

He uncovers how the trade operated by focusing on merchants and procurers, the people who lured or otherwise convinced people to indenture themselves or their children to a term of service in the colonies. Through a creative use of legal and colonial archives, Wareing unearths the seedy underbelly of a trade that was often dishonest in its practices, if not outright illegal. This was an unsavory world of deceit, abuse, false promises, and occasional kidnapping in the docks of East London. But the state was usually unable or unwilling to do much about such quasi-legal activity; as Wareing rightly points out, not only was there a need for labor in the colonies, but plenty of people saw no particular problem with sending poor people out of the country so they would no longer burden the nation. The halfhearted responses of the national government and local authorities in the form of voluntary servants' registries (that were only sporadically enforced), not to mention the unwillingness to make kidnapping, even of children, a felony via Parliamentary statute, speaks to this deep ambivalence. However unpleasant, the indentured servant trade served a variety of social and economic purposes.

Throughout the book, Wareing rightly argues that indentured servitude was not in any way the same as chattel slavery, however much contemporaries used words like slavery to describe the working conditions of servants in the colonies. Wareing carefully emphasizes the human toll of the servant trade in important ways by focusing on how exploitation in the trade was representative of a key moment in the evolution of early capitalism. The book is slightly less successful at placing this trade into a broader imperial and political framework. For example, I was left wondering what the indentured servant trade and how it evolved over time indicated about England's imperial endeavors during the seventeenth century. Did the haphazard nature of the trade reflect a larger ambivalence about empire or the role of the state in imperial designs? However, this is a relatively minor quibble with what is otherwise a very important book. Wareing's detailed analysis of indentured servant recruitment and the structure of the servant trade in England is a much needed contribution to the field.

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The Matter of Empire: Metaphysics and Mining in Colonial Peru.

Orlando Bentancor.

Pittsburgh: University of Pittsburgh Press, 2017. xii + 404 pp. \$55.

In recent years there has been renewed interest in history of early modern mining stimulated particularly by historians of science and their turn toward scientific practice and materials. Orlando Bentancor's very rich and dense study adds a new perspective to the history of colonial mining and underlines the potential of intellectual history. *The Matter of Empire: Metaphysics and Mining in Colonial Peru* brings together the traditionally

separated fields of Spanish political theory and imperial science and shows the common Scholastic basis and interactions of these two bodies of literature.

Bentancor demonstrates how after the conquest of the New World the Spanish Crown tried to justify the exploitation of mineral resources and of indigenous population in systems of forced labor (*mita*). Aristotelian metaphysical instrumentalism provided the theological and philosophical framework for justifying this whole colonial enterprise. The neo-Scholastic appropriation of Aristotelian metaphysics is described as a “metaphysics of handiwork” where a preexisting idea is imprinted on a passive material form. By analyzing sixteenth-century debates on Spanish sovereignty in the Americas and natural philosophical writings from 1520 to 1640, the author argues that Thomist Scholasticism formed the metaphysical basis of both imperial ideology and the instrumental manipulation of mineral matter.

After a very dense introduction, which requires full expertise in Aristotelian metaphysics and sends the reader on an intellectual journey from neo-Scholasticism to Heidegger and Marx, the author unfolds his analytical approach in five chapters. Chapter 1 discusses Francisco de Vitoria’s *De Indis* (1539), stressing the importance of the Thomist notions matter and *technē* to justify the conquest and colonization of the New World. The polemics between Juan Ginés de Sepúlveda and Bartolomé de las Casas which took place in Valladolid in 1550–51 are the focus of chapter 2. In Thomist tradition, Sepúlveda conceived the Americas and their inhabitants as passive and imperfect matter which had to be modeled toward a superior end. Although las Casas understood the Amerindians as autonomous, self-sufficient communities, the distinction between matter and form proves to be a common ground between both authors. After these very detailed explanations on early political writings and natural law, chapter 3 is dedicated to the Jesuit José de Acosta and turns toward the realm our mining and natural philosophy. Bentancor’s investigation of *De procuranda Indorum salute* (1588) and the *Historia natural y moral de las Indias* (1590) shows that Acosta does not only use metaphysical instrumentalism to justify the Spanish presence and, with regards to mining, the policy of the *mita*. Far more, he uses the subordination of matter to form to legitimize the extraction and appropriation of metals in the New World and to frame the metals as possessing inherent value and as the basis of an imperial common good. Chapter 4 turns toward Francisco de Toledo and explores the ideological frameworks behind the reforms he implemented as Viceroy of Peru: organizing the indigenous peoples in the *reducciones* (forced settlements) and establishing the *mita* policy of forced labor. José Luis Capoché’s *Relación general de la villa imperial de Potosí* provides a justification of Toledo’s reforms by depicting the *mita* as a necessary evil for technological as well as imperial advance. Chapter 5 concludes with Juan de Solórzano Pereira’s treatise *Política indiana* (1648), the last great defense of the Spanish government written in a time of political and economic crises of the Spanish Empire. Bentancor connects the imperial metaphysical conception of mining and imperial wealth to Andean beliefs on

the self-reproductive capacity of metals and shows that Andean vitalism is not the indigenous alterity to Western instrumentalism; far more, it should be considered as instrumentalism turned against itself.

The originality of Bentancor's book lies in the laudable attempt to bridge the gap between socioeconomic and intellectual history. Unfortunately, this attempt is often undermined by the presentation itself. The framing of the book as an in-depth study of a network of metaphysical concepts (and, to a lesser degree, of the individuals who use them to argue their case) will make it difficult for anyone who is not already a specialist in the history of (Spanish) political thought to fully appreciate the author's argument. There is much to learn from this book. Yet I believe that a more accessible introduction and more concise chapters would have made it easier to absorb its important and timely story of how metaphysics were used to further tangible material interests.

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Correspondance de Théodore de Bèze: Tome XLIII. Kevin Bovier, Alain Dufour, Hervé Genton, and Claire Moutengou Barats, eds.

With Béatrice Nicollier-de Weck. Compiled by Hippolyte Aubert. *Travaux d'Humanisme et Renaissance* 571; Société du Musée Historique de la Réformation. Geneva: Droz, 2017. xxviii + 186 pp. \$110.40.

With this forty-third volume of the series, covering the final three years of the Reformer's life (1603–05), the immense undertaking of editing the correspondence of Theodore Beza at long last reaches its harbor. In the foreword, Olivier Labarthe, president of the Society of the Historical Museum of the Reformation (MHR), chronicles briefly the incredible journey from its inception in 1903 to the present successful conclusion. Over a hundred years ago, Hippolyte Aubert copied nearly two thousand manuscripts with an eye to preparing a selection for two publications. These publications never came to fruition. In 1945, the MHR appealed to Henri Meylan to resume the project, but this time with an expanded mission: they determined that it should encompass all Beza's correspondence published in chronological order. Meylan published the first volume in 1960. In all, thirteen collaborators worked on the project over the years, supported by the Swiss National Science Foundation, under the voluntary editorial guidance of Alain Dufour. The complete record that we now have in our hands is invaluable. Without exaggeration, Labarthe gives this assessment of Beza: he was "the true craftsman of the Genevan church, academy, and city in the sixteenth century, while also enjoying a measure of international influence as the spiritual head of reformed Calvinists" (v).

When 1603 began, Beza was eighty-three years old, turning eighty-four in October of that year. He was too feeble to continue corresponding with his vast network throughout Europe or even personally to maintain his affairs in Vézelay. Many of the letters in this