which is due to their Wit. For Faith is only due to the Word of God, and to Experience. Now, for bringing back the Sciences to Experience, is not a thing to be done: But to raise them a-new from Experience, is indeed, a very difficult and laborious, but not a hopeless Undertaking. God prosper you and your Studies.

Your most loving Son,

Francis Verulam, *Chancel.*

A Letter of the Lord Bacon's, written to Trinity College in Cambridge, upon his sending to them his Book of the *Advancement of Learning*.

Franc. Baro de Verulamio, Vice-comes Sancti Albani per celebri Collegio Sanctæ & Individuæ Trinitatis in Cantabrigia, Salutem.

REs omnes earumque progressus initiis suis debentur. Itaque cum initia Scientiarum, è fontibus vestris hauserim; incrementa ipsarum vobis rependenda existimaui. Spero itidem fore, ut hæc vòstra apud vos, tanquam in solio nativo, feliciter succrescant. Quamobrem & vos hortor, ut salvà animi modestiâ, & ergà Veteres reverentiâ, ipsi quoque scientiarum augmentis non desitis: Verùm ut post volumina sacra verbi Dei & Scripturarum, secundo loco volumen illud magnum Operum Dei & Creaturarum, strenuè & præ omnibus Libris (qui pro Commentariis tantum haberi debent) evolvatis.

Valete.

The same in English by the Publisher.

Francis, Baron of Verulam, Viscount of St. Albans, to the most Famous College of the holy and undivided Trinity in Cambridg, Health.

THE progresses of Things, together with themselves, are to be ascribed to their Originals. Wherefore, seeing I have derived from your Fountains, my first beginnings in the Sciences, I thought it fit to repay to you the Increases of them. I hope also, it may so happen, that these Things of ours may the more prosperously thrive among you, being replanted in their native Soil. Therefore, I likewise exhort you, that ye your selves, so far as is consistent with all due Modesty, and Reverence to the Ancients, be not wanting to the Advancement of the Sciences: But that, next to the study of those sacred *Volumns of God*, the *holy Scriptures*, ye turn over that *great Volume of the Works of God*, his *Creatures*, with the utmost diligence, and before all other Books, which ought to be looked on only as Commentaries on those Texts. *Farewel.*
The

The Lord Chancellour Bacon's Letter to
Dr. Williams, then Lord Bishop of
Lincoln, concerning his Speeches,
&c.

MY very good Lord, I am much bound to your Lordship, for your Honourable Promise to Dr. *Rawley*: He chuseth rather to depend upon the same in general, than to pitch upon any particular; which modesty of Choice I commend.

I find that the Ancients (as *Cicero*, *Demosthenes*, *Plinius Secundus*, and others) have preserved both their Orations and their Epistles. In imitation of whom, I have done the like to my own: Which nevertheless, I will not publish while I live: But I have been bold to bequeath them to your Lordship, and Mr. Chancellor of the Dutchy. My Speeches (perhaps) you will think fit to publish: The Letters; many of them, touch too much upon late Matters of State, to be published; yet I was willing, they should not be lost. I have also by my Will, erected two Lectures in Perpetuity, in either University one; with an Endowment of 200 *l*.

per Annum apiece. They to be for *Natural Phylosophie*, and the Sciences thereupon depending; which Foundations I have required my Executors to order, by the advice and direction of your Lordship, and my Lord Bishop of *Coventry* and *Lichfield*. These be my thoughts now. I rest

Your Lordships most

Affectionate to do

you Service.

A Letter written in Latine, by the Lord Verulam, to Father Fulgentio, the Venetian, concerning his Writings; and now Translated into English by the Publisher.

Most Reverend Father,

I Must confess my self to be a Letter in your Debt; but the Excuse which I have, is too too just. For I was kept from doing you right by a very sore Disease, from which I am not yet perfectly delivered.

I am now desirous to communicate to your Fatherhood, the Designs I have touching those Writings which I form in my Head, and begin; not with hope of bringing them to Perfection, but out of desire to make Experiment, and because I am a Servant to Posterity: (For these things require some Ages for the ripening of them.)

I judg'd it most convenient to have them Translated in the *Latine* Tongue, and to divide them into certain Tomes.

The first Tome consisteth of the Books of the *Advancement of Learning*, which (as you understand) are already finish'd, and publish'd; and contain the *Partition of Sciences*, which is the *First part of my Instauration*.

The *Novum Organum* should have immediately follow'd. But I interpos'd my *Moral and Political Writings*, because they were more in Readiness.

And for them, they are these following. The first is, *The History of Henry the 7th, King of England*. Then follows that Book which you have call'd in your Tongue, *Saggi Morali*. But I give a graver name to that Book; and it is to go under the Title of *Sermones Fideles*, [Faithful Sayings,] or *Interiora Rerum*, [The Inside of Things.] Those *Essayes* will be increased in their

number, and enlarged in the handling of them.

Also that *Tome* will contain the Book of the *Wisdom of the Ancients*. And this *Tome* (as I said) doth, as it were, interlope, and doth not stand in the Order of the *Instauration*.

After these, shall follow the *Organum Novum*, to which a second part is yet to be added, which I have already compriz'd and measur'd in the Idea of it. And thus, the *Second Part* of my *Instauration*, will be finished.

As for the *Third Part* of the *Instauration*, that is to say, the *Natural History*, it is plainly a Work for a *King*, or a *Pope*; or for some *College*, or *Order*; and cannot be, by Personal Industry, performed as it ought.

Those Portions of it, which have already seen the Light (to wit, concerning *Winds*, and touching *Life and Death*). They are not *pure History*, by reason of the *Axioms*, and larger *Observations*, which are interposed. But they are a kind of *mixed Writings*, composed of *Natural History*, and a rude and imperfect *Instrument* [or *Help*] of the Understanding.

And this is the *Fourth Part* of the *Instauration*. Wherefore that *Fourth Part* shall

shall follow, and shall contain many Examples of that *Instrument*, more exact, and much more fitted to *Rules of Induction*.

Fifthly, There shall follow a Book, to be entitled by us, *Prodromus Philosophiæ Secundæ*, [*The Fore-runner of Secondary Philosophy*]. This shall contain our Inventions about *new Axioms*, to be raised from the Experiments themselves, that they, which were before as Pillars lying [uselessly] along, may be raised up. And this we resolve on for the *Fifth Part* of our *Instauration*.

Lastly, There is yet behind, the *Secondary Philosophy it self*, which is the *Sixth Part* of the *Instauration*. Of the perfecting this, I have cast away all hopes; but in future Ages, perhaps, the Design may bud again. Notwithstanding, in our *Prodromie*, [or *Prefatory Works*,] (such I mean only, which touch, almost, the *Universals of Nature*) there will be laid no inconsiderable foundations of *this Matter*.

Our *Meanness* (you see) attempteth *great Things*; placing our hopes only in this, that they seem to proceed from the *Providence* and *Immense Goodness* of God.

And I am, by two Arguments, thus persuaded.

First, I think thus from that *zeal* and

constancy of my Mind, which has not waxed old in this Design, nor after so many Years, grown cold and indifferent. I remember, that about *Forty Years ago*, I compos'd a *Juvenile Work* about these things, which with great Confidence, and a *Pompous Title*, I called *Temporis Partum Maximum*, * [or the most considerable Birth of

* Or, it may be, Masculum, as I find it read elsewhere.

Time.]

Secondly, I am thus persuaded, because of its *infinite Usefulness*; for which reason it may be ascribed to *Divine Encouragement*.

I pray your *Fatherhood*, to commend me to that most Excellent Man, *Signior Molines*, to whose most delightful and prudent Letters I will return answer shortly, if God permit. *Farewel, most Reverend Father.*

Your

Most assured Friend,

Francis St. Alban.

A Letter of the Lord Bacon's, in French, to the Marquess Fiat, relating to his Essays.

Monsieur l' Ambassadeur mon File,

VOyant que vostre Excellence faict et traite Mariages, non seulement entre les Princes d' *Angleterre* et de *France*; mais aussi entre les Langues (puis que faictes traduire non Liure de l' Advancement des Sciences en Francois) i' ai bien voulu vous envoyer mon Liure dernièrement imprimé, que i' avois pourveu pour vous, mais i' estois en doute, de le vous envoyer, pour ce qu' il estoit escrit en Anglois. Mais a' cest' Heure pour la raison susdicte ie le vous envoie. C' est un *Recompilement de mes Essayes Morales et Civiles*; mais tellement enlargiés et enrichiés, tant de Nombre que de Poix, que c' est de fait un Oeuvre nouveau. Je vous baise les Mains, et reste,

Vostre tres Affectionée Ami,

ex tres humble Serviteur.

The

*The same in English, by the
Publisher.*

My Lord Embassador, My Son,

SEeing that your Excellency makes, and treats of Marriages, not only betwixt the Princes of *France* and *England*, but also betwixt their Languages (for you have caus'd my Book of the *Advancement of Learning*, to be Translated into *French*) I was much inclin'd to make you a Present of the last Book which I published, and which I had in readines for you.

I was sometimes in doubt, whether I ought to have sent it to you, because it was written in the *English Tongue*. But now, for that very Reason, I send it to you. It is a Recompilement of my *Essaies Moral, and Civil*; but in such manner enlarged and enriched both in Number and Weight, that it is in effect, a new Work. I kiss your Hands, and remain

Your most Affectionate and

most humble Servant, &c.

A Transcript (by the Publisher) out of the Lord Bacon's last Will, relating especially, to his Writings.

First, I bequeath my Soul and Body, into the Hand of God, by the blessed Oblation of my Saviour; the one at the time of my Dissolution, the other at the time of my Resurrection.

For my Burial, I desire it may be at *St. Michael's Church, near St. Albans*. There was my Mother buried; and it is the Parish Church of my Mansion-House of *Gorham-bury*; and it is the only Christian Church within the Walls of Old *Verulam*. I would have the Charge of my Funeral not to exceed 300 *l.* at most.

For my Name and Memory, I leave it to Foreign Nations, and to mine own Country-Men, after some Time be passed over.

But towards that durable part of Memory, which consisteth in my Writings, I require my Servant, *Henry Percy*, to deliver to my Brother *Constable*, all my Manuscript-Compositions, and the Fragments also of such as are not Finished; to the end that,

if

if any of them be fit to be Published, he may accordingly dispose of them. And herein I desire him, to take the advice of Mr. *Selden*, and Mr. *Herbert*, of the *Inner Temple*, and to publish or suppress what shall be thought fit. In particular, I wish the *Elegie*, which I writ in *felicem Memoriam Elizabethæ*, may be Published.—

Papers written by *others*, concerning the *Writings* of the Lord *Bacon*.

A Letter from the *University of Oxford*, to the Lord *Bacon*, upon his sending to them his Book *De Augmentis Scientiarum*.

Prænobilis, & (quod in Nobilitate
pænè miraculum est) Scientissime
Vicecomes!

