

THE NEW ORGANON

OR TRUE DIRECTIONS CONCERNING THE INTERPRETATION OF NATURE

Francis Bacon

1620

[\[Note on the Text\]](#)

AUTHOR'S PREFACE

Those who have taken upon them to lay down the law of nature as a thing already searched out and understood, whether they have spoken in simple assurance or professional affectation, have therein done philosophy and the sciences great injury. For as they have been successful in inducing belief, so they have been effective in quenching and stopping inquiry; and have done more harm by spoiling and putting an end to other men's efforts than good by their own. Those on the other hand who have taken a contrary course, and asserted that absolutely nothing can be known — whether it were from hatred of the ancient sophists, or from uncertainty and fluctuation of mind, or even from a kind of fullness of learning, that they fell upon this opinion — have certainly advanced reasons for it that are not to be despised; but yet they have neither started from true principles nor rested in the just conclusion, zeal and affectation having carried them much too far. The more ancient of the Greeks (whose writings are lost) took up with better judgment a position between these two extremes — between the presumption of pronouncing on everything, and the despair of comprehending anything; and though frequently and bitterly complaining of the difficulty of inquiry and the obscurity of things, and like impatient horses champing at the bit, they did not the less follow up their object and engage with nature, thinking (it seems) that this very question — viz., whether or not anything can be known — was to be settled not by arguing, but by trying. And yet they too, trusting entirely to the force of their understanding, applied no rule, but made everything turn upon hard thinking and perpetual working and exercise of the mind.

Now my method, though hard to practice, is easy to explain; and it is this. I propose to establish progressive stages of certainty. The evidence of the sense, helped and guarded by a certain process of correction, I retain. But the mental operation which follows the act of sense I for the most part reject; and instead of it I open and lay out a new and certain path for the mind to proceed in, starting directly from the simple sensuous perception. The necessity of this was felt, no doubt, by those who attributed so much importance to logic, showing thereby that they were in search of helps for the understanding, and had no confidence in the native and spontaneous process of the mind. But this remedy comes too late to do any good, when the mind is already, through the daily intercourse and conversation of life, occupied with unsound doctrines and beset on all sides by vain imaginations. And therefore that art of logic, coming (as I said) too late to the rescue, and no way able to set matters right again, has had the effect of fixing errors rather than disclosing truth. There remains but one course for the recovery of a sound and healthy condition — namely, that the entire work of the understanding be commenced afresh, and the mind itself be from the very outset not left to take its own course, but guided at every step; and the business be done as if by machinery. Certainly if in things mechanical men had set to work with their naked hands, without help or force of instruments, just as in things intellectual they have set to work with little else than the naked forces of the understanding, very small would the matters have been

which, even with their best efforts applied in conjunction, they could have attempted or accomplished. Now (to pause a while upon this example and look in it as in a glass) let us suppose that some vast obelisk were (for the decoration of a triumph or some such magnificence) to be removed from its place, and that men should set to work upon it with their naked hands, would not any sober spectator think them mad? And if they should then send for more people, thinking that in that way they might manage it, would he not think them all the madder? And if they then proceeded to make a selection, putting away the weaker hands, and using only the strong and vigorous, would he not think them madder than ever? And if lastly, not content with this, they resolved to call in aid the art of athletics, and required all their men to come with hands, arms, and sinews well anointed and medicated according to the rules of the art, would he not cry out that they were only taking pains to show a kind of method and discretion in their madness? Yet just so it is that men proceed in matters intellectual — with just the same kind of mad effort and useless combination of forces — when they hope great things either from the number and cooperation or from the excellency and acuteness of individual wits; yea, and when they endeavor by logic (which may be considered as a kind of athletic art) to strengthen the sinews of the understanding, and yet with all this study and endeavor it is apparent to any true judgment that they are but applying the naked intellect all the time; whereas in every great work to be done by the hand of man it is manifestly impossible, without instruments and machinery, either for the strength of each to be exerted or the strength of all to be united.

Upon these premises two things occur to me of which, that they may not be overlooked, I would have men reminded. First, it falls out fortunately as I think for the allaying of contradictions and heartburnings, that the honor and reverence due to the ancients remains untouched and undiminished, while I may carry out my designs and at the same time reap the fruit of my modesty. For if I should profess that I, going the same road as the ancients, have something better to produce, there must needs have been some comparison or rivalry between us (not to be avoided by any art of words) in respect of excellency or ability of wit; and though in this there would be nothing unlawful or new (for if there be anything misapprehended by them, or falsely laid down, why may not I, using a liberty common to all, take exception to it?) yet the contest, however just and allowable, would have been an unequal one perhaps, in respect of the measure of my own powers. As it is, however (my object being to open a new way for the understanding, a way by them untried and unknown), the case is altered: party zeal and emulation are at an end, and I appear merely as a guide to point out the road — an office of small authority, and depending more upon a kind of luck than upon any ability or excellency. And thus much relates to the persons only. The other point of which I would have men reminded relates to the matter itself.

Be it remembered then that I am far from wishing to interfere with the philosophy which now flourishes, or with any other philosophy more correct and complete than this which has been or may hereafter be propounded. For I do not object to the use of this received philosophy, or others like it, for supplying matter for disputations or ornaments for discourse — for the professor's lecture and for the business of life. Nay, more, I declare openly that for these uses the philosophy which I bring forward will not be much available. It does not lie in the way. It cannot be caught up in passage. It does not flatter the understanding by conformity with preconceived notions. Nor will it come down to the apprehension of the vulgar except by its utility and effects.

Let there be therefore (and may it be for the benefit of both) two streams and two dispensations of knowledge, and in like manner two tribes or kindreds of students in philosophy — tribes not hostile or alien to each other, but bound together by mutual services; let there in short be one method for the cultivation, another for the invention, of knowledge.

And for those who prefer the former, either from hurry or from considerations of business or for want of mental power to take in and embrace the other (which must needs be most men's case), I wish that they may succeed to their desire in what they are about, and obtain what they are pursuing. But if there be any man who, not content to rest in and use the knowledge which has already been discovered, aspires to penetrate further; to overcome, not an adversary in argument, but nature in action; to seek, not pretty and probable conjectures, but certain and demonstrable knowledge — I invite all such to join themselves, as true sons of knowledge, with me, that passing by the outer courts of nature, which numbers have trodden, we may find a way at length into her inner chambers. And to make my meaning clearer and to familiarize the thing by giving it a name, I have chosen to call one of these methods or ways *Anticipation of the Mind*, the other *Interpretation of Nature*.

Moreover, I have one request to make. I have on my own part made it my care and study that the things which I shall propound should not only be true, but should also be presented to men's minds, how strangely soever preoccupied and obstructed, in a manner not harsh or unpleasant. It is but reasonable, however (especially in so great a restoration of learning and knowledge), that I should claim of men one favor in return, which is this: if anyone would form an opinion or judgment either out of his own observation, or out of the crowd of authorities, or out of the forms of demonstration (which have now acquired a sanction like that of judicial laws), concerning these speculations of mine, let him not hope that he can do it in passage or by the by; but let him examine the thing thoroughly; let him make some little trial for himself of the way which I describe and lay out; let him familiarize his thoughts with that subtlety of nature to which experience bears witness; let him correct by seasonable patience and due delay the depraved and deep-rooted habits of his mind; and when all this is done and he has begun to be his own master, let him (if he will) use his own judgment.

