

Francis Bacon's Life and the Formation of His Realism

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Bacon was a realistic man in the sense that his lifelong concern was to know the truth and facts about man and to improve human life. This tendency seems to have come from the life experiences when he was young. Bacon did not write his autobiography, but through the help of Spedding's edition we can find out what kind of life he led. *The Letters and the Life of Francis Bacon* edited by Spedding, which are the latter half of *The Works of Francis Bacon*, consists of seven volumes and tells us not only about his life but also about his age. For they include Bacon's life history based upon his letters, speeches, tracts, writings of business and also letters to Bacon from other people. In these writings we can read not only about his parentage, education, concern, and advice but also about the political history of the period. Our investigation concentrates mostly on his early life until about the publication of *The Advancement of Learning*. It was during this time that the basis of his thought was formed. The following explanation is based, unless noted otherwise, upon Spedding's edition, volumes VIII-XIV.

Francis Bacon was born in 1561 as the youngest son of Nicholas Bacon, Lord Keeper of the Great Seal, and Ann, an educated daughter of Sir Anthony Cooke. It was the third year of Queen Elizabeth's accession. He spent his infancy in York House, his father's London residence facing the Thames River. His mother was "a learned, eloquent, and religious woman, full of affection and puritanic fervour" (VIII, 2). In *The Dictionary of National Biography (DNB)*, she is introduced as a lady who had a liberal education when young and could "read Latin, Greek, Italian, and French 'as her native tongue'" (See "Bacon, Ann, Lady"). Bacon's father Nicholas was well-educated, too. About his young day the dictionary says:

In 1523 he proceeded to Corpus Christi College, Cambridge, where he obtained a bible-clerkship, and graduated B. A. in 1527. At the university he made friends with two fellow-students, William Cecil, afterwards Lord Burghley, and Matthew Parker, afterwards Archbishop of Canterbury with both of whom he remained on

intimate terms in after life. Shortly after taking his degree he made a journey to France, and stayed at Paris. On his return he studied common law at Gray's Inn, being called to the bar in 1533, and becoming an 'ancient' of the society in 1536. (See "Bacon, Sir Nicholas")

The accession of Elizabeth in 1558 brought Nicholas into an active political life. He received the post of lord keeper of the great seal in the same year. As a trusted statesman of the queen, Nicholas together with Sir William Cecil, afterwards Lord Burghley, controlled the religious and international matters of the time. One of his great political concerns was the religious matter arising between Protestantism and Catholicism. Because of Mary Stuart's Catholicism, Nicholas held a firm belief about her danger, who was Queen of Scotland and was next heir (through her grandmother, Margaret Tudor) to English throne after Henry VIII's children. As a statesman Nicholas was eager in education. Once he "was desirous that the confiscated revenues of the dissolved monasteries should be applied to useful purposes, and... drafted a scheme for their employment in the establishment of a college for the education of statesmen" (See "Bacon, Sir Nicholas," *DNB*). At another time he proposed, together with his friends, to erect a house in London to teach young men of good family civil law, Latin, and French. The proposal was not realized but these events show that he was a man of action. Queen Elizabeth frequently stayed at his house at Gorhambury, a new house Nicholas built in 1563.

Having such parents, Bacon could see the court life from his early days, which would have taught him various things or at least impressions about politics and the royalty to the Queen. Spedding imagines a scene of his boyhood in which Bacon, accompanying his father to Queen Elizabeth's court, sits quietly looking at what is happening:

It is probable that he was present more than once, when old enough to observe and understand such [state] matters, at the opening of Parliament, and heard his father, standing at the Queen's side, declare to the assembled Lords and Commons the causes of their meeting. It is certain that he was more than once in the immediate presence of the Queen herself, smiled on by the countenance which was looked up to by all the young and all the old around him with love and fear and reverence. (VIII, 3)

Bacon probably became interested in politics and the state through such a family life. Grown up, he walked almost the same course as his father's, starting from Cambridge University, then Gray's Inn, Member of Parliament, a courtier (under James I), and the Lord Keeper. We cannot help but think that these experiences in his childhood prepared for his future life. Spedding says about the bright young Bacon: "So situated, it must have been as difficult for a young and susceptible imagination not to aspire after civil dignities as for a boy bred in camps not to long to be a soldier"

(VIII, 3).

