

specialist reader. The typical page has between two and ten footnotes that identify names, locations, cross-references, and terminology.

Germaine Warkentin is the ideal choice for Radisson's modern editor. Emeritus professor of English at the University of Toronto and author of numerous books and articles on the history of the book, early modern culture, and early Canadian writing, she deploys this combination of skills and interests to create an accessible and reliable volume. In addition to her editing and annotating of the text, Warkentin also provides a lengthy (111 page) introduction that serves as a biography of Radisson as well as a contextualization of his writings. If there is one critique to make about this volume, it is that the introduction tends to read Radisson's *Voyages* as literary texts, identifying themes and treating Radisson as a character more than a historical figure. This, however, is a quibble as the volume is an excellent scholarly resource.

Five very well executed maps trace Radisson's travels and helpfully include bilingual and modern place names. The appendices provide a lengthy bibliography, list of emendations, glossary of archaic language, and an essay, "Radisson in an Aboriginal World." Written by University of Toronto history professor Heidi Bohaker, the piece provides a deeper contextualization of the events Radisson witnessed in his encounters with the Native Americans and could stand on its own as an article or chapter in a monograph.

For too long Radisson's writings have been available only in unreliable editions without the benefit of contextualizing material. Warkentin has provided an excellent, accessible resource that will appeal to undergraduates as well as advanced scholars across a range of disciplines.

Susan Hardman Moore, ed. *The Diary of Thomas Larkham, 1647-1669*. Woodbridge and Rochester: The Boydell Press/Church of England Record Society, 2011. xiii + 410 pp. \$115.00. Review by CHRIS R. LANGLEY, UNIVERSITY OF YORK, UK.

Following its publications by Tom Webster/Kenneth Shipps and Anthony Milton in 2004 and 2005 respectively, the Church of England Record Society returns to publish another critical volume on the

Church of the seventeenth century. The volume transcribes, in full, the diary of Thomas Larkham (1602-69), a non-conformist minister in the Devon parish of Tavistock. Larkham's rise to the pulpit was not atypical of the period, a former Parliamentary chaplain who had stints in New England and Ireland, who then settled in Devon to begin God's work. Larkham painstakingly recorded his economic fortunes in the notebook, punctuating his accounts with brief reflections on his spiritual and temporal fortunes in the parish.

The document is prefaced by a thoroughly researched introduction. The editor debates the provenance of the manuscript with admirable clarity and explains Larkham's position in Tavistock society. In these discussions, Hardman Moore uses some excellent archival and pamphlet material to give the reader an insight into the local dimension of Larkham's diary. Although Hardman Moore explains Larkham's ministry with similar clarity, non-specialists may require more information on the English Church Larkham inhabited, its lack of episcopal control, and the national polemical struggle between different strands of Protestant thought. Connecting the excellent analysis of Larkham's local position with this national context would have strengthened what is an already highly commendable introduction. With its excellent archival material, this remains a useful addition to the historiography of the period in its own right.

The editor must be commended for deciphering what has become an infamously complex manuscript. The diary itself is a palimpsest, with Larkham's entries imposed around, or on top of, previous records. Larkham's accounts and thoughts are dotted around the notes of the Elizabethan scrivener, turned cleric, George Lane. Hardman Moore describes the editorial process as "like exploring a vast dark attic with a torch: seeing only small patches at a time, disturbing forgotten heaps" (3). The photographs of the manuscript included at the close of the introduction show this complexity, with Larkham's accounts interpolated amongst older, faded notes. Living up to its notoriety, the diary contains another important idiosyncrasy. Larkham marked time in what Hardman Moore calls "Larkham years," starting the year at his birthday on 18 August (xi). Fortunately, while the editor has eschewed much of this complexity and presented the diary in a straightforward manner, the resulting transcription remains unique.

Although the practice of leaving pages intentionally blank to correspond with the original manuscript is not the most aesthetically pleasing way of presenting the diary, the editorial conventions allow what is undoubtedly a hugely complex manuscript to be presented in a readable fashion. Hardman Moore is particularly effective at guiding the reader through entries that seem innocuous at first glance. Such guidance means that the diary needs Hardman Moore's introductory section and accompanying footnotes to be fully understood. While this shows the depth of the editor's knowledge, the sheer dependence of the diary on such annotation may affect how scholars choose to use it in future research.

The diary is replete with fascinating insights into community life in the mid-seventeenth century. The array of entries relating to business matters contributes to our understanding of trade and economic activity in a post-war period. Tavistock society was not only recovering from the damage of conflict, but the older forms of communal obligation and reciprocity were still apparent. The diary shows how Larkham perceived these economic activities to be part of a larger divine plan, "with every entry a potential opportunity for slipping into prayer" (9). The start of each new "Larkham year" is heralded by a verse, usually asking for patience in the face of adversity:

A Day of rest begins this following yeare
On it my Lord lay sleeping in the Grave:
That I may serve his now without all feare
In trueth of heart is the choise thing I crave (116).

Each verse illuminates the conflation of personal, national, social, and economic concerns in Larkham's brand of providentialism. This combination provides the reader with an insight into local understandings of England's recovery following the Civil Wars.

The diary is particularly useful in our efforts to understand *Interregnum* religious disputes at a local level. Larkham's position as preacher in Tavistock, his attempts to reform the parish along godly lines and his "zeal for purity" all created tensions with other members of the community (15). The entries in the diary are complemented by the two pamphlets that are transcribed in full in the appendices, neither of which are easily available elsewhere. In all of this, Hardman Moore refuses to forcibly apply a religious label to Larkham, or

his opponents, allowing for the flexibility and polemical potential of terms such as “nonconformist,” “rigid,” or “godly” in contemporary discourse. The reference to the pejorative term “Larkhamites,” coined by Larkham’s opponents for his adherents in Tavistock, shows just how flexible these labels could become (21). The resultant corpus of information sits favourably alongside the diaries of Henry Newcome and Ralph Josselin in providing valuable insights into the complexity of religious identities in this period.

Hardman Moore’s edition of Larkham’s diary is a significant contribution to the field. Appreciating the importance of the parish in understanding the aftermath of the English Civil War and Interregnum is usually stymied by a lack of local records. Material like Larkham’s diary provides an insight into the parish in a time when ecclesiastical records are thin on the ground. The volume’s main contribution is showing how parochial ministry worked in practice. The editor leads the reader through Larkham’s disputes, showing how national concerns were played out on the local level. Larkham’s combination of mundane entries, providential verse, and comments on his spiritual fortunes are reflective of the seventeenth-century ministry generally and the local experience of national divisions.

Francis J. Bremer. *Building a New Jerusalem: John Davenport, a Puritan in Three Worlds*. New Haven: Yale University Press, 2012. ix + 424 pp. \$80.00. Review by MARC L. SCHWARZ, UNIVERSITY OF NEW HAMPSHIRE.

Professor Francis Bremer has made a significant contribution to early Stuart studies and American colonial history in his biography of John Davenport. Not only has he focused attention on a relatively neglected figure, but he has also placed Davenport at the center of the puritan movement during this critical period.

A major point for Bremer is to describe Davenport at the outset as a “moderate puritan,” meaning that he accepted the validity of the Church of England but dissented from some of its practices and found fault in some of the aspects of the prayer book. In providing this description Bremer illustrates the fact that many puritans remained within the Church, which they considered the true Church. This at-