N*ihil concinnius tribuere, Amplitudo vestra, nihil gratius accipere potuit Academia, quàm Scientias: Scientias, quas prius inopes, exiguas, incultas miserat, accepit tandem nitidas, proceras, Ingenii tui copiis (quibus*

*bus unicè augeri potuerant) uberrimè dotatas. Grande ducit munus illud sibi à peregrino (si tamen peregrinus sit, tam propè consanguineus) auctius redire, quod Filiolis suis instar Patrimonii impendit ; & libentèr agnoscit hic nasci Musas, alibi tamen quam domi suæ crescere. Creverunt quidem, & sub Calamo tuo, qui tanquam strenuus literarum Alcides, Columnas tuas, Mundo immobiles, propriâ Manu in Orbe Scientiarum, plus ultrâ statuisti. Euge exercitatisimum Athletam, qui in aliorum patrocinandis virtutibus occupatissimus, alios ; in scriptis propriis, teipsum superâsti. Quippe in illo Honorum tuorum fastigio, viros tantum literatos promovisti, nunc tandem (ô dulce prodigium !) etiam & literas. Onerat Clientes beneficii hujus augustior Munificentia ; cujus in accipiendo Honor apud nos manet, in fruendo emolumentum transit usq; in Posteris. Quin ergo si Gratiarum talioni impares sumus, juncto robore alterius sæculi Nepotes succurrant, qui reliquum illud, quod tibi non possunt, saltem nomini tuo persolvent. Felices illi, nos tamen quàm longè feliciores, quibus honorificè conscriptam tuâ manu Epistolam, quibus oculatissima lætandi præcepta, & Studiorum Concordiam, in fronte voluminis demandâsti : Quasi parum esset Musas de tuâ penu locupletare, nisi ostenderes quo modo & ipsæ discerent. Solenniori itaq; Osculo acerrimum
judicij*

*judicij tui Depositum excepit frequentissimus
Purpuratorum Senatus; exceperunt pariter
minoris ordinis Gentes; & quod omnes in
publico Librorum Thesaurario, in Memoria
singuli deposuerunt.*

Dominationis vestræ Studiosissima

Academia Oxoniensis.

*E Domo nostrâ Con-
gregationis, 20.
Decem. 1623.*

The Supercription was thus;

To the Right Honourable *Francis*,
Baron of *Verulam*, and Vicount of
St Alban, our very good Lord.

*The same Letter in English, by the
Publisher.*

Most Noble, and — most learned Viscount.

Your Honour could have given nothing
more agreeable, and the *University*
could have received nothing more accepta-
ble, than the *Sciences*. And those *Sciences*
which

which *She* formerly sent forth, Poor, of low Stature, Unpolished; she hath received Elegant, Tall; and by the supplies of your *Wit* (by which alone they could have been Advanced) most rich in Dowry. She esteemeth it an extraordinary favour to have a return with Usury, made of *that* by a *Stranger* (if so near a Relation may be call'd a *Stranger*) which *She* bestows as a Patrimony, upon her Children: And *She* readily acknowledgeth, that though the *Muses* are *born* in *Oxford*, they *grow* elsewhere. Grown they are, and under *your Pen*, *who*, like some mighty *Hercules* in Learning, have by your own Hand, further *advanced those Pillars* in the Learned World, which by the rest of that World, were supposed immoveable.

We congratulate you, you most accomplish'd *Combatant*, who by your most diligent Patronage of the Vertues of others, have overcome other Patrons, and, by *your own Writings*, your self. For by the eminent height of your Honour, you advanced only *Learned Men*; now at last (O ravishing Prodigie!) you have also advanced *Learning it self*.

The ample Munificence of this Gift, lays a *Burthen* upon your *Clients*, in the receiving of *which*, *We* have the Honour; but in
the

the *enjoying* of it, the Emolument will descend to late *Posterity*. If therefore we are not able of *our selves*, to return sufficient and suitable Thanks, our *Nephews* of the next Age ought to give their Assistance, and pay the Remainder, if not to your *Self*, to the Honour of your *Name*. Happy *they*; but *we* how much more happy, &c. To *whom* you have pleas'd to do the honour of sending a Letter, written by no other than by your own Hand: To whom you have pleas'd to send the clearest Instructions, for reading [your Work] and for concord in our Studies, in the Front of your Book. As if it were a small thing for your *Lordship* to enrich the *Muses* out of your own Stock, unless you taught them also a Method of getting Wealth. Wherefore this most accurate Pledg of your Understanding, has been with the most solemn Reverence, received in a very full *Congregation*, both by the *Doctors* and *Masters*; and that which the *common Vote* hath placed in our *Public Library*, every *single Person* has gratefully deposited in his *Memory*.

Your Lordships most devoted Servant,

The Univerſity of Oxford.

From our Convocation-house Decemb. 20. 1623.

A Letter written by Dr. Roger Maynwaring, to Dr. Rawley, concerning the Lord Bacon's Confession of Faith.

S I R,

I Have at your Command, surveigh'd this deep and devout *Tract* of your deceased *Lord*; and send back a few Notes upon it.

In the first Page, Line 7, (a) are these words :

"I believe, that God is so Holy, Pure,
 "and Jealous, that it is impossible for Him
 "to be pleased in any *Creature*, though the
 "Work of his own Hands : So that nei-
 "ther *Angel*, *Man*, nor *World*, could
 "stand, or can stand, one moment in his
 "Eyes, without beholding the same in the
 "Face of a *Mediator* : And therefore, that
 "before Him, with whom all things are
 "present; the *Lamb of God* was slain be-
 "fore *all Worlds* : Without which eternal
 "Counsel of his, it was impossible for Him
 "to have descended to any work of Crea-
 "tion; but he should have enjoyed the

(a) *That*
 15, in Re-
 suscit. p.
 117. l. 8.
 10, for e-
 ver, 12 P.
 118,

P

"blessed

“blessed and individual Society of *Three Persons in Godhead, only, for ever.*

This Point I have heard some Divines question, *Whether God, without Christ, did pour his Love upon the Creature?* And I had,

sometimes, a Dispute with Dr. Sharp, * of your University, who held, that the *Emanation of the Father's Love to the Creature, was Immediate.* His Reason, amongst

* The same (I think) who was committed to the Tower, having taught Hofkins his Allusion to the Sicilian Vespers. See Reliqu. Wotton. p. 434.

others, was taken from that Text, *So God loved the World, that he gave his only begotten Son.* Something of that Point, I have written amongst my Papers, which on the suddain, I cannot light upon. But I remember that I held the Point in the *Negative*, and that St. *Austin*, in his Comment on the Fifth Chapter to the *Romans*, gather'd by *Beda*, is strong that way.

(b) That is, in Re-
fus. p. 118
l. 9. to re-
fer.

In Page 2, line the 9th to the 13th, (b) are these words:

—“God, by the Reconcilement of the
“*Mediator*, turning his Countenance to-
“wards his *Creatures*, (though not in equal
“Light, and Degree) made way unto the
“Dispensation of his most holy and *secret*
“Will; whereby some of his *Creatures* might
“stand and keep their State; others might
“(possibly) fall, and be restored; and
“others

“ others might fall, and not be restored in
 “ their Estate, but yet remain in Being,
 “ though under Wrath and Corruption;
 “ all with respect to the *Mediator*: Which
 “ is the great *Mystery*, and perfect Center
 “ of all God’s Ways with his Creatures;
 “ and unto which all his other Works and
 “ Wonders do but serve and refer.

Here *absolute Reprobation* seems to be de-
 fended, in that the *Will of God* is made the
 Reason of the *Not-restitution* of some:
 At least-wise his Lordship seems to say,
 that ’twas God’s will that some should fall: Un-
 less that may be meant of *Voluntas Permissi-
 siva* [his will of Permission.]

In Page the 2d, at the end, (c) where
 he saith, [Amongst the *Generations of Men*,
 he Elected a small Flock,] if that were ad-
 ded [of fallen Men,] it would not be a-
 miss; lest any should conceive that his
 Lordship had meant, the Decree had pas-
 sed on *Massa incorrupta*, [on Mankind
 considered before the Fall.]

(c) That
 is, in Re-
 sulc. p.
 118. l. 24.
 &c.

In Page the 4th, lines the 13th and 14th,
 (d) are these words.

“ Man made a total defection from God,
 “ presuming to imagine, that the Com-
 “ mandments and Prohibitions of God,
 “ were not the *Rules of Good and Evil*, but

(d) That
 is, in Re-
 sulc. p.
 119. l. 36.
 &c.

“ that *Good and Evil had their own principles*
 “ *and beginnings.*

Consider whether this be a *Rule Universal*, that the *Commands and Prohibitions of God are the Rules of Good and Evil.* For, as *St. Austin* saith, many things are *Prohibita quia mala*, [For that reason forbidden, because they are Evil:] As those Sins which the Schools call *Specificall*.

(c) That
 11, in p.
 120. l. 40,
 41, &c.

In Page 7, lines the 23^d and 24th, (e) are these words.

“ The three Heavenly Unities— exceed all Natural Unities. That is to say,
 “ The Unity of the Three Persons in God—
 “ head; the Unity of God and Man in
 “ Christ; and the Unity of Christ and the
 “ Church; the *Holy Ghost being the Worker*
 “ *of both these latter Unities:* For by the
 “ *Holy Ghost*, was *Christ Incarnate*, and
 “ *quickened in Flesh*; and by the Holy
 “ Ghost is *Man Regenerate*, and *quickened*
 “ *in Spirit.*

Here two of the Unities are ascribed to the Holy Ghost. The First seems excluded; yet Divines say, that *Spiritus Sanctus est Amor, & vinculum Patris & Filii*, [The Holy Ghost is the Love, and the Bond of the Father and the Son.]

In Page 8, line the 13th, (f) are these words. (f) *That is, in Resusc. p. 121. l. 8, & 9.*

“Christ— accomplish’d the whole Work
“of the Redemption, and Restitution of
“Man, to a *state Superiour to the Angels.*

This [Superiour] seems to hit upon that place, *ισάγγελοι* *, which argues but Equality. *Suarez (De Angelis lib. I. cap. I.)* saith, that Angels are Superiour to Men, *Quoad gradum Intellectualem, & quoad immediatam habitationem ad Deum:* [Both in respect of the degree of their Intellectual Nature, and of the nearness of their habitation to God.] Yet *St. Austin* affirmeth, *Naturam humanam in Christo perfectiorem esse Angelicâ.* [That the Humane Nature in Christ, is more perfect than the Angelical.] Consider of this. And thus far, not as a *Critick*, or *Corrector*, but as a *Learner.* For

Corrigere, Res est tantò magis ardua, quantò Magnus, Aristarcho, Major, Homerus erat.

In haste,

Your Servant,

Roger Maynwaring.

A Letter written by Dr. Rawley, to
Monsieur Deodate, concerning his
publishing of the Lord Bacon's
Works.