Along with his family life, another important element which influenced young Bacon was his college life. In 1573, at the age of twelve years and three months, he went to Trinity College, Cambridge. It was a little earlier than usual; for example, compared with the case of his father who went to Cambridge at the age of fourteen. He was disappointed soon in the study of Aristotelian philosophy. It seemed to him that "towards the end of the sixteenth century men neither knew nor aspired to know more than was to be learned from Aristotle" (VIII, 3). He realized that Aristotelian method was good for discussion but not good at all for invention. William Rawley, Bacon's chaplain who wrote *The Life of the Right Honourable Francis Bacon, Baron of Verulam, Viscount St. Alban*, explains young Bacon's 'complaint like this. This work is also included in Spedding's edition:

Whilst he was commorant in the university, about sixteen years of age, (as his lordship hath been pleased to impart unto myself), he first fell into the dislike of the philosophy of Aristotle; not for the worthlessness of the author, to whom he would ever ascribe all high attributes, but for the unfruitfulness of the way; being a philosophy (as his lordship used to say) only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man; in which mind he continued to his dying day. (I, 4)

We must notice Bacon's idea of "barren of the production of works for the benefit of the life of man." This idea is the basis of Bacon's realism; his interest is not in discussions for their own sake but in a more practical idea of improving man's life. The watching of his father's life, which was busy managing domestic and international affairs, most likely intensified Bacon's interest in man's life. If Bacon had been brought up in a family of a clergyman, as an hypothesis, he might have become a different type of man. However, since childhood he was closely watching the realities of the nation.

The next event which helped form Bacon's thought was a trip to France. According to Spedding, it was planned under his father's judgment again. From his direct experience of Elizabeth's difficult but prosperous government, Nicholas knew how the State was in need of the best abilities it could command. The most urgent problem of England was how to confront Spain, the leading Catholic power. In Nicholas's eye, the King of Spain appeared to be a more dangerous enemy of the human race than Aristotle. Domestically, England had the problem of Mary of Scotland, who might at any time have gathered army to claim the crown; and she would have been supported by the Catholic powers: the Pope, Spain, and Scotland. Religiously, England was still in good government; while in France everything was in misery and disorder because of the division of religion. Nicholas wished to place his son "face to face with the realities of life" (VIII, 6). Therefore he "resolved that his son, who had seen at home the efficacy of a good regimen in keeping the body politic sound, should go with him [Sir Amias

Paulet, ambassador to France], and see the symptoms of disease produced in a similar subject by a bad one" (VIII, 6). Bacon landed on the continent in September 1576 and lived in the house of the English ambassador. No doubt, the time spent there offered the intelligent boy of fifteen years old very good opportunities to study foreign policy. He had stayed in France for two and a half years until he had to come home because of his father's sudden death. That was in 1579; Bacon was eighteen years old. On his return to England, in order to prepare for the future employment, he started the study of common law at Gray's Inn, one of the four inns of court seated in London. We do not know much about Bacon's life in his early twenties, except that he was still living at Gray's Inn intending to get a post as a courtier. His first public life was during his twenty-fifth year, that is, in 1584; he sat at a parliament; "he took his seat for Melcombe, in Dorsetshire" (VIII, 37).

Thus far, we have covered the first stage of Bacon's life; the period which influenced his basic thought. There are not many compositions of Bacon's left from the period, therefore our interpretation has depended on the external observation of his life: his life at home, college and abroad. Now comes the second stage of his life, in which he begins to live independently. Roughly speaking it is from his twentieth year. It is possible now to see his life more closely through his letters and other compositions which remain. At the beginning of this period, there must have been a drastic change in his life through his father's death. Although his late father served Queen Elizabeth as Lord Keeper of the Great Seal, and furthermore he had an uncle, Sir William Cecil, later Lord Burghley, Bacon could not get a post in the court immediately. He started his new life studying law in Gray's Inn with an intention to work as a lawyer. In June 1582 he was admitted Utter Barrister in Gray's Inn. Successively he was made Bencher in 1586 and Reader in 1587. In 1584, through his uncle Burghley's help, he became Member of Parliament for Melcombe Regis. Thus he was beginning to rise publicly but in his twenties and early thirties, Bacon was not yet an outstanding man, legally, politically, and philosophically. As a professional lawyer, it was another preparatory period although he was more involved in the realistic legal matters than before. He sat at several parliaments as MP for Melcombe, Liverpool and Middlesex. The debates in the parliaments were immediately concerned with the domestic and international problems at the time. The experiences in the parliaments would have gradually trained him in his political, and therefore realistic judgment. There remains a letter of advice from Bacon to Queen Elizabeth written at the age of twenty-four. The following passage, out of the fairly long letter, will be good to know such development of his political sense as giving counsel to the Queen. The statement is analytic and logical, and no doubt he recognizes the serious problems of the time:

