

Przemysław Wewiór, *Religious ideas of Francis Bacon's 'instauratio magna' agenda – their springs, roles and an impact on the history of science*

The major aim of the doctoral dissertation is to indicate religious origins from which Francis Bacon drew inspiration for formulating the project of the great instauration (*instauratio magna*) of physics and of an utopist society called the empire of man over creations. In the dissertation, I pose three elementary hypotheses: (a) Bacon's philosophy of politics and epistemology have their springs in the 16th and 17th religious movements, trends, and confessions, in particular in millenarism and patrology; (b) religious ideas are the nucleus of Bacon's works; (c) the ideas played a role of device which conveyed Bacon's epistemological and political concepts.

The introduction, in which I list the objectives, is followed by Part I of the dissertation. Firstly, a definition of the great instauration is provided. Then I reconstruct the 16th and 17th century religious culture in England in order to indicate feasible springs of Bacon's agenda. English reformation, millenarianism, patrology, irenicism, Judaic traditions (inter alia, cabbala), hermeticism, *prisca theologia*, alchemy, astrology, magic and *pansophism* are discussed.

Part II puts forward the methodology of my research. A focus is in particular on concepts of narrative ethics and structural metaphors. I employ these notions to examine – respectively – Bacon's political and epistemological views.

The next part has a revisionist character, i.e. its end is to undermine those interpretations of Bacon's works which commit the error of presentism and thus drive to a misleading depiction of the English philosopher as a promoter of technocracy and secularism. I argue with two influential hermeneutical traditions of interpreting works of Bacon. The first one is by founders of the Frankfurt school – Theodor W. Adorno and Max Horkheimer. The second one exploits methodology of Leo Strauss.

Part IV looks into connections between Bacon's political and moral opinions on the one hand and his religious ideas on the other hand. The part commences with a definition of the Latin term *instauratio*, which means both "renewal" and "instauration". The term is derived from the Vulgate in which is related to an apocalyptic theme of reconstruction of Jerusalem Temple. Therefore Bacon's agenda is classified by me as a millenarian one. The next chapter discusses in details Bacon's attitude towards the reformation and his stance

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on the relationship between faith and reason. I lay emphasis on Bacon's dedication to irenicism. The third chapter of Part IV focuses on Bacon's concept of charity. I discuss the philosopher attempts to prove that his ethics and political philosophy are in accord with the Christian moral theology.

Part V is concerned about an impact of religious ideas on Bacon's epistemology. At first, I argue that his idea of the eradication of the idols of the mind is based on the protestant idea of religious sanitation. Secondly, I discuss Bacon's concept of the alphabet of nature in order to show that it is inspired by cabbala. The last chapter of that part is related to his natural history and the ideal of Solomonic wisdom.

In Part VI, the dissertation deals with an influence of Bacon's religious ideas on the development of philosophy and scientific revolution in the 17th century. I prove that an ethos and methodology of the Royal Society and so-called Hartlib circle were under the influence of the Baconian religious project.

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