THE MARITIME PROVINCES: NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND

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Introduction

Three of the richest territories in all of North America lie off the eastern coast of North America. They are rich in history, rich in culture, and rich in heritage. The Maritime Provinces of Canada’s southeast shores constitute three diverse yet unified territories in which many people today trace their ancestry back to the earliest settlements of North America and further. Nova Scotia, New Brunswick, and Prince Edward Island, although overlooked by many today, are a mission field in much need of workers. Each province provides a challenge and opportunity for North American missions today.

The History of the Maritime Provinces

Aboriginal Peoples

The First Nations people who inhabited the Maritimes were the Mi’kmaqs and the Maliseets. The Mi’kmaqs lived in modern New Brunswick, Nova Scotia, and Prince Edward Island, while the Maliseets inhabited what is today western New Brunswick and northeastern Maine. The Mi’kmaq people are especially important in the history of these three provinces.

In 1500 it is estimated that there were approximately twelve thousand Mi’kmaq people living in the Maritimes.\(^1\) They were a people with a rich culture. They were highly skilled hunters and lived off the land. They were an animistic society, whose religious worldview consisted of a belief in six worlds or spiritual realms of the earth. They believed the sun and

moon were their ancestors and greatly valued genealogical traditions. In their worldview they believed that the universe was formed out of “Power” which was manifested in people, animals, plants, and natural and spiritual phenomena. Each manifestation of “Power” could change into another, or each state of mind of the “Power” force could change. Good could change to evil and strong to weak.²

When early French settlers began to populate the coastlines of Nova Scotia, which all three territories were initially entitled, the Mi’kmaqs lived peaceably with the settlers. They traded with and helped the settlers to adjust to the New World. The French began to convert them to Roman Catholicism. The Mi’kmaqs even intermarried with the French settlers occasionally.³ The Mi’kmaqs became allies of the French settlers and their descendants the Acadians. They fought with the French in many skirmishes, battles, and wars against the British and New England settlers, who were also competing for the colony of Nova Scotia.

Today the Mi’kmaq population is approximately twenty thousand. Many of these peoples have adapted to Maritime society. Others live on reserves designated by the government. Mi’kmaq culture and history is still alive today in parts of the Maritime Provinces.

The Settlers of the Maritimes

The first European settlers to come to the Maritimes (Nova Scotia) were from France. They settled along the coasts, bays, peninsulas, and islands, taking an interest in the abundance fisheries. They called this territory Acadia. Soon the British also began to take interest in the region as well. Both nations began competing for fishing rights and control of the region.

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²Ibid., 32.
³Their descendents were known as the Metis, many of which live in Nova Scotia today. Andrew Herstead, Nova Scotia, Moon Handbooks (Emeryville, Calif: Avalon Travel, 2006), 219.
In 1713, the Treaty of Utrecht gave Britain sovereignty over Newfoundland and Acadia. France retained Ile St. Jean (modern day Prince Edward Island), and Ile Royale (Cape Breton Island). The French settlers, the Acadians, were encouraged to move to these two Islands or else swear allegiance to Britain. Many moved, but others stayed and continued to live as before, forfeiting the rights to their property.

The two world powers, France and Britain, continued their fight for domination of the world. Acadia continued to be a region where conflict continued. The British were always suspect of the Acadians, fearful of their presence in their territories as French settlers. Many wanted to expel them to other territories and this idea was tossed about for many years.

As war continued to break out in the New World, New Englanders sacked the fortress city of Louisburg on Cape Breton Island in 1745. The French retaliated, trying to take over Acadia in 1746 but proved unsuccessful. In 1748, with the Treaty of Aix-la-Chappelle, Louisburg was restored to France in diplomacy.

In 1755, the British finally decided to expel the Acadians from the territory. Acadians were rounded up all over the territories and deported to colonies to the south and throughout the world. In the years to come, the Acadians were allowed to return, but only to find their farms occupied by newly arrived settlers from Scotland, Ireland, England, and the American colonies. They ended up settling along the coasts of Nova Scotia, Prince Edward Island, and New

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5Ibid., 13.

6Ibid., 34.
Brunswick becoming involved in the fisheries. Their culture, Roman Catholic religion, and traditions continued on in the Maritime Provinces today.