As far then (dread Sovereign) as I may judge, the happiness of your present estate can no way be encumbered but by your strong factious subjects and your foreign enemies. Your strong factious subjects be the Papists: strong I account them,

because both in number they are (at the least) able to make a great army, and by their mutual confidence and intelligence may soon bring to pass an uniting: factious I call them, because they are discontented; — of whom in all reason of state your Majesty must determine, if you suffer them to be strong, to make them better content, or if you will discontent them, to make them weaker: for what the mixture of strength and discontentment engender, needs no syllogisms to prove.... Your foreign enemies able and willing to hurt you, I account Scotland for his pretence and neighbourhood, and Spain for his religion and power. For as for France, I see not why it should not rather be made a friend than an enemy. For though he agree not with your Majesty in matter of conscience and religion, yet *in hoc tertio* he doth agree, that he fears the greatness of Spain; and therefore that may solder the link which religion hath broken, and make him hope by your Majesty's friendship to secure himself of so potent an adversary. (VIII, 47, 52-53)

That Bacon had discerned the possible dangers of the state was soon proved by two occurrences: one by Mary Stuart's plot and the other by Armada, the Spanish naval invasion force sent by Philip II of Spain. Mary, Queen of Scots, had long been a source of uneasiness to Elizabeth, because she was hoped by Catholic believers to become the restorer of their faith. It was discovered that Mary was supporting a plot of assassinating Elizabeth, and in 1586 the Queen of Scots was brought to trial and sentenced to death. This led to a war with Spain. As the leader of Catholic Europe, Philip II of Spain had long intended to overthrow Elizabeth of England, the champion of Protestantism. "Mary's execution in Fotheringhay Castle was, to Philip of Spain, the last straw" (Burke 112). The Spanish Armada, the great fleet of Spain, came to invade England in 1588. England had to fight against the far-bigger force of Spain. However, the clever strategies of the English force, combined with several fortunate accidents, including a gale, brought about victory to Elizabeth. Thus, in his public life Bacon was gradually getting involved in an indirect way with the management of actual problems.

In his late twenties and thirties, however, Bacon was not yet a noticeable politician nor a philosopher; it was a warming-up period. His mind was brooding upon "reforms in philosophy, in letters, in church, in state" (VIII, 105). In his early thirties, Bacon was living with his brother Anthony, who came back from his ten years' residence on the continent, under the same roof at Gray's Inn. A letter from their mother to Anthony around 1590-92 suggests how his younger brother was spending an irregular but quiet and meditating life. It shows her maternal and religious consideration as well:

I verily think your brother's weak stomach to digest hath been much caused and confirmed by untimely going to bed, and then musing *nescio quid* when he should sleep, and then in consequent by late rising and long lying in bed: whereby his men are made slothful and himself continueth sickly. But my sons haste not to hearken to their mother's good counsel in time to prevent. The Lord our heavenly Father

heal and bless you both as his sons in Christ Jesu. (VIII, 114)

Most likely it was the time when Bacon could study and meditate as extensively as he liked. His life was not very busy and gave him enough time to read books, observe people and the state, and think over the philosophy he was intending to build. In a letter he wrote to Lord Burghley, Bacon says, "I have taken all knowledge to be my province" (VIII, 109). His design of philosophy, which was motivated by studying Aristotle, was still in an early form but already had a definite theme, namely, the advancement of man's knowledge. There remains a speech written by Bacon around 1592. Spedding guesses that the speech was delivered that year for the anniversary of the Queen's coronation. The title of the speech was "Mr. Bacon in Praise of Knowledge." It clearly indicates a subject which occupied Bacon's mind at this period. In front of the Queen and many other courtiers, Bacon explained the flawed state of contemporary knowledge:

