

G. E. LEVY, ed. — *The Diary of Joseph Dimock*. Hantsport: Lancelot Press, Baptist Heritage in Atlantic Canada, Volume I, 1979. Pp. ix, 207.

Joseph Dimock was a key figure in the fascinating symbiotic relationship connecting Nova Scotia's Second Great Awakening with the transformation of the New Light movement into the Baptist Church. The Second Great Awakening, it may be argued, stretched from 1790 to 1810. There were a number of local revivals in the early period and a more general revival at the turn of the century. Then came, what contemporaries referred to as "The Great Reformation" of 1806, 1807 and 1809 — the culmination of the earlier revivals and the spiritual and emotional peak of the revitalization movement which engulfed much of Nova Scotia. At the cutting edge of this movement were to be found ardent disciples of Henry Alline, the charismatic leader of Nova Scotia's First Awakening — men like Harris Harding, Theodore Harding, T. H. Chipman, Edward and James Manning and Dimock. All of these men would eventually become the so-called "Patriarchs" of the Nova Scotia Baptist Church. Unlike Alline, these preachers came to believe that adult baptism was an "essential" ordinance — a crucial means whereby order and discipline could be imposed upon those centrifugal forces which threatened to fragment the Awakening and the Evangelical cause in Nova Scotia.

Dimock was born on 11 December 1768, in Newport, Nova Scotia. After experiencing a profoundly moving conversion experience in 1785 he was baptized two years later and then was ordained a minister of the Chester Baptist-New Light Church in 1793. He served this Church until his death on 29 June 1846, after a distinguished fifty-three year ministry in the South Shore town.

Dimock left to posterity an incomplete and often fragmentary diary covering the period 1796 to 1844, a brief twenty-seven page description of the Baptist work in the Chester-Lunenburg region and a brief, disjointed account of "his services at Lunenburg". These papers have been edited by Dr. George Levy in the first volume of a projected new series entitled the "Baptist Heritage in Atlantic Canada". The series is co-sponsored by Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces.

The Diary of Joseph Dimock is a useful little volume. The notes are cogently and lucidly written and there is much useful information about individuals, churches and key events. On the whole, Levy has permitted the documents to speak for themselves. And the *Diary* contains a great deal of very valuable information about not only Nova Scotia religious and social life but also that of New England and New York. Almost one-half of Dimock's diary is devoted to his involvement in the Second Great Awakening in Connecticut and New York in the 1796 to 1798 period. Much of the rest is concerned with a graphic description of Dimock's activities in Nova Scotia's Second Great Awakening. For example, on 4 September 1807, he observed that

about the month of August the Lord made a Glorious descent on the earth shaking against the strong holds of sin & Satan & caused an immortal shakeing among the Dry bones & bone to his Bone so that the Sabbath after that the word broke out was concluded with a Great shout among the Saints and a Great out cry among Sinners for mercy... the work of God still goes on and increases; our meetings are large for people throng in Great abundances from every Quarter to hear & were much affected & many powerfully wrought upon & savingly converted.

Though reasonably well edited, *The Diary of Joseph Dimock* suffers because of a most disappointing introduction. In his flimsy biographical sketch, Levy does not really move beyond the position he first mapped out in his 1949 article, "Diary of the Rev. Joseph Dimock", published in the Nova Scotia Historical Society *Collections*. No attempt has been made to come to grips with Dimock's involvement with the New Dispensation movement of the late 1780s and early 1790s. This movement, led by men and women who

considered themselves to be the spiritual heirs of Henry Alline, pushed Alline's gospel to its Antinomian breaking point. In the process, they threatened the already fragile underpinnings of the Baptist Church in the colony. Eventually, Dimock abandoned most of his New Dispensationalism; but he never abandoned his old friend Harris Harding — the last of the New Dispensationalists.

Levy could have also made much more effective use of the many Dimock letters to be found in a variety of collections in the Acadia University Archives. These often evocative, personal and morbidly introspective letters throw much new light on the young, impressionable Joseph Dimock.

Despite its flaws, Levy's *Diary of Joseph Dimock* is an important first step in the publishing programme of the Baptist Heritage Series. But the book is more than this. It is also a valuable primary source for the early history of the Baptist Church in Nova Scotia and of the Second Great Awakening.

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ROBIN FISHER. — *Contact and Conflict: Indian-European Relations in British Columbia 1774-1890*. Vancouver: University of British Columbia Press, 1977. Pp. xviii, 250.

The importance of *Contact and Conflict* has been underscored by the award of the Macdonald Prize. Originally a Ph.D. dissertation, it is an ambitious undertaking which has been extensively researched and professionally put together. The book examines race relations in British Columbia from the arrival of the maritime explorers to the consolidation of a settler society, and the author emphasizes that it is about "culture contact" and not "so-called Indian history" (p. xiii). Unfortunately Fisher seems not to be familiar enough with the anthropological literature to have avoided what he calls the "implicit tendencies toward ethnocentrism in a study of this kind" (p. xiv). There is a neglect of Indian reactions which are only comprehensible in the context of their cultures and religious beliefs. Or perhaps certain Indian responses as well as other contact themes receive little attention because they cannot be easily reconciled with the interpretation of race relations so forcefully expounded in the book. *Contact and Conflict* argues a case as much as it tells a story.

Fundamental to this case is the division of Indian-White relations in British Columbia into two distinct phases: the "fur trade frontier" and the "settlement frontier", the latter including miners, missionaries, administrators, and farmers. The fur trade frontier, Fisher claims, "brought only minimal culture change" (p. xiv) and was based on inter-racial tolerance and co-operation. But with the arrival of the settlers the Indian and his culture were overwhelmed in the rush for his land. For the fur traders the Indian was like a partner; with settlement he became a nuisance, fit, the newcomers thought, either for assimilation or for the other fate of "inferior races" — extinction.

The fur trade-settlement dichotomy imposes a comprehensible order on the vast amount of material presented, but it is also the source of certain weaknesses. Crucial aspects of contact, notably the effects of disease, do not fit into either category and hence their importance is underestimated. And while the "fur trade frontier" is a useful concept, the notion of a "settlement frontier", combining as it does such diverse and antagonistic elements as miners and missionaries, is too unwieldy and leads to oversimplification. There