APHORISMS

[BOOK ONE]

I

Man, being the servant and interpreter of Nature, can do and understand so much and so much only as he has observed in fact or in thought of the course of nature. Beyond this he neither knows anything nor can do anything.

II

Neither the naked hand nor the understanding left to itself can effect much. It is by instruments and helps that the work is done, which are as much wanted for the understanding as for the hand. And as the instruments of the hand either give motion or guide it, so the instruments of the mind supply either suggestions for the understanding or cautions.

III

Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced. Nature to be commanded must be obeyed; and that which in contemplation is as the cause is in operation as the rule.

IV

Toward the effecting of works, all that man can do is to put together or put asunder natural bodies. The rest is done by nature working within.

V

The study of nature with a view to works is engaged in by the mechanic, the mathematician, the physician, the alchemist, and the magician; but by all (as things now are) with slight endeavor and scanty success.

VI

It would be an unsound fancy and self-contradictory to expect that things which have never yet been done can be done except by means which have never yet been tried.

VII

The productions of the mind and hand seem very numerous in books and manufactures. But all this variety lies in an exquisite subtlety and derivations from a few things already known, not in the number of axioms.

VIII

Moreover, the works already known are due to chance and experiment rather than to sciences; for the sciences we now possess are merely systems for the nice ordering and setting forth of things already invented, not methods of invention or directions for new works.

IX

The cause and root of nearly all evils in the sciences is this — that while we falsely admire and extol the powers of the human mind we neglect to seek for its true helps.

X

The subtlety of nature is greater many times over than the subtlety of the senses and understanding; so that all those specious meditations, speculations, and glosses in which men indulge are quite from the purpose, only there is no one by to observe it.

XI

As the sciences which we now have do not help us in finding out new works, so neither does the logic which we now have help us in finding out new sciences.

XII

The logic now in use serves rather to fix and give stability to the errors which have their foundation in commonly received notions than to help the search after truth. So it does more harm

than good.

XIII

The syllogism is not applied to the first principles of sciences, and is applied in vain to intermediate axioms, being no match for the subtlety of nature. It commands assent therefore to the proposition, but does not take hold of the thing.

XIV

The syllogism consists of propositions, propositions consist of words, words are symbols of notions. Therefore if the notions themselves (which is the root of the matter) are confused and overhastily abstracted from the facts, there can be no firmness in the superstructure. Our only hope therefore lies in a true induction.

XV

There is no soundness in our notions, whether logical or physical. Substance, Quality, Action, Passion, Essence itself, are not sound notions; much less are Heavy, Light, Dense, Rare, Moist, Dry, Generation, Corruption, Attraction, Repulsion, Element, Matter, Form, and the like; but all are fantastical and ill defined.

XVI

Our notions of less general species, as Man, Dog, Dove, and of the immediate perceptions of the sense, as Hot, Cold, Black, White, do not materially mislead us; yet even these are sometimes confused by the flux and alteration of matter and the mixing of one thing with another. All the others which men have hitherto adopted are but wanderings, not being abstracted and formed from things by proper methods.

XVII

Nor is there less of willfulness and wandering in the construction of axioms than in the formation of notions, not excepting even those very principles which are obtained by common induction; but much more in the axioms and lower propositions educed by the syllogism.

XVIII

The discoveries which have hitherto been made in the sciences are such as lie close to vulgar notions, scarcely beneath the surface. In order to penetrate into the inner and further recesses of nature, it is necessary that both notions and axioms be derived from things by a more sure and guarded way, and that a method of intellectual operation be introduced altogether better and more certain.

XIX

There are and can be only two ways of searching into and discovering truth. The one flies from the senses and particulars to the most general axioms, and from these principles, the truth of

which it takes for settled and immovable, proceeds to judgment and to the discovery of middle axioms. And this way is now in fashion. The other derives axioms from the senses and particulars, rising by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all. This is the true way, but as yet untried.

XX

The understanding left to itself takes the same course (namely, the former) which it takes in accordance with logical order. For the mind longs to spring up to positions of higher generality, that it may find rest there, and so after a little while wearies of experiment. But this evil is increased by logic, because of the order and solemnity of its disputations.

XXI

The understanding left to itself, in a sober, patient, and grave mind, especially if it be not hindered by received doctrines, tries a little that other way, which is the right one, but with little progress, since the understanding, unless directed and assisted, is a thing unequal, and quite unfit to contend with the obscurity of things.

XXII

Both ways set out from the senses and particulars, and rest in the highest generalities; but the difference between them is infinite. For the one just glances at experiment and particulars in passing, the other dwells duly and orderly among them.

The one, again, begins at once by establishing certain abstract and useless generalities, the other rises by gradual steps to that which is prior and better known in the order of nature.

XXIII

There is a great difference between the Idols of the human mind and the Ideas of the divine. That is to say, between certain empty dogmas, and the true signatures and marks set upon the works of creation as they are found in nature.

XXIV

It cannot be that axioms established by argumentation should avail for the discovery of new works, since the subtlety of nature is greater many times over than the subtlety of argument. But axioms duly and orderly formed from particulars easily discover the way to new particulars, and thus render sciences active.

XXV

The axioms now in use, having been suggested by a scanty and manipular experience and a few particulars of most general occurrence, are made for the most part just large enough to fit and take these in; and therefore it is no wonder if they do not lead to new particulars. And if some opposite instance, not observed or not known before, chance to come in the way, the axiom is rescued and preserved by some frivolous distinction; whereas the truer course would be to correct the axiom

itself.

XXVI

The conclusions of human reason as ordinarily applied in matters of nature, I call for the sake of distinction *Anticipations of Nature* (as a thing rash or premature). That reason which is elicited from facts by a just and methodical process, I call *Interpretation of Nature*.

XXVII

Anticipations are a ground sufficiently firm for consent, for even if men went mad all after the same fashion, they might agree one with another well enough.

XXVIII

For the winning of assent, indeed, anticipations are far more powerful than interpretations, because being collected from a few instances, and those for the most part of familiar occurrence, they straightway touch the understanding and fill the imagination; whereas interpretations, on the other hand, being gathered here and there from very various and widely dispersed facts, cannot suddenly strike the understanding; and therefore they must needs, in respect of the opinions of the time, seem harsh and out of tune, much as the mysteries of faith do.

XXIX

In sciences founded on opinions and dogmas, the use of anticipations and logic is good; for in them the object is to command assent to the proposition, not to master the thing.

XXX

Though all the wits of all the ages should meet together and combine and transmit their labors, yet will no great progress ever be made in science by means of anticipations; because radical errors in the first concoction of the mind are not to be cured by the excellence of functions and subsequent remedies.

XXXI

It is idle to expect any great advancement in science from the superinducing and engrafting of new things upon old. We must begin anew from the very foundations, unless we would revolve forever in a circle with mean and contemptible progress.

