

Francis Bacon and Socialized Science. By Antoinette Mann Paterson.
(Charles C. Thomas, Springfield, Illinois, 1973, pp. 190).

There is a polemic in this book whose purpose and point are hard to follow. The author wants to correct two main trends in the existing scholarship on Francis Bacon, the eulogistic type and the damning variety. There are writers who praise Bacon as the father of modern thought who «expressed the truest thoughts in the grandest language» and then there are those who hold him in complete contempt. Neither side is fair to Bacon, Paterson insists and, surely if these indeed are the sides, the author has a point. One wonders, however, what sort of books she has been reading. The writers whom she quotes as typical are non-philosophers as far as this reviewer can determine. There is no mention of the brief, insightful essays on Bacon written by John Dewey, Whitehead and Stuart Hampshire for instance, all of whom are philosophers who neither praise nor damn Bacon but treat him as the transitional figure that he was. It seems a bit far-fetched to lament, as Paterson does, that all writers on Bacon have had an axe to grind. Some have tried to be fair.

The author declares at the outset that Bacon must be read and judged from the point of view of the era in which he lived and wrote. The philosopher, the essayist, the lawyer, the enigmatic, Machiavellian courtier to Elizabeth, Queen of England, constitute a unity which was the man. Bacon's philosophical work cannot be understood apart from this unity. Paterson promises a «severely analytical study» of Bacon in the Introduction. As an instance of «severe analysis» I quote the following passage in which the author views Bacon's so-called empiricism in his statecraft :

It is a mistake to call Bacon an empiricist. For him, the actual significance of the particular case was in its dormant configuration and the way in which this latent configuration was lawfully locked into the rest of the latent configurations. The pattern of these latent configurations was the law of nature. These latent configurations were the subsidiary laws of nature and the middle latent ground between the manifest particular case and the ultimate unchanging law of nature. In his statecraft, Bacon used this same model. Actual events and particular actions were the most valuable when understood *as mere clues* to an underlying process and configuration of motives and aims and latent power plays.

(p. 86. italics in text)

This passage is a fair example of the contorted style of writing and the type of «analysis» that is advanced in this book. As far as I know no analytic studies of figures in the history of philosophy are couched in sentences of this cloudy sort. But perhaps the author has something else in mind by «analytical study».

What she has in mind may be gathered from the main thesis of the book which is that Bacon was not really the father of modern philosophy (who has called him that ? Descartes is the usual candidate for the title) nor a social reformer nor the founder of industrial science. He was an encyclopedist who gathered the views of other men notably Cusanus and Giordano Bruno- without mentioning their names. The reason he did not mention their names is because he could not for fear of offending the powerful forces of government and the church. What critics have failed to realize is that Bacon led a dangerous life. His importance lies in the use to which he put the ideas of other men.

Critics have missed the *real* Bacon according to Paterson because they have insisted on dealing with science and philosophy «internally». They have ignored the external side which is the documents that bear the internal dialogue. These documents are «hidden, stolen, passed around. They are copied and modified. They are changed to suit the times or the bias at hand. In short their history is external.» (p. 151) We cannot study the history of ideas apart from the «physical books in which these ideas are made existential objects» (p. 152). The thrust of Paterson's effort is summarized in the following passage :

The history of science and philosophy must be completely rewritten because the patching needed is too extensive. It must be re-written from the bottom up. This time the purist or the internal historian must face the fact that his data are not disembodied entities that can be observed in the act of theoretical copulation. (p. 152)

I confess to finding all this rather obscure. Have historians of philosophy ignored the books? Surely not. What have they ignored? The social habits and pressures impinging on the books. But this is not true as many excellent accounts of figures in the history of philosophy show, e. g. Peters on Hobbes, Hampshire on Spinoza, Gallie on Pierce, etc. What, after all, is Paterson's quarrel all about?

The purpose of this book is to argue that Francis Bacon was the vehicle for the ideas of Giordano Bruno. Fine. Why call this detective work a «severely analytical study»? It is at best a mode of scholarship. But I am not sure that the author has convincingly argued that historians of philosophy must adopt the procedures employed in this book.

ANN CACOULLOS

Deree College, Athens

* * *

MIX. ΑΘ. ΚΑΛΙΝΔΕΡΗ, **Αί συντεχνίαι και ἡ Ἐκκλησία ἐπὶ Τουρκοκρατίας**, Ἐκκλησιαστικά ἐκδόσεις Ἐθνικῆς Ἐκατονπεντηκονταετηρίδος ἀρ. 12, Ἐν Ἀθήναις 1973, σχ. 8μ. σελ. 181.

Ἐπὶ τῷ ἰωβιλαίῳ τοῦ ἡμιοῦ αἰῶνος ἀπὸ τοῦ Ἐθνικοῦ Ἀγῶνος ἡ Ἐκκλησία τῆς Ἑλλάδος προέβη εἰς ἐκδοσιν σειρᾶς βιβλίων μικροῦ σχήματος πρὸς λαϊκὸν διαφωτισμὸν περὶ τῆς συμβολῆς τῆς Ἑλληνικῆς Ἐκκλησίας πρὸς διατήρησιν τοῦ Γένους ὑπὸ τὴν μακροαῖωνα δουλείαν καὶ πρὸς ἐτοιμασίαν αὐτοῦ διὰ τὴν ἀπελευθέρωσιν. Ἡ συμβολὴ τῆς αὐτῆ φαίνεται παραθεωρηθεῖσα μετὰ τὴν ἀπελευθέρωσιν λόγῳ δυτικῶν ἰδεολογικῶν ἐπιδράσεων, ὡς τονίζει ἐν τῷ προλόγῳ τοῦ ἐν κεφαλίδι βιβλίου ὁ Σεβασμιώτατος Κοζάνης Διονύσιος, ὅστις παραθέτων καὶ ἐπιστολὴν τοῦ Πατριάρχου Γρηγορίου Ε', σταλεῖσαν ἀμέσως πρὸ τῆς Ἐπαναστάσεως πρὸς τὸν Ἐπίσκοπον Σαλῶνων Ἡσαΐαν, καταδεικνύει ὅτι ὄντως ἡ Ἐκκλησία «ἐκένωθη χάριν τῶν λαῶν τῆς».

Διὰ τὸ θέμα τοῦ παρόντος βιβλίου δὲν θὰ ἠδύνατο νὰ εὑρεθῇ καταλλήλότερος χειριστὴς τοῦ Μ. Καλινδέρη, ὅστις ἀπὸ δεκαετηρίδων ἀγνῶ ζήλῳ πατριωτικῶ ἐλευνόμενος ἀνασκαλεῖται βιβλιοθήκας, ἀρχεῖα, κώδικας καὶ κουβαράδες Μητροπόλεων, μονῶν, ναῶν καὶ ἀστικῶν οἰκισμῶν πρὸς ἀναπαράστασιν τοῦ βίου καὶ τῶν ἔργων τῶν παλαιότερων κατοίκων τῆς Δυτικῆς Μακεδονίας, τῶν θεσμικῶν τῶν ὀργανώσεων, τοῦ πνευματικοῦ τῶν προσανατολισμοῦ, καὶ τῶν σχέσεων τῶν πρὸς τὴν Ἐκκλησίαν, τὸν Κατακτητὴν καὶ τὸ Ἐξωτερικόν.