

government were helped by their assurance of God's grace to come to terms with traumatic experiences and arm themselves for combat. Either way, for the Independent community it seems that wartime trauma actually supported Cromwell's re-conquest of Ireland" (170).

Like the literal archipelago they write about, the essays in this book form a metaphoric archipelago, independent but simultaneously interconnected, and even if we can't view all of them in detail, we must at least identify the other members of the group: "Paul Frazer, "Protestant Propaganda and Regional Paranoia: John Awdeley and Early Elizabethan Print Culture"; David Baker, "Not Professed Therein': Spenserian Religion in Ireland"; Stephen Hamrick, "The 'Bardi Brytannorum': Lodowick Lloyd and Welsh Identities in the Atlantic Archipelago"; Seidre Serjeantson, "Richard Nugent's *Cythina* (1604): A Catholic Sonnet Sequence in London, Westmeath and Spanish Flanders"; David Coleman, "Purchasing Purgatory: Economic Theology, Archipelagic Colonialism and *Anything for a Quiet Life* (1621)"; Adrian Streeet, "'Arminian is like a flying fish': Region, Religion and Polemics in the Montagu Controversy, 1623-1626"; Willy Maley and Adam Swann, "Is This the Region ... That we must change for Heav'n?": Milton on the Margins." Undoubtedly, the images coming back from space are exciting and revealing, but the images produced by this book are equally stimulating and revelatory. Indeed, reading this excellent collection of essays has reaffirmed a long-held idea: Jean Luc Picard is wrong: space is not the final frontier. Humanity is. And I think Webster would agree.

Pierre-Esprit Radisson. *The Collected Writings Volume 2: The Port Nelson Relations*. Ed. Germaine Warkentin. Montreal-Kingston: McGill-Queen's University Press, 2014. xxx + 283 pp. + 7 illus. \$65.00. Review by M. G. AUNE, CALIFORNIA UNIVERSITY OF PENNSYLVANIA.

The first volume of the writings of Frenchman Pierre-Esprit Radisson (1636/40–1710) appeared in 2012 and consisted of the four parts of his *Voyages*. Composed in 1688 at the behest of Charles II, it is an autobiographical account of Radisson's four journeys to what is now the upper Midwest and Ontario between 1652 and 1660. The second

and final volume of Radisson's writings has now appeared, making his complete works available for the first time in modern, fully edited, and annotated editions.

Radisson, a somewhat contentious figure in Canadian history, travelled to New France as a teenager, was captured by Mohawks, and lived with them long enough to learn their language. After escaping, he used his knowledge of the geography, language, and cultures of New France to become a successful guide, trapper, and interpreter. Radisson and his brother-in-law, Médard Chouart des Groseilliers, contributed to the expansion of the fur trade around Lake Superior, possibly reaching as far as the Mississippi. His linguistic ability and familiarity with local customs enabled the two to trade widely and profitably with Native American groups, including the Sioux, Cree, Huron, Saukteaux (Anishinaabe), and members of the Iroquois nations. After working for the French, in 1670 he pursued a position with the English and the fledgling Hudson's Bay Company. When his relationship with the HBC became strained, he joined its competitor, the *Compagnie du Nord*. This placed him in the middle of several clashes between the French and the English over colonial claims around Hudson's Bay. He eventually rejoined the HBC and remained with it until about 1687, retiring to England after running afoul of company politics. Radisson spent the rest of his life in England chafing at his poor treatment by the Company and pursuing payment of his pension.

The second volume of Radisson's writings consists of material from the latter half of his life. Much of it concerns the conflict over Port Nelson, the trading post located on the western edge of Hudson Bay and contested by the French and English in the late 1680s. In 1682 in the employ of the *Compagnie*, Radisson and Des Groseilliers established a trading post near the mouth of the Nelson River. Soon after, a rival group from the HBC arrived and was captured. The conflict had political repercussions in Paris and London. So as a means of negotiation, Radisson and his colleagues, along with the HBC leaders, were recalled to Quebec and then Europe. Louis XIV, not wanting to displease Charles II, did not provide Radisson with the support he felt he deserved. As a result, Radisson accepted an offer to join the HBC and returned to Port Nelson in 1684, this time working for the English.

The “Relations des Voyages du Sier Pierre Esprit Radisson Escuyer au Nord de l’Amerique es années 1682, 1683, et 1684” are Radisson’s account, written in French and dedicated to James II, of the conflicts between the HBC and the *Compagnie*, emphasizing his faithfulness, honorable behavior, and skill in negotiating with the Cree. Compared to Radisson’s earlier writings, the “Relations” are less romantic, relying on facts and observations to reassure his English employers that he was reliable. The volume also includes Des Groseilliers’ version of the Port Nelson affair, addressed to a French aristocrat and portraying himself, rather than Radisson, as the one in charge of events.