XXXII

The honor of the ancient authors, and indeed of all, remains untouched, since the comparison I challenge is not of wits or faculties, but of ways and methods, and the part I take upon myself is not that of a judge, but of a guide.

XXXIII

This must be plainly avowed: no judgment can be rightly formed either of my method or of the discoveries to which it leads, by means of anticipations (that is to say, of the reasoning which is now in use); since I cannot be called on to abide by the sentence of a tribunal which is itself on trial.

XXXIV

Even to deliver and explain what I bring forward is no easy matter, for things in themselves new will yet be apprehended with reference to what is old.

XXXV

It was said by Borgia of the expedition of the French into Italy, that they came with chalk in their hands to mark out their lodgings, not with arms to force their way in. I in like manner would have my doctrine enter quietly into the minds that are fit and capable of receiving it; for confutations cannot be employed when the difference is upon first principles and very notions, and even upon forms of demonstration.

XXXVI

One method of delivery alone remains to us which is simply this: we must lead men to the particulars themselves, and their series and order; while men on their side must force themselves for a while to lay their notions by and begin to familiarize themselves with facts.

XXXVII

The doctrine of those who have denied that certainty could be attained at all has some agreement with my way of proceeding at the first setting out; but they end in being infinitely separated and opposed. For the holders of that doctrine assert simply that nothing can be known. I also assert that not much can be known in nature by the way which is now in use. But then they go on to destroy the authority of the senses and understanding; whereas I proceed to devise and supply helps for the same.

XXXVIII

The idols and false notions which are now in possession of the human understanding, and have taken deep root therein, not only so beset men's minds that truth can hardly find entrance, but even after entrance is obtained, they will again in the very instauration of the sciences meet and trouble us, unless men being forewarned of the danger fortify themselves as far as may be against their assaults.

XXXIX

There are four classes of Idols which beset men's minds. To these for distinction's sake I have assigned names, calling the first class *Idols of the Tribe*; the second, *Idols of the Cave*; the third, *Idols of the Market Place*; the fourth, *Idols of the Theater*.

XL

The formation of ideas and axioms by true induction is no doubt the proper remedy to be applied for the keeping off and clearing away of idols. To point them out, however, is of great use; for the doctrine of Idols is to the interpretation of nature what the doctrine of the refutation of sophisms is to common logic.

XLI

The Idols of the Tribe have their foundation in human nature itself, and in the tribe or race of men. For it is a false assertion that the sense of man is the measure of things. On the contrary, all perceptions as well of the sense as of the mind are according to the measure of the individual and not according to the measure of the universe. And the human understanding is like a false mirror, which, receiving rays irregularly, distorts and discolors the nature of things by mingling its own nature with it.

XLII

The Idols of the Cave are the idols of the individual man. For everyone (besides the errors common to human nature in general) has a cave or den of his own, which refracts and discolors the light of nature, owing either to his own proper and peculiar nature; or to his education and conversation with others; or to the reading of books, and the authority of those whom he esteems and admires; or to the differences of impressions, accordingly as they take place in a mind preoccupied and predisposed or in a mind indifferent and settled; or the like. So that the spirit of man (according as it is meted out to different individuals) is in fact a thing variable and full of perturbation, and governed as it were by chance. Whence it was well observed by Heraclitus that men look for sciences in their own lesser worlds, and not in the greater or common world.

XLIII

There are also Idols formed by the intercourse and association of men with each other, which I call Idols of the Market Place, on account of the commerce and consort of men there. For it is by discourse that men associate, and words are imposed according to the apprehension of the vulgar. And therefore the ill and unfit choice of words wonderfully obstructs the understanding. Nor do the definitions or explanations wherewith in some things learned men are wont to guard and defend themselves, by any means set the matter right. But words plainly force and overrule the understanding, and throw all into confusion, and lead men away into numberless empty controversies and idle fancies.

XLIV

Lastly, there are Idols which have immigrated into men's minds from the various dogmas of philosophies, and also from wrong laws of demonstration. These I call Idols of the Theater, because in my judgment all the received systems are but so many stage plays, representing worlds of their own creation after an unreal and scenic fashion. Nor is it only of the systems now in vogue, or only of the ancient sects and philosophies, that I speak; for many more plays of the same kind may yet be composed and in like artificial manner set forth; seeing that errors the most widely different have nevertheless causes for the most part alike. Neither again do I mean this only of entire systems, but also of many principles and axioms in science, which by tradition, credulity, and negligence have come to be received.

But of these several kinds of Idols I must speak more largely and exactly, that the understanding may be duly cautioned.

XLV

The human understanding is of its own nature prone to suppose the existence of more order and regularity in the world than it finds. And though there be many things in nature which are singular and unmatched, yet it devises for them parallels and conjugates and relatives which do not exist. Hence the fiction that all celestial bodies move in perfect circles, spirals and dragons being (except in name) utterly rejected. Hence too the element of fire with its orb is brought in, to make up the square with the other three which the sense perceives. Hence also the ratio of density of the so-called elements is arbitrarily fixed at ten to one. And so on of other dreams. And these fancies affect not dogmas only, but simple notions also.

XLVI

The human understanding when it has once adopted an opinion (either as being the received opinion or as being agreeable to itself) draws all things else to support and agree with it. And though there be a greater number and weight of instances to be found on the other side, yet these it either neglects and despises, or else by some distinction sets aside and rejects, in order that by this great and pernicious predetermination the authority of its former conclusions may remain inviolate. And therefore it was a good answer that was made by one who, when they showed him hanging in a temple a picture of those who had paid their vows as having escaped shipwreck, and would have him say whether he did not now acknowledge the power of the gods — "Aye," asked he again, "but where are they painted that were drowned after their vows?" And such is the way of all superstition, whether in astrology, dreams, omens, divine judgments, or the like; wherein men, having a delight in such vanities, mark the events where they are fulfilled, but where they fail, though this happen much oftener, neglect and pass them by. But with far more subtlety does this mischief insinuate itself into philosophy and the sciences; in which the first conclusion colors and brings into conformity with itself all that come after, though far sounder and better. Besides, independently of that delight and vanity which I have described, it is the peculiar and perpetual error of the human intellect to be more moved and excited by affirmatives than by negatives; whereas it ought properly to hold itself indifferently disposed toward both alike. Indeed, in the establishment of any true axiom, the negative instance is the more forcible of the two.

XLVII

The human understanding is moved by those things most which strike and enter the mind simultaneously and suddenly, and so fill the imagination; and then it feigns and supposes all other things to be somehow, though it cannot see how, similar to those few things by which it is surrounded. But for that going to and fro to remote and heterogeneous instances by which axioms are tried as in the fire, the intellect is altogether slow and unfit, unless it be forced thereto by severe laws and overruling authority.