Generosissime & Amicissime Domine,

Ruri nunc demum ago, Vere & Fejunio
ineunte: Mastus, defuisse mihi facul-
tatem teipsum invisendi, ante discessum: At
Certus, nunquam defuturum me occasione cui-
cunq;, teipsum demerendi, & omni Officio,
sive Amoris sive Observantiae, prosequendi.
Curabo, prout vires suppetent, Impressionem
Librorum Illustrissimi Herois, Cui olim in-
servisse, atq; etiamnum inservire, praecipuum
mihi duco. Ne qua suspicio Fidei meae subo-
riatur; quam primum commodum erit, pra-
stabo. Cipro, Amicitiam, & Notitiam hanc
inter Nos initam, perpetuam fore: Ac Lite-
ris, ejusdem Tesseris & Fotricibus (si velis)
subinde reflorescere, te vel Parisiis, Agente;
Quas, si unquam mihi Felicitas tanta contin-
gere possit, tui gratia etiam invisere sperabo.
Neu credas me Verbis tantum opulentum,
Factis inopem; Quin potius negotia molestis-
sima obfuisse, dum in Urbe praesens fueram.

Re-

Reliquum erit, ut Te unice colat, & redamet, & Tibi semper optima precetur;

Generosissime, Dominationi tuæ

Servus addictimus & Ami-

cus perpetuus,

Martii 9.

1632.

Guil. Rawley.

The same in English by the Publisher.

Most noble and dear Sir,

I Am now, at last, in the Country, the *Spring* and *Lent* coming on. I am sorry that I had not the opportunity of waiting on you before I left the Town: But, I am sure, I shall never be wanting in serving you upon all Occasions, and in performing towards you all Offices, either of Friendship, or Observance.

I will (to the utmost of my Power) take care to publish the [remaining] Labours of that *Illustrious Heroe*, [the Lord *Verulam*;] esteeming it my greatest happiness, to have *formerly* serv'd him, and *still*

to do so. And that I may avoid all suspicion of being worse than my Word, I will perform my Promise with all convenient speed. I desire that this *Friendship*, and mutual *Inwardness* begun betwixt us, may always continue, and (if you please) live and flourish by *Letters*, the Badges and Nourishers of it, even when you are at *Paris*: A place, which (if ever I be so happy) I will see for your sake, as well as for other Reasons. Pray, think not that I am *free of my Words*, and *frugal of my Deeds*, but rather that my thick and very troublesome Occasions, whilst I was in the *City*, would not suffer me to kiss your Hands. It remains, that I heartily Honour you, and retaliate your Love, and wish you all the good in the World, as being

Sir,

Your most faithful Servant,

and constant Friend,

William Rawley.

March the
9th. 1632.

A Letter written by Monsieur *Ælius Deodate*, to *Dr. Rawley*, in answer to his of *March* the 9th, 1632. touching his publishing the *Lord Bacon's Works*.

Reverendo Viro Domino *Gulielmo Rawley*, sacrae Theologiae Doctori, & Regiae Majestatis Capellano, Amico colendissimo.

Reverende Vir, & Amicissime Domine,

PAucis abhinc diebus reddita sunt mihi gratissima & exoptatissima tuae literae, quibus pro solatio suavissimae tuae consuetudinis, per improvisum tuum ex urbe discessum mihi erepta, novam, arctae, & in perpetuum duraturae amicitiae tuae fiduciam mihi spondes. Hoc munere (quod quidem omni mutui amoris & observantiae officio pro viribus demereri sedulo satagam) vix quicquam potuit mihi obtingere charius; adeo tua Virtus, & Illustrissimi Herois nostri (cujus afflatus Divinos in sinu foves) aeternum colenda Memoria, mihi in precio est. Promptam ejus Operum
Edi-

Editionem, quam polliceris, tam avidè expecto, ut spe eam jam totam penè continuerim : Ne patere, quaeso, quovis casu, ullam huic desiderio meo, moram injici : Cùm etiam (quod & agnoscis) multis nominibus, maxime tua intersit, eam quantò citius promoveri. Parum feliciter mihi cessit votum, pro versione Libri Experimentorum, ut percipies ex ejus specimine, quod ad te mitto : Ea propter illum, qui id laboris fuerat aggressus, rogavi, ut ab eo desisteret, cujus id solum quod videbis paucis foliis exaratum, hætenus præstitit, cùm antè duos annos, perficiendum suscepisset. De tempore mei in Galliam reditûs, nondum statui : Ejus te, ante discessum, faciam certior, & tibi futuræ nostræ, per literas, communicationis intermuncios indicabo. Vale.

Reverentiæ tuæ Obser-

vantissimus Servus,

Ælius Deodatus.

Londini, Aprilis 4. 1633.

The same in English by the Publisher.

To the Reverend, his most Honoured Friend, William Rawley, Doctor of Divinity, and Chaplain to the King's Majesty.

Reverend and most dear Sir,

A Few Days ago, I received your most acceptable and most desired Letter, in which, to comfort me for the loss of your most agreeable Company (of which I was depriv'd by your sudden leaving the Town) you make me a new promise of a near and lasting Friendship. Nothing could have happened to me more pleasing, than this Kindness (which I shall diligently endeavour, to the utmost of my Power, by all ways of Love and Observance, to deserve); so much I value your own Worth, and the ever estimable Memory, of our most *Illustrious Heroe*, a portion of whose *Spirit*, resides in your Brest.

I so greedily expect the speedy *Edition* of his *Works*, which you have promised; that I have already almost devour'd the whole

whole of it in my Hopes. Suffer not (I beseech you) any delay by any means, to obstruct this my earnest desire: Seeing, especially, it much concerns your self (as you confess) upon many accounts, to promote it with all Expedition.

My design of a *Translation* of the *Natural History*, has not succeeded so happily as I could wish, as you will perceive by the *Specimen* which I send to you. Wherefore I desired him, who had undertaken the Work, to desist from it, he having done only that little which you will see in a few Leaves; whereas he undertook the doing of the whole, two Years ago. I am not yet resolv'd about the time of my returning into *France*. I will let you know it ere I go, and tell you by whom our Letters may be convey'd to one another. *Farewel.*

Reverend Sir,

Your most humble Servant,

Ælius Deodate, Advocate.

London, April

4. 1633.

The First Letter of Mr. Isaac Gruter,
to Dr. Rawley, concerning the MSS
of the Lord Bacon.

Reverendo Doctissimoq; viro Guli-
elmo Rawleio, S. P. D. Isaacus
Gruterus.

Vir Reverende,

FRatris mei cruda mors, cui latinam Natura-
lis Historiæ Verulamianæ versionem debe-
mus, per diu me subsistere coegit in natali nobis
Zelandia, dum mortualis familiæ negotia ex-
pedio. Domum reversus ad Batavos invenio li-
teras tuas sane quàm gratissimas; sed quod do-
lebam, serò responso ob fonticam ab Haganis
absentiæ causam, excipiendas. Veniam meretur
qui peccat invitus, tarditatîsq; à fortuna im-
positam necessitatem pensare conabitur affectûs
studiò, nunquam post hac indormituro amicitiaë
obsequiis & offerenti se occasione. Viri istius
institutum, qui Baconi Historiam Natu-
ralem, ut eam priores meæ designarunt, Gal-
licè dedit, paucis verbis comprehensum exhi-
bent fratris mei prolegomena; quæ velim vi-
deas, & iudicium de iis censoriamq; , ubi la-
borat

Horat.

borat fides, notam transmittas proximis literis. Editio ille Germani mei, quam cum voluptate summa inspexisse te scribis, mox emendatior prodibit ex secundis defuncti curis, cum au-
 tuario ejusdem argumenti, expungendæ At-
 lantidi substituendo. Quod non aliud futu-
 rum ab ista hominis Galli interpretatione,
 Latiô donandâ, cum Anglice reperiri non queat
 unde sua vertit; nisi tu hæc ut spuria & adul-
 terina damnaveris, ubi videre contigerit li-
 brum. Observationes tuas in male intellecta
 perperamq; versa ex Anglico Historiæ Na-
 turalis quod à te evulgatus legitur (qua-
 lia in primis conatibus interpretis non indige-
 nâ, & indies tunc cum adolesceret ætate pro-
 ficientis haud pauca occurrere nemo mirabi-
 tur, qui noverit Physiologicam argumenti latè
 patentis varietatem, perplexi ex tot rerum con-
 gerie, sua non ubiq; vocabula apud Antiquos
 habentium, & præsentî nota signandas ap-
 pellationes requirentium) velim mihi non invi-
 deas, conferendas cum τὸ μὲν ἀρχαῖον emenda-
 tionibus sollicitè elaboratis; an & feliciter, tum
 cum paucis istarum elegantiarum intelligenti-
 bus difficies. Mitto indicem eorum, quæ ex
 Boswelliani Musei scriniis chartaceis penes
 me exstant vel propria manu descripta, vel al-
 terius apud vos, sed Baconi manum & limam
 experta; ut Boswellus olim mihi, admissio ad
 interiores familiaritatis aditus, commemoravit

In apographis meis (ut testabitur index hisce literis comes) reperies historiam Denſi & Rari, ſed imperfectam, opusculo licet longiuſculè producto. De Gravi & Levi in manibus habui integrum & grande volumen, ſed quod præter nudam delineatæ fabricæ compagem ex titulis, materiam, prout eam conceperat illuſtris Baconus, abſolventibus, nihil deſcriptionis continebat. Includitur hiſce exemplar contextûs, ſola capitum lemmata complexi, & plenam ex iſta ſυναγραφή tractationem nunc fruſtra requirentis. De Denſo & Raro quæ aſſervas ab extrema Authoris incude, quæq; in appendicem venient fragmenta, utinam cum ineditis Phyſiologicis Virulamei, in apographa per me redactis ex legato Boſwelliano, ſubjicere liceat prelo Batavo, ſibi invicem commendationem, ſi junctius prodeant, præſtitura. Agere jam capi cum Typographo magnæ in iſtis induſtriæ & curioſitatis; faxo nihil juſtè queri poſſis de fide noſtra & candore, ſi editionem illam mihi permiferis, conſummendam non ſine honorifica tui mentione. Sed utcuq; conſtitues, nihil detractum volo amicitie officiis, ulterius ab hoc ingreſſu quacunq; occasione provehendæ. Ludovicus Elſevirius Amſtelodamo nuper ad me ſcripſit meditari ſe, fore brevi inchoandam, in quarto editionem eorum omnium, quæ Bacono circumferuntur Authore, vel Latinè vel Anglicè, ſed
hæc

hac in Romanum Sermonem vertenda, petittq; à me eatenus consilium, & si quid è manuscriptis & interpretatione conferre possem ad miniculi, quo auctiora & quantum pote, ornatiora prodeant opera, diu faventissimis Eru diti mundi præconiis & applausu confestissimo excepta. Tu si quid in mente aut manu habes unde affulgeat adjumenti spes in moli tione tam celebri, & plurimum conciliatura exi stimationis istam editionem procurantibus; fac intelligam, & habe me porro inter devotissi mos Baconiani nominis & virtutum tuarum cultores. Vale. Exspecto quæ tibi cognita de Verulamij majoribus, Nicolao Patre im primis, de adolescentia nostri, studiis apud Cantabrigienses, peregrinationibus, honori bus, Cancellariatu & exauthoratione, Parla mentariæ authoritatis decreto. Ista floridè & liberaliori in laudes meritissimas stylo, hoc ultimum cauto pertractando, suscipiam, ne hominibus calumniari aut probra serere natis præbeatur noxiæ garrulitatis è mea Commenta tione de viri longè Doctissimi vita & morte; materies.