In 1758, the British established complete control over Acadia. Led by General Amherst, the British forces attacked the stronghold of Louisburg again and razed it to the ground. Ile St. Jean became known as the Island of St. John (In 1799 it became known as Prince Edward Island). Ile Royale became known as Cape Breton Island. The new government that began in Nova Scotia, elected in 1758, planned to draw settlers from Britain to the territory in order to maintain complete control.

The New Settlers to Nova Scotia

The British government began to recruit settlers to Nova Scotia immediately. Land grants were promised to settlers, and from 1759 to 1767 eight thousand settlers arrived. In the following years, thousands of Scots, Irish, and English would find a new home in Nova Scotia, St. John Island, and what would become New Brunswick. These settlers brought a new rich culture and heritage to the territory. They also brought their religion with them. Presbyterians came from lowland Scotland, Roman Catholics from the Scottish Highlands and Ireland, and Anglicans from England. These cultural and religious traditions make up a great part of the Maritime culture today.

When the War of Independence broke out in the southern British colonies in 1776, many loyal colonists began to flee for the northern British territories. The American Revolution was a defining moment in the history of the Atlantic colonies, creating a new boundary between

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7The Acadians settled primarily in Argyle and Clare in western Nova Scotia, Ile Madame and Cheticamp in Cape Breton, on the northeastern shore of New Brunswick, and on the western end of St. John’s Island (Prince Edward Island). By 1800 the Atlantic region counted 8000 Acadians out of 23,000 that were scattered. Conrad and Hiller, Atlantic Canada, 95.
New England and doubling the population as thirty-five thousand civilian refugees and disbanded soldiers came from the United States. Most arrived between 1782 and 1784. The Baptists, Methodists, and Congregationalists began to influence the territories.

The distinction between Nova Scotia and New England was something of which the Loyalists became proud. They settled new cities such as Saint John, Shelburne, and Sydney. Very few settled on St. John’s Island. In 1784 the British government created New Brunswick, setting Fredericton as the Capital. The pride of the loyalists in New Brunswick enforced their hopes that their new territory would be the model of order and hierarchy in contrast to the democratic anarchy of the colonies to the south. Today, a continuing sense of pride remains in the Maritime Provinces as these Canadians gladly differentiate themselves from their former British brothers in the United States.

The Golden Years of the Colonial Societies

From 1815 to 1873 the colonies of Nova Scotia, New Brunswick, and Prince Edward Island grew astronomically. Settlers continued to pour into the region. By 1871 the population had grown to nine hundred thousand from a population of two hundred thousand in 1815. These immigrants were Irish, Scots, English, Welsh, and a few African Americans fleeing the United States.

In this era the economy of the provinces leaped forward as shipbuilding, coal mining, and fishing thrived in the region. Halifax, Nova Scotia became the dominating city of the entire

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9MacNutt, *The Atlantic Provinces*, 94.
9Conrad and Hiller, *Atlantic Canada*, 100.
10Ibid., 102.
region during this era. Other seaports and cities were also growing astronomically. This was the Golden Age of Atlantic Canada.

**The Troubles of a Modern Society**

During the Industrial Revolution the Maritimes began to struggle. No longer was shipbuilding a needed industry. The fishing industry began to falter. Coal mining was one industry that grew in parts of Cape Breton Island, northeast Nova Scotia, and southern New Brunswick, but other industrial industries couldn’t keep up with faster growing regions of North America.¹¹

Although many immigrants continued to arrive, Maritimers began to move from the country to the cities in look for work. Many even moved from the Atlantic region to other parts of North America. The population growth dropped from 13.5 percent between 1871 and 1881 to 1.2 percent between 1881 and 1891 and 1.5 percent from 1891 to 1901.¹²

In the twentieth century, the provinces continued to struggle. The per capita income of those in the Maritimes continued to fall below that of the rest of Canada. Agriculture, fishing and trapping, forestry, and mining all dropped in the 1950’s.¹³ After a brief boost in fishing from 1960 to 1980, disaster hit. Many of the fisheries had been over fished. Today, many coastal towns continue to struggle with their fisheries. By 1989 the per capita income was a steady two thirds or three-fourths the income of the rest of the nation. Atlantic Canada and its natural resources could not compete in an industrial age.

