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Spring.

I know that there's green on the birch and the willow—
Let me look from my prison of snow ;
I am sure that the sun is a gleam on the billow—
Then forth to the flowers I'll go.

Oh! solemn old spruce on the verge of the mountain!
Rejoice, and be glad with the rest!
Know ye not that the ice is away from the fountain?
And the robin is building her nest?

The little brook laughing along o'er the ledges
Is singing the song of the free,
And the bittern's lone cry, at night, in the sedges
Has a cadence of rapture for me.

There are daffodils down by the bend of the river ;
At evening the little folk call
From the pond in the swamp, where the reeds are
aquiver—
Athrill with the joy of it all.

Oh! breezes that steal from the mystical sweetness,
Far off in the realms of the blue,
Ye bring to the heart all the crowning completeness,
With the tidings that Springtime is true.

HERBERT L. BREWSTER.

ACADIENSIS.

VOL. VI.

APRIL, 1906.

No. 2

DAVID RUSSELL JACK, . . . HONORARY EDITOR.
ST. JOHN, N. B., CANADA.

The History of Miscou.



IN this paper I aim to present an outline of the history of Miscou, with especial emphasis upon the founding of its present settlement. The earlier events, interesting though these be, I shall touch but lightly, since I seek rather to show how the Miscou of to-day came to be and the part it has had in the building of New Brunswick. But I shall try throughout to make mention of every document, paper, or book, having matter about Miscou, so that the reader, if he will, may find and read for himself the original documents; and these I can commend, from a depth of experience, as far more interesting, realistic and satisfying than any compilation can possibly be. These various publications may be seen at any large library, as for example the St. John Public Library. As to this outline, I warn the reader that I seek not to entertain, but to instruct him, and therefore I have no concern save to set down clearly that which I believe to be true. I hope the reader, like myself, agrees with our early voyager Smethurst in "preferring simple truths before the embellishments and colourings of the best writers."

This is the first of a series of papers planned to cover important New Brunswick settlements of which the history is yet largely or wholly unwritten. In following numbers of this magazine I hope thus to consider Shippegan, Caraquet, Pokemouche, Tracadie, Tabusintac, Burnt Church and Neguac, Bay du Vin

and Escuminac, Richibucto, Buctouche, Cocagne, Shediac, and other important places.

Miscou;—ever to me an island of charm. For I find it goodly in clime and fair to see; storied of old and ancient to-day; strange in form and forever in change; haunt of wild life and home of kind men; our Ultima Thule, great for the student and seeker of rest.

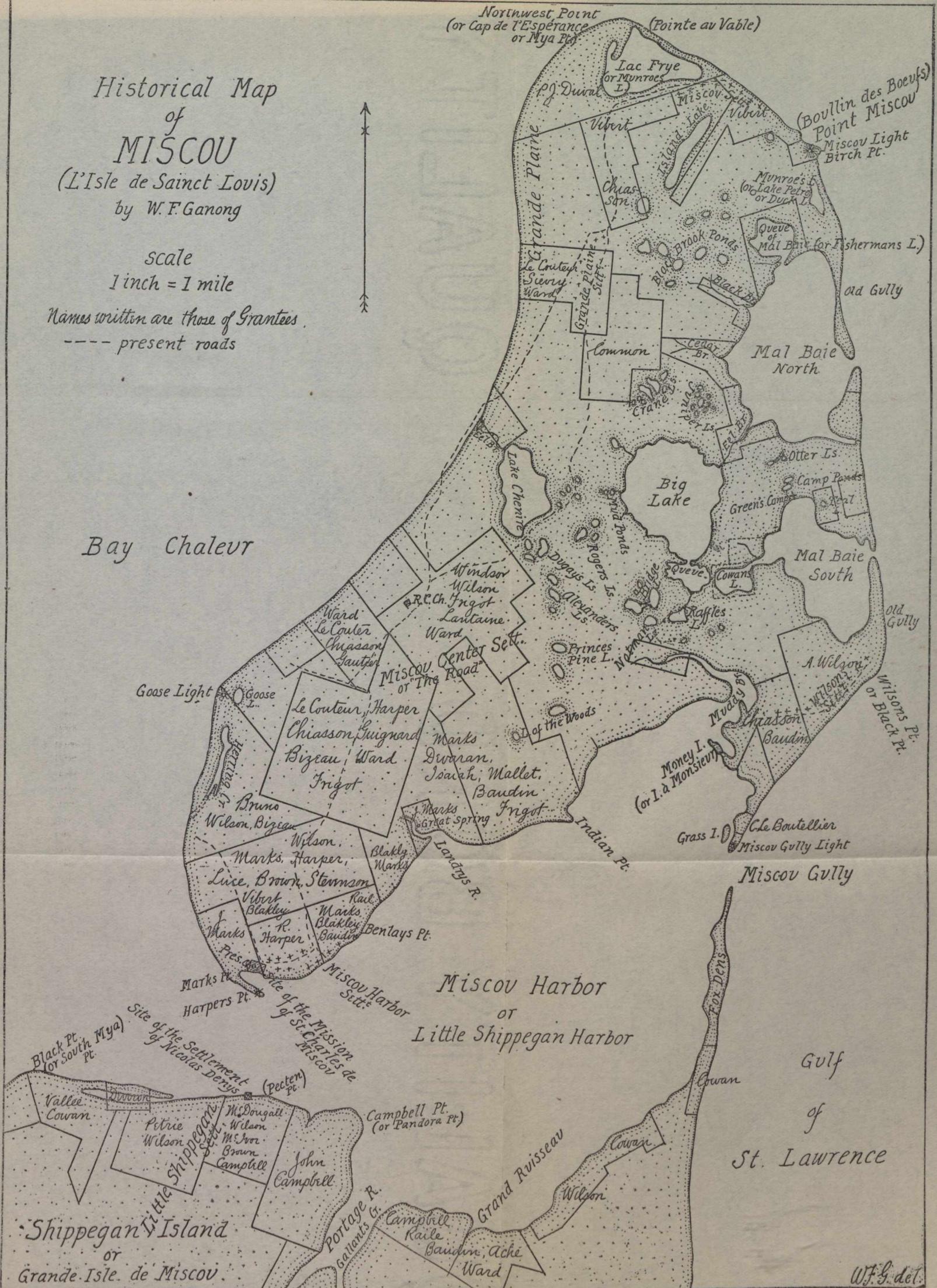
And first, what manner of place is Miscou? As a map will show, New Brunswick extends a long angle northeasterly into the sea, and, as it dips beneath the waves, Miscou is the last above the surface. It consists of some low swells of wooded upland joined together by broad sand beaches enclosing great moors or barrens and many lakes and salt lagoons. The island is slowly sinking beneath the sea, which is eating away the upland, while the beaches are advancing landward over barren and meadow. Only in one place is the island growing, and that is at Grande Plaine where a wide beach-plain is forming down the coast. The settlers farm the uplands, have fishing houses and canning factories on the beaches, and shoot great numbers of water-fowl on the lakes and lagoons. But long ago the beaches yielded greater game, for the sea-cow or walrus came to Grande Plaine in great numbers and were killed for their oil and ivory, as their bleaching bones to this day bear witness. Around the island are rich fisheries, and between it and Shippegan is a safe deep harbor, ample for the shelter of the largest fishing fleet.