XLVIII

The human understanding is unquiet; it cannot stop or rest, and still presses onward, but in vain. Therefore it is that we cannot conceive of any end or limit to the world, but always as of necessity

it occurs to us that there is something beyond. Neither, again, can it be conceived how eternity has flowed down to the present day, for that distinction which is commonly received of infinity in time past and in time to come can by no means hold; for it would thence follow that one infinity is greater than another, and that infinity is wasting away and tending to become finite. The like subtlety arises touching the infinite divisibility of lines, from the same inability of thought to stop. But this inability interferes more mischievously in the discovery of causes; for although the most general principles in nature ought to be held merely positive, as they are discovered, and cannot with truth be referred to a cause, nevertheless the human understanding being unable to rest still seeks something prior in the order of nature. And then it is that in struggling toward that which is further off it falls back upon that which is nearer at hand, namely, on final causes, which have relation clearly to the nature of man rather than to the nature of the universe; and from this source have strangely defiled philosophy. But he is no less an unskilled and shallow philosopher who seeks causes of that which is most general, than he who in things subordinate and subaltern omits to do so.

XLIX

The human understanding is no dry light, but receives an infusion from the will and affections; whence proceed sciences which may be called "sciences as one would." For what a man had rather were true he more readily believes. Therefore he rejects difficult things from impatience of research; sober things, because they narrow hope; the deeper things of nature, from superstition; the light of experience, from arrogance and pride, lest his mind should seem to be occupied with things mean and transitory; things not commonly believed, out of deference to the opinion of the vulgar. Numberless, in short, are the ways, and sometimes imperceptible, in which the affections color and infect the understanding.

L

But by far the greatest hindrance and aberration of the human understanding proceeds from the dullness, incompetency, and deceptions of the senses; in that things which strike the sense outweigh things which do not immediately strike it, though they be more important. Hence it is that speculation commonly ceases where sight ceases; insomuch that of things invisible there is little or no observation. Hence all the working of the spirits enclosed in tangible bodies lies hid and unobserved of men. So also all the more subtle changes of form in the parts of coarser substances (which they commonly call alteration, though it is in truth local motion through exceedingly small spaces) is in like manner unobserved. And yet unless these two things just mentioned be searched out and brought to light, nothing great can be achieved in nature, as far as the production of works is concerned. So again the essential nature of our common air, and of all bodies less dense than air (which are very many), is almost unknown. For the sense by itself is a thing infirm and erring; neither can instruments for enlarging or sharpening the senses do much; but all the truer kind of interpretation of nature is effected by instances and experiments fit and apposite; wherein the sense decides touching the experiment only, and the experiment touching the point in nature and the thing itself.

LI

The human understanding is of its own nature prone to abstractions and gives a substance and reality to things which are fleeting. But to resolve nature into abstractions is less to our purpose

than to dissect her into parts; as did the school of Democritus, which went further into nature than the rest. Matter rather than forms should be the object of our attention, its configurations and changes of configuration, and simple action, and law of action or motion; for forms are figments of the human mind, unless you will call those laws of action forms.

LII

Such then are the idols which I call *Idols of the Tribe*, and which take their rise either from the homogeneity of the substance of the human spirit, or from its preoccupation, or from its narrowness, or from its restless motion, or from an infusion of the affections, or from the incompetency of the senses, or from the mode of impression.

LIII

The *Idols of the Cave* take their rise in the peculiar constitution, mental or bodily, of each individual; and also in education, habit, and accident. Of this kind there is a great number and variety. But I will instance those the pointing out of which contains the most important caution, and which have most effect in disturbing the clearness of the understanding.

LIV

Men become attached to certain particular sciences and speculations, either because they fancy themselves the authors and inventors thereof, or because they have bestowed the greatest pains upon them and become most habituated to them. But men of this kind, if they betake themselves to philosophy and contemplation of a general character, distort and color them in obedience to their former fancies; a thing especially to be noticed in Aristotle, who made his natural philosophy a mere bond servant to his logic, thereby rendering it contentious and well-nigh useless. The race of chemists, again out of a few experiments of the furnace, have built up a fantastic philosophy, framed with reference to a few things; and Gilbert also, after he had employed himself most laboriously in the study and observation of the loadstone, proceeded at once to construct an entire system in accordance with his favorite subject.

LV

There is one principal and as it were radical distinction between different minds, in respect of philosophy and the sciences, which is this: that some minds are stronger and apter to mark the differences of things, others to mark their resemblances. The steady and acute mind can fix its contemplations and dwell and fasten on the subtlest distinctions; the lofty and discursive mind recognizes and puts together the finest and most general resemblances. Both kinds, however, easily err in excess, by catching the one at gradations, the other at shadows.

LVI

There are found some minds given to an extreme admiration of antiquity, others to an extreme love and appetite for novelty; but few so duly tempered that they can hold the mean, neither carping at what has been well laid down by the ancients, nor despising what is well introduced by the moderns. This, however, turns to the great injury of the sciences and philosophy, since these affectations of antiquity and novelty are the humors of partisans rather than judgments; and truth

is to be sought for not in the felicity of any age, which is an unstable thing, but in the light of nature and experience, which is eternal. These factions therefore must be abjured, and care must be taken that the intellect be not hurried by them into assent.

LVII

Contemplations of nature and of bodies in their simple form break up and distract the understanding, while contemplations of nature and bodies in their composition and configuration overpower and dissolve the understanding, a distinction well seen in the school of Leucippus and Democritus as compared with the other philosophies. For that school is so busied with the particles that it hardly attends to the structure, while the others are so lost in admiration of the structure that they do not penetrate to the simplicity of nature. These kinds of contemplation should therefore be alternated and taken by turns, so that the understanding may be rendered at once penetrating and comprehensive, and the inconveniences above mentioned, with the idols which proceed from them, may be avoided.

LVIII

Let such then be our provision and contemplative prudence for keeping off and dislodging the *Idols of the Cave*, which grow for the most part either out of the predominance of a favorite subject, or out of an excessive tendency to compare or to distinguish, or out of partiality for particular ages, or out of the largeness or minuteness of the objects contemplated. And generally let every student of nature take this as a rule: that whatever his mind seizes and dwells upon with peculiar satisfaction is to be held in suspicion, and that so much the more care is to be taken in dealing with such questions to keep the understanding even and clear.

LIX

But the *Idols of the Market Place* are the most troublesome of all — idols which have crept into the understanding through the alliances of words and names. For men believe that their reason governs words; but it is also true that words react on the understanding; and this it is that has rendered philosophy and the sciences sophistical and inactive. Now words, being commonly framed and applied according to the capacity of the vulgar, follow those lines of division which are most obvious to the vulgar understanding. And whenever an understanding of greater acuteness or a more diligent observation would alter those lines to suit the true divisions of nature, words stand in the way and resist the change. Whence it comes to pass that the high and formal discussions of learned men end oftentimes in disputes about words and names; with which (according to the use and wisdom of the mathematicians) it would be more prudent to begin, and so by means of definitions reduce them to order. Yet even definitions cannot cure this evil in dealing with natural and material things, since the definitions themselves consist of words, and those words beget others. So that it is necessary to recur to individual instances, and those in due series and order, as I shall say presently when I come to the method and scheme for the formation of notions and axioms.