All the philosophy of nature which is now received, is either the philosophy of the Grecians, or that other of the Alchemists. That of the Grecians hath the foundations in words, in ostentation, in confutation, in sects, in schools, in disputations.... That of the alchemists hath the foundation in imposture, in auricular traditions and obscurity; it was catching hold of religion, but the principle of it is, *Populus vult decipi* [The people wish to be deceived]. So that I know no great difference between these great philosophies, but that the one is a loud crying folly, and the other is a whispering folly. The one is gathered out of a few vulgar observations, and the other out of a few experiments of a furnace. The one never faileth to multiply words, and the other ever faileth to multiply gold. (VIII, 124)

But his object was not only to criticize the state of knowledge but also to emphasize the power of knowledge. Quoting three inventions in the past, namely, printing, artillery and the needle, he threw light on the potential of human knowledge at the conclusion:

Printing, a gross invention; artillery, a thing that lay not far out of the way; the needle, a thing partly known before; what a change have these three made in the world in these times; the one in state of learning, the other in state of the war, the third in the state of treasure, commodities, and navigation. And those, I say, were but stumbled upon and lighted upon by chance. Therefore, no doubt the sovereignty of man lieth hid in knowledge; wherein many things are reserved, which kings with their treasure cannot buy, nor with their force command; their spials and intelligencers can give no news of them, their seamen and discoverers cannot sail where they grow. Now we govern nature in opinions, but we are thrall unto her in necessity; but if we would be led by her in invention, we should command

her in action. (VIII, 125-26)

This emphasis on man's knowledge is the very theme of his philosophy which is to take shape in *The Advancement of Learning*. His attentions to human knowledge thus started very early in his life. He did not doubt that knowledge was the most human faculty which would make man the sovereign of nature. Bacon's perception of man's knowledge is considered to be a new point of view; there was no man before Bacon who had suspected the state of man's knowledge or who thought of the possibility of improving it. Bacon was aware that there should be a more systematic knowledge as well as much larger fields of knowledge. This is also a remarkable change of view concerning man himself. He was aware of the potential proper to man, that is, the faculty of reasoning, knowing, and thinking. In his day, almost all the people of the world believed in the power of God; they did not have any doubt against the world system taught by the church. It was still the time that Galileo Galilei (1564-1642), was accused for supporting the Copernican system, which placed the sun motionless at the center of the solar system. Bacon's attitude, though he had never been blamed by religious authorities, was in parallel with that of Galileo in that they were both creating their own view of the world different from the prevailing one. Just as Galileo was studying physical nature, so was Bacon studying human nature. They both had the same attitude of looking at their objects as they were, namely objectively, free from accepted views. Their way of thinking would come to be called a realism; it was a new standpoint not seen in the Middle Ages. In the case of Bacon, his realism is characterized by practicality. His aim was at once to advance man's knowledge and to utilize it for the improvement of human life. Therefore, in the above quotation, he mentioned three examples of printing, artillery and the needle as the examples which brought about a large profit to human beings in later a age. The awakening to the power of knowledge decided the succeeding course of Bacon's spiritual life. More than ten years after the above speech, his first philosophical work *The Advancement of Learning* came out in 1605. This book appealed to readers the dignity of learning, for them to have the same conception as Bacon did concerning the power of knowledge and thus to gain their support in the advancement of learning. His philosophical speculation never stopped but his busy public life prevented his ideas from taking shape. Again it was more than ten years later, in 1620, that he published a succeeding main philosophical work, *Novum Organum* [The New Organon]. It is estimated that the book includes the core of Bacon's philosophy and deals with the method of induction, namely, how one should acquire knowledge.

Besides his lofty aim of improving man's knowledge, he had a worldly aim, too. It was to get a post in the court. He was looking for a post to work for the Queen as a lawyer. For one thing, the employment was urgent because of his economical condition. Spedding writes about Bacon's pecuniary difficulty in his early thirties: "It seems that he had borrowed a considerable sum of money from a Mr. Harvey, which he proposed

to pay off by the sale of an estate" (VIII, 243). He once competed with Edward Coke (1552-1634) for the post of attorney-general and was defeated. One of the reason of defeat was his conduct as a speaker in parliament in 1593. The Queen was displeased with Bacon's speech against subsidy, which the Queen needed to prepare for another invasion by Spain. After this speech, Bacon was forbidden to come into her presence. This was not the absolute cause, but it is a fact that Bacon could not get a financially secured post during her reign.