Hagæ Comitum, Maii 29. 1652.

The same, in English, by the Publisher.

To the Reverend, and most Learned,
William Rawley, Isaac Gruter
wisheth much Health.

Reverend Sir,

BY reason of the immature Death of my Brother; to whom we owe the *Latine* Translation of the *Lord Bacon's Natural History*, I have been forced to stay a long while in our Native Country of *Zealand*, in order to the settling of the Domestick Affairs of the Person deceased. Returning home to *Holland*, I found your Letter; which, I assure you, was most acceptable to me; yet at this I was concern'd, that my necessary absence from the *Hague* had occasioned so late an Answer to it. He deserves pardon who offends against his will: And who will endeavour to make amends for this involuntary delay, by the study of such kindness as shall be vigilant in Offices of Friendship, as often as occasion shall be offer'd.

The Design of him, who translated in-

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to

to *French*, the *Natural History* of the *Lord Bacon*, (of which I gave account in my former Letters) is briefly exhibited in my Brother's Preface, which I desire you to peruse; as also, in your next Letter, to send me your Judgment concerning such Errors as may have been committed by him.

That *Edition* of my Brother's, of which you write, that you read it with a great deal of Pleasure, shall shortly be set forth with his Amendments, together with some *Additions* of the like Argument to be substituted in the place of the *New Atlantis*, which shall be there omitted. These *Additions* will be the same with those in the *Version* of the formentioned *Frenchman*, put into *Latine*; seeing we could not find the English Originals from which he translates them: Unless you, when you see the Book, shall condemn those Additions as adulterate.

For your Observations on those Places, either not rightly understood, or not accurately turned out of the *English* by you published, (which, from one not a Native, in his first Essay, and growing in Knowledge together with his Years, if they be many, no Man needs wonder at it, who understands the Physiological variety of an
Argu-

Argument of such extent, and rendered difficult by such an heap of things of which it consists, and for the expressing of which there is not a supply of words from the Ancients, *but some of a new stamp, and such as may serve for present use*, are required) I intreat you not to deny me the sight of them: That so I may compare them with the Corrections which my Brother (now with God) did make with a very great deal of pains. But, whether the *truth* of them answers his diligence, will be best understood by your self, and those few others by whom such Elegancies can be rightly judged of.

I send you here a Catalogue of those writings (a) which I had, in MS. out of the study of Sir *William Boswel*, and which I now have by me, either written by the *Lord Bacon* himself, or by some *English Amanuensis*, but by him revised; as the same Sir *William Boswel* (who was pleased to admit me to a most intimate familiarity with him) did himself tell me. Among my Copies (as the Catalogue which comes with this Letter shews) you will find the History of *rare and dense Bodies*, but imperfect, though carried on to some length.

(a) *These were the Papers which J. Gruter, afterwards publish'd, under the title of Scripta Philosophica.*

I had once in my hands, an entire and thick Volume concerning *Heavy and Light Bodies*, but consisting only of a naked delineation of the *Model*, which the *Lord Bacon* had framed in his Head, in *titles of Matters*, without any description of the *Matters* themselves. There is here

(b) *This Letter came to my hands without that Copy. See, in lieu of it, Topica de Gravi & Levi, in lib. 5. cap. 3. de Augm. Scien.*

enclosed, a Copy of that *Contexture* (b) containing only the Heads of the Chapters, and wanting a full handling from that rude

Draught; which supplement I despair of

For the Book of *Dense and Rare Bodies*, which you have by you, perfected by the Author's last Hand, as likewise the *Fragments* which are an *Appendix* to it, I could wish that they might be here publish'd in *Holland*, together with those hitherto unpublish'd *Philosophical Papers* copied by me, out of *M S S.* of *Sir William Boswel*; seeing, if they come out together, they will set off, and commend one another.

I have begun to deal with a *Printer*, who is a Man of great Diligence and Curiosity. I will so order the matter, that you shall have no reason to complain of my Fidelity and Candor, if you leave that Edition to me. Care shall be taken by me, that it be not done without honourable mention

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tion of your self. But be it what it will you shall resolve upon, it shall abate nothing of the offices of our Friendship, which, from this beginning of it, shall still further be promoted upon all occasions.

Lewis Elzevir, wrote me word lately, from *Amsterdam*, that he was designed to begin shortly, an *Edition in Quarto*, of all the Works of the *Lord Bacon*, in *Latine*, or *English*: But not of the *English*, without the *Translation* of them into *Latine*. And he desir'd my advice, and any assistance I could give him by *Manuscripts*, or *Translations*; to the end that, as far as possible, those *Works* might come abroad with advantage, which have been long receiv'd with the kindest *Elogies*, and with the most attested Applause of the *Learned World*. If you have any thing in your *Mind*, or your *Hands*, whence we may hope for assistance in so famous a Design, and conducing so much to the Honour of those who are Instrumental in it, pray let me know it, and reckon me henceforth amongst the devout Honourers of the name of the *Lord Bacon*, and of your own Vertues.

Farewel.

I expect from you what you know, about the Ancestors of the *Lord Bacon*, especially concerning his *Father, Nicholas Bacon*; concerning his Youth, his Studies in *Cambridg*, his Travels, his Honours, his Office of *Chancellour*, and his deposal from it by *Sentence of Parliament*. The former I will undertake in a more florid and free Style, expatiating in his just Praises; the latter, with a wary Pen, left out of my *Commentary* of the Life of this most Learned Man, matter be offered of pernicious Praising, to Slanderers, and Men of dishonest Tempers.

From the Hague,

May, 29. 1652.

The second Letter of Mr. Isaac Gruter, to Dr. Rawley, concerning the Writings of the Lord Bacon.

V. R. Gulielmo Rawlejo, S. S. Theologiae Doctori S. P. D. Isaacius Gruterus.

Vir Reverende,

DE responsi tui tarditate queri non licet, cum & difficultas trajectus facile moram injiciat ex anno in hiemem declivi dum tuas dares, atq; abunde in iis inveniat quo se pascat desiderium; tantò uberiori accessione, quantò cunctantius ad manus nostras fortassis pervenisse dici potest. Et quamvis paucillum erat quod præter gratias proindiculo reponerem, ejus tamen id momenti visum est, ut suppressere diutius noluerim; præsertim cum nefas mihi haberetur Smithum responso carere, virum amicissimum, & cujus in Res nostras studio quicquid in me est curæ debetur affectusque, nihil imminuti parte, in quam sane non levem, Rawleius venit, ut in Trigam, coäluisse dici queat optimè consentientes animos. Illustrissimi Herois Verulamii quam sancta apud me sit ex-

istimatio, etsi perquam sollicitè ostendisse me
 putabam, faciam tamen ut in posterum religio-
 sus me operam dedisse quo hoc literato orbi inno-
 tesceret negari haud possit. Neq; enim procedet
 ista contrahendi omnia Baconiana in unum vo-
 lumen molitio, nisi te consulto, & ad Symbolas
 tam insigni editione dignas invitato; ut lecto-
 ris jam pridem ex prævio eorum quæ circumfe-
 runtur gustu, cupidi concilietur gratia ex illi-
 batâ auctarii non pœnitendi novitate. Gallo
 interpreti, & qui sua nescio unde consarcina-
 vit centonésq; consuit, locus non dabitur in
 magno Syngrammate. Ut autem separatim
 cum Historia Naturali excudatur exoticum
 opus per excerpta hinc inde corrogatum, & la-
 tinitate meâ donatum, spero à te impetrari pa-
 tieris. Interesse enim puto cum Verulamiana
 genuina Gallici Sermonis induta cultu passim
 prostant, ut sciat transmarius lector è quibus
 filis contexta sit istius libri tela, & quàm
 verum sit quod Anonymus iste in prefatione
 ad Lectorem de te innominato scribit. Verba
 ejus frater meus B. M. Latinè versit in primâ
 editione Historiæ Naturalis, cum de fide Au-
 thoris ignoti dubitaret. Ego in secundâ dabo,
 repetita & justis confessa notis, ut monean-
 tur in quorum manus perventurum sit istud o-
 pus, suppositivum esse, aut potius ex avulsis
 sparsim laciniis consutum, quicquid specioso
 Verulamii titulo munitum venditat Author.

Nisi

Nisi forte speciatim tuo nomine suggerere libet, isti loco inserenda in cautelam, & ne quid Gloriam celeberrimi viri detrahat vel malignitas, vel inconsideratum studium. Si me fata meis Virgil.
paterentur ducere vitam auspiciis, in Angliam evolare, ut quicquid Verulamianæ officinæ servas in scriniis tuis ineditum, coram inspicerem, & oculos saltem haberem arbitros, si possessio negetur mercis nondum publicæ. Nunc vota impatientis desiderii sustentabo spe aliquando videndi, quæ fidis mandata latebris occasionem expectant ut tutò in lucem educantur, non enecentur suffocato partu. Utinam interim videre liceat Apographum epistolæ ad Henricum Savilium circa adjumenta facultatum intellectualium; cætera enim Latinæ monetæ persuadeor statione sua moveri non posse in temporarium usum. Vale.

Trajecti ad Mosam,

Martii 20. S. N. CIO IDC LV.

The

The same in English, by the Publisher.

To the Reverend William Rawley,
D.D. Isaac Gruter wisheth much health.

Reverend Sir,

IT is not just to complain of the slowness of your Answer, seeing that the difficulty of the Passage, in the season in which you wrote, which was towards Winter, might easily cause it to come no faster: Seeing likewise, there is so much to be found in it which may gratifie Desire, and perhaps, so much the more, the longer it was ere it came to my Hands. And although I had little to send back, besides my

Thanks for the *little Index,*

(a) yet that seemed to me of such moment, that I would no longer suppress them;

especially because I accounted it a Crime to have suffer'd Mr. *Smith*

(b) to have been without an Answer: Mr. *Smith*, my most kind Friend, and to

whose care in my Matters, I owe all Regard

(a) *A Note of some Papers of the Lord Bacon's in D. R.'s hands.*

(b) *of Christ's Colledge in Cambridg, and Keeper of the publick Library there.*

gard and Affection, yet without diminution of that part (and that no small one neither) in which Dr. *Rawley* hath place: So that the *Souls* of *us Three* so thoroughly agreeing, may be aptly said to have united in a *Triga*.

Though I thought that I had already, sufficiently shew'd, what Veneration I had for the *Illustrious Lord Verulam*, yet I shall take such care for the future, that it may not possibly be deny'd, that I endeavour'd most zealously to makethis thing known to the learned World.