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¹¹Ibid., 140.

¹²Ibid., 144.

¹³Ibid., 197.
One bright spot was the tourism industry. There began to be resurgence in Scottish heritage among the peoples of the Maritimes, especially in Nova Scotia and Prince Edward Island. The tourism industry began to receive major government investment and people began to flock to the quaint coastal towns and rural landscapes, rich in tradition and culture.

Along with the resurgence in Scottish heritage came resurgence in Acadian heritage. The growing Acadian population began to polarize and rally around their culture and French language. In 1960 New Brunswick became the first officially bilingual province. Some Acadians were even calling for a new Acadian province in the late 1970s and early 1980s.

Today, the Maritime Provinces continue in agriculture, fishing, mining, forestry, and tourism. Many people live in isolated rural communities along the coast. Some urban centers have developed such as Halifax, Moncton, Saint John, Sydney, Fredericton, and Charlottetown. These are centers of culture, education, business, and government. However, the economy continues to struggle below that of many other places in Canada and North America. Although the rugged topography of the land has separated the people in scattered settlement, the turbulent history including the mutual grief of early wars, the Acadian deportation, immigration upheavals, and abiding hardships common to resource-based economies has bound the people together in these regions.¹⁴

**History of Christianity**

**Early Roman Catholicism**

Christianity has a rich history in the Maritime Provinces. The first settlers, the French, brought a strong Roman Catholicism to the area. Jesuit missionaries began to work among the

Aboriginal peoples. Many converted to Catholicism, however they continued to practice previous forms of religion as well.\textsuperscript{15} Acadians and Mi’kmaqs continue to hold strongly to Roman Catholicism even to this day.

**Presbyterianism**

With the arrival of the new settlers from Scotland came a new religion, Presbyterianism. The first Scots began to arrive between 1760 and 1770. Fifteen thousand flocked to Nova Scotia from 1763 to 1815. From 1815 to 1870, one hundred and seventy thousand came. Presbyterianism became the largest and most influential Maritime Protestant denomination in the 1800s. In 1871, over forty percent of Prince Edward Island was Scottish and Nova Scotia was approximately thirty four percent Scottish.\textsuperscript{16} In Nova Scotia, Eighty thousand Scots arrived between 1870 and 1900. Two hundred forty six thousand came from 1900 to 1918, and one hundred ninety one thousand came from 1919 to 1930.\textsuperscript{17}

Scottish Presbyterians brought a social, moral, and religious culture to Nova Scotia.\textsuperscript{18} Pictou, a major settlement of Scots became a major stronghold of the Presbyterians. Due to the strong emphasis that the Scots had on education, Pictou became the seat of an intellectual awakening in Nova Scotia.\textsuperscript{19} The Scots also had a strong reaction against Roman Catholicism,

\textsuperscript{15}Conrad and Hiller, *Atlantic Canada*, 32.


\textsuperscript{17}Ibid.

\textsuperscript{18}Ibid.

\textsuperscript{19}Ibid., 18.
and in Pictou they forced Roman Catholic Scots to disperse along the coast toward Cape Breton.\textsuperscript{20}

**The Struggle of the Roman Catholics**

Due to the heavy influence of Presbyterianism and Anglicanism, Roman Catholicism struggled to gain foot in the province of Nova Scotia. A great influx of Roman Catholics came to the region when the Irish fled their homeland for the colonies. Halifax was the seat of Catholicism with a large Irish population, but was under the jurisdiction of the Bishop of Quebec.\textsuperscript{21} The Catholics could not gain the freedom from the crown to acquire and hold land, erect buildings, build churches, worship publicly, and engage priests. This freedom was not granted until July of 1784.\textsuperscript{22}

The Presbyterian Scots and the Irish Catholics seemed to cooperate better on Prince Edward Island. Many communities were mixtures of Scots and Irish and they cooperated at many times. “Certainly, the national histories of the two Celtic groups had differed in some significant ways, but a settlers in a faraway colony, they realized that they held much in common.”\textsuperscript{23}

**Henry Alline and the Nova Scotia Awakenings**

Corresponding to the religious awakenings in the American colonies was the New Light Awakening in Nova Scotia. The central character in this revival movement was Henry


\textsuperscript{21}Ibid., 13.