But this is all I have space to say of Miscou the place. If the reader cares to learn more of its striking physical geography, he will find a full account, which I have given, with illustrative maps in the *Bulletin of the Natural History Society of New Brunswick*, published at St. John, Volume V, pages 449-464 and 434, while the walrus-bones at Grande Plaine with their history are described in the same *Bulletin*, V, 240-241

Historical Map
of
MISCOU
(L'Isle de Saint Louis)
by W.F. Ganong

scale
1 inch = 1 mile

Names written are those of Grantees
--- present roads



Bay Chaleur

Miscou Harbor
or
Little Shippegan Harbor

Gulf
of
St. Lawrence

Shippegan Island
or
Grande Isle de Miscou

W.F.G. det.

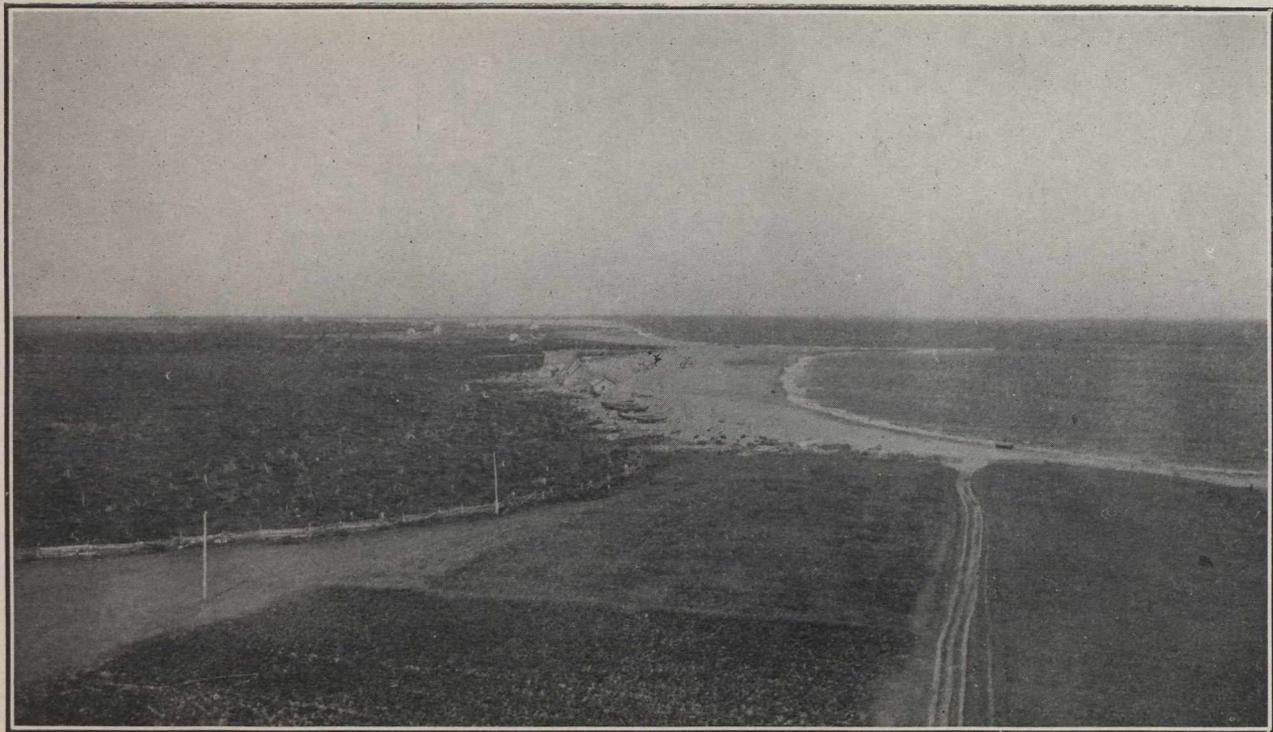
and 464-466. It happens too that the vegetation of Grande Plaine is of unusual scientific interest, and I have given a full description thereof, with photographs and maps, in an article which will be published in a botanical magazine, the *Botanical Gazette*, in July or soon after.

Now what of the men who first knew Miscou? They were of course the Micmac Indians, who in the early settlement of the country resorted here in large numbers, as they must have done for ages before. They sought no doubt the sea-fish, water-fowl, walrus and seals, then so abundant. Probably they came to the Island only in summer, for while camp-sites are known at Money Island, Indian Point and at two or three other places, no village site or burial place indicating permanent occupation is known. The Jesuit missionaries, in their wonderful "Relations," to be described below, tell us much of the religious experiences of these Indians during their first conversion to Christianity. Men still living remember when Indian wigwams by the dozen arose every summer on Money Island, while their owners hunted the many seals at Miscou Gully. But the Indians have long since vanished, and all that we know of them is summarized in these few lines. Yet they have left one memorial which will last as long as the speech of the Canadian people, the name Miscou itself. This word, which occurs nowhere else in the world, is, I believe, Micmac Indian, meaning low or wet ground, in description of the bog-barrens which make up full a half of the Island. The few fragments more that we know of the Indian occupation of Miscou may be found in a publication often mentioned in the following pages, the *Transactions of the Royal Society of Canada*. The Indian notes are in Volume V, 1899, ii, page 232, and (especially) in Volume XII, ii, in an article of mine soon to be published upon the Indian Period, where also the name Miscou is more fully discussed

along with the other local place-names of the Island.

