

makers' perspective only. For instance, he depicts a State Department that was willing to override Congressional misgivings concerning trade and other economic concessions to Canada because these officials believed that the costs of doing so were worthwhile in order to preserve such a valuable ally's continued cooperation. He further surmises that Canadian diplomats, for their part, supported American goals to enlarge the world capitalist system, as this suited Canada's trading interests and desire for enhanced international stability. Aronsen apparently accepts these value systems as a given and does not dig deeper to understand their political and ideological underpinnings beyond a brief reference to Wilsonian internationalism. He essentially avoids the rather obvious link between the concept of a national security state dictating foreign economic policy and the notion of a military industrial complex.

The question of who decides the path of foreign economic policy is a profoundly political one and not solely bureaucratic; it therefore merits its own examination. It is hoped that Aronsen or others, who will certainly profit from his work, will return to the issue of Canadian-American relations from the perspective of democratic control to advance further our understanding.

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Frederick C. Burnett — *Biographical Directory of Nova Scotia and New Brunswick Free Baptist Ministers and Preachers*. Hantsport, N.S.: Lancelot Press, for Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1996. Pp. xx, 303.

During the past 20 years, there has been a renewed interest in the history of Canadian evangelicalism, both nationally and regionally. The Maritime region has, in particular, received sustained interest from historians of religion who have examined a variety of "spiritual" movements and prominent personalities. Unfortunately, much of the historiography has focused upon the late eighteenth and early nineteenth centuries. Frederick C. Burnett's *Biographical Directory*, however, is a welcomed exception. The sixteenth volume published in the Baptist Heritage in Atlantic Canada Series, one of the most impressive denominational history series in North America, this work is a remarkable achievement, though significantly flawed.

The *Biographical Directory* contains sketches of 437 ministers and preachers of the "Free Baptist" tradition of Nova Scotia and New Brunswick. "Free Baptist" is a generic term used by Burnett to include those men and one woman who preached freedom of the will and open communion, in stark contrast to the region's Calvinist Baptists who held to election and closed communion. By linking the "Free Baptist" heritage to the Arminian anti-formalism of Henry Alline, the charismatic leader of the First Great Awakening in Nova Scotia in the late eighteenth century, Burnett brings to the fore a key strand of Maritime religious history which runs from the 1760s to the present. The significance of this volume rests on the fact that it

explores a tradition which has been largely ignored by scholars and denominational historians.

Burnett, who is himself a preacher in the "Free Baptist" tradition, has spent most of his adult life collecting data and piecing together the often complex and elusive histories of preachers in the Free Christian Baptist, Free Will Baptist, Primitive Baptist, Christian Connexion, Hamiltonian, Quaker, and "Unattached" traditions. The result is a veritable feast of short biographical accounts which highlight vital statistics, family connections, theological distinctions, and anecdotal stories. This "labour of love", most of which deals with preachers from the Free Christian Baptist Conference, one of the largest Protestant denominations in New Brunswick in the mid-nineteenth century, includes detailed entries for well-known religious leaders such as Henry Alline, Jacob Norton, Charles Knowles, Joshua Barnes, Ezekiel and Joseph MacLeod, Nancy Towle, and George Whitefield Orser. More impressive than these prominent preachers are the scores of entries which introduce virtually unknown lay and ordained religious leaders who served small congregations throughout the region. The sheer number of these entries paints a compelling picture of grassroots leaders who represented a vital experiential Christian tradition that deserves more attention from historians than it has received.

While the volume lacks a critical introduction, some of the groundwork has been laid for a more comprehensive analysis of the Arminian sectarian impulse in the Maritimes. The one major frustration with the book is a complete absence of notes and bibliography, although the preface and a number of sketches do indicate where some of the information was found. It is clear from the entries that Burnett, true to his own religious heritage, has relied significantly upon oral tradition as well as gravestone engravings, private collections, and some archival and printed materials. Furthermore, the author has included eight appendices which range from lists of churches to church covenants and treatises. In the words of Burnett, "I have tried to give an honest and fair history, and readers can form their own opinion of the merit of the finished work" (p. xii).