Alline. He was born in Rhode Island in 1748, but his family moved to Falmouth, Nova Scotia in 1760. His upbringing was in a strong Calvinist atmosphere, which contributed to his spiritual crisis at the age of twenty-seven. It was at this age that he experienced the “New Birth.”

Alline’s mystical and ravishing experience of conversion caused him to immediately attack his Calvinist background and to spread his conversion message all throughout Nova Scotia.24 The loyalist inhabitants of Nova Scotia from New England made up sixty percent of the population at this time. It was from this source that the New Light-Evangelical strength would form.25 Alline’s mystical revivalism spread rapidly throughout Nova Scotia. Some of his mystical teachings contained heresy, but most Nova Scotians overlooked his heretical views.26

Another preacher made a large impact on Nova Scotia at this time as well. Freeborn Garrettson, a Methodist from New York, preached in almost every settlement in Nova Scotia from 1785 to 1787. Although Garrettson had a great ministry in Nova Scotia, it was the New Lights whose ministry continued to take effect in the years to come. Henry Alline had left many influential leaders to follow him including Edward and James Manning, Joseph Dimock, and Harris Harding.

These men who followed Alline’s ministry breathed new life into the New Light Movement in the late 1780s. They also undermined the heretical teachings of Alline while

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25Ibid., 5.

26Ibid., 26.
channeling the New Light majority into the Calvinistic Baptist Church. Edward Manning emerged as the leader in this new Baptist movement, which sprung from the Alline revivalism. When the second great awakening hit Nova Scotia from 1790 to 1819 it was primarily a Baptist revival. The revivals that had begun among the “Yankee Nova Scotians” that made up most of the population in the late eighteenth century spread in the early nineteenth century into the Scots and Irish settlers who dominated the population of the later period.

The Baptist Movement in the Maritimes

Between 1797 and 1800 the Nova Scotia Baptist Association began to be formed. Edward Manning and the Regular Baptists led this association. As revival spread through Nova Scotia, this Baptist associationalism continued to grow. The association didn’t influence New Brunswick much, which had a different Baptist religious culture. Neither did it effect Prince Edward Island, which never had an organized Baptist group until 1827.

It was not until 1846 that the Baptist convention of New Brunswick, Nova Scotia, and Prince Edward Island formed. This was a Calvinistic or Regular Baptist denomination. There was also a Free Baptist denomination in the Maritimes Provinces at the time. Gradually, the two groups began to unite together and in October 1905 in Saint John, New Brunswick the Free

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28 Ibid., 89.


Baptists and the Regular Baptist became the United Baptist denomination. Later the Free
Baptists of Nova Scotia joined as well.

The end of the nineteenth and beginning of the twentieth century brought
transformation to the Baptists of the Maritimes. World War I, World War I, depression,
urbanization, and the social gospel all had effects on the denomination. New presidents of
Acadia University, the United Baptist flagship school, began to make more and more changes in
the theological departments of the school.

The Baptist denomination was the largest protestant denomination in Nova Scotia and
New Brunswick in 1901. The Fundamentalism and Modernism controversy began to strike the
convention in the 1920’s. Fundamentalists such as John James Sidey and John Bolton Daggett
tried to split the convention, claiming it had broken with its Baptist heritage rejecting the
inerrancy of the Scriptures. Unlike many of their Baptist cousins in Central Canada and the
West, the Maritime Baptist resisted the fundamentalist bombardment from the United States.
The United Baptist denomination decided to adjust to modern societal views.

Other denominations were also changing at this time. In 1925 approximately two
thirds of the Presbyterian churches entered union with Methodists and Congregationalists to form
the United Church of Canada. This union was also a result of the modernist era of Christianity in
the Maritimes. By 1931 the United Church of Canada was the largest denomination in the

31George Edward Levy, *The Baptists of the Maritime Provinces 1753-1946* (Saint John, N.B.: Barnes-
Hopkins Limited, 1946), 280.

32Ibid., 310.