But neither shall this Design, of setting forth in one Volume, all the *Lord Bacon's* Works, proceed without consulting you, and without inviting you to cast in your Symbol, worthy such an excellent Edition: That so the Appetite of the Reader, provoked already by his publish'd Works, may be further gratifi'd by the pure novelty of so considerable an Appendage.

For the *French Interpreter*, who patch'd together his Things I know not whence (c), and tack'd that motley piece to him; they shall not have place in this *great Collection*. But

yet, I hope, to obtain your leave to publish apart, as an Appendix to the *Natural History*,

(c) *Certain spurious Papers added to his Translation of the Advancement of Learning.*

History, that *Exotick Work*, gather'd together from this and the other place [of his Lordships Writings] and by me translated into *Latine*. For seeing the genuine Pieces of the Lord *Bacon* are already Extant, and in many Hands, it is necessary that the Foreign Reader be given to understand, of what Threds the Texture of that Book consists, and how much of Truth there is in that, which that shameless person does in his Preface to the Reader, so stupidly write of you.

My Brother, of *blessed Memory*, turn'd his words into *Latine*, in the *first Edition* of the *Natural History*, having some suspicion of the Fidelity of an unknown Author. I will, in the *second Edition*, repeat them, and with just severity, animadvert upon them: That they, into whose hands that Work comes, may know it to be supposititious, or rather patch'd up of many distinct Pieces; how much soever the Author bears himself upon the specious Title of *Verulam*.

Unless, perhaps, I should particularly suggest in your Name, that these words were there inserted, by way of Caution; and lest Malignity and Rashness should any way blemish the Fame of so eminent a Person.

Si me, Fata, meis, paterentur ducere vitam Auspiciis—— (to use the words of *Virgil.*) If my Fate would permit me to live according to my Wishes, I wolud flie over into *England*, that I might behold whatsoever remaineth, in your Cabinet, of the *Verulamian* Workmanship, and at least make my Eyes witnesses of it, if the possession of the Merchandize be yet denied to the Publick.

At present I will support the Wishes of my impatient desire, with hope of seeing, one Day, those [*Issues*] which being committed to faithful Privacie, wait the time 'till they may safely see the Light, and not be stifled in their Birth.

I wish, in the mean time, I could have a sight of the Copy of the Epistle to Sir *Henry Savil*, concerning the *Helps of the Intellectual Powers*: For I am persuaded, as to the other *Latine Remains*, that I shall not obtain, for present use, the removal of them from the place in which they now are. *Farewel.*

Maestricht, March 20.

New Style, 1655.

The

The Third Letter written by Mr. Isaac Gruter, to Dr. Rawley, concerning the Writings of the Lord Bacon.

Reverendo, Doctissimoq; viro Gulielmo Rawleio, S. Theologiæ Doctori S. P. D. Isaacus Gruterus.

Vir Reverende & amicissime,

Quanta in parte honoris deputarem missa Verulamii posthuma, quæ è tuo non ita pridem Museo Latina prodire, actæ protinus Gratiæ significarunt, si curam amici, qui hic operam suam non frustra requiri passus est, haud luserit fortuna trajectus, varia è causa sæpe dubij. Nunc tantò majus mihi istud beneficium est, quantò insigniorem frugem præstitit lectio non ignava, & par cum quibusdam ex officina Baconiana à me editis collatio; anticiorem enim tibi debemus Historiam densi & rari, sed & alia isto contenta Volumine priusquam non conspecta. Unum mirabar, non exstare ibi cæteris aggregatam Verulamii Epistolam ad Henricum Savilium, de adjunctis facultatum Intellectualium, si ex literis olim tuis

tuis non vanè mihi recordanti subjicit Titulum appellata memoria, saltem inscriptione non longè dissimili. Si per oblivionem ibi forte non comparet, scriniis tamen vestris inerrat, optem videre Apographum, in cujus usu bonam fidem non desiderabis; nisi Anglicano Sermone scripta locum invenerit in majori opere, quod vernacula duntaxat complectitur. Id si nos scire patiaris, & an obtinendi Libri, in quo & Oratoria, fors & Epistolica, digeruntur, maternæ Linguae partus, spes ex promisso fuerit non immodesta, animo meo consecraris tui memoriam, in cujus veneratione nunquam defatigabitur segnescere alacritas obstrictissimi affectus. Vale.

Trajecti ad Mosam, unde post duos trésvé menses Novomagum migro, Batavis futurus propior. Per Smithæum tamen transmittere ad me perges, si quid volueris.

Kal. Julii,

St. N. CIJ IJC LIX.

The

The same in English, by the Publisher.

To the Reverend, and most Learned,
William Rawley, D. D. Isaac
Gruter wisheth much Health.

Reverend Sir, and my most dear Friend,

HOW much I hold my self honour'd by your Present of the Lord Bacon's *Posthumous Works*, published lately by you in *Latine*, my thanks immediately return'd, had let you understand, if ill Fortune in the Passage (which is, for divers causes, uncertain) had not deluded the care of a Friend, who did here with much readines, undertake the Conveyance of them.

Now, the Gift is by so much the greater, by how much the more benefit I reap'd by diligent reading of those Papers, and by comparing them with some of the Lord Bacon's Works, which I my self had formerly published. For to you we owe the more enlarged *History de Denso & Raro*; as also many other things, contain'd in that Volume, which saw not the Light before.

One

One Paper I wonder I saw not amongst them, the *Epistle* of the Lord Bacon to Sir Henry Savil, about the *Helps of the Intellectual Powers*, spoken of long ago in your Letters, under that, or some such Title, if my Memory does not deceive me. If it was not forgotten, and remains among your private Papers, I should be glad to see a *Copy* of it, in the use of which, my Faithfulness shall not be wanting. But, perhaps, it is written in the *English Tongue*, and is a part of that greater *Volume*, which contains only his *English Works*. If you will please to let me understand so much, and likewise give me assurance of obtaining that Book, in which the *Speeches*, and it may be the *Letters* of the Lord Bacon, written by him in *English*, are digested; you will render your Memory sacred in my Mind, in the veneration of which, the cheerfulness of a most devoted affection shall never be weary. *Farewel.*

From *Maestricht*, from whence, after two or three Months, I remove to *Nim-meghen* nigher to *Holland*. But you may convey to me, any thing you desire, by *Mr. Smith*.

July, 1st. *New Style*, 1659.

*A brief Account of the Life, and particularly of the Writings of the Lord Bacon, written by that learned Antiquarie, Sir William Dugdale, Norroy King of Arms, in the second Tome of his Book entituled, The Baronage of England *; together with divers Insertions by the Publisher.*

* Pag. 437.
438, 439.

Francis, Lord Verulam, Vicount
St. Alban.

[16 Jac.]

CONsidering that this Person was so Eminent for his Learning, and other great Abilities, as his Excellent Works will sufficiently manifest; though a short Narrative *a* of his Life, is already set forth by Doctor *William Rawley*, his domestique Chaplain, I am not willing to omit the taking notice of such particulars, as are most memorable of him; and therefore shall briefly recount; partly from that Narrative,

a Impr.
Lond. an.
1670.

tive, and partly from other Authorities, what I have observed in order thereto.

Asto his Parentage, he was *b* the youngest of those two Male Children, which Sir *Nicholas Bacon* of *Redgrave, in Com. Suff.* Knight, had by *Anne* his Wife, one of the six Daughters of Sir *Anthony Cook*, of *Giddy-Hall, in Com. Essex.* Knight, (a person much honoured for his Learning, and being Tutor to King *Edward* the Sixth) all those Daughters being exquisitely skilled *c* in the *Greek* and *Latine* Tongues.

Which *Nicholas*, having been a diligent Student of the Laws in *d* *Grays-Inn*, was made *e* the King's Attorney in the Court of Wards, in 38 *H. 8.* and upon the death of that King, (which soon after happened) had his Patent for the same trust, renewed *f* by his Son and Successor, King *Edward* the Sixth. In the sixth year of whose Reign, he was constituted *g* Treasurer for that Noble Society of *Grays-Inn*, whereof he had been so long a Member. And being grown famous for his Knowledg, was shortly after, *viz.* in 1 *Eliz.* made *h* Lord Keeper of the great Seal of *England*, and knighted, *i* which Office in his time, was by Act of Parliament made equal in Authority with the Chancellours.

What I have otherwise observed of this

*b Ibid.**c Annal.**Eliz. per Cambd. in**an. 1576.**d Life of, &c. by Dr. Rawley.**e Pat. 38 H. 8. p. 6.**f Pat. 1 E. p. 3. m. 36.**g Orig. Fuld. p. 298.**h Pat. 1 E. p. 3.**i M. 6. in offic. Arm. f. ib. 67. b.*

k l *Annal.* Sir Nicholas Bacon, is, k that being no
 Eliz. ut friend to the Queen of Scots, (then Pri-
 supra in soner in England) he was l privy , and
 an. 1564. assenting to what Hales had publisht, in
 derogation to her Title, as next and law-
 ful Successor to Queen Elizabeth ; asserting
 that of the House of Suffolk before it, for
 m n *ibid.* which , Hales suffered m Imprisonment,
 and had not Cecil stood his faithful friend,
 n so might he ; nothing being more distast-
 ful to Queen Elizabeth, than a dispute up-
 on that point. Next, that in 14 Eliz. up-
 on those Proposals made by the Nobility
 of Scotland, for her enlargement, he op-
 posed o it ; alleadging, p that no security
 could ballance the danger thereof. Lastly,
 That upon his death, which happened in
 April, An. 1579. (21 Eliz.) this Chara-
 cter q is given of him by the learned Camb-
 den, viz. that he was *Vir prapinguis, in-
 genio acerrimo, singulari prudentia, summâ
 eloquentia, tenaci memoriâ, & sacris consiliis
 alterum columen* : Of person very corpulent,
 most quick Wit, singular Prudence, admira-
 ble Eloquence, special Memory, and another
 Pillar to the Privy-Council.

* This Account is inserted
 by the Publisher, who took
 it out of a Paper of the Lord
 Bacon's.

Of his Death, this is said
 * to be the occasion. " He had
 " his Barber rubbing and com-
 " bing his Head. And, because it
 " was

“ was very hot, the Window was open to let in a
 “ fresh Wind. He fell asleep, and awaked all
 “ distemper’d, and in a great sweat, Said
 “ he to the Barber, Why did you let me sleep?
 “ Why, my Lord, said he, I durst not wake
 “ your Lordship. Why then, saith my Lord
 “ Keeper, you have killed me with Kindness.
 “ So he removed into his Bed-Chamber, and
 “ within a few days died.]

Whereupon, being Interred on the
 South-side of the Quire in St. Paul’s Cathed-
 ral, within the City of London, he had a
 noble Monument, & there erected to his
 Memory, with this Epitaph:

r Hist. of
 St. Paul’s
 Cath. p. 71.