LX

The idols imposed by words on the understanding are of two kinds. They are either names of things which do not exist (for as there are things left unnamed through lack of observation, so

likewise are there names which result from fantastic suppositions and to which nothing in reality corresponds), or they are names of things which exist, but yet confused and ill-defined, and hastily and irregularly derived from realities. Of the former kind are Fortune, the Prime Mover, Planetary Orbits, Element of Fire, and like fictions which owe their origin to false and idle theories. And this class of idols is more easily expelled, because to get rid of them it is only necessary that all theories should be steadily rejected and dismissed as obsolete.

But the other class, which springs out of a faulty and unskillful abstraction, is intricate and deeply rooted. Let us take for example such a word as *humid* and see how far the several things which the word is used to signify agree with each other, and we shall find the word *humid* to be nothing else than a mark loosely and confusedly applied to denote a variety of actions which will not bear to be reduced to any constant meaning. For it both signifies that which easily spreads itself round any other body; and that which in itself is indeterminate and cannot solidize; and that which readily yields in every direction; and that which easily divides and scatters itself; and that which easily unites and collects itself; and that which readily flows and is put in motion; and that which readily clings to another body and wets it; and that which is easily reduced to a liquid, or being solid easily melts. Accordingly, when you come to apply the word, if you take it in one sense, flame is humid; if in another, air is not humid; if in another, fine dust is humid; if in another, glass is humid. So that it is easy to see that the notion is taken by abstraction only from water and common and ordinary liquids, without any due verification.

There are, however, in words certain degrees of distortion and error. One of the least faulty kinds is that of names of substances, especially of lowest species and well-deduced (for the notion of *chalk* and of *mud* is good, of *earth* bad); a more faulty kind is that of actions, as *to generate*, *to corrupt*, *to alter*; the most faulty is of qualities (except such as are the immediate objects of the sense) as *heavy*, *light*, *rare*, *dense*, and the like. Yet in all these cases some notions are of necessity a little better than others, in proportion to the greater variety of subjects that fall within the range of the human sense.

LXI

But the *Idols of the Theater* are not innate, nor do they steal into the understanding secretly, but are plainly impressed and received into the mind from the playbooks of philosophical systems and the perverted rules of demonstration. To attempt refutations in this case would be merely inconsistent with what I have already said, for since we agree neither upon principles nor upon demonstrations there is no place for argument. And this is so far well, inasmuch as it leaves the honor of the ancients untouched. For they are no wise disparaged — the question between them and me being only as to the way. For as the saying is, the lame man who keeps the right road outstrips the runner who takes a wrong one. Nay, it is obvious that when a man runs the wrong way, the more active and swift he is, the further he will go astray.

But the course I propose for the discovery of sciences is such as leaves but little to the acuteness and strength of wits, but places all wits and understandings nearly on a level. For as in the drawing of a straight line or a perfect circle, much depends on the steadiness and practice of the hand, if it be done by aim of hand only, but if with the aid of rule or compass, little or nothing; so is it exactly with my plan. But though particular confutations would be of no avail, yet touching the sects and general divisions of such systems I must say something; something also touching the external signs which show that they are unsound; and finally something touching the causes of

such great infelicity and of such lasting and general agreement in error; that so the access to truth may be made less difficult, and the human understanding may the more willingly submit to its purgation and dismiss its idols.

LXII

Idols of the Theater, or of Systems, are many, and there can be and perhaps will be yet many more. For were it not that now for many ages men's minds have been busied with religion and theology; and were it not that civil governments, especially monarchies, have been averse to such novelties, even in matters speculative; so that men labor therein to the peril and harming of their fortunes — not only unrewarded, but exposed also to contempt and envy — doubtless there would have arisen many other philosophical sects like those which in great variety flourished once among the Greeks. For as on the phenomena of the heavens many hypotheses may be constructed, so likewise (and more also) many various dogmas may be set up and established on the phenomena of philosophy. And in the plays of this philosophical theater you may observe the same thing which is found in the theater of the poets, that stories invented for the stage are more compact and elegant, and more as one would wish them to be, than true stories out of history.

In general, however, there is taken for the material of philosophy either a great deal out of a few things, or a very little out of many things; so that on both sides philosophy is based on too narrow a foundation of experiment and natural history, and decides on the authority of too few cases. For the Rational School of philosophers snatches from experience a variety of common instances, neither duly ascertained nor diligently examined and weighed, and leaves all the rest to meditation and agitation of wit.

There is also another class of philosophers who, having bestowed much diligent and careful labor on a few experiments, have thence made bold to educe and construct systems, wresting all other facts in a strange fashion to conformity therewith.

And there is yet a third class, consisting of those who out of faith and veneration mix their philosophy with theology and traditions; among whom the vanity of some has gone so far aside as to seek the origin of sciences among spirits and genii. So that this parent stock of errors — this false philosophy — is of three kinds: the Sophistical, the Empirical, and the Superstitious.

LXIII

The most conspicuous example of the first class was Aristotle, who corrupted natural philosophy by his logic: fashioning the world out of categories; assigning to the human soul, the noblest of substances, a genus from words of the second intention; doing the business of density and rarity (which is to make bodies of greater or less dimensions, that is, occupy greater or less spaces), by the frigid distinction of act and power; asserting that single bodies have each a single and proper motion, and that if they participate in any other, then this results from an external cause; and imposing countless other arbitrary restrictions on the nature of things; being always more solicitous to provide an answer to the question and affirm something positive in words, than about the inner truth of things; a failing best shown when his philosophy is compared with other systems of note among the Greeks. For the *homoeomera* of Anaxagoras; the Atoms of Leucippus and Democritus; the Heaven and Earth of Parmenides; the Strife and Friendship of Empedocles; Heraclitus' doctrine how bodies are resolved into the indifferent nature of fire, and remolded into

solids, have all of them some taste of the natural philosopher — some savor of the nature of things, and experience, and bodies; whereas in the physics of Aristotle you hear hardly anything but the words of logic, which in his metaphysics also, under a more imposing name, and more forsooth as a realist than a nominalist, he has handled over again. Nor let any weight be given to the fact that in his books on animals and his problems, and other of his treatises, there is frequent dealing with experiments. For he had come to his conclusion before; he did not consult experience, as he should have done, for the purpose of framing his decisions and axioms, but having first determined the question according to his will, he then resorts to experience, and bending her into conformity with his placets, leads her about like a captive in a procession. So that even on this count he is more guilty than his modern followers, the schoolmen, who have abandoned experience altogether.

LXIV

But the Empirical school of philosophy gives birth to dogmas more deformed and monstrous than the Sophistical or Rational school. For it has its foundations not in the light of common notions (which though it be a faint and superficial light, is yet in a manner universal, and has reference to many things), but in the narrowness and darkness of a few experiments. To those therefore who are daily busied with these experiments and have infected their imagination with them, such a philosophy seems probable and all but certain; to all men else incredible and vain. Of this there is a notable instance in the alchemists and their dogmas, though it is hardly to be found elsewhere in these times, except perhaps in the philosophy of Gilbert. Nevertheless, with regard to philosophies of this kind there is one caution not to be omitted; for I foresee that if ever men are roused by my admonitions to betake themselves seriously to experiment and bid farewell to sophistical doctrines, then indeed through the premature hurry of the understanding to leap or fly to universals and principles of things, great danger may be apprehended from philosophies of this kind, against which evil we ought even now to prepare.