33George A. Rawlyk, *Champions of the Truth: Fundamentalism, Modernism, and the Maritime Baptists*
(Montreal: Published for the Centre for Canadian Studies, Mount Allison University by McGill-Queen’s University
Press, 1990), 74.
Maritimes, followed by the United Baptist denomination. By 1961, the Anglicans had passed the Baptists as the second largest denomination.\textsuperscript{34}

**Nova Scotia Today**

**The Peoples of Nova Scotia**\textsuperscript{35}

In 2006, Nova Scotia’s population totaled 913,462 people. The majority of the people in Nova Scotia had English as their mother tongue (832,105). There were 32,540 who spoke French as their mother tongue. However, 866,685 people spoke English the most when they were at home, and only 17,165 spoke French the most at home. There were 36,345 people who had a mother tongue other than English and French.

In 2006, Nova Scotia had 45,195 immigrants living within its borders. Most had arrived before 1991 (30,305). Only 7,985 arrived between 1991 and 2001, and between 2001 and 2006, 6,900 immigrants arrived. It seems like immigration has risen in these five years. The largest minorities in Nova Scotia were Aboriginals (24,175), Blacks (19,230), Arabs (4,505), Chinese (4,305), South Asians (3,810), and Latin Americans (955).

**The Geography and Culture of Nova Scotia**

The eastern region of Nova Scotia is known as the Evangeline Trail. The area is composed of the Annapolis Valley, the most fertile area of Nova Scotia. The greatest crop grown here are apples. Along the coast of this area there are many Acadian settlements today. Other inhabitants are descendents from Scots and Irish. This section of the coast, along the Bay

\textsuperscript{34}Ibid., 41.

of Fundy is known for whale watching, fishing, historical battles at Annapolis Royal, and historic shipbuilding.36

The Glooscap Trail covers the region of central Nova Scotia. This area is known for geological formations in Minas Basin, historic shipbuilding, coalmines, and dairy farms. The city of Truro is the central geographical city of the Province, from which all roads lead. Along with Scots descendents are found German and Dutch descendents.37

Northern Nova Scotia consists of the city of Amherst, the Chignecto Isthmus, and the northeastern shore towns of Pugwash, Tatamagouche, and Pictou. The Chignecto Isthmus was one of the significant regions for Acadian, British, and French skirmishes. Pictou is rich in Scottish heritage and is also an area rich in coalfields.38

Cape Breton Island lies off the northwestern tip of Nova Scotia. It has a long history of French influence. It was an Acadian refuge in the colonial days, protected by Fort Louisburg. There are many Acadian influences remaining today. The Scottish influence is great in Cape Breton as well. Cape Breton is full of scenic drives and high plains, making it a featured tourist attraction. The city of Sydney grew into an industrial center with coal mining and steel production. It is today one of the largest cities in Nova Scotia.39

Nova Scotia’s eastern shore is fishing and mining region. Two gold booms took place in the nineteenth century in Moose River and Sherbrooke. Canso is a historic town known for


37 Ibid., 9.

38 Ibid., 15.

39 Ibid., 23.
early French fisheries. It was a highly contested area because of its wealth in cod.

Lawrencetown beach is also popular for surfing today.\textsuperscript{40}

Halifax and Dartmouth form the epicenter of Nova Scotia and the Maritimes. Settlers to this region were initially English, Scots, Irish, German, Loyalists, Free Black Slaves, and Lebanese peddlers. Later immigrants came from other parts of Europe, Asia, and Africa. Fewer immigrants are coming to this area anymore. Most who immigrate to Canada no longer come by ship but fly into Canada’s busier airports in Quebec, Ontario, and the Western Provinces. Halifax was once a bustling port, and there still remains much activity with navy ships, oilrigs, and cruise ships in the harbor.\textsuperscript{41}

The southwestern shore of Nova Scotia is known as the Lighthouse Route. It’s an area of bays and dotted Islands. There are many close ties to New England in this region as Loyalist refugees settled here during the American Revolution. A world famous tourist trap is Peggy’s Cove. Another interesting town is Lunenburg, which was settled with protestant Germans in order to drive out the Acadians that used to live in the region.\textsuperscript{42}