*Hic Nicolaum ne Baconem conditum ex-
 istima illum, tam diu Britannici Regni se-
 cundum columen; Exitium malis, Bonis
 Asylum; caeca quem non extulit ad hunc
 honorem fors; sed Æquitas, Fides,
 Doctrina, Pietas, unica & Prudentia.
 Neu fortè raptum crede, qui unica brevi,
 vitâ perenni emerit duas, agit vitam se-
 cundam cælites inter animas. Fama
 implet orbem, vita quæ illi tertia est.
 Hac positum in arâ est Corpus, olim a-
 nimi Domus, Ara dicata sempiternæ
 Memoriae.*

*This
Translation
is done
by the
Publisher,
for the be-
nefit of the
English
Reader.

That is, * Think not that this Shrine contains that *Nicholas Bacon*, who was so long the second Pillar of *Great Britain*; the Scourge of the Vicious, and the Sanctuary of the Good: Whom blind Fortune did not exalt to that height of Honour; but his Equity, Fidelity, Learning, Piety, singular Prudence. Neither believe him to be by chance snatch'd away, who, by one short Life, purchas'd two in Life Eternal. He lives his second Life among the Heavenly Spirits. His Fame filleth the World, which is his third Life. In this Altar is reposed his Body, sometime the House of his Soul; an Altar dedicated to his perpetual Memory.

See Life of,
&c. by Dr.
Rawley.

Thus much touching the Parentage of this *Francis*; his Birth being at *York-House* in the *Strand*, upon the twenty second day of *January*, Anno 1560. (2 *Eliz.*) It is observed, *t* that in his tender Years, his Pregnancy was such, as gave great indication of his future high Accomplishments; in so much, as *Queen Elizabeth* took notice of him, and called him *The young Lord-Keeper*; also, that asking him, how old he was, though but a Boy, he answered, that he was two years younger than her *Miesties most happy Reign*.

As to his Education, he was *u* of *Trinity* ^{*u* *ibid.*}
College, in *Cambridg*, under the tuition of
 Doctor *John Whitgift*, then Master there,
 but afterwards the renowned Arch-Bishop
 of *Canterbury*. Where having with great
 proficiency, spent some time, he was sent
x into *France*, with Sir *Amias Paulet*, her ^{*x* *y* *ibid.*}
 Majesty's Leiger Ambassador, and thence
 intrusted with a Message *y* to the Queen,
 which he performed with much approbati-
 on; and so returned.

After this, coming from Travail, and
 applying himself to the study of the Com-
 mon Law, he was seated *z* in *Grays-Inn*. ^{*z* *ibid.*}
 Where in short time, he became so highly
 esteemed for his Abilities, as that in 30
Eliz. (being then but 28 years of Age)
 that honourable Society, chose *a* him for ^{*a* *Orig.*}
 their *Lent* Reader: And in 32 *Eliz.* was ^{*Jurid. p.*}
 made *b* one of the Clerks of the Council. <sup>*295. a.*
b *Pat. 32*
Eliz. p. 11.</sup>

In 42 *Eliz.* being *c* double Reader in ^{*c* *Orig.*}
 that House, and affecting much the Orna- ^{*Ju. 295 b.*}
 ment thereof, he caused *d* that beautiful ^{*d* *ib. 272:*}
 Grove of Elms, to be planted in the Walks, ^{*b.*}
 which yet remain. And upon the 23 of
July; 1 *Jac.* was Knighted *e* at *White-Hall*. <sup>*e* *MS. in*
offic. Arm.</sup>
 Shortly after which, *viz.* in 2 *Jac.* he was
 made *f* one of the King's Council learned, <sup>*f* *g* *Pat. 2*
Jac. p. 12.</sup>
 having therewith a grant *g* of forty Pounds

per annum Fee; and in 5 *Jac.* constituted
h his Majesty's Solicitor General. In 9 *Jac.*
k Pat. 5 he was made *i* joynt Judge with Sir *Thomas*
Jac. p. 14. *Vavasor*, then Knight Marshal, of the Knight
i Pat. 9 Marshal's Court, then newly erected with-
Jac. p. in the Verge of the King's House, and in
 11 *Jac.* (27 *Octob.*) being made *k* Attor-
h Pat. 11. ney General, was sworn *l* of the Privy
Jac. p. 5. Council.
Annal. R.

In 14 *Jac.* he was constituted *m* Lord
Jac. per Keeper of the Great Seal, (7 *Martii*) be-
Cambd. ing then fifty four years of Age.
in n 16. in
an. 1617.

|| An Insertion by the Pub-
 lisher.

* The Court of King
 James, p. 115, 116.

|| "It is said in a * Libel,
 " (in which are many o-
 " ther notorious Slanders,)
 " that the Duke of *Bucking-*
 " *ham*, to vex the very Soul
 " of the Lord Chancellour *Egerton*, in his
 " last Agony, did send Sir *Francis Bacon*
 " to him for the Seals; and likewise that
 " the dying Chancellour, did hate that *Ba-*
 " *con* should be his Successor, and that his
 " Spirit not brooking this usage, he sent
 " the Seals by his Servant to the King, and
 " shortly after, yielded his Soul to his Ma-
 " ker. In which few words there are two
 palpable Untruths.

For first, The King himself sent for the
 Seal, not the Duke of *Buckingham*: And
 he sent for it, not by Sir *Francis Ba-*
con,

con, (a) but by Secretary *Winwood*, ^{(a) *Aulicus Cœquinarie.*} with this Message, that himself would be his Under-Keeper, and not dispose of the Place of Chancellour while he lived: Nor did any receive the Seal out of the King's sight, till the Lord *Egerton* died; which soon fell out. P. 171.

Next, The Lord Chancellour *Egerton* was willing that Master Attorney *Bacon*, should be his Successor; and ready to forward his Succession: So far was he from conceiving hatred against him, either upon that, or any other Account.

The Lord *Egerton* was his Friend in the Queen's time; and I find Mr. *Bacon* making his acknowledgements in a Letter to him, in these words, which I once transcribed from the unpublish'd Original.

“ For my placing, your Lordship best
 “ knoweth, that when I was most dejected
 “ with her Majestie's strange dealing to-
 “ wards me, it pleased you of your singu-
 “ lar favour, so far to comfort, and encou-
 “ rage me, as to hold me worthy to be ex-
 “ cited, to think of succeeding your Lord-
 “ ship in your second Place: Signifying,
 “ in your plainness, that no Man should
 “ better content your self. Which your
 “ exceeding favour you have not since car-
 “ ried from; both in pleading the like sig-
 “ nifica-

“ nification into the hands of some of my
 “ best Friends ; and also in an honourable
 “ and answerable Commendation of me,
 “ to her Majesty. Wherein I. hope, your
 “ Lordship (if it please you call to mind)
 “ did find me, neither overweening, in
 “ presuming too much upon it, nor much
 “ deceived in my opinion of the Event, for
 “ the continuing of it still in your self; nor
 “ sleepy in doing some good Offices to the
 “ same purpose.

This favour of the Lord *Egerton's*, which began so early, continued to the last. And thus much Sir *Francis Bacon* testified in a Letter to Sir *George Villiers*, of which this is a part. (b) “ My Lord Chancellor told me, yesterday, in plain terms, that if the King would ask his opinion, touching the Person that he would commend to succeed him, upon Death, or Disability; he would name me, for the fittest Man. You may advise, whether use may not be made of this Offer. And the like appears by what Master Attorney wrote to King *James*, during the sickness of my Lord Chancellor. Amongst other things, he wrote this to the King. * “ It pleased my Lord Chancellor, out of his ancient and great Love to me, which many times, in Sicknes, appeareth most; to admit me
 “ to

(b) Re-
 fuscit. p.
 65. of the
 Collect. of
 Letters.

* *Ibid.* p.
 50.

“to a great deal of Speech with him this
 “Afternoon ; which, during these three
 “Days, he hath scarcely done to any.

In the same * Libel, my Lord *Bacon* is
 reproach'd as a very necessitous Man, and
 one, for that Reason, made Keeper by
 the Duke, to serve such Turns, as Men of
 better Fortunes would never condescend
 to. And this, also, is a groundless and un-
 charitable Insinuation. He had now en-
 joy'd, a good while, many profitable
 Places, which preserv'd him from Indigence,
 though his great Mind did not permit him
 to swell his Purse by them, to any extraor-
 dinary Bigness. And, in the Queen's time,
 when he was in meaner Circumstances, he
 did not look upon himself as in that estate
 of Necessity, which tempteth generous
 Minds to vile things. Hear himself repre-
 senting his Condition; no Man knew it
 better, or could better express it. Thus
 he states his Case in the aforefaid unpub-
 lish'd Letter to the Lord Chancellor *Eger-*
ton, of the whole of which, I sometime had
 the perusal, though now much of it is lost,
 and, as I believe, beyond all recovery.
 “My Estate (said he) I confess a truth to
 “your Lordship, is weak, and Indebted,
 “and needeth Comfort. For both my Fa-
 “ther (though, I think, I had greatest
 “part

* Court of
 K. James,
 p. 119.

“ part in his Love of all his Children)
 “ in his Wisdom served me in, as a last
 “ Comer : And my self, in mine own In-
 “ dustry, have rather referred, and aspired
 “ to *Vertue*, than to *Gain* ; whereof I am
 “ not yet wise enough to repent me. But
 “ the while, whereas *Salomon* speaketh, *That*
 “ *Want cometh first as a Wayfaring Man, and*
 “ *after as an Armed Man* ; I must acknow-
 “ ledg my self to be in *primo gradu* ; for it
 “ stealeth upon me. But, for the second, that
 “ it should not be able to be resisted ; *I hope*
 “ *in God, I am not in that case*. For the
 “ preventing whereof, as I do depend up-
 “ on God's Providence all in all ; so in the
 “ same, his Providence I see, opened unto
 “ me, three not unlikely expectations of
 “ Help. The one, my Practice ; the other,
 “ some proceeding in the Queen's Service ;
 “ the third, the Place I have in Reversion,
 “ which as it standeth now unto me, is but
 “ like another Man's Ground buttalling
 “ upon my House, which may mend my
 “ Prospect, but it doth not fill my Barn.

This Place he meaneth, was the Regi-
 sters Office in the Star-Chamber, which fell
 to him in the time of King *James*, and
 was worth about 1600 *l.* by the Year.

But to return from this Digression.
 When Sir *Francis Bacon* was constituted
 Lord-

Lord-Keeper, the King admonisht him, that he should Seal nothing rashly; as also that he should Judg uprightly, and not extend the Royal Prerogative too high. After which, *viz.* upon the seventh Day of *May*, (which was the first Day of *Easter Term* next ensuing) he made his solemn proceeding *c* to *Westminster-Hall*, in this *c. ibid.* order. First, The Writing Clerks and inferiour Officers belonging to the Court of Chancery. Next the Students of the Law. Then the Gentlemen of his own Family. After them, the Sergeant at Arms, and bearer of the Great Seal, on foot. Then himself on Horseback, in a Gown of Purple Satin, riding betwixt the Lord-Treasurer, and Lord Privy-Seal. Next divers Earls, Barons, and Privy-Councillors. Then the Judges of the Court at *Westminster*, whose place in that proceeding, was assigned after the Privy-Councillors. And when he came into the Court, the Lord-Treasurer, and Lord Privy-Seal, gave him his Oath, the Clerk of the Crown reading it.

