refugees in Dublin and London, but they were after all European and Protestant, Caucasians all, displaying no *racial* differences from the native populations of the islands of Britain and Ireland.

Inter-disciplinary scholarship provides particular challenges to editors, who cannot be expected to have mastered every field of inquiry represented in the volumes they publish. Nonetheless, academic publishers such as Ashgate might be reminded to engage more assertive scholarly referees, who could spot such misconceptions before a book goes to print. Mistakes apart, however, this volume makes a valuable, mostly interesting, and at times original contribution to our understanding of the Huguenots in exile.

Steven Matthews. *Theology and Science in the Thought of Francis Bacon*. Aldershot, Hampshire; Burlington, VT: Ashgate, 2008. ix + 150 pp. £50.00. Review by MARK G. SPENCER, BROCK UNIVERSITY.

"What is the reason for yet another book on Francis Bacon?" (vii) asks Steven Matthews at the outset of his. Matthews's answer to that question picks up on Stephen McKnight's recent observation made in *The Religious Foundations of Francis Bacon's Thought* (Columbia, 2006) that "there is still no book-length analysis of Bacon's use of religious images and themes in his major works, and there is no systematic development of Bacon's religious outlook" (quoted at viii in the book under review, which is dedicated to McKnight). While Bacon's religious beliefs have been the subject of much historical debate over the years, Matthews aims, quite reasonably, to "place Bacon back in his proper day and age, and let his own writings inform us about where he fitted in the theological landscape of Tudor and Stuart England" (vii). The book he has written not only adds much to our knowledge of Bacon's thought but raises stimulating questions about the links between this seventeenth-century figure and the eighteenth-century Enlightenment.

The project begins with a chapter on the religious context of Bacon's time and place. Here, Matthews argues persuasively for the complexity of the religious landscape in late sixteenth and seventeenth-century England. In short, textbook understandings

of a "continuum" with Catholics at one end and Protestants at the other will not do. The mixing of theological and political motives in Tudor and Stuart England, Matthews suggests (in an argument that will strike some readers as reminiscent of David Hume's account of religious factions in his *History of England*) was such that Bacon and other intellectuals living in England at this time "had before them a smorgasbord of ideas and theological influences that would mix and blend as they were taken up or ignored, assimilated or rejected" (11). Main dishes on offer included the writings of the Church Fathers and also the Hebrew Scriptures, all of which were seen through the general "belief in a glorious providential age" (20). Matthews reads Bacon's *An Advertisement Touching the Controversies of the Church of England* (1589) as evidence for the fact that Bacon was engaged from early on with much of the context he paints and as one of the steps by which Bacon moved away from the Calvinism of his mother and towards a revised version of the theology of the Eastern Church Fathers.

Narrowing the context, Matthews gives particular attention to Saint Irenaeus of Lyon whose "ultimate goal" of "the mystical union of God and man" (46) Bacon found compelling. Matthews also draws parallels between Bacon and his good friend Lancelot of Andrewes. Andrewes "lived and valued a life of pious and chaste seclusion" (40), and his general commitment to late antiquity Christianity Matthews finds mirrored in Bacon's writings, including Bacon's *Confession of Faith*, a text that should not be read (as some have read it) as Bacon's being ironic. For Matthews, "there is a recognizable trajectory in Bacon's adult life away from his Puritan upbringing, and ultimately away from the dominant Calvinism of his society as well" (2). Matthews differentiates sharply between Bacon and Calvin on the topics of the pursuit of earthly knowledge and human nature. "For Calvin and his adherents, human knowledge still existed after the fall, but it was corrupt and always untrustworthy. For, as part of the punishment of sin, 'soundness of mind and uprightness of heart were withdrawn at the same time'" (70).

One of the most important contributions of this study is the way in which it complicates the relation between Bacon and the Enlightenment. Indeed, that rich line of inquiry could have been more effectively incorporated into the earlier chapters of the volume

rather than being developed and emphasized towards the end. Doing so would add more weight to the layered conclusions drawn along the way. In a similar manner the potted biographical summaries of those within Bacon's circle which are the focus of the volume's final chapter—men such as Tobie Matthew, William Rawley, John Selden, George Herbert, Thomas Hobbes, and Thomas Bodley—might have been integrated into the book's overall argument.

Bacon's *Instauratio Magna*, or "Great Instauration," which scholars have tended to read as an important opening chapter of the Enlightenment project, Matthews presents as part of Bacon's perception of a sacred narrative. Yes, Bacon argued for the benefits of the "pursuit of earthly knowledge." As he put it in *The Advancement of Knowledge*:

> And as for the conceit that too much knowledge should incline a man to atheism, and that ignorance of second causes should make a more devout dependence upon God which is the first cause; first, it is good to ask the question which Job asked of his friends, *Will you lie for God, as one man will do for another, to gratify him*? For certain it is that God worketh nothing in nature but by second causes; and if they would have it otherwise believed, it is mere imposture, as it were in favour towards God; and nothing else but to offer the author of truth the unclean sacrifice of a lie. (56)

But Bacon saw the quest for earthly knowledge as part of a divine pattern. And so Bacon saw his own times as being far superior to antiquity in that his age was—to quote from Daniel 12:4 as Bacon himself did—the prophesized age in which "many shall go to and fro and knowledge shall be increased" (83). Bacon considered the "opening the world by navigation" and the securing of "civil peace and prosperity" (92) as essential underpinning for his Instauration, even if he later came to doubt that the time was right in the England of his day.

In Bacon's thought, Matthews argues, theology and science are not opposed. For example, for Bacon "naming" things was "always the identification of the thing according to its true function and use" (61) as assigned by God. In a line which rings true for many eighteenth-century thinkers too, Bacon wrote,

> It is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion; for in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man masseth on farther, and seeth the dependence of causes and the works of Providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must needs be tied to the foot of Jupiter's chair. (68-69)

While Matthews argues that his historical Bacon is one who ought to be more clearly differentiated from "the image of the Enlightenment deist or atheist," it might also be possible to argue that parts of the historical Enlightenment are closer to Matthews's Bacon than he here acknowledges. If that is so, it adds further weight to explaining the interesting paradox "that many in the next generation of Baconians were Calvinists" (133). Matthews hints that "how Bacon's theology became acceptable to Calvinists is a question which may take another book or two to answer properly" (134). Let's hope he decides to turn to that question as the results are sure to be as thought-provoking as the fine volume under review here.

David Booy. *The Notebooks of Nehemiah Wallington, 1618-1654. A Selection.* Aldershot, England and Burlington, VT: Ashgate Publishing, 2007. xxii + 372 pp. $99.95. Review by WAYNE SPARKMAN, PCA HISTORICAL CENTER.

> Ah sirs, let me tell you, there is not such a pleasant history for you to read in all the world, as the history of your own lives, if you would but sit down and record to yourselves from the beginning hitherto, what God hath been to you, and done for you: what signal manifestations and out-breakings of his mercy, faithfulness, and love, there have been in all the conditions you have passed through: If your