\textbf{Religion in Nova Scotia Today}\textsuperscript{43}

In 2001, Roman Catholics accounted for thirty-seven percent of the population. Protestant faiths covered forty-nine percent, a decrease from fifty-three percent in 1991. Between 1991 and 2001 the number of Nova Scotians who claimed no religion increased by fifty-six percent. The order of the largest Protestant religions begins with the United Church

\begin{itemize}
\item \textsuperscript{40}Ibid., 31.
\item \textsuperscript{41}Ibid., 39.
\item \textsuperscript{42}Ibid., 47.
\item \textsuperscript{43}These statistics were taken from the 2001 Census in Canada. The information is located at \url{http://www12.statcan.ca/english/census01/Products/Analytic/companion/rel/ns.cfm}; Accessed 5/8/2008.
\end{itemize}
with 142,500 members (a seven percent decline since 1991). They accounted for sixteen percent of the population. The Anglicans fell six percent to 120,300 members. They represented thirteen percent of the population.

Muslims grew from 1,400 to 3,500 in the decade; Buddhists grew seventeen percent to 1700, and Hindus grew twenty-eight percent to 1,200 members. Other significant religions in the province include Baptist (94,990) and Presbyterians (22,450). There are 10,105 other Christians, which include Evangelicals.

**Prince Edward Island Today**

**The Peoples of Prince Edward Island**

In 2006, the population of Prince Edward Island (PEI) was 135,851. It is a very rural province. Most of the people had English for their mother tongue (125,260). Only 5,345 spoke French as their mother tongue on the Island. There were 55 people who spoke only French on the Island. As for a language used at home, 130,115 people claimed they spoke English, while 2,680 spoke French.

In 2006, there were only 4,785 immigrants living on PEI. Most of those arrived before 1991 (3,335). Between 1991 and 2001, 590 immigrants arrived. Between 2001 and 2006, 855 immigrants arrived. The largest minority in PEI, other than the French, are the Aboriginal people (1,730). Other larger minorities include Blacks (645), Arabs (260), Chinese (250), and Latin Americans (215).

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Prince Edward Island has a unique culture. Because it is in island it is set apart in ecology, culture, history, and society. The small community feeling of the island is due to its size. It is an island that the inhabitants can be familiar with. It is an agricultural based economy mostly thriving on the potato industry. Fisheries also dot the coastal shores as a leading industry here. Another large industry is tourism as there has been resurgence in the island’s heritage in the past few decades. Tourists arrive in PEI by ferry, plane, or across the Confederation Bridge connecting the island to New Brunswick.

The French first settled the eastern part of the island. Later Scots and Irish populated the shores. This region is the center of PEI’s annual Highland Games. Fishing is the major industry here, and the only functioning shipyard on the island, Georgetown, is located on this eastern shore.

The northern coast is known as Anne’s Land. This is the tourist center of the Island. Tourism revolves around Lucy Maud Montgomery’s tales of Anne of Green Gables and the wonderful white sand dunes that dot the beaches. This region of the island is also known for working fisheries in the Rustico area.

The south shore of the island is full of lush rolling hills inland. Central access to the island by the Confederation Bridge connects at Borden. The area is known for its potato crop, grown by many early Irish immigrants and their descendants. Tourism also thrives here at


46Ibid., 1.

47Ibid., 17.
Victoria by the Sea and in Charlottetown. Charlottetown, the Capital city, is PEI’s cultural, government, industrial, and market hub.⁴⁸

The western region of the island revolves around Summerside, a city of approximately 16,000 people. This town was once known as a large shipbuilding port and exporter of silver fox furs. The people in the western part of the island are more secluded. Many Acadian settlements are located here. There is also a Mi’kmaq reserve on Lennox Island in this region. Important industries include fishing and mossing.

Religion in Prince Edward Island⁴⁹

The largest faith group in PEI was the Roman Catholics in 2001 (63,200). This was the highest percent among the English speaking provinces with forty-seven percent. Protestant faiths account for forty-three percent (57,100). This has fallen from forty-seven percent in 1991.

