

seem that his printed writings would exhaust the labors of a lifetime, yet they represent but a small part of the work that he performed; hence it is only matter for surprise that he accomplished as much as he did.

Though the more important works of Bacon were published in Latin in order to render them everywhere current among scholars, yet they were very soon translated into several modern languages, so that they might be made accessible to a still larger circle of readers. They produced a profound impression, but their scope was not fully understood; and it cannot be said that they were received with much favor. Church and State remained attached to the old moorings; and the bar, always conservative save where a principle of public liberty is involved, adhered rigidly to the methods of Coke. The great majority of scholars were blindly, fanatically attached to the old order of things. Outside of a very small circle of personal friends, such as Sir Henry Wotton and Hobbes of Malmesbury, it is doubtful whether Bacon, up to the time of his death, had made a single convert; and the subsequent progress of his doctrine was slow, being achieved in spite of many obstructions. When Dr. Johnson, a little more than a hundred years ago, spoke of the study of science as being derogatory to the higher faculties of the mind, he echoed the sentiment of a great majority of his countrymen. Newman said that, even in his time, Oxford was a mediæval university.<sup>1</sup> It is only within the last twenty or thirty years that the Baconian philosophy can be said to have attained to a definite triumph; and even now a belated combatant occasionally fires a random shot at the advancing column; but no damage is done, and the incident is soon forgotten.

Bacon is the only great and radical reformer who was not at the same time an ardent propagandist. Judging from the effect of his teachings, the man that fired the Ephesian dome was but a timid conservative compared to him; but he promised no Utopia, and besought no man to enlist under his banner. Indeed so frequent and impressive was his advice against a rash acceptance of any novel doctrine, that it may almost be questioned whether he himself did not entertain misgivings as to the beneficial effects to be anticipated from the tremendous mine

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<sup>1</sup> *Apologia pro vita sua*, p. 149.