Upon the fourth of *January*, 16 *Jac.* he was made Lord Chancellor *d* of *England*. *d. Claus. 16 Jac. in dorso. p. 15.* On the eleventh of *July* next ensuing, created *e* Lord *Verulam*, and on the *e. Pat. 16 Jac. p. 11.* 27th of *January*, 18 *Jac.* advanced *f* to *f. Pat. 18 Jac. p. 4.* the

the dignity of Vicount *St. Alban*; his solemn Investiture *g* being then performed at *Theobalds*; his Robe carried before him by the Lord *Garew*, and his Coronet by the Lord *Wentworth*. Whereupon he gave the King sevenfold thanks; *h* first, for making him his Solicitor; secondly, his Attorney; thirdly, one of his Privy Council; fourthly, Lord-Keeper of the Great Seal; fifthly, Lord-Chancellor; sixthly, Baron *Verrulam*; and lastly, Vicount *St. Alban*.

But long he enjoyed not that great Office of Lord-Chancellor: for in *Lent*, 18 *Jac.* Corruption in the exercise thereof being objected *i* against him, (of which 'tis believed, his Servants were most guilty, and he himself not much accessory) the Great Seal was taken *k* from him.

This Fall *l* he foresaw, yet he made no shew of that base and mean Spirit, with which the Libel before remembred, does unworthily charge him *m*. The late King, of blessed Memory (then Prince) made a very differing observation upon him. "Returning from Hunting, *n* he espied a "Coach attended with a goodly Troop of "Horsemen, who, it seems, were gather- "ed together to wait upon the Chancellor "to his House at *Gorbambury*, at the time "of his Declension. The Prince smiling, "said,

i Orig. *Fu-
rid. in Chr.
p. 102.
k* This is
*inserted by
the Pub-
lisher.
l* *Ibid.*

m Court of
*K. James,
122, 123.*

n *Assl.
Coqu. p.
174.*

“said, *Well! Do we what we can, this Man*
“*scorns to go out like a Snuff.* And he com-
“mended his undaunted Spirit, and excel-
“lent Parts, not without some Regret, that
“such a Man should be falling off.

It is true, that after the Seal was taken from him, he became a great example of Penitence and Submission. But it was a Submission which both manifested his just sense of his Fault, and the more Venial Nature of it, as arising from Negligence, rather than Avarice and Malice.

He shewed by it, that there was not in his Heart that stiffness of Pride, which openly denies or justifies those Crimes of which it self is secretly convinced: But it appeared not by any thing, during all the time of his Eclipse of Fortune, that there was any abjectness of Spirit in him. The many and great Works which he wrote, shew a mind in him, not distracted with Anxiety, nor depressed with Shame, nor slow for want of Encouragement, nor broken with Discontent. Such a Temper is inconsistent with such noble Thoughts and Designs, such strict Attention, such vigour of Conceit, such a Masculine Style, such quickness in Composition, as appeared in his learned Labours.

When

When the Great Seal was taken from him; it was committed to the Custody of Henry Vicount *Mandevil*, (at that time President of the Council) and certain other Lords Commissioners: And upon the tenth of July after, to o Doctor *John Williams*, Dean of *Westminster*, afterwards Bishop of *Lincoln*.

Life of,
&c. by Dr.
Rawley.

Towards his rising years, he married *p Alice*, one of the Daughters and Co-heirs to *Benedict Barnham*, Alderman of *London*, with whom he had an ample Portion; but by her had no Children, to perpetuate his Memory, which his learned Works, being for the most part composed in the five last years of his Life, will amply supply, being then totally retired from all Civil Affairs, and applying himself daily to Contemplation and Study; the particulars were these, *q viz.*

q Ibid.

¶ *The History of the Reign of King Henry the Seventh.*

*Abcedarium Naturæ; or a Metaphysical piece now lost. **

* Part of it is here retriev'd by the Publisher.

Historia Ventorum.

Historia Vitæ & Mortis.

¶ 'Twas Published at London, An. 1658.

Historia Densæ & Rari, not yet Printed. ¶

Historia Gravis & Levis, which is also lost.

A Discourse of a War with Spain.

A Dialogue touching an Holy War.

The Fable of the New Atlantis.

A Preface to a Digest of the Laws of England.

The beginning of the History of the Reign of King Henry the Eighth.

¶ *De Augmentis Scientiarum; or the Advancement of Learning, put into Latine; with several Enrichments and Enlargements.*

¶ *Councils Civil and Moral; Or his Book of Essays, likewise enriched and enlarged.*

¶ *The Conversion of certain Psalms into English Verse.*

The Translation of the History of King Henry the Seventh, into Latine; as also of the Councils, Civil and Moral, and Dialogue of the Holy War.

¶ *His Book de Sapientiâ Veterum, revised.*

¶ *Inquisitio de Magnete.*

¶ *Topica Inquisitionis de Luce & Lumine.* } Not Printed. *

¶ *Sylva Sylvarum; or his Natural History.*

* *Twas Printed with the Book de Denso & Raro, 1658. r 1614.*

He departed *r* this Life, upon the ninth day of *April*, 1626, (being *Easter-Day*) in the sixty sixth year of his Age, at the Earl of *Arundel's* House in *High-Gate*, near *London*, to which place he casually repaired about a Week before; and was Buried *f* in the North-side of the Chancel in St. *ibid.*

t *ibid.*

Michael's Church at St. Albans, according to the appointment by his last Will and Testament; because t the Body of his Mother lay there Interred, it being the only Church remaining within the Precinct of Old Verulam, where he hath a Monument of White Marble, representing his full Body in a contemplative posture, sitting in a Chair; erected by Sir Thomas Meantys, Knight, formerly his Secretary, but afterwards Clerk of the Council to King James, and King Charles the First. On which is this following Epitaph, Composed by the Learned Sir Henry Wotton, Knight.

Franciscus Bacon, Baro de Verulam, S. Albani Vicecomes: Seu, notioribus titulis Scientiarum Lumen, facundiae Lex, sic sedebat.

Qui, postquam omnia Naturalis sapientiae, & Civilis Arcana evolvisset, Naturae decretum explevit. Composita solvantur, Anno Dom. MDCXXVI. Aetatis Lxvi.

Tanti viri memoriae Thomas Meautus superstitis cultor; defuncti Admirator.

H. P.

That

That is, *Francis Bacon*, Baron of *Verulam*, Vicount of *St. Albans* : Or in more conspicuous Titles;

* This is
a Translation
of the
Publishers.

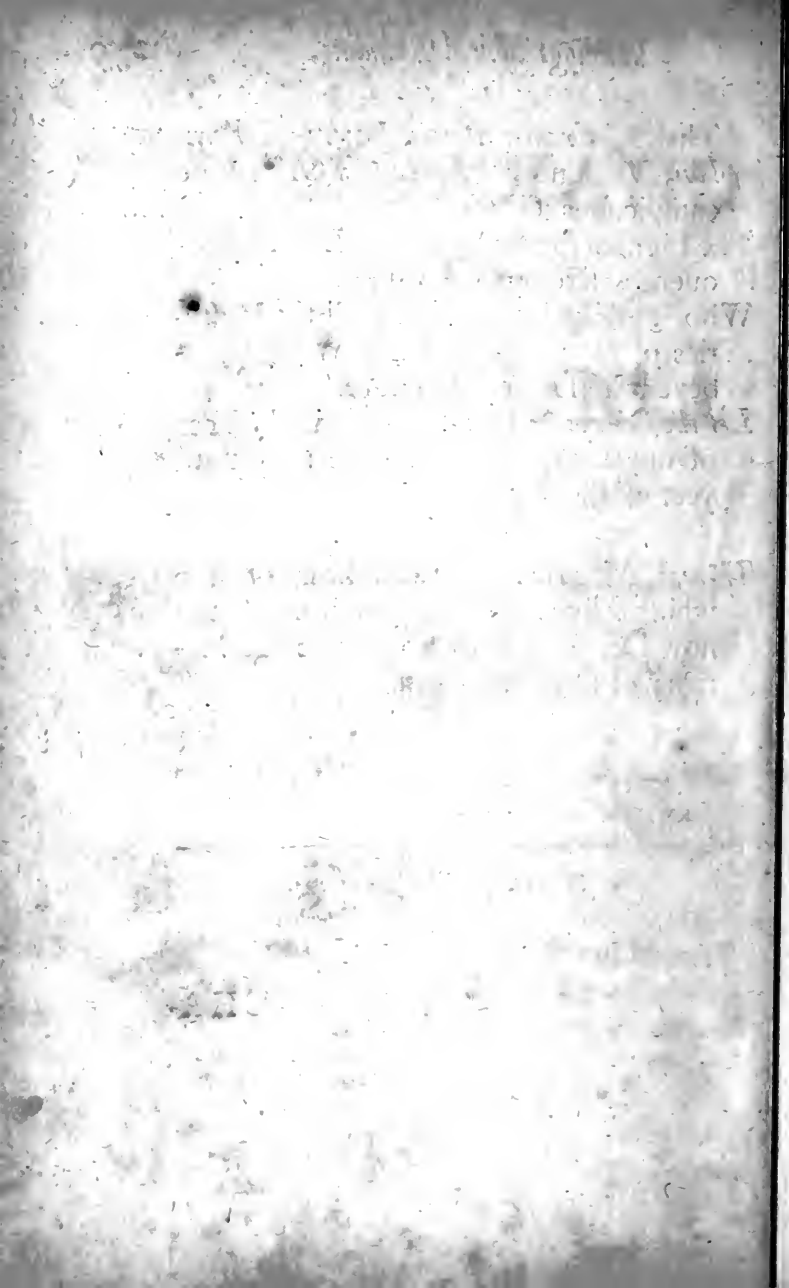
The Light of the Sciences, the Law of Eloquence, fate on this manner.

Who, after he had unfolded all the Mysteries of Natural and Civil Wisdom, obeyed the Decree of Nature.

Let the Companions be parted ||, in the Year of our Lord 1626, and the sixty sixth year of his Age.

|| i. e. Soul
and Body.

Thomas Meantys, a Reverencer of him whilst Alive, and an Admirer of him now Dead, hath set up this to the Memory of so great a Man.



CHARACTERS

OF THE

Lord Bacon.



L O N D O N,

Printed for R. C. at the Rose and Crown
in St. Paul's Church-yard, 1679.

S 3

CHAPMAN

1800



1800

Printed by R. G. ... in St. Louis, Missouri

1800



A
 CHARACTER
 OF THE
 Lord Bacon,

Given by Dr. *Peter Heylin*,
 in his *Life of Arch-Bishop Laud*,
Part 1. Pag. 64. Anno 1620.