And what white explorer first saw Miscou? Happily we know well, or at least the one who first tells us of it. It was in that period when all the great nations of Europe vied with one another in exploring the newly-discovered world, and in seeking a western passage to the riches of India. And it was the great French navigator, Jacques Cartier, who, on July 3, 1534, now nearing four centuries ago, coasted northward along Miscou and rounded its northern point. Seeing before him a great open bay he hoped he had found a passage to the west, and he named the point, the present Northwest Point, *Capt d'Esperance*, the Cape of Hope. This was the first name applied by any European, so far as we know, to any part of New Brunswick. What a pity it has not survived to our own day! But he named also Bay Chaleur because of the heat he experienced there on July 9th, and this name does exist to-day, the most venerable European word connected with New Brunswick.

A period of exploration is followed ever by a time of exploitation, when the attempt is made to develop the resources of the new country. Thus at Miscou opened the period of the French traders. For the earlier part of this time at Miscou we have no records, but there can be no doubt that soon after Cartier's voyage the French fishermen and traders began to use the fine harbor of Miscou, where, I believe, goodly fleets of little vessels could be seen every summer. It was some of these fishermen no doubt who related to the great Champlain the story of the Gougou, a strange and horrible monster having its home in an island which seems to have been Miscou. But we come to sober history in 1623 when, as the records tell us, one Paymond de la Ralde, first resident of Miscou whose name has been preserved, established a trading post there in which some of his men spent a winter. This post, I believe, for reasons given in a



View over Miscou Point looking northward from the lighthouse at Birch Point. A very characteristic Miscou view, showing the low cultivated upland in the foreground, the margin of a great barren on the left, the broad beach with lobster factories and boats in the center, and the scattered settlement of Miscou Point in the distance. [Photo by the author, Aug., 1905].

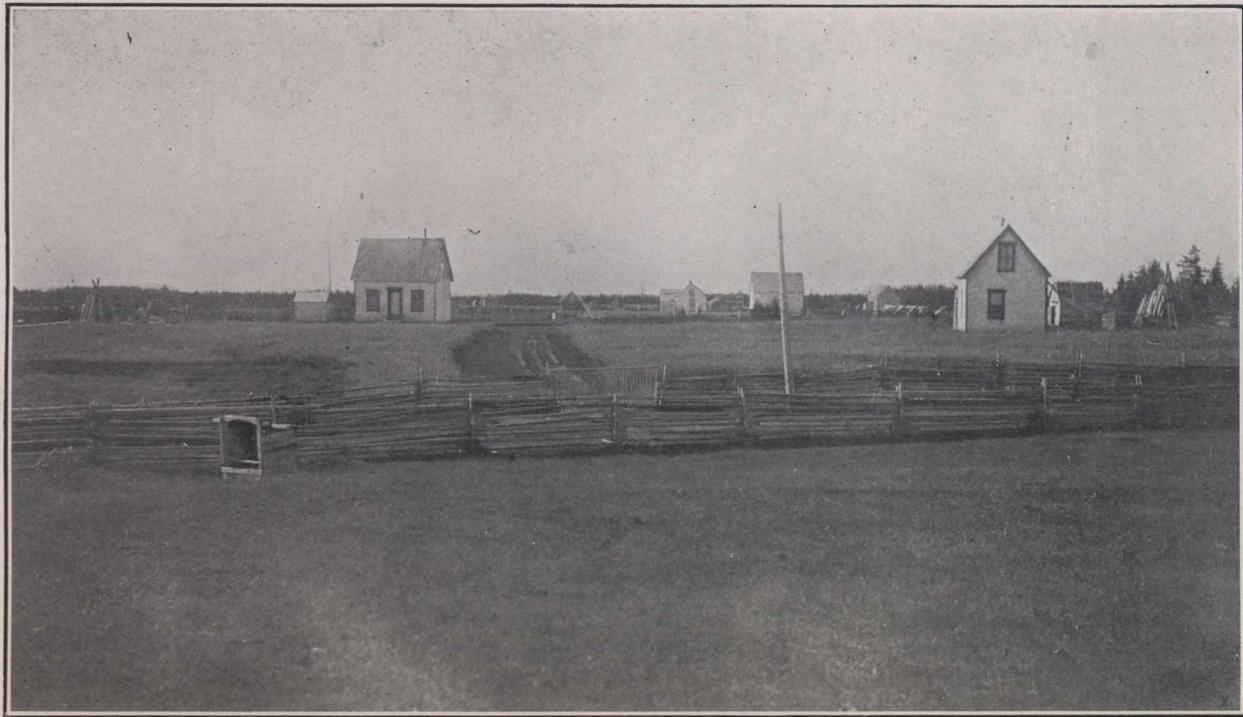
work cited below, stood upon Money Island, (or I. a Monsieur of early maps), and gave origin to the many relics still found there. Not long after, in 1634, the Jesuit Missionaries, burning with zeal for the conversion of the Indians, established at Miscou a mission, which they named St. Charles, while the island itself they called St. Louis. For some years this mission, serving both French and Indians, flourished well, but in 1662 it was abandoned. We know a good deal about it, for the missionaries wrote to their superiors long accounts of their doings, and these were later printed where all may read them, as I shall presently mention. Now the site of the Mission of St. Charles is, I believe, certainly known. It stood on Miscou in a charming situation near the present village of Miscou Harbor. The cellar of the Mission church can still be seen in the same field with the little Protestant church, and behind this latter is an uncleared place said traditionally, and I have no question correctly, to be the old French burial ground. This is one of the chief historic sites of New Brunswick, the place which saw the most important early Christian mission in New Brunswick.

But another important establishment soon followed. In 1652 Nicholas Denys, Governor and Proprietor of all the lands from Cape Breton to Gaspé, established here a trading post and made him a pleasant garden, as he tells us himself in his valuable book, *Histoire de l'Amérique septentrionale*, published at Paris in 1672. I am sorry I cannot take space to repeat the many interesting things he says, nor yet his description of the harbor and his settlement; but he makes it plain that his "habitation" stood on the south side of the harbor at a place where an "old French fort" is still well known and the traces of which may yet be seen though now it is almost wholly washed away. Probably from 1620 until 1670 Miscou Harbor was an important center of trade and fishery, with

a considerable permanent population. After Denys there is a gap in the records until 1719 when Miscou was granted in Seigniority to the Count St. Pierre, though in 1730 the grant was revoked. It was a company formed by St. Pierre, very likely, which prosecuted the sea-cow fishery at Grande Plaine, and founded the ancient settlement there of which traces have been found in recent times.