LXV

But the corruption of philosophy by superstition and an admixture of theology is far more widely spread, and does the greatest harm, whether to entire systems or to their parts. For the human understanding is obnoxious to the influence of the imagination no less than to the influence of common notions. For the contentious and sophistical kind of philosophy ensnares the understanding; but this kind, being fanciful and tumid and half poetical, misleads it more by flattery. For there is in man an ambition of the understanding, no less than of the will, especially in high and lofty spirits.

Of this kind we have among the Greeks a striking example in Pythagoras, though he united with it a coarser and more cumbrous superstition; another in Plato and his school, more dangerous and subtle. It shows itself likewise in parts of other philosophies, in the introduction of abstract forms and final causes and first causes, with the omission in most cases of causes intermediate, and the like. Upon this point the greatest caution should be used. For nothing is so mischievous as the apotheosis of error; and it is a very plague of the understanding for vanity to become the object of veneration. Yet in this vanity some of the moderns have with extreme levity indulged so far as to attempt to found a system of natural philosophy on the first chapter of Genesis, on the book of Job, and other parts of the sacred writings, seeking for the dead among the living; which also makes the inhibition and repression of it the more important, because from this unwholesome

mixture of things human and divine there arises not only a fantastic philosophy but also a heretical religion. Very meet it is therefore that we be sober-minded, and give to faith that only which is faith's.

LXVI

So much, then, for the mischievous authorities of systems, which are founded either on common notions, or on a few experiments, or on superstition. It remains to speak of the faulty subject matter of contemplations, especially in natural philosophy. Now the human understanding is infected by the sight of what takes place in the mechanical arts, in which the alteration of bodies proceeds chiefly by composition or separation, and so imagines that something similar goes on in the universal nature of things. From this source has flowed the fiction of elements, and of their concurrence for the formation of natural bodies. Again, when man contemplates nature working freely, he meets with different species of things, of animals, of plants, of minerals; whence he readily passes into the opinion that there are in nature certain primary forms which nature intends to educe, and that the remaining variety proceeds from hindrances and aberrations of nature in the fulfillment of her work, or from the collision of different species and the transplanting of one into another. To the first of these speculations we owe our primary qualities of the elements; to the other our occult properties and specific virtues; and both of them belong to those empty compendia of thought wherein the mind rests, and whereby it is diverted from more solid pursuits. It is to better purpose that the physicians bestow their labor on the secondary qualities of matter, and the operations of attraction, repulsion, attenuation, conspissation,¹ dilatation, astriction, dissipation, maturation, and the like; and were it not that by those two compendia which I have mentioned (elementary qualities, to wit, and specific virtues) they corrupted their correct observations in these other matters — either reducing them to first qualities and their subtle and incommensurable mixtures, or not following them out with greater and more diligent observations to third and fourth qualities, but breaking off the scrutiny prematurely — they would have made much greater progress. Nor are powers of this kind (I do not say the same, but similar) to be sought for only in the medicines of the human body, but also in the changes of all other bodies.

But it is a far greater evil that they make the quiescent principles, *wherfrom*, and not the moving principles, *whereby*, things are produced, the object of their contemplation and inquiry. For the former tend to discourse, the latter to works. Nor is there any value in those vulgar distinctions of motion which are observed in the received system of natural philosophy, as generation, corruption, augmentation, diminution, alteration, and local motion. What they mean no doubt is this: if a body in other respects not changed be moved from its place, *this is local motion*; if without change of place or essence, it be changed in quality, this is *alteration*; if by reason of the change the mass and quantity of the body do not remain the same, this is *augmentation* or *diminution*; if they be changed to such a degree that they change their very essence and substance and turn to something else, this is *generation* and *corruption*. But all this is merely popular, and does not at all go deep into nature; for these are only measures and limits, not kinds of motion. What they intimate is *how far*, not *by what means*, or *from what source*. For they do not suggest anything with regard either to the desires of bodies or to the development of their parts. It is only when that motion presents the thing grossly and palpably to the sense as different from what it was that they begin to mark the division. Even when they wish to suggest something with regard to the causes of motion, and to establish a division with reference to them, they introduce with the greatest negligence a distinction between motion natural and violent, a distinction which is itself drawn entirely from a vulgar notion, since all violent motion is also in fact natural; the external

efficient simply setting nature working otherwise than it was before. But if, leaving all this, anyone shall observe (for instance) that there is in bodies a desire of mutual contact, so as not to suffer the unity of nature to be quite separated or broken and a vacuum thus made; or if anyone say that there is in bodies a desire of resuming their natural dimensions or tension, so that if compressed within or extended beyond them, they immediately strive to recover themselves, and fall back to their old volume and extent; or if anyone say that there is in bodies a desire of congregating toward masses of kindred nature — of dense bodies, for instance, toward the globe of the earth, of thin and rare bodies toward the compass of the sky; all these and the like are truly physical kinds of motion — but those others are entirely logical and scholastic, as is abundantly manifest from this comparison.

Nor again is it a lesser evil that in their philosophies and contemplations their labor is spent in investigating and handling the first principles of things and the highest generalities of nature; whereas utility and the means of working result entirely from things intermediate. Hence it is that men cease not from abstracting nature till they come to potential and uninformed matter, nor on the other hand from dissecting nature till they reach the atom; things which, even if true, can do but little for the welfare of mankind.

1 [*Conspissatio*. — Ed.]

LXVII

A caution must also be given to the understanding against the intemperance which systems of philosophy manifest in giving or withholding assent, because intemperance of this kind seems to establish idols and in some sort to perpetuate them, leaving no way open to reach and dislodge them.

This excess is of two kinds: the first being manifest in those who are ready in deciding, and render sciences dogmatic and magisterial; the other in those who deny that we can know anything, and so introduce a wandering kind of inquiry that leads to nothing; of which kinds the former subdues, the latter weakens the understanding. For the philosophy of Aristotle, after having by hostile confutations destroyed all the rest (as the Ottomans serve their brothers), has laid down the law on all points; which done, he proceeds himself to raise new questions of his own suggestion, and dispose of them likewise, so that nothing may remain that is not certain and decided; a practice which holds and is in use among his successors.

The school of Plato, on the other hand, introduced *Acatalepsia*, at first in jest and irony, and in disdain of the older sophists, Protagoras, Hippias, and the rest, who were of nothing else so much ashamed as of seeming to doubt about anything. But the New Academy made a dogma of it, and held it as a tenet. And though theirs is a fairer seeming way than arbitrary decisions, since they say that they by no means destroy all investigation, like Pyrrho and his Refrainers, but allow of some things to be followed as probable, though of none to be maintained as true; yet still when the human mind has once despaired of finding truth, its interest in all things grows fainter, and the result is that men turn aside to pleasant disputations and discourses and roam as it were from object to object, rather than keep on a course of severe inquisition. But, as I said at the beginning and am ever urging, the human senses and understanding, weak as they are, are not to be deprived of their authority, but to be supplied with helps.