The second part assembles Radisson’s miscellaneous manuscript writings. His “Journal of ... the Year 1673” is most likely Radisson’s translation of a section of an English ship’s log, intended for his patron Abbé Claude Bernou and consisting of dates and navigational notes of a voyage from Point Comfort to Port Nelson in 1673. The *Mémoire* is another fragment of nautical writing describing Radisson’s knowledge of the coast of North America and the Hudson Bay region augmented with material from other HBC sailors. Both documents contain notes made by Bernou. The third piece of Bernou material is Radisson’s letter to him describing Radisson’s part in a French attack on the Dutch fortress on Tobago in 1677. All of these documents use a style more formal and patriotic than his earlier writings, clearly reiterating the client patron relationship Radisson cultivated with Bernou. The second concludes with a petition concerning his pension.

The “Related Documents” section includes Radisson’s will, his petition to Parliament in 1698, his Chancery Court complaint about the HBC, a letter answering French commissioners investigating the events around Port Nelson, and an affidavit for the HBC concerning the same matters. The first of two appendices is a letter from Bernou about Radisson’s petitions. The second is a letter from William Yonge that forms a brief biography of Radisson focused on his actions at Port Nelson.

A brief preface and textual introduction provide an overview of the source material and backgrounds. Each text is prefaced with additional editorial information. Five images of the manuscripts are included along with a helpful map. The book also includes an exten-

sive list of works and manuscripts consulted and very helpful list of cross-references to the first volume.

The "Relations" exists in two manuscripts, one in the Queen's Library in Windsor Castle and not identified until 1996. The second has been, in Warkentin's diplomatic term, "discretely" held in the archives of the HBC. The two were collated and edited by Warkentin and translated by historian and Champlain scholar K. Janet Ritch. Warkentin re-transcribed all but a few of the miscellaneous manuscripts as well as a number of newly discovered works. Her goal is "to make Radisson's writings as accessible as possible, yet preserve their character as seventeenth-century texts in English and French" (xv). The edition is very effective in this. Most orthography and punctuation have been silently modernized. Inserted words and manuscript page numbers are noted in the text. Glosses and historical notes are provided in footnotes. All French texts are given facing page English translations. The miscellaneous writings are translated by Warkentin and Grace Lee Nute.

In the first volume of Radisson's writings, Warkentin, emeritus professor of English at the University of Toronto and author of many works on book history and early Canadian history, provided an excellent and well-reviewed resource for undergraduate students and advanced scholars. This volume compliments it well. The texts are clearly presented and helpfully annotated. The editorial procedures are transparent and well suited to the materials. Where the first volume presented a wealth of information on the exploration of New France and relations with its aboriginal peoples, the second is more concerned with Radisson's life and the political and economic forces that shaped the European colonization of North America. The two volumes—it is hard to imagine any library or scholar acquiring only one—make Radisson's writings easily accessible in an authoritative edition and should help fill some long-neglected gaps in the history of early Canada.

Michael Edwards. *Time and The Science of The Soul In Early Modern Philosophy*. Brill's Studies in Intellectual History 224. Leiden: Brill, 2013. x + 224 pp. \$128.00. Review by KARIN SUSAN FESTER, INDEPENDENT SCHOLAR.

This is a book for philosophers who are not only interested in the concept of time, but who seek new perspectives on this intriguing and problematical philosophical concept as well as appreciate what René Descartes and Thomas Hobbes have to say about it. Michael Edwards' book is distinctive because it focuses attention on the numerous late Aristotelian thinkers who assumed that the soul's diverse functions played an active role in the concept of time. More precisely, it is devoted to the aspects of time which have either not been thoroughly examined or omitted by other historians of early modern philosophy; instead, these other scholars have shown how Aristotelian natural philosophy was concentrated on "space" rather than "time." Edwards argues that time is somehow intimately connected to the human rational soul—"relative' or as dependent on motion and the soul"—and this, of course, contrasts with Isaac Newton's (1642–1727) concept of time as *something* 'absolute' (6). The author seems to achieve a persuasive argument, and he invokes elements from early modern commentaries and textbooks concerning Aristotle's *Physics* and *De Anima* and attempts to find connections and influential elements to the natural and political philosophy of Descartes and Hobbes in the seventeenth century.

The in-depth Introduction begins with delineating distinct ways of conceptualizing time: absolute and relative. The author disagrees with Newton's concept of absolute time: "an immaterial entity, that is parallel to space, and which flows independently and absolutely" (2). He also discusses the early modern thinkers, 1570 to 1670, who also embraced the idea of time as *something* absolute, namely, Telesio, Patrizi, Gassendi, Charleton, and Barrow. For centuries, this particular view of time was dominant. Edwards challenges this taken-for-granted assumption, because to "[view] early modern theories of time solely through a Newtonian lens can distort our perspective strikingly" (3).

In Chapter One, Edwards explores how time was considered in early modern commentaries on Aristotle's *Physics* Book IV, as well