As another civil aspect of Bacon's life, we should look at his relationship with the Earl of Essex (1566-1601). The Earl would later become a very special person in Bacon's life. Bacon received a great favor from this nobleman, with whom he had got acquainted with probably in his early thirties. Though Bacon was not yet famous, Essex discerned Bacon's intellect. *DNB* describes the beginning of their friendship in this way:

That the earl soon became warmly attached to Bacon is beyond doubt. The intelligent, but impulsive and passionate nobleman of twenty-three found in the cool and wary adviser, who was in years his senior, those qualities so different from his own which were likely to rivet his affection. (See "Bacon, Francis.")

Since their acquaintance, Bacon kept giving counsels to Essex, who gave favor to Bacon in return. There remain about twenty letters which Bacon wrote to Essex, and a brief look at some letters will help us understand their relationship and the influence Essex had on Bacon. As a great commander, Essex captured Cadiz in the expedition of 1596. A chief favorite of the Queen, Essex worked hard to recommend Bacon to the post of the attorney-general, but the post went to Coke in 1594 (VIII, 104-07, 209-35, 288). He continually endeavored to promote Bacon, and, the next time sought for him the post of the Solicitorship, another unfilled law post at the time. Because the Queen did not agree, again the post was not granted to Bacon. Essex felt so sorry for his friend's disappointment that he presented a piece of land to Bacon in compensation (VIII, 288-91, 369-72). In 1599 Essex went to Ireland with an army to suppress the rebellion there. Because he came back from the expedition against the order of Elizabeth, Essex lost the Queen's favor. His excuse not being understood, Essex, along with several other nobles, attempted a plot to remove the Queen's counselors. The plot failed and Essex was arrested. Bacon played the role of prosecutor in his trial. It was a case of cynical fortune for Bacon to judge the person, who, in the past, had made every effort for his benefit. Essex was found guilty of high treason and was executed in the Tower of London in 1601. The public demanded the information of the whole proceeding about their popular commander's case. Therefore, commanded by the Queen, Bacon wrote *A Declaration of the Practices and Treasons Attempted and Committed by Robert Late Earl of Essex and His Complices, against Her Majesty and Her Kingdoms, and of the Proceedings as well at the Arraignments and Convictions*

of the Said Late Earl, and His Adherents, as after : together with the Very Confessions and Other Parts of the Evidences Themselves, Word for Word Taken out of the Originals (IX, 122-274). After this event Bacon's conduct was condemned by many people of his day as well as later on. The reason was for, "neglecting the duties which in the common understanding of the world a man owes to his benefactor" (X, 138). Judging from the procedure of their relationship, this condemnation against Bacon seems to be natural. Bacon himself was aware of the popular blame, therefore wrote his apology in 1604 to Lord Montjoy, a nobleman who loved Essex and was familiar with his case from the beginning. It is a pretty long letter of which the title is: "Sir Francis Bacon His Apologie, in Certaine Imputations concerning the Late Earle of Essex" (X, 139). In the letter Bacon says in the beginning that the whole proceeding of the trial "was done in my duty and service to the Queen and the State; in which I would not shew myself false-hearted nor faint-hearted for any man's sake living" (X, 141). The following is a part of his own explanation about his relationship with Essex:

It is well known, how I did many years since dedicate my travels and studies to the use and (as I may term it) service of my Lord of Essex, which, I protest before God, I did not, making election of him as the likeliest mean of mine own advancement, but out of the humour of a man, that ever, from the time I had any use of reason (whether it were reading upon good books, or upon the example of a good father, or by nature) I loved my country more than was answerable to my fortune, and I held at that time my Lord to be the fittest instrument to do good to the State; and therefore I applied myself to him in a manner which I think happeneth rarely amongst men: for I did not only labour carefully and industriously in that he set me about, whether it were matter of advice or otherwise, but neglecting the Queen's service, mine own fortune, and in a sort my vocation, I did nothing but devise and ruminare with myself to the best of my understanding, propositions and memorials of any thing that might concern his Lordship's honour, fortune, or service. (X, 143)

Bacon's words sound honest; therefore we would like to believe that he acted as mentioned here. But he still could not succeed in clearing the condemnation, at least in later ages.

Undoubtedly Essex, though he was five years younger than Bacon, was a very important man in Bacon's life. Among Bacon's acquaintance, Essex was probably special. Bacon and Essex both acknowledged something remarkable in each other's talent. Their relationship started in Bacon's early thirties and lasted for about ten years. As Bacon himself says in the above quotation, he devoted himself to Essex on some occasions. That would be why Essex repaid him for his labor by recommending him to the posts of the court.

