and the English origins of the Shakers'. Similarly, though over a shorter span than Lewis, William Lamont reflects on 'religion' as represented in the historiography of the 'English Civil War', while Bryan Ball writes less centrally on post-Restoration sabbatarianism. Robin Briggs pursues Jansenists and their enemies with his customary authority. The celebration of the three-hundredth jubilee of the French Reformation is used by James Deming to illustrate what contrary lessons Protestants and Catholics in mid-nineteenth-century France could derive from the Huguenot martyrs. Finally, it is a little difficult to see how Penny Mahon's reflections on 'Woman as writer in the early nineteenth-century Peace Society' quite fit the general scheme. In short, the individual pieces are all of interest, but they do not quite add up to a volume which takes the 'pluralism agenda', as set out so ambitiously by the editors, significantly forward.

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Theology and science in the thought of Francis Bacon. By Steven Matthews. Pp. xiii +150. Aldershot–Burlington, VT: Ashgate, 2008. £50. 978 0 7546 6252 5

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In this interesting and thought-provoking volume, Steven Matthews presents the reader with an alternative Francis Bacon to the thinker variously described as atheist, Puritan, or cynical, Machiavellian manipulator of religion. Critics are as divided on Bacon's confessional leanings as they are unanimous on his desire to keep religion and natural philosophy separate, a consensus Matthews challenges, suggesting that its roots lie in a misreading of Bacon's use of Matthew xxii.29, 'ye err, not knowing the scriptures nor the power of God'. *Theology and science in the thought of Francis Bacon* argues that, for Bacon, philosophy and theology were less to be kept separate than were mutually interdependent. Matthews suggests that the English Reformation led to the development of idiosyncratic belief systems amongst the intellectual elite as it encouraged a doctrinal diversity not found on the continent: it was in this atmosphere that Bacon developed both his theology and his Instauration philosophy. Bacon drew from patristic sources, probably under the influence of his friend and confidant Lancelot Andrewes, and followed Irenaeus in viewing the Instauration not only as part of the 'divine act of restoration' (p. 52), but as an age in which human agency and divine power would meet in one – the human agency represented and theorised in his great intellectual project, the *Instauratio magna*. This feature of Bacon's Instauration, mankind's having the free will and agency to engage with the divine, necessitated a move away from the Calvinism of his youth: Matthews traces this movement through two theological works, the *Meditationes sacrae* and the *Confession of faith*, making a persuasive case for Bacon's thought gradually becoming irreconcilable with that of the Reformed Church. For Bacon, Scripture did not have a single interpretation, but provided a 'basic theological principle, which could then be extended to the instauration' (p. 78). This fluidity of thought allowed Bacon to interpret Genesis iii.19 as both blessing and curse, and Daniel xii.4 as evidence that the long-prophesied Instauration was taking place in his own age. Paying close attention to both Bacon's use of Scripture and his patristic influences, Matthews explores several areas in which his theology and philosophy were

inextricably linked, including the creation, the fall, the way to salvation and the specific features of the Age of Instauration. Largely persuasive, the book is not free from error: Matthews perhaps struggles with Bacon's distinctive uses of the term *Instauratio*; he somewhat unfairly describes *Novum organum* as largely 'a summary of points made in *The Advancement of Learning*'; and the final chapter might have found a better home expanded into a discrete journal article. These criticisms are, however, relatively minor, and fail to compromise the wider argument. *Theology and science in the thought of Francis Bacon* presents a persuasive explanation of the connection between theology and philosophy in Bacon's thought, one which ought finally to put to rest the idea that, for Bacon, they were to remain forever separate.

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Diabolism in colonial Peru, 1560–1750. By Andrew Redden. (Religious Cultures in the Early Modern World.) Pp. ix + 242 incl. 1 fig. London: Pickering & Chatto, 2008. £60. 978 185 19689 54

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Through a lucid analysis of European, indigenous and African concepts of spirit, Andrew Redden elaborates how the devil's existence was narrated and transformed during the vice-regal period of colonial Peru. Taking as his starting point the notion of Christian body as community, Redden traces how this concept was incorporated into the military and spiritual conquest of Peru, paying particular attention to how post-Tridentine reforms helped to shape concepts of good and evil among Andean populations. Each of the subsequent chapters addresses these questions from the perspective of a different segment of Peruvian colonial society. The first examples involve women religious from the Creole elite: the alleged demonic possession of María Pizarro in late sixteenth-century Lima, and the nuns of the convent of Santa Clara in the Trujillo a century later. The next portion of the book, principally based on Jesuit accounts, captures perspectives from indigenous populations, demonstrating how in some cases the demonisation of local deities empowered these forces as a form of resistance. While the physical destruction of Andean religious symbols and other didactic forms of intimidation had a significant impact on indigenous populations, by associating indigenous gods with Satan and resisting the more syncretic practices deployed elsewhere, Redden maintains, missionaries ensured his place in the Andean cosmology. The final part of the text examines how the devil was used by marginalised working-class individuals as a source of subversive power. Given his sensitivity to these voices it may seem surprising that Redden does not examine why the devil was so frequently imagined as black or indigenous. This omission is perhaps necessary to the author's meticulously faithful rendering of the narrations in their own context, and on their own terms. Careful at all times to distinguish how the mediation of other worldviews and the narrators' own agendas shade such testimonies, Redden reconstructs a rich and engaging tapestry of voices without falling into simplistic dichotomies or anachronistic categorisations. By examining theological and political debates from the perspective of individual experience, Redden's study provides invaluable insights into vice-regal Peruvian society and the process of evangelisation in the Americas in general.

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