Two major Protestant groups increased. Baptists rose twelve percent to 5,900 and the United Church rose two percent to 26,600 members. The United Church represented twenty percent of the population of PEI. The Presbyterians accounted for six percent, and the Anglicans account for five percent of the population. There was an eighty-two percent increase in those reporting no religious status (8,700). This number is seven percent of the island’s population. Other Christians, including Evangelicals number 3,210 members.

New Brunswick Today

The Peoples of New Brunswick⁵⁰

⁴⁸Ibid., 33.
The total population of New Brunswick in 2006 was 729,997. Those whose mother tongue was English were 463,190. Those whose mother tongue was French were 232,980. There were 19,025 people who spoke a mother language other than French and English. Only 765 people did not know either English or French, but 73,750 knew only French. New Brunswick is Canada’s only official bilingual province.

In 2006 there were 26,400 immigrants living in New Brunswick. There were 18,070 immigrants who came before 1991. Between 1991 and 2001, 4,030 immigrants arrived. Between 2001 and 2006, 4,295 immigrants arrived. Immigration seemed to be increasing between 2001 and 2006. Of the minorities in New Brunswick, not including those who speak French, the largest groups are the Aboriginal peoples (17,655), Blacks (4,455), Chinese (2,450), South Asians (1,960), Southeast Asians (840), and Latin Americans (720).

The Geography and Culture of New Brunswick

New Brunswick’s eastern and northeastern shore is the home of a large population of Acadians. These people fled for refuge here after being expelled from Nova Scotia in 1755. They have a thriving culture and make up about a third of the population of the province. Moncton is a major city in the area with a high Acadian influence. The only French university in the Maritime Provinces is located in Moncton. Moncton is a central hub of much of the Maritime Provinces’ economy and industry.

The southern shore of New Brunswick lies along the Bay of Fundy, which has some of the highest tides in the world. Loyalists settled this area. The major cities here include Saint

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John, lying along the coast, and Fredericton, the Capital city, sitting inland. This region is known for fisheries and farming, as well as mining.

The Saint John River Valley runs along the western side of New Brunswick. This valley provides rich soil and is the breadbasket of the province. The major crop grown here is the potato. Another river, the Miramichi, runs through the center of the province from Fredericton to the eastern shores and the city of Miramichi. This region is very rural and is world famous for the Atlantic salmon that are found here.

New Brunswick’s main industry is agriculture, including potatoes, dairy, eggs, and poultry. Fishing is another primary industry, especially salmon and shellfish. Eighty-five percent of New Brunswick is productive forest and makes forestry a major industry. Other industries include mining, information and communication technology, and tourism.\(^5\)

**Religion in New Brunswick Today\(^6\)**

Roman Catholicism is the largest religion in New Brunswick according to the 2001 Census. There were 386,000 Catholics, which make up fifty-four percent of the population. The number of those who claimed no religion increased by forty-eight percent to 56,400 people. This was eight percent of the population. Protestant faiths showed a seven percent decrease, accounting for only thirty-seven percent of the population (263,100).

The largest Protestant denomination was Baptists with 80,500 members. They represent eleven percent of the population. The United Church presented the second largest Protestant denomination with ten percent of the population. Anglicans had eight percent of the population.


population. Muslims represented a substantial growth, increasing from 250 in 1991 to 1,300 in 2001. Evangelical Christians were among 8,120 people who claimed to be other Christians.

Conclusion

The Maritime Provinces of Nova Scotia, New Brunswick, and Prince Edward Island are a large mission field in North America today. There is little inroad of the gospel in these territories. Once populated by large numbers of Bible-believing Christians from Scotland and New England, these provinces today are full of liberal denominations and Roman Catholicism. The rich culture, geography, and heritage of these territories pose a challenge and an opportunity for missions in the years to come.
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[www.cbc.ca/ns](http://www.cbc.ca/ns)
This website is a branch of the Canadian Broadcasting Centre giving current event news for the province.

[www.cmmns.com](http://www.cmmns.com)
This website is the home of The Confederacy of Mainland Mi’kmaq. It is a tribal council that proactively promotes and assists Mi`kmaq communities’ initiatives toward self determination and community enhancement.

This website is a clickable map, connecting the user to a variety of links that are informative about towns, cities, and regions of Nova Scotia.

