

relating directly to the revivals, as in Alline's account in the *Life and Journal* of his mixed reception in the Ulster Presbyterian communities of Truro, Onslow, and Londonderry. In assessing the clues, however, one is constantly reminded of Barry Moody's warning in the historical portion of the introduction to the *Life and Journal* that for this period "we have a very imperfect understanding of rural Nova Scotian society" (p. 12). The documentary collections under review contain basic source materials which have already prompted valuable scholarly work and are capable of sustaining more. Nevertheless, historians must guard against the assumption that further detailed exegesis of the statements of Alline, Scott, Harding, Inglis, or other contemporary participants, will in itself lead to an interpretation of the revivals that takes account of the heterogeneity not only of the settlements but also of the reactions to evangelical preaching. Even such accepted general concepts as "the Great Awakening" and "the second Great Awakening" may need reappraisal. Those terms do have the virtue of stressing the undoubted links of the Maritime revivals with those further south, and yet even in the United States the term "Great Awakening" has recently come under criticism as a "label...[that] does serious injustice to the minutiae it orders" (Jon Butler, "Enthusiasm Described and Decried: The Great Awakening as Interpretative Fiction", *Journal of American History*, 69 [September 1982]: 308). In the Maritimes, too, there are minutiae that still deserve examination, and may yet affect overall interpretations.

In the meantime, however, it is safe to say that the Maritime colonies were affected between the 1770s and the early nineteenth century by a series of religious revivals, which were intimately linked with similar movements that had previously arisen in parts of the thirteen colonies. Furthermore, as Stephen E. Marini has recently shown in his work *Radical Sects of Revolutionary New England* (Cambridge, Mass.: Harvard University Press, 1982, pp. 40-43, 139-44, 158-62), the Allinite movement also played a role in stimulating later phases of evangelicalism in New England. In the Maritimes, the revivals as social movements lend themselves to general interpretation in terms of the conditions of Nova Scotia resettlement and the subsequent pressures associated with the American Revolution and its aftermath. Nevertheless, within that general framework, many local and cultural variations remain to be explored, as do the claims of the evangelists' opponents that these movements represented a threat to the established order. The volumes edited by Stewart, by Beverley and Moody, and by Rawlyk, are important in making available a variety of essential documents relating directly to the revival movements. In each case, the documents are presented by editors whose adherence to the canons of historical edition is matched by the clarity and currency of their introductions and notes. The three volumes are significant for what is said, sung and recorded in them by Henry Alline and others. Yet, in some important areas, they are also significant for what these protagonists do not say. Perhaps the editors, as authors, will build in future upon the present state of knowledge of the revivals to provide a fuller understanding of the social context in which these movements arose and flourished.

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B. C. CUTHBERTSON and JEAN PETERSON, eds. — *The Loyalist Guide. Nova Scotia Loyalists and their Documents*. Halifax: Public Archives of Nova Scotia, 1983. Pp. 272.

This *Loyalist Guide* was prepared to mark the bicentenary of the arrival in 1783 of the bulk of the American loyalists in Nova Scotia. It lists both published and manuscript material found in the Public Archives of Nova Scotia. Printed sources include some 433

items. Omissions are inevitable, though some are surprising. The most notable is the absence of all reference to Loyalist biographies in the *Dictionary of Canadian Biography*, an important source of recent scholarship. Missing also is Neil MacKinnon's "Nova Scotia Loyalists, 1783-1785" (*Histoire sociale—Social History*, IV [November 1969]: 17-48). Apparently absent from the PANS library is a very useful economic study of the war of American Independence, John Dewar Faibisy's "Privateering and Piracy: The Effects of New England Raiding upon Nova Scotia during the American Revolution, 1775-1783" (Ph.D. diss., U. of Massachusetts, 1972). Nor could I understand why Gordon Stewart and George Rawlyk's *A People Highly Favoured of God: The Nova Scotia Yankees and the American Revolution* (1972) had been excluded, when it describes the world which the Loyalists found upon entering Nova Scotia.

More serious are the omissions from the manuscript source list. While the list covers the years 1775 to 1830, in the economic section alone there are numerous important items, either directly generated by Loyalists or which make reference to Loyalist settlers, which the editors have omitted. A partial list would include the following: for Annapolis, Foster Woodbury's daybook, 1810-15, the Marshall family account book, 1780-1835, an anonymous account book, 1804-07 (MG1); for Cornwallis Township, the Perry Borden papers, 1794-1808 (MG1/143), the Pearson family account book, 1732-1803 (MG3/116) from Lyme, Connecticut; for Fort Lawrence, Thomas Roach's ledger, 1803-21 (MG3/119); for Granville, Samuel M. Chesley's account and daybook, 1792-1807 (MG1/177), and Benjamin Dodge's account book, 1778-1821; for Halifax, John Barry's day book, journals and ledgers, 1813-34 (MG3/143, 312-13), Charles J. Hill's account books, 1795-1834 (MG3/164-65); for Horton township, an anonymous account book, 1793-94 (MG3/236); Timothy Bishop's daybook, 1775-1824, Edward DeWolf's ledgers, 1773-85, 1796-1802 (MG3/233-34) and Henry McGee's ledgers and daybooks, 1788-1806 (MG3/237-38); for Liverpool, Thomas Akin's account books and journals, 1787-1817 (MG1), Robert Barry's account and cashbooks, 1801-02, 1813-28 (MG3/306, 308), Barnabas and Thomas Freeman's ledgers, 1783-1838 (MG3/979, 1009), Simeon Perkin's cashbook, 1803, Zenas Waterman's account books, 1786-1811 (MG1); for Parrsboro, Captain Samuel Wilson's account books, 1779-1832 (MG3/1725c); for Partridge Island, Jonathan Crance and James Ratchford's ledger, 1789-95 (MG3/270); for Sandy Cove, Stephen Fountain's account book, 1770-1820; for Shelburne, Jacob Weiser's account book, 1810-32 (MG3/307) and Cornelius White's account book, 1818-33; for Wilmot, Charles Dodge's account book, 1795-1827; and for Yarmouth, Samuel Marshall's letters, 1810-13 (MG3/352). Such details are necessary, if it is understood that the PANS possesses an extraordinarily rich, but curiously neglected, collection of business papers. They are perhaps of little interest to genealogists, but are the sort of manuscripts crucial to writing social and economic history.

These difficulties aside, the *Loyalist Guide* is obviously of great use to those fortunate enough to visit the PANS, the finest archive in Canada, and the happiest of places for a researcher to work.

Julian GWYN  
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CLAUDE BARIBEAU — *La seigneurie de la Petite-Nation (1801-1854). Le rôle économique et social du seigneur*. Hull, Asticou, 1983. 163 p.

On peut distinguer trois aspects dans cet ouvrage : l'histoire d'une région, celle d'une institution et celle d'une grande famille.