LXVIII

So much concerning the several classes of Idols and their equipage; all of which must be renounced and put away with a fixed and solemn determination, and the understanding thoroughly freed and cleansed; the entrance into the kingdom of man, founded on the sciences, being not much other than the entrance into the kingdom of heaven, whereinto none may enter except as a little child.

LXIX

But vicious demonstrations are as the strongholds and defenses of idols; and those we have in logic do little else than make the world the bondslave of human thought, and human thought the bondslave of words. Demonstrations truly are in effect the philosophies themselves and the sciences. For such as *they* are, well or ill established, such are the systems of philosophy and the contemplations which follow. Now in the whole of the process which leads from the sense and objects to axioms and conclusions, the demonstrations which we use are deceptive and incompetent. This process consists of four parts, and has as many faults. In the first place, the impressions of the sense itself are faulty; for the sense both fails us and deceives us. But its shortcomings are to be supplied, and its deceptions to be corrected. Secondly, notions are ill-drawn from the impressions of the senses, and are indefinite and confused, whereas they should be definite and distinctly bounded. Thirdly, the induction is amiss which infers the principles of sciences by simple enumeration, and does not, as it ought, employ exclusions and solutions (or separations) of nature. Lastly, that method of discovery and proof according to which the most general principles are first established, and then intermediate axioms are tried and proved by them, is the parent of error and the curse of all science. Of these things, however, which now I do but touch upon, I will speak more largely when, having performed these expiations and purgings of the mind, I come to set forth the true way for the interpretation of nature.

LXX

But the best demonstration by far is experience, if it go not beyond the actual experiment. For if it be transferred to other cases which are deemed similar, unless such transfer be made by a just and orderly process, it is a fallacious thing. But the manner of making experiments which men now use is blind and stupid. And therefore, wandering and straying as they do with no settled course, and taking counsel only from things as they fall out, they fetch a wide circuit and meet with many matters, but make little progress; and sometimes are full of hope, sometimes are distracted; and always find that there is something beyond to be sought. For it generally happens that men make their trials carelessly, and as it were in play; slightly varying experiments already known, and, if the thing does not answer, growing weary and abandoning the attempt. And even if they apply themselves to experiments more seriously and earnestly and laboriously, still they spend their labor in working out some one experiment, as Gilbert with the magnet, and the chemists with gold; a course of proceeding not less unskillful in the design than small in the attempt. For no one successfully investigates the nature of a thing in the thing itself; the inquiry must be enlarged so as to become more general.

And even when they seek to educe some science or theory from their experiments, they nevertheless almost always turn aside with overhasty and unseasonable eagerness to practice; not only for the sake of the uses and fruits of the practice, but from impatience to obtain in the shape

of some new work an assurance for themselves that it is worth their while to go on; and also to show themselves off to the world, and so raise the credit of the business in which they are engaged. Thus, like Atalanta, they go aside to pick up the golden apple, but meanwhile they interrupt their course, and let the victory escape them. But in the true course of experience, and in carrying it on to the effecting of new works, the divine wisdom and order must be our pattern. Now God on the first day of creation created light only, giving to that work an entire day, in which no material substance was created. So must we likewise from experience of every kind first endeavor to discover true causes and axioms; and seek for experiments of Light, not for experiments of Fruit. For axioms rightly discovered and established supply practice with its instruments, not one by one, but in clusters, and draw after them trains and troops of works. Of the paths, however, of experience, which no less than the paths of judgment are impeded and beset, I will speak hereafter; here I have only mentioned ordinary experimental research as a bad kind of demonstration. But now the order of the matter in hand leads me to add something both as to those *signs* which I lately mentioned (signs that the systems of philosophy and contemplation in use are in a bad condition), and also as to the *causes* of what seems at first so strange and incredible. For a knowledge of the signs prepares assent; an explanation of the causes removes the marvel — which two things will do much to render the extirpation of idols from the understanding more easy and gentle.

LXXI

The sciences which we possess come for the most part from the Greeks. For what has been added by Roman, Arabic, or later writers is not much nor of much importance; and whatever it is, it is built on the foundation of Greek discoveries. Now the wisdom of the Greeks was professorial and much given to disputations, a kind of wisdom most adverse to the inquisition of truth. Thus that name of Sophists, which by those who would be thought philosophers was in contempt cast back upon and so transferred to the ancient rhetoricians, Gorgias, Protagoras, Hippias, Polus, does indeed suit the entire class: Plato, Aristotle, Zeno, Epicurus, Theophrastus, and their successors Chrysippus, Carneades, and the rest. There was this difference only, that the former class was wandering and mercenary, going about from town to town, putting up their wisdom to sale, and taking a price for it, while the latter was more pompous and dignified, as composed of men who had fixed abodes, and who opened schools and taught their philosophy without reward. Still both sorts, though in other respects unequal, were professorial; both turned the matter into disputations, and set up and battled for philosophical sects and heresies; so that their doctrines were for the most part (as Dionysius not unaptly rallied Plato) "the talk of idle old men to ignorant youths." But the elder of the Greek philosophers, Empedocles, Anaxagoras, Leucippus, Democritus, Parmenides, Heraclitus, Xenophanes, Philolaus, and the rest (I omit Pythagoras as a mystic), did not, so far as we know, open schools; but more silently and severely and simply — that is, with less affectation and parade — betook themselves to the inquisition of truth. And therefore they were in my judgment more successful; only that their works were in the course of time obscured by those slighter persons who had more which suits and pleases the capacity and tastes of the vulgar; time, like a river, bringing down to us things which are light and puffed up, but letting weighty matters sink. Still even they were not altogether free from the failing of their nation, but leaned too much to the ambition and vanity of founding a sect and catching popular applause. But the inquisition of truth must be despaired of when it turns aside to trifles of this kind. Nor should we omit that judgment, or rather divination, which was given concerning the Greeks by the Egyptian priest — that "they were always boys, without antiquity of knowledge or knowledge of antiquity." Assuredly they have that which is characteristic of boys: they are prompt to prattle, but cannot generate; for their wisdom abounds in words but is barren of works. And therefore the

signs which are taken from the origin and birthplace of the received philosophy are not good.

LXXII

Nor does the character of the time and age yield much better signs than the character of the country and nation. For at that period there was but a narrow and meager knowledge either of time or place, which is the worst thing that can be, especially for those who rest all on experience. For they had no history worthy to be called history that went back a thousand years — but only fables and rumors of antiquity. And of the regions and districts of the world they knew but a small portion, giving indiscriminately the name of Scythians to all in the North, of Celts to all in the West; knowing nothing of Africa beyond the hither side of Ethiopia, of Asia beyond the Ganges. Much less were they acquainted with the provinces of the New World, even by hearsay or any well-founded rumor; nay, a multitude of climates and zones, wherein innumerable nations breathe and live, were pronounced by them to be uninhabitable; and the travels of Democritus, Plato, and Pythagoras, which were rather suburban excursions than distant journeys, were talked of as something great. In our times, on the other hand, both many parts of the New World and the limits on every side of the Old World are known, and our stock of experience has increased to an infinite amount. Wherefore if (like astrologers) we draw signs from the season of their nativity or birth, nothing great can be predicted of those systems of philosophy.