If the reader would know more of the events and men of this period, or would read for himself the original records, he may find them in the following places. First of all there is a very interesting and valuable detailed monograph of the history of Miscou through this period, entitled, "Miscou, Hommes de Mer et Hommes de Dieu," by Dr. N. E. Dionne, now librarian of the Legislature of Quebec. It was published in the Magazine *Le Canada Francais* (Quebec), Vol. II., 1889, pages 432-477 and 514-531. The Relations of the Jesuit Missionaries have been printed and translated in a superb edition of 73 volumes, edited by R. G. Thwaites, and a copy of this great work is in the St. John Public Library; the many parts concerning Miscou may be found through the index. Champlain's narratives, and Denys' History of 1672 are extremely rare and costly books, but the important parts of them are printed in Dionne's article above cited. The evidence as to the sites of the various settlements, and further details about them, are to be found in the *Transactions of the Royal Society of Canada*, Vol. V, 1899, ii, 296-299 and 310, and in Vol. XII, 1906, ii, in my article upon the Acadian Period. Cartier's own narrative of his explorations is translated in Hay's *Canadian History Readings*, published at St. John, 1900, pages 9-14.

So passes the period of the French Missions and Trading Establishments. There follows a gap in the historical records, but we cannot doubt that many traders and fishermen continued to frequent the har-



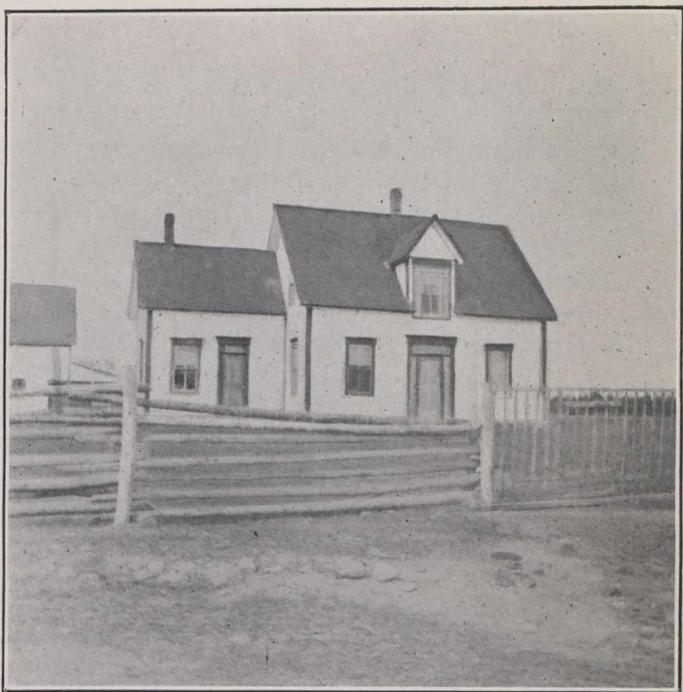
The Settlement of Grande Plaine, Miscou, looking south. It stands on or near the site of an ancient establishment for the walrus fishery, and represents a typical Miscou settlement of the present day. [Photo by the author, Aug., 1905].

bor, at least in summer. Later there came a time of turmoil when England and France were contending for the possession of the Gulf of St. Lawrence and for all Canada; and during those troublous times, from 1755 to 1761, Miscou was probably abandoned by the French as unsafe from attack by their more powerful foe. But in 1763 the country passed to England, and in 1764 the exiled Acadians were once more permitted to settle this country. Then, apparently about 1770, entered the Acadians, though at first but temporarily, into the history of Miscou. There are church records which show that in 1773 there lived at Miscou the Acadian families Doucet, Haché, Arseneau, Boudreault, Chiasson, LeBlanc, and (in 1777) Lavigne, and it is known that also there was a Landry. These men came mostly from Prince Edward Island where their families had long been established. Among them were Alexis Landry and Pierre Doucet, who are said to have lived on opposite sides of Landry River, whence they later (about 1780) removed, Landry to become the founder of Upper Caraquet, Doucet to become a founder of Bathurst. The residences of the others I have not learned, but it is likely that some of them lived later at Grande Plaine or Miscou Point to aid in the fishery carried on in 1775 by two men, Frye and Urquhart, of Gaspé. It was probably the operations of this firm which completed the extermination of the walrus at Grande Plaine. But wherever the residence of these Acadians it seems plain that they were but temporary residents, hunters and fishermen rather than farmers, and that they all removed to join their fellow countrymen in the growing Acadian settlements at Caraquet and elsewhere. After them came other temporary residents, especially one Burnt or Burnet and one James De Coucy (pronounced Cow-sey), both of whom are said to have lived at Landry River. A tradition affirms that De Coucy pretended to the Indians that he had a

grant of the entire island and hence was entitled to half the produce of their chase, which he compelled them to pay. The story of the grant has this much justification, that upon an early map of the island there is marked a "License of occupation to James Cosey, June 30, 1825," covering the tract at Miscou Harbor later granted to John Marks. But these men also vanished, whither I know not, and about 1810 the island lay fallow for settlement. This began about 1815 in a manner soon to be related.

The records for this part of Miscou History are very scanty, consisting only of some fragments of church registers of which copies were given me by Rev. Jos. A. L'Archeveque of Cocagne, some notes in the *Transactions of the Royal Society of Canada*, Vol. X, 1904, ii, 150, and an article by M. Placide Gaudet in *Le Moniteur Acadien* in 1882. For the rest I give the traditions related to me by the older residents of Miscou. But I have no question that we will know much more of the Acadian families above mentioned, their origin and their later residences, when Mr. Gaudet publishes his detailed and invaluable researches into the genealogy of the Acadian families, a work expected to appear under the auspices of the Canadian Government.

