

eral and just apprehension that Bishops and Dioceses and Churches and Priests and Tithes were to be imposed on us by Parliament. It was known that neither the King nor the Ministry nor the Archbishops could appoint Bishops in America, without an Act of Parliament; and if Parliament could tax us, they could establish the Church of England here, with all its creeds, articles, tests, ceremonies and tithes, and prohibit all other churches as conventicles and schism-shops."*

It is therefore not to be wondered at that, feeling as they did, the more rigid of the Puritans of New England should decline to settle even upon the rich and fertile farms from which the Acadians had been expelled. Several hundreds ventured to come, on being guaranteed by the Governor of Nova Scotia the enjoyment of certain civil rights, and solemnly assured that, under the laws of the Province, "Protestant dissenters from the Church of England should have full liberty of conscience and the right to erect meeting houses and choose ministers."† The immigrants from New England, previous to the Revolutionary war, who remained here permanently were, however, comparatively few in number, and included many natives of England and Ireland and Church people. It is perhaps due to this fact that when the struggle began between the old Colonies and Great Britain, Nova Scotia remained loyal.

In that part of Nova Scotia lying north of the Bay of Fundy there were no English speaking people, except a few soldiers at Fort Frederick, till the year 1764. In that year Messrs. Simonds, White and Peabody came to St. John Harbour from Massachusetts, with a small party of fishermen, and engaged in the business of fish-curing, lime-burning and trading in furs. In 1765 the greater part of what is now the Province of New Brunswick was erected into "the County of Sunbury." The same year a number of families from Massachusetts, who had obtained a grant from the Crown of land at Mauderville, on the St. John River, arrived and settled there as farmers. They were joined soon afterwards by others. The following document shows that, owing to the absence of a clergyman among these settlers, persons wishing to get married sometimes adopted curious methods:

"*Mauderville, Feb. 23, 1766.*—In the presence of Almighty God and this congregation "Gervas Say and Anna Russell, inhabitants of

"the abovesaid township, enters into marriage covenant lawfully to dwell together in the fear "of God the remaining part of our lives, in "order to perform all ye duties necessary betwixt husband and wife, as witness our hands "(signed) Gervas Say: Anna Say."

In 1769 Lord William Campbell, Governor of Nova Scotia, sent the Reverend T. Wood to the River St. John, to visit the inhabitants and report. Mr. Wood was a missionary of the venerable Society for the Propagation of the Gospel, long stationed in New Jersey, who had some years previously been appointed to Annapolis. He was admirably qualified for work in New Brunswick as it then was. He spoke not only his own language but also French and even Miemac. In 1763 he had begun the acquisition of the language of his Indian neighbors; and such was his industry and success that, in 1766, he was able to send to England a Grammar and Dictionary of the Miemac language, and also a translation of the Bible in that tongue. It is not known what facilities, if any, existed at that time for learning Miemac. It is possible that Mr. Wood had access to works on the language by Roman Catholic missionaries who had made a study of it. The Indians of Nova Scotia have used for very many years Roman Catholic devotional books in Miemac, printed at Vienna, in a strange sort of hieroglyphic.

Mr. Wood arrived at St. John Harbour on the first of July 1769. The next morning, being Sunday, divine service, according to the rites of the Church of England, was performed for the first time within the limits of this Province. Mr. Wood officiated and at this service also baptized four English children. In the afternoon of the same day he held a service in the Miemac language for some Indians, then on their way to Passamaquoddy Bay. After service he requested them to sing an anthem, which he says, in the quaint narrative of his visit sent to the S. P. G., "they performed very harmoniously." One Indian child was baptized at the same service, "only one," he states, as he found that "most of the children had already been baptized by Romish priests." In the evening this indefatigable worker gathered the French inhabitants together, of whom it appears there were a good many at that time, and read the service to them in their own language, several Indians being present, some of whom understood French.

On the following day Mr. Wood began his

* Palfrey.

† Haliburton.