[www.destination-ns.com](http://www.destination-ns.com)
This website offers a variety of information on Nova Scotia, including tourist information, cultural and geographic information, community highlights, etc.
www.gov.ns.ca
This website is the official government website of Nova Scotia. It is helpful for finding news releases, government details, tourism information, business resources, and has a directory of all government departments and agencies.

www.navascotia.com
This website is the official tourism website of Nova Scotia. It is especially helpful for highlighting cultural events taking place in Nova Scotia.

www.novascotiaimmigration.com
This website is the home of the Nova Scotia Office of Immigration. It includes a variety of information on immigration to Nova Scotia including the future strategy of Nova Scotia to draw immigrants to the province.

www.novascotialife.com
This website offers a variety of information for and about the people of Nova Scotia. It includes information on business, education, immigration, travel, and residency.

www.thechronicleherald.ca
This website is the location for the Chronicle Herald newspaper. It is the major newspaper of Halifax, Nova Scotia.

New Brunswick Books and Articles


**New Brunswick Websites**

www.acadian-cajun.com  
This website links information about the acadian people both in the Maritime Provinces and in Louisiana. It is a good source of historical information. New Brunswick has the largest number of Acadian people in the Atlantic Provinces.

www.canadaeast.com  
This website connects people in New Brunswick to information on current events, government, and news. It specifically breaks down information into the major cities of New Brunswick.

www.cityofsaintjohn.com  
This is the official website of the city of Saint John, New Brunswick, one of the largest cities in New Brunswick.

www.gnb.ca  
This website is the official government website of New Brunswick. There is a lot of information that can be accessed here on tourism, business and industry, individuals and families, land and environment, and government.

www.greater.moncton.nb.ca/  
This website connects the user to a variety of information on greater Moncton, New Brunswick. Information includes tourism, economic development, recreation, residential highlights, industry, and communities.

www.moncton.ca  
This website gives information on Moncton, New Brunswick including residential, business, visitor, and government information.

www.new-brunswick.net  
This website gives a variety of information on New Brunswick, including tourism information and hundreds of New Brunswick links.
www.onlinenewspapers.com/canadanb.htm
This website links the user to a list of ten New Brunswick newspapers with online websites.

www.statcan.ca
This is the website of Statistics Canada. This is Canada’s national statistical agency. By searching this site a lot of information can be gained on New Brunswick through the past Canadian censuses.

www.tourismnewbrunswick.ca
This website gives a lot of information about New Brunswick today. Most of the information is geared to tourists.

Prince Edward Island Books and Articles


Clark, Andrew Hill. Three Centuries and the Island; A Historical Geography of Settlement and Agriculture in Prince Edward Island, Canada. [Toronto]: University of Toronto Press, 1959.


**Prince Edward Island Internet Sources**

**www.altstuff.com/newspe.htm**
This website connects the user to a list of information on the daily and weekly newspapers of Prince Edward Island. Information includes how to obtain these newspapers.

**www.cbc.ca/pei**
This is the source of the Canadian Broadcasting Centre’s online news for Prince Edward Island.

**www.city.charlottetown.pe.ca**
This website is the official site of the city of Charlottetown. It is the Capital and largest city of the island. This site provides information on tourism, news, business, residents, etc.

**www.city.summerside.pe.ca**
This website is the site of the city of Summerside, Prince Edward Island. Summerside is the second largest city on the island. The website gives information for visitors, businesses, and residents.

**www.ecbaptist.com**
This website is the site of the East Coast Baptist Association. It will connect the user to members of the Southern Baptist Convention in Prince Edward Island today.

**www.gov.pe.ca**
This website is the site of the provincial government of Prince Edward Island. It provides coverage of the region including visitors, business, and government guides.

**www.islandfreechurch.org**
This website is the official site of the Free Church of Scotland in Prince Edward Island. It gives information on church history, locations, and news.

**www.islandregister.com**
This website is the genealogical home of Prince Edward Island. It provides historical information on families and documents related to the history of Prince Edward Island.

**www.journalpioneer.com**
This website is the home of The Journal Pioneer. This newspaper is found in Summerside, PEI. It provides news for the island, especially the western region of the island.
This website is the home of The Guardian. This newspaper is found in Charlottetown, PEI and covers news for the whole province.