We come now to the founding of the present settlement of Miscou. All that has gone before was vain and of no effect so far as the Miscou of to-day is concerned. Explorer, Indian Trader, Missionary, Walrus-hunter, Acadian rover,—all played their little parts and passed along leaving hardly more trace than do the figures of a dream. A few records in rare or learned books, a few traditions in the minds of the older men, some curious names of places, a few disappearing ruins, this is all that remains of events of nearly three centuries span. The Miscou of to-day was founded anew. It is less than a century old. It owes its existence to the gradual expansion of the



A MISCOU HOUSE [English].



A MISCOU HOUSE [French].

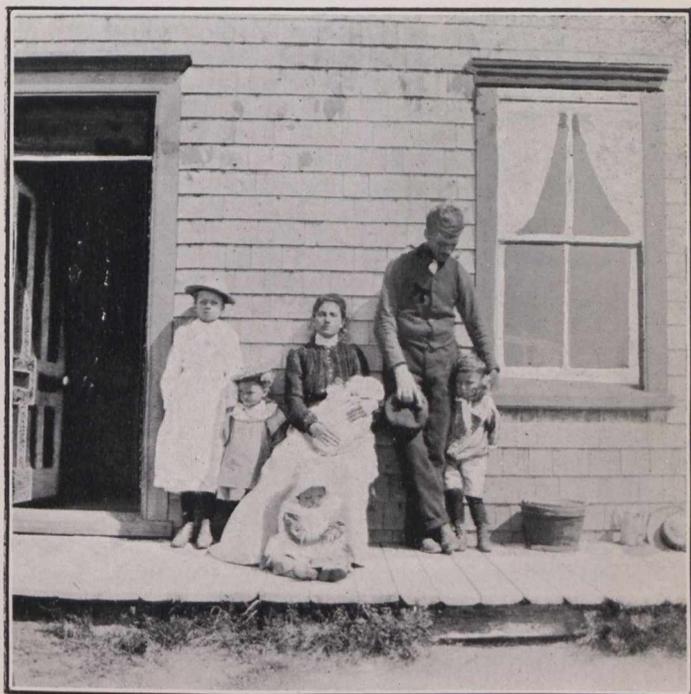
English and Acadian population of the country, spreading from more populous centers and joined by adventurous spirits from many sources.

This present period begins with a record in M'Gregor's *British America*, published in Edinburgh in 1832, (Vol. II, 276), in which he says that he visited Miscou in 1819, and that there was then upon it but a single family, that of a disbanded Highland soldier named Campbell. This man, John Campbell, is universally recognized by local tradition as the first of the modern settlers of Miscou Harbor. He is also known to have been a soldier, and Mr. James Harper, of Miscou, to whom I am indebted for much information as well as many kindly courtesies, tells me he was a 42nd Highlander. The records in the Crown Land Office, however, show that he was not, as were several of the men of this regiment who helped to settle other North Shore Settlements of New-Brunswick, (notably Tabusintac and Tracadie), one of the men of that regiment assigned lands on the Nashwaak at the close of the Revolution, and I have been told that he lived first in Quebec. The tradition is that he with one McLaughlin, another early settler, were on the way from Quebec to Nova Scotia, where Campbell had relatives, in the ship *Hibernia*, which had to put into Miscou Harbor because of a storm. These two men liked so well the appearance of the place that they resolved to settle there, and did so. I have not been able to ascertain the date of their arrival, but it was certainly some time prior to 1819 as earlier noted. Campbell was soon joined by Duncan McCall who was, or became, his son-in-law, and was also living there in 1819. It was this McCall and his wife, with their children who were drowned from a canoe as related by M'Gregor, not, however, as he affirms, while on the way to Caraquet, but while crossing the mouth of Portage River. Such is the account locally, where

the incident is still well known. Mr. Andrew Wilson remembers Campbell, as a fine type of an able and somewhat testy Gaelic soldier. Though apparently first resident on Miscou island, he took up land on the south side of the Harbor as shown on the map, and his descendants are numerous about Miscou Harbor. McLaughlin settled not far away, but his descendants later removed to Miramichi. The next English settler to arrive was Robert Harper, a lowland Scotchman, who came apparently in 1825, for in that year he was given license to occupy the land later granted to him near the site of the old Jesuit Mission. Harper had been a marine or man-of-warship with Nelson at Trafalgar, and tradition says he was one of the boat's crew which rowed the body of Nelson ashore. Later, receiving 200 acres of land in lieu of a pension, he took up his residence at Miscou, though I have not been able to find what first brought him to this place. Possibly, like others before and since, he had visited the harbor while on a vessel (he is said to have served on a Newfoundland brig, the Princess Royal), and saw and liked the place. Soon after Harper, possibly in the same or the next year, there came another important early settler, John Marks (the name said originally to have been Mirk), who had emigrated from Glasgow to Miramichi, lost his all in the great fire in 1825, went for a short time to Carquet and then settled at Miscou, taking up the lands as shown on the map, especially the large grant near the old Mission, which had previously been reserved for James Cosay (or De Cosay). Soon after him came another Trafalgar man-of-warship, Thomas Cowan, who seems to have settled near Campbell at Little Shippegan. These three men, Harper, Marks and Cowan, as well as McCall earlier mentioned, all married daughter of John Campbell, and their descendants, especially those of Harper and Marks are



A MISCOU FAMILY (English).



A MISCOU FAMILY (French).

numerous and influential residents of Miscou to-day.

A few years later, in 1827 or 1828, came another of the principal founders of Miscou, Andrew Wilson. His case illustrates so well the career of many of the founders of New Brunswick that it is worth relating in some detail. As told me by his sons Andrew and Joseph, both still living at an advanced age at Miscou, Andrew Wilson was a shoemaker at Aberdeen, Scotland, and, having invested his savings in some commercial venture connected with the war of 1812, lost all. His attention being thus turned to America, he resolved to come out himself, and he emigrated no doubt in one of the timber-ships, to Miramichi. Finding it very hard in this new country to make a living by his trade, and hearing that Caraquet was a growing place he went there, apparently in 1823, but again found he could not live by his trade, and he had to turn to other occupations. Among other things he found an opportunity to go to Miscou to help cut the wild hay which grew abundantly at Mal Baie. He succeeded so well with this that finally he concluded to go there to live and raise cattle; and accordingly he moved to the island in 1827 or 1828 and took up lands at Black Point as shown on the map. He prospered and had several sons and daughters, most of whom settled at Miscou where they and their descendants still live. They form a large settlement by themselves at Wilsons Point, as well as an important part of the population elsewhere around Miscou Harbor. To two of his children, Joseph and Andrew Wilson, now aged, but well-informed men, I am indebted for much of the information in this paper.

