

in intelligence, enterprise and morality. This is probably in a great measure owing to the want of ministers and teachers using their own language.

We are better acquainted with those who settled in River John and Tatamagouche. In appearance they are easily distinguishable from their English neighbours, by their high cheek bones, deep-set eyes, dark complexion, and spare forms. The old people speak a corrupt dialect of the French, but with a German tone and accent. But they understand pure French, some of them can read it fluently, and they can also understand the *Patois* of the Acadian French. The difference between these dialects is not greater than between the dialects of English, spoken in different counties of England. Some of them have French Bibles and a few other books in that language, but the improvement of the old people has been much hindered by their adherence to their own *patois*, and perhaps by their keeping themselves so distinct as a people. It must be admitted that as a class they have been outstripped in enterprise and general improvement by their neighbours of other origin. But the younger generation use only English which they still speak with a German tone. Education has of late years been much more attended to, books are freely circulated and they are becoming much more a reading people. Many of them are shrewd and well informed and altogether are making encouraging progress in every respect. In their general character they show more of the solidity and staidness of the Germans, rather than the liveliness and vivacity of the French. They are generally a simple minded, honest, confiding people. There is much warm hearted piety among them. Some of them we have known were as fine specimens of guileless, unaffected christianity as we expect to see, though of course there is every variety of religious character among them.

In their religious profession, they at first were generally Lutheran, but in Tatamagouche and River John, from the instruction they have enjoyed, they have generally become Presbyterians. The first preaching they received was from the Rev. Dr. McGregor, about the years 1793 and 1796, of which

an account will be found in his Memoir, pp. 262-264. They subsequently received visits from other ministers. But the first who settled among them was the Rev. John Mitchell. He was sent to these Provinces as a Missionary by the London Missionary Society. While stationed at Bay Chaleur, he undertook an extensive missionary tour in the Provinces of Nova Scotia and New Brunswick, in the year 1803. In the course of his travels he visited both these places. He thus describes his first labours there: "Tuesday, July 3rd, left Pictou Harbour and rode seven miles, where I remained all night. In the morning I set off with a guide to River John, which is about ten miles distant from where I lodged.—Thursday, July 5th, preached at River John to about forty attentive hearers.—Friday, July 6th, preached to the same auditory, baptized eight children, and afterward rode up to Tatamagouche, where I preached on the Lord's day. I had about one hundred and fifty hearers and baptized one child. The people at River John and Tatamagouche are mostly French Protestants. They understand English well, but are perishing for lack of knowledge, having no man to guide them." Through the representations made to him of the spiritual destitution of those places, as well as of other places along the shore, he was induced to remove to River John, where he settled in the year 1808. In the year following he joined the Presbytery of Pictou. After his settlement he preached one half his time in River John and one-half in Tatamagouche, and occasionally visited Wallace; and when New Annan began to be settled, he extended his labours to that locality also. Throughout this district he continued to discharge the duties of a faithful minister being abundant in labours and performing fatiguing journeys to spread the knowledge of divine truth.

About the year 1825, Tatamagouche and New Annan section being so much increased in population as to require an additional minister, were formed into a separate congregation, and in the following year Rev. Hugh Ross was inducted as their first pastor. He continued to labour in both settlements till the year 1840, when he was