THe Lord Chancellor *Bacon*, was a Man— of a most strong Brain, and a Chymical Head; designing his Endeavours to the perfecting of the *Works of Nature*; or rather improving *Nature* to the best Advantages of Life, and the common Benefit of Mankind. Pity it was, he was not entertain'd with some liberal Salary, abstracted from all Affairs both of Court and Judicature, and furnished with Sufficiency, both of Means and Helps,

for the going on in his Design : Which had it been, he might have given us such a body of *Natural Philosophy*, and made it so subservient to the Publick Good, that neither *Aristotle*, nor *Theophrastus*, amongst the Ancients ; nor *Paracelsus*, or the rest of our latter Chymists, would have been considerable.

A Character of the Lord Bacon, given by Dr. Sprat, in his History of the Royal Society, Part 1. Sect. 16. Pag. 35, 36.

— “ **T**HE Third sort of *New Philosophers* have been those, who
 “ have not only disagreed from the *Ancients*,
 “ but have also propos'd to themselves the
 “ right Course of slow and sure *Experi-*
 “ *menting* : And have prosecuted it as far
 “ as the shortness of their own Lives, or the
 “ multiplicity of their other Affairs, or the
 “ narrowness of their Fortunes, have gi-
 “ ven them leave. Such as these, we are
 “ to expect to be but few : For they must
 “ devert themselves of many vain Concep-
 “ tions, and overcome a thousand false
 “ Images,

“ Images, which lie like Monsters in their
“ way, before they can get as far this. And
“ of these, I shall only mention one Great
“ Man, who had the true Imagination of
“ the whole extent of this *Enterprize*, as
“ it is now set on foot ; and that is, the
“ Lord Bacon. In whose Books there are,
“ every where scattered, the best Argu-
“ ments that can be produc'd for the de-
“ fence of *Experimental Philosophy* ; and
“ the best directions that are needful to
“ promote it. All which he has, already
“ adorn'd with so much Art ; that if my
“ desires could have prevail'd with some
“ excellent Friends of mine, who engag'd
“ me to this Work, there should have been
“ no other Preface to the *History of the Royal*
“ *Society*, but some of his *Writings*. But,
“ methinks, in this one Man, I do at once
“ find enough occasion, to admire the
“ strength of Humane Wit, and to bewail
“ the weakness of a Mortal Condition. For,
“ is it not Wonderful, that he, who had
“ run through all the degrees of that *Pro-*
“ *fession*, which usually takes up Mens whole
“ time ; who had Studied, and Practis'd,
“ and Governed the *Common Law* : Who
“ had always liv'd in the Crowd, and born
“ the greatest burden of Civil Business ;
“ Should yet find leisure enough for these
“ retir'd

“retird Studies, to excel all those Men,
 “who separate themselves for this very pur-
 “pose? He was a Man of strong, clear,
 “and powerful Imaginations: His *Genius*
 “was searching, and inimitable: And of
 “this I need give no other Proof, than his
 “Style it self; which as, for the most part,
 “it describes Men’s minds, as well as Pi-
 “ctures do their Bodies: So it did *His*,
 “above all Men living. The *Course* of it
 “Vigorous, and Majestical: The *Wit* bold
 “and familiar: The *Comparisons* fetch’d out
 “of the way, and yet the most easie: In
 “all, expressing a Soul equally skill’d in
 “*Men*, and *Nature*. All this, and much
 more, is true of him: But yet his *Philoso-*
phical Works do shew, that a single and
 busie Hand, can never grasp all this whole
 Design, of which we treat. His *Rules*
 were admirable: Yet his *History* not so
 faithful as might have been wish’d in many
 places: He seems rather to *take all that comes*,
 than to choose; and to *heap* rather than
 to *register*. But I hope this Accusation of
 mine, can be no great injury to his Memo-
 ry; seeing, at the same time, that I say he
 had not the strength of *a thousand Men*, I
 do also allow him to have had as much as
Twenty.

A Character of the Lord Bacon's Philosophy, by Mr. Abraham Cowley, in his Poem to the Royal Society.

— **S**ome few exalted Spirits this latter
Age has shown,
That labour'd to assert the Liberty
(From Guardians, who were now Usur-
pers Grown)

Of this Old Minor * still, Captiv'd Phi-
losophy ;

But 'twas Rebellion call'd, to Fight
For such a long oppress'd Right.

Bacon at last, a mighty Man, arose,
Whom a Wise King and Nature chose
Lord-Chancellor of both their Laws,
And boldly undertook the injur'd Pupils
Cause.

* *Herbert*
in Aucto-
rem In-
stantiati-
onis —
Scientia-
rum, sub-
pupillari
statu
Degenti-
um olim,
Emanci-
pator.

3.

Authority, which did a Body boast,
Though 'twas but Air condens'd and stalk'd
about,
Like some old Giant's more Gigantic Ghost,
To terrifie the learned Rout

With

With the plain Magic of true Reason's light,
 He chac'd out of our fight,
 Nor suffer'd Living Men to be misled
 By the vain shadows of the Dead:
 To Graves, from whence it rose, the con-
 quer'd Phantom fled;
 He broke that Monstrous God, which
 stood
 In midst of th' Orchard, and the whole did
 claim,
 Which with a useles Sithe of Wood,
 And something else not worth a Name,
 (Both vast for shew, yet neither fit
 Or to defend, or to beget;
 Ridiculous and senseless Terror!) made
 Children and superstitious Men afraid.
 The Orchards open now, and free;
 Bacon has broke that Scar-crow Deitie;
 Come, enter, all that will,
 Behold the rip'ned Fruit, come gather now
 your fill.
 Yet still, methinks, we fain would be
 Catching at the forbidden Tree,
 We would be like the Deitie;
 When Truth and Falshood, Good and Evil
 we,
 Without the Senses aid within our selves
 would see:
 For 'tis God only who can find
 All Nature in his Mind.

4.

From Words, which are but Pictures of
 the Thought,
 (Though we our Thoughts from them per-
 verfly drew)
 To Things, the Minds right Object, he it
 brought,
 Like foolish Birds to painted Grapes we
 flew ;
 He sought and gather'd for our use the true ;
 And when, on heaps, the chosen Bunches
 lay,
 He prest them wisely the Mechanic way,
 'Till all their Juice did, in one Vessel joyn,
 Ferment into a nourishment Divine,
 The thirsty Soul's refreshing Wine.
 Who to the Life an exact Piece would make,
 Must not from others Work a Copy take ;
 No, not from *Reubens*, or *Vandike* ;
 Much less content himself to make it like
 Th' Ideas, and the Images which lie
 In his own Fancy, or his Memory.
 No, He, before his sight, must place
 The natural and living Face ;
 The real Object must command
 Each judgment of his Eye, and motion of
 his Hand.

5.

From these, and all long Errors of the way,
 In which our wandring Predecessors went,
 And like th' old *Hebrews* many years did
 stray

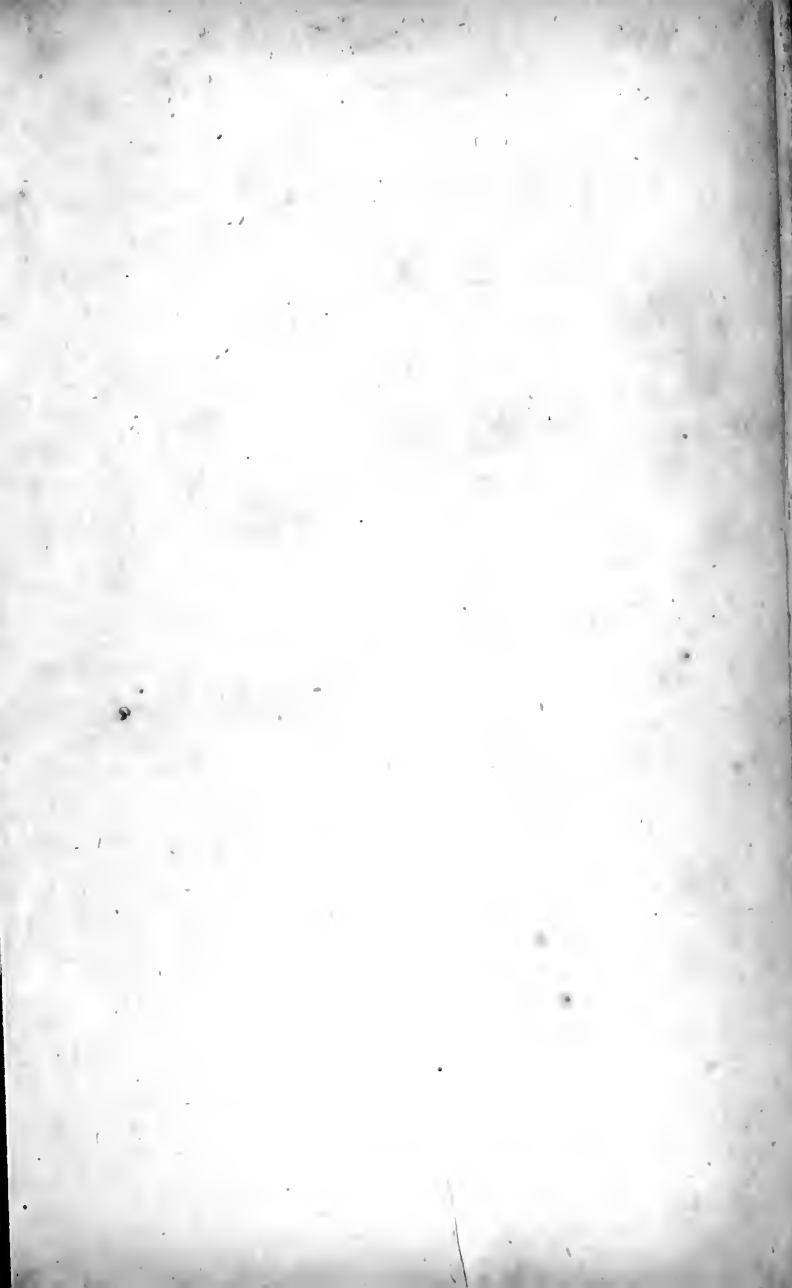
In Deserts but of small extent,
Bacon, like *Moses*, led us forth at last,
 The barren Wilderness he past,
 Did on the very Border stand
 Of the blest promis'd Land,
 And, from the Mountains top of his exal-
 ted Wit,

Saw it himself, and shew'd us it.

But Life did never to one Man allow
 Time to discover Worlds, and conquer too;
 Nor can so short a Line sufficient be,
 To fathom the vast depths of Nature's Sea.

The work he did we ought t' admire,
 And were unjust if we should more require
 From his few years, divided 'twixt th' excess
 Of low Affliction, and high Happiness:
 For who on things remote can fix his sight,
 That's always in a Triumph, or a Fight?

FINIS.



Sci. & B. 1877. p. 77.