Such were the real founders of Miscou, at least of its English part, and it is interesting to note that of all the settlements of the North Shore of New Brunswick, this one alone owes the inauguration of its permanent settlement to the English rather than to the French. For some years these families were the only

English residents, and indeed Perley's Census of the Island in 1849, (mentioned below) gives no other English names at Miscou Harbor, though probably some of the other English residents at Little Shippegan, including Donald McIvor (from the Highlands of Scotland via Nova Scotia and Tabusintac), had arrived before. Gradually, however, other English residents, attracted by the opportunities for fishing or for trade or to live near relatives or for other reasons large or small, settled at the Harbor. Their names occur among the grantees on the map though some of the grantees have left no descendants on Miscou. Of the families still here the principal were Brown, early (1815?) from Ireland, Windsor, early (1818?) from Scotland, Blakley recently (1870?) from Nova Scotia, McDougall (1865?) from P. E. Island, Baudin (1875?) from Quebec, while Luce from Jersey, Petrie from Ireland and others of the remaining grantees have left no descendants at Miscou. Among the prominent settlers is John Brune, keeper of the Goose Light; he was by birth a Russian, who early went to sea, and, sailing from port to port, came on a fishing voyage to the Gulf of St. Lawrence; he entered Miscou Harbor for bait, met there the Miss Wilson whom he afterwards married and concluded to settle with her people. His case illustrates another of the ways in which these remote parts of New Brunswick have received their population.

But in the meantime other settlements, partly of Acadians and partly of Jerseymen had been forming at the northern end of the island. The walrus-fishery of Grande Plaine was of course long since extinct, but Miscou Point and vicinity formed a good station for the shore-fishery, which still flourishes. Its settlement for this purpose began, so far as records show, about 1830, at which time Peter John Duval, one of those Jersey merchants, who, from the earliest settlement of the country, had monopolized the fishing



MISCOU CHILDREN.



MISCOU CHILDREN.

and trading of this region, established a fishery at Miscou Point and obtained a grant of the North end of the Island. Here he established fishing buildings, as an old plan in the Crown Land Office shows, both at Northwest Point (just to the westward), and also north of the present lighthouse. Connected in some way with him, perhaps as agent or manager was a Jerseyman, John Godfrey, whose name also appears in the old plans. It was to aid in the fisheries, without doubt, that Duval and Godfrey brought here the Jerseymen John LeCouteur, Captain George Syvret (now Sievry), and John Vibert, who became the ancestors of some of the most prominent families of Miscou. These Jerseymen, of whom there are many others at Shippegan, Caraquet, Bathurst and elsewhere, were chiefly Protestants and of a character which has made them an exceedingly valuable element in the New Brunswick population. At about the same time various other settlers came to this part of Miscou, George Brown from Ireland, who left descendants at Miscou, with Plaw, Burns, Hay and Dupuits who have left no descendants. Acadians also joined the settlement including Chiasson from Prince Edward Island, Bizeau from Quebec, Ward from Gaspé (the original Ward had served in the Revolution, settled in Gaspé married a Frenchwoman and left many descendants wholly French), all of whom now have many descendants on Miscou, and one Mitotte who disappeared. And at Lac Frye, as Moses Perley tells us in his valuable Report on the Island in 1849, there lived a veteran of the Napoleonic wars, Louis Gautier, whose descendants, their name corrupted often to Goky, are still at Miscou. This Report of Moses Perley's, published in a Report on the Fisheries of New Brunswick at Fredericton in 1850, is the most valuable work of this period on Miscou, giving as it does a complete census of the island and much infor-

mation about its history, settlers and business. Of these settlers a part, including LeCouteur, Syvret Ward and Chiasson, were no doubt attached to Duval's station at Northwest Point and settled at Grande Plaine, where their descendants still live, while the others were settled to the eastward towards Birch Point. But Duval's ventures did not prosper, and the fisheries of the north end of the island underwent various changes and vicissitudes, while the residents turned to farming as well as fishing. Those at Grande Plaine, where there is a large body of good upland soil, made fair farms which their descendants cultivate to-day. But at Miscou Point there is little upland, so that no expansion was there possible. Moreover when the land was cleared, especially after the building of the lighthouse at Birch Point, the settlers began to suffer greatly from scarcity of fuel. Accordingly after 1860 several of the families from Miscou Point, removed thence and took up farms along the new road then being opened through the considerable body of good upland in the southwestern part of the island. Their places were later taken by a few other English families, which made the Miscou Point settlement practically English. But the opening of this road inaugurates another, and the final chapter in the history of the founding of Miscou.

Prior to about 1860 all the settlers of Miscou located themselves on the coast as a matter of course, leaving the interior unsettled. I have not found when the road was first opened, but it is said that the first settler in the interior was one Victor Frierly a French man-of-war's man (he has left no descendants), who soon after was joined by Michel Frigot, from Caraque. Thereafter the settlement along the road developed somewhat rapidly, the farms being taken by families named Ward, LeCouteur, Chaisson, Bizeau, and Gautier from the North end of the Island, in part removals from Miscou Point, and in part the natural

expansion of the families at Grande Plaine, while others were taken by Lantain, Frigot, Dugay, Mallie, and others, expanding from the rapidly-growing settlement of Caraquet, or elsewhere. Some of these however, settled elsewhere on Miscou. This settlement at Miscou Center, or as it is locally called "the road," was greatly promoted by the establishment here of a Free Grants tract about 1878 which was rapidly taken up. Miscou Center is thus a new, but is a fairly prosperous settlement, maintaining a large church with its own priest. It is, however, approaching the limit of its growth, for nearly all of the cultivable land has been taken up, here as elsewhere on the island. Indeed the lines of the grants shown on the accompanying map cover practically every acre of the arable land on the island, and even more; for those grants shown without name of grantees are not farms but blocks taken up to cover marshes producing only wild hay. All of the remainder of the island is of bog-barren, sand beach or marsh. Miscou is therefore now nearly all settled, and probably never will maintain a much larger population than the 400 or 500 residents of the present.