Having spent more than a decade studying nineteenth-century religious history in the Maritimes, I checked some entries, which, based on my own findings, were accurate and complete. Furthermore, to my surprise, I was able to identify a number of relatively obscure individuals whose identity had eluded me. While some entries are only a few lines in length, others are several pages long and provide data and analysis that would measure up to the standard set by the *Dictionary of Canadian Biography*. Since the *Biographical Directory* is comprehensively indexed and cross-referenced, a larger story than the one presented awaits to be pieced together. For example, many of the preachers described in this volume had strong connections to New England either through family ties or ministry experiences. Burnett's evidence suggests that, at least for the sectarian Arminian tradition, the New England-Maritimes region represented a single geographical area in which these preachers presented their own brand of the Christian Gospel, indicating a common religious culture at the popular level. Also, the fact that many of the preachers described in the *Biographical Directory* exchanged denominational sympathies with relatively little hesitation may indicate that common religious experiences were stronger than

distinctive theology or religious leaders. For example, Burnett shows that James Roscoe Heine (1865–1942), during his career as a preacher, was a Free Christian Baptist, Savationist, Free Will Baptist, Free Baptist, and United Baptist who served in Maine, Massachusetts, New Brunswick, and Nova Scotia (pp.116–117). Indeed, this volume will be of interest to historians of Canadian and American religion, as well as researchers interested in social and local Maritime history.

The Editorial Committee of the Baptist Heritage in Atlantic Canada Series is to be commended for publishing another timely volume of high quality. While limited due to incomplete documentation, Burnett's work advances our understanding of Maritime evangelicalism by providing biographical sketches of Arminian sectarian leaders from the late eighteenth century to the present. It implicitly challenges any notion that the "renaissance" in the writing of Atlantic Canadian religious history may be at a cul-de-sac.

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José E. Igartua — *Arvida au Saguenay. Naissance d'une ville industrielle*, Montréal et Kingston, McGill-Queen's University Press, 1996, 273 p.

Le livre de José Igartua reconstitue l'histoire de la création d'Arvida (nommée ainsi en l'honneur d'Arthur Vining Davis, président de l'Alcoa et créateur de la ville en 1925) et de son développement en tant que communauté ouvrière. Ce sont d'abord les sources qui ont attiré l'attention de l'auteur sur cette ville du Saguenay. Les sources qualitatives abondantes et surtout les riches sources quantitatives lui ont permis « des investigations originales en histoire sociale des travailleurs » (p. 7–8). Trois séries de documents nominatifs ont été exploitées : les fiches d'embauche et de service des travailleurs d'Alcan, les rôles d'évaluation de la ville d'Arvida et le fichier de population de l'Institut interuniversitaire de recherches sur les populations (IREP). « L'analyse de ces trois sources sérielles promettait », affirme Igartua, « de dégager des profils et de suivre de façon très détaillée certains comportements des travailleurs d'Alcan et de mettre en rapport le monde du travail, celui des familles et celui des couples » (p. 8).

Avant d'entamer la lecture du premier chapitre, le lecteur peut regarder de superbes photographies qui illustrent plusieurs aspects qui seront traités dans le livre tels que la construction des usines, les maisons de compagnie, les différents quartiers de la ville, les travailleurs et leur milieu de travail. Ces photographies sont très belles et nous plongent dans l'atmosphère de cette ville mono-industrielle durant la période étudiée par l'auteur, soit de 1925 à 1941.

Huit chapitres composent l'ouvrage. Le premier présente la région du Saguenay durant les années 1920 et explique pourquoi des industriels américains ont alors décidé d'y implanter une aluminerie. L'étude révèle que ces « tycoons » sont attirés, non pas par la population, mais par le milieu physique et le grand potentiel de développement économique. Le chapitre suivant décrit la construction de la ville —