The tragic ending of their friendship must have left a deep emotion within Bacon; at

least he must have learned much from such an important and tragic person as Essex. There would be no mistake in believing his words, saying that he did not choose the nobleman over his selfish purpose. As a human, Essex was probably a good model differing from those models Bacon knew from his own learning. Spedding analyses their relation like this:

His [Essex's] knowledge was already considerable, his literary abilities great, his views liberal and comprehensive, his speech persuasive, his respect for intellectual qualifications in other men earnest and unaffected.... His temper was hopeful, ardent, enterprising; his will strong, his opinions decided; yet he was at the same time singularly patient of oppugnant advice, and liked it the better the more frankly it was given. He had that true generosity of nature which appeals to all human hearts, because it feels an interest in all human things; and which made him a favourite, without any aid from dissimulations and plausibilities, at once with the people, the army, and the Queen.... It was easy for Bacon to see that here was a man capable by nature of entering heartily into all his largest speculations for the good of the world, and placed by accident in a position to realize, or help to realize them. It was natural to hope that he would do it.... If Essex seemed like a man expressly made to realize the hopes of a new world, so Bacon may seem to have been expressly made for the guardian genius of such a man as Essex. (VIII, 105-106)

The mutual trust mentioned here would have been the case. They acknowledged the excellence of each other; besides they had the same dream of working for the benefit of man, although their methods to realize the dream were probably very different. In his thirties, Bacon was still busy speculating about his philosophy. And the philosophy, as we shall see later, was much concerned with man's knowledge including the knowledge of man himself. The friendship with Essex would surely have given Bacon much material concerning human studies. The memories of Essex, no doubt, remained long and strong in Bacon as a stimulator of his philosophical and worldly considerations. Their friendship ended in tragedy but Bacon must have observed universal things about man's nature: for example, love, goodness, giving counsel, friendship, and the nature of man, etc. Bacon does not disclose, but the relationship with Essex may have contributed to some pieces of his *Essays*. The following passage is from "Of Counsel" which appeared in the 1612 edition, that is, about ten years after the matter of Essex. In this essay, Bacon's attitude may be hinting at when he gave counsel to Essex:

The greatest Trust, betweene Man and Man, is the Trust of *Giving Counsell*. For in other Confidences, Men commit the parts of life; Their Lands, their Goods, their Children, their Credit, some particular Affaire: But to such, as they make their *Counsellours*, they commit the whole: By how much the more, they are obliged to

all Faith and integrity. (XX "Of Counsell" 63)

When we think that Essex was an ambitious man, Bacon's essay "Of Ambition" also may have been written based upon the observation of Essex's behavior; the essay also appeared in the 1612 edition:

Ambition is like *Choler*; Which is an Humour, that maketh Men Active, Earnest, Full of Alacritie, and Stirring, if it be not stopped. But if it be stopped, and cannot have his Way, it becommeth Adust, and thereby Maligne and Venomous. So *Ambitious Men*, if they finde the way Open for their Rising, and still get forward, they are rather Busie then Dangerous; But if they be chek't in their desires, they become secretly discontent, and looke upon Men and matters, with an Evill Eye; And are best pleased, when Things goe backward; Which is the worst Propertie, in a Servant of a Prince or State. (XXXVI "Of Ambition" 115)

Essex does not seem to have had a base nature described here, but still his course is suggestive enough to make Bacon describe like this. Spedding also guesses at the possibility of connection between this essay and Essex by quoting another passage of the essay: "if they [ambitious men] rise not with their service, they will take order that their service fall with them" (IX, 105). At least, however, their relationship would have given Bacon the opportunity to think of man's nature, which is one of the themes in his *Essayes*.

We have seen Bacon's life in terms of the formation of his realism: his upbringing in a family which could closely look at state politics; his recognition of the deficiency of man's knowledge; and his study of man's nature through his relationship with Essex. In 1597, his *Essayes*, a small book containing ten essays together with two other titles, was published. The *Essayes* were revised and expanded twice in 1612 and 1625, resulting in the book containing fifty-eight essays. Between the first and second publication of the *Essayes*, his first philosophical work, *The Advancement of Learning*, was published in 1605. Both of the two works reveal Bacon's realism quite well; for they are the books to study and improve the present state of man.

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