Such was the founding of the settlements of Miscou. The limits of my space will not allow me to attempt any sketch of its later development, which is perhaps just as well since my knowledge is limited and the matter is uneventful. The expansion of the settlements, the building of light-houses, the development of lobster-factories, the construction of churches, the improvement of communication through the building of roads and a wharf, and the proposed steamer service to Caraquet, are the chief later interests at Miscou. To this I wish I could add an improvement in education, for in this the island is sadly backward. As the settlements become older, the two races intermingle somewhat, though it is still true that the settlers of Miscou Harbor, extending to Goose Lake,

Wilson's Point and Miscou Point are still largely English, while those of Miscou Center and Grande Plaine are almost entirely French. The French are increasing faster than the English, and it seems that in time, as is happening everywhere along our North Shore, the French must possess the land. Thus is fate working revenges, and so are the French coming again into their own.

And what of the Miscou man? His environment has made him a fisherman who farms a little in the intervals. His occupation and smallness of opportunity have kept him backward and poor. His remoteness and poverty have kept him from learning and from knowledge of the world. But though circumstances have thus been hard for him, he has in one way risen above them, for I have found him always, whether English or French, French-English or English-French, always content, healthy, kindly and hospitable.

W. F. GANONG.



The Wetmore Family of New Brunswick.

Charlotte County Branch.

PART V.



It will be remembered that the last installment of this article upon the Charlotte County branch of the Wetmore family brought the reader down to Abram Joseph Wetmore, (U. E. L.), who was born in Charlotte County, N. B., on the 14th of October, 1798. Concerning Abram Joseph Wetmore it has been said that in "all relations of life he was the most perfect specimen of the old-time gentleman that it has ever been my lot to meet. Generous and hospitable beyond measure, in the exercise of these qualities he knew neither creed nor station; all men were his friends. He was devotedly loyal to church and crown, having always a kindly word, a merry jest or a funny story; dignified and courteous to all alike, rich and poor, and known far and wide through Charlotte County to this day as the old Squire." He was twice married, first to Elizabeth Campbell, youngest daughter of Lieut. Jas. Campbell, of the 54th Regiment, and second to Laura Jewett, of Boston, Mass.

The issue by the first marriage was as follows:

I. Marian, married John W. Norton, of New York. She died 1892 at St. John, N. B. He died 1895, at New York. No issue.

II. Susan Josephine, married 29th January, 1845, Peter Clinch, of St. George, Charlotte Co., N. B., barrister-at-law, by Rev. M. S. Thomson: He died August, 1854, aged 34, at St. George, N. B. She died February, 1895. Issue:

- i. Marian F., resides St. John, N. B.
- ii. Bessie W., resides St. John, N. B.
- iii. Douglas Carleton, banker, resides St. John, N. B. Married Susan McCallum. Has two sons.
- iv. Hazel.
- v. Peter, resides St. John, N. B.

III. Douglas, born 23rd June, 1826; married 24th February, 1855, by Rev. John McGivern to Julia Russell, youngest daughter of William and Mary (Campbell) Russell. He died at St. George, Charlotte Co., N. B., 14th April, 1888. She was born 24th February, 1833, at St. George, and died 20th October, 1901, at the same place. Issue:

- i. Margaret Elizabeth, d. y.
- ii. Jennie, residing at Houllton, Maine, U. S. A.
- iii. Abram Douglas, married 10th October, 1894, at All Saints Church, St. Andrews, N. B., by Rev. Canon Ketchum, D. D., to Christina F., only daughter late Hon. B. R. Stevenson, speaker House of Assembly of N. B. They reside at Truro, N. S.

Issue:

- (a) Constance Julia, b. 14th Aug., '95.
 - (b) Douglas Stevenson, b. 28th Sept., 1900.
 - (c) Katherine Stewart, b. 14th Oct., 1904.
 - iv. Florence Russell, m. 10 July, 1888, at St. Mark's Ch., St. George, by Rev. Ranald E. Smith, rector, to Rev. Thomas Stewart, B. A., B. D., pastor St. James Pres. Ch., Dartmouth, N. S.
- Issue:
- (a) Florence MacGregor, b. 7 May, 1889.
 - (b) Alison Douglas, b. 24 June, 1890.

v. Robert Thomson, unmarried, resides at St. George, N. B.

vi. John Norton, d. y.

vii. Charles Victor, m. 9 March, 1898, at the Meth. Ch., Woodstock, N. B., by Rev. Dr. Chapman to Josephene Watts, second dr. James Watts, Esq. Residence, Sydney, N. S. No. issue.

viii. Laura.

IV. Thomas, d. 1866, unmarried, at St. George, N. B.

V. Susan, m. John Cameron, and died Sept., 1902, at Lepreaux, N. B.

Issue:

i. Lauchlan, residing at Lepreaux, St. John Co., N. B.

VI. Julia, m. Charles Caleb Ward, artist, of St. John, N. B. She died May, 1903. He died Feb., 1896. He was a painter of marked ability. New Brunswick scenes with the forests and streams, Indian life, wild birds, etc., were wonderfully portrayed and were his chief delight. His pictures were small in size, but so finely and beautifully executed that they would always bear close scrutiny with a powerful glass. Mr. D. Carleton Clinch, nephew of the late Mr. Ward, has a number of good examples of Mr. Ward's work at his residence at St. John, N. B.

Issue: Two children, d. y.

The issue by the second marriage of Abram Joseph Wetmore was as follows:

I. Sydney, died unmarried, 1890, at St. John, N. B.

II. Laura Eugenia, unmarried, residing, March, 1906, at Brookline, Mass.

Concerning Col. Douglas Wetmore, Mr. John Stewart, of St. John, in a letter dated April 1st, 1901, states that "Col. Wetmore raised the first Volunteer Rifle Co. in New Brunswick and uniformed them

mostly at his own expense, as the government did not furnish uniforms at that time. In 1860 his Company furnished part of the Guard of Honor to the present King Edward, then Prince of Wales, on his arrival at St. John during that year. He afterwards took a prominent part in all camps and parades up to 1866, when he had command of the eastern district, and did more than any other man in keeping the Fenians off British soil."