LXXIII

Of all signs there is none more certain or more noble than that taken from fruits. For fruits and works are as it were sponsors and sureties for the truth of philosophies. Now, from all these systems of the Greeks, and their ramifications through particular sciences, there can hardly after the lapse of so many years be adduced a single experiment which tends to relieve and benefit the condition of man, and which can with truth be referred to the speculations and theories of philosophy. And Celsus ingenuously and wisely owns as much when he tells us that the experimental part of medicine was first discovered, and that afterwards men philosophized about it, and hunted for and assigned causes; and not by an inverse process that philosophy and the knowledge of causes led to the discovery and development of the experimental part. And therefore it was not strange that among the Egyptians, who rewarded inventors with divine honors and sacred rites, there were more images of brutes than of men; inasmuch as brutes by their natural instinct have produced many discoveries, whereas men by discussion and the conclusions of reason have given birth to few or none.

Some little has indeed been produced by the industry of chemists; but it has been produced accidentally and in passing, or else by a kind of variation of experiments, such as mechanics use, and not by any art or theory. For the theory which they have devised rather confuses the experiments than aids them. They, too, who have busied themselves with natural magic, as they call it, have but few discoveries to show, and those trifling and imposture-like. Wherefore, as in religion we are warned to show our faith by works, so in philosophy by the same rule the system should be judged of by its fruits, and pronounced frivolous if it be barren, more especially if, in place of fruits of grape and olive, it bear thorns and briars of dispute and contention.

LXXIV

Signs also are to be drawn from the increase and progress of systems and sciences. For what is

founded on nature grows and increases, while what is founded on opinion varies but increases not. If therefore those doctrines had not plainly been like a plant torn up from its roots, but had remained attached to the womb of nature and continued to draw nourishment from her, that could never have come to pass which we have seen now for twice a thousand years; namely, that the sciences stand where they did and remain almost in the same condition, receiving no noticeable increase, but on the contrary, thriving most under their first founder, and then declining. Whereas in the mechanical arts, which are founded on nature and the light of experience, we see the contrary happen, for these (as long as they are popular) are continually thriving and growing, as having in them a breath of life, at the first rude, then convenient, afterwards adorned, and at all times advancing.

LXXV

There is still another sign remaining (if sign it can be called, when it is rather testimony, nay, of all testimony the most valid). I mean the confession of the very authorities whom men now follow. For even they who lay down the law on all things so confidently, do still in their more sober moods fall to complaints of the subtlety of nature, the obscurity of things, and the weakness of the human mind. Now if this were all they did, some perhaps of a timid disposition might be deterred from further search, while others of a more ardent and hopeful spirit might be whetted and incited to go on farther. But not content to speak for themselves, whatever is beyond their own or their master's knowledge or reach they set down as beyond the bounds of possibility, and pronounce, as if on the authority of their art, that it cannot be known or done; thus most presumptuously and invidiously turning the weakness of their own discoveries into a calumny of nature herself, and the despair of the rest of the world. Hence the school of the New Academy, which held *Acatalepsia* as a tenet and doomed men to perpetual darkness. Hence the opinion that forms or true differences of things (which are in fact laws of pure act) are past finding out and beyond the reach of man. Hence, too, those opinions in the department of action and operation; as, that the heat of the sun and of fire are quite different in kind — lest men should imagine that by the operations of fire anything like the works of nature can be educed and formed. Hence the notion that composition only is the work of man, and mixture of none but nature — lest men should expect from art some power of generating or transforming natural bodies. By this sign, therefore, men will easily take warning not to mix up their fortunes and labors with dogmas not only despaired of but dedicated to despair.

LXXVI

Neither is this other sign to be omitted: that formerly there existed among philosophers such great disagreement, and such diversities in the schools themselves, a fact which sufficiently shows that the road from the senses to the understanding was not skillfully laid out, when the same groundwork of philosophy (the nature of things to wit) was torn and split up into such vague and multifarious errors. And although in these times disagreements and diversities of opinion on first principles and entire systems are for the most part extinguished, still on parts of philosophy there remain innumerable questions and disputes, so that it plainly appears that neither in the systems themselves nor in the modes of demonstration is there anything certain or sound.

LXXVII

And as for the general opinion that in the philosophy of Aristotle, at any rate, there is great

agreement, since after its publication the systems of older philosophers died away, while in the times which followed nothing better was found, so that it seems to have been so well laid and established as to have drawn both ages in its train — I answer in the first place, that the common notion of the falling off of the old systems upon the publication of Aristotle's works is a false one; for long afterwards, down even to the times of Cicero and subsequent ages, the works of the old philosophers still remained. But in the times which followed, when on the inundation of barbarians into the Roman empire human learning had suffered shipwreck, then the systems of Aristotle and Plato, like planks of lighter and less solid material, floated on the waves of time and were preserved. Upon the point of consent also men are deceived, if the matter be looked into more keenly. For true consent is that which consists in the coincidence of free judgments, after due examination. But far the greater number of those who have assented to the philosophy of Aristotle have addicted themselves thereto from prejudice and upon the authority of others; so that it is a following and going along together, rather than consent. But even if it had been a real and widespread consent, still so little ought consent to be deemed a sure and solid confirmation, that it is in fact a strong presumption the other way. For the worst of all auguries is from consent in matters intellectual (divinity excepted, and politics where there is right of vote). For nothing pleases the many unless it strikes the imagination, or binds the understanding with the bands of common notions, as I have already said. We may very well transfer, therefore, from moral to intellectual matters the saying of Phocion, that if the multitude assent and applaud, men ought immediately to examine themselves as to what blunder or fault they may have committed. This sign, therefore, is one of the most unfavorable. And so much for this point; namely, that the signs of truth and soundness in the received systems and sciences are not good, whether they be drawn from their origin, or from their fruits, or from their progress, or from the confessions of their founders, or from general consent.

LXXVIII

I now come to the *causes* of these errors, and of so long a continuance in them through so many ages, which are very many and very potent; that all wonder how these considerations which I bring forward should have escaped men's notice till now may cease, and the only wonder be how now at last they should have entered into any man's head and become the subject of his thoughts — which truly I myself esteem as the result of some happy accident, rather than of any excellence of faculty in me — a birth of Time rather than a birth of Wit. Now, in the first place, those so many ages, if you weigh the case truly, shrink into a very small compass. For out of the five and twenty centuries over which the memory and learning of men extends, you can hardly pick out six that were fertile in sciences or favorable to their development. In times no less than in regions there are wastes and deserts. For only three revolutions and periods of learning can properly be reckoned: one among the Greeks, the second among the Romans, and the last among us, that is to say, the nations of Western Europe. And to each of these hardly two centuries can justly be assigned. The intervening ages of the world, in respect of any rich or flourishing growth of the sciences, were unprosperous. For neither the Arabians nor the Schoolmen need be mentioned, who in the intermediate times rather crushed the sciences with a multitude of treatises, than increased their weight. And therefore the first cause of so meager a progress in the sciences is duly and orderly referred to the narrow limits of the time that has been favorable to them.

LXXIX

In the second place there presents itself a cause of great weight in all ways, namely, that during