The following tribute to his memory was written at the time of his death by the late Hon. James E. Lynott, of St. George. As a statement at first hand by one who knew Col. Wetmore intimately, the writer feels that he cannot do otherwise than publish this brief tribute in its entirety:

The death of Col. Douglas Wetmore has left a gap in St. George not easily filled. Descended from good old Loyalist stock, whose principles would not permit them to remain with the colonies after they had separated from the mother country, he was through life thoroughly imbued with feelings of patriotism, and unflinchingly loyal to the Crown. But, while true to his cherished principles, he never was offensive to others, and had independence of character sufficient to resist whatever he deemed wrong in the government of the country. He belonged to a type of men fast disappearing in this utilitarian age—men distinguished by courage and courtesy, honorable by instinct, humane, charitable, tender and true. His hospitality was unbounded, and, like another, he bore through all

"Without reproach

The grand old name of gentleman."

His genial nature made him beloved by all, from the child of tender years to the aged and gray, tottering to life's close. Although always having a competence, and many times having chances to amass wealth, as a more sordid soul would have done, his generous nature would not permit him to hoard riches and close his ears to the cry of distress. No one appealed to him in vain. Cold unsympathetic reasoning with him had no place, for "pity gave ere charity began."

He was for many years engaged in shipbuilding and lumbering, and always took a great interest in the militia organization before confederation. He organized the first rifle com-



COL. DOUGLAS WETMORE.

pany in New Brunswick, and his company was selected to be the body guard of the Prince of Wales during his visit to the Province in 1860. Had he been as selfish as some others, he might have obtained honors and emoluments from the Dominion, but his sensitive disposition would not brook the new *regime*, under which almost unknown men, "clad in a little brief authority," treated somewhat arrogantly those who had borne the "heat and burden of the day," and planted the seeds of the volunteer movement before many of the mushroom officers were known. He withdrew from the active militia, retaining his rank, however.

Many men yet living will remember his early days, when such game as moose, caribou and deer were plentiful. The colonel was an unerring shot, and bagged more game than any other sportsman in this section. His hunting expeditions have frequently furnished sketches for the *Illustrated London News*, made by C. C. Ward and other artists who accompanied him. Not a few of the Passamaquoddy Indians, yet alive, have been his companions in these haunts, and all will hear with sorrow of the death of their good friend the Colonel.

He bore his last illness with patience and fortitude, and, as his pastor said of him, he accepted his long suffering without a murmur, recognizing the hand of the Lord, and died in the sure and certain hope of a resurrection.

And now he has gone from amongst us. His well known form will be seen no longer in our little town. His pleasant voice will not be heard in cheerful salutation as of yore. He is of the third generation of his family who repose in the bosom of St. George, on the banks of their well beloved Magaguadavic. A noble family of sons and daughters survive him to comfort their mother—the partner of his joys and sorrows. May they cherish his memory and emulate his virtues. If they are true to the family traditions, they will do so, and of this I have no doubt.

I can only say of him who was dear to my heart since early youth:

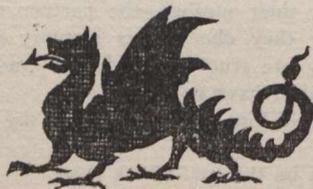
Green be the turf above thee,
 Friend of my better days,
 None knew thee but to love thee,
 None named thee, but to praise.

IN MEMORIAM.

In conclusion the writer, who has had many opportunities of learning much of the several families of prominence in Charlotte County, takes pleasure in

testifying to the high esteem in which the various members of this branch of the Wetmore family have always been held. Courteous, of kindly disposition, they respected the feelings of the various members of their own connection, and between old and young, as well as between those who were more nearly of an age, there existed that sympathy, love and mutual regard without which true family union cannot exist. Respecting themselves they were deservedly respected by their neighbors. In trouble, helping one another; family differences, if any existed, were concealed from the outside world, and a more harmonious and united family seldom, if ever, lived within the borders of Charlotte County.

DAVID RUSSELL JACK.



The Indian Mound.

On a sunny, sandy mound
Facing the wide-stretched bay,
What think ye that I found
In my noon-tide walk to-day?

Five lonely tangled graves,
Under the blue spring sky.
Here midst the red men's bones
The white intruder's lie.

For here is the dust of braves
Who so long have left their place,
Not even tradition keeps
Their name or tongue or race.

But these are white men's bones,
For here, at foot and head,
The unchiseled, lichened stones
Speak of remembered dead.

Between these stones slight span,
Should hallowed ground remain;
Tho' gone the up-piled mound,
Worn flat by centuries rain.

Ay, centuries ago
The fingers that now are dust,
Tautened the lithe strung bow
And wiped the flint-lock's rust.

Champlain's men were they?
Who from old Doucet's Isle
Sailed up this shining bay
Lured by Adventure's smile?

Or Courier de Bois,
Those "runners of the wood,"
Who knew no nation's law
Here in the solitude?

Or were they voyageurs?
Or Yengees traders they,
Who took the red man's furs
And gave them beads for pay.

These graves their fathers found,
The withered grandsires say,
And held it hallowed ground
Where rested mortal clay.

So we, a later race,
As they, sow, reap, and till,
Yet leave the hillside's face
Reverent and quiet still.

The tangled wild-rose weaves
Thorn-guard 'gainst vandal hands.
The tide ebbs out and leaves
Salt odors o'er the lands.

N. McADAM.



Halifax in Books.

I.



IN the course of its long life of more than a century and a half, Halifax has been, like the Iron Duke, "much exposed to literary men." It was a pivot of the great war between France and England for the possession of the continent. It has been a garrison town from the days of Wolfe to the days of Roberts, and a naval station from the days of Hawke to the days of Fisher. Many travellers have visited the old garrison city by the sea. Once it was a half-way house between Liverpool and Boston, and the *Asia* and *Britannia* of the old Cunard line once called regularly at the port, where the line was founded. Soldiers, sailors, novelists, missionaries, ladies of rank, scholars, globe-trotters have praised, blamed, criticized the old place and have left their opinions on record. Favorable or not, their opinions are always interesting. A hasty review of them will help Halifaxians to see themselves as others saw them.

The line of bookmen stretches from Burke to Rudyard Kipling. The Irish Demosthenes abused us roundly and the "Interpreter of the Army on the March" found an honorable place for us in the Song of the Cities. "Into the mist, my guardian prowls put forth"—everyone knows the noble quatrain, but few know the eloquent Hibernian flouting. In his speech on Economic Reform, on February 11, 1780, Burke denounced the Lords Commissioners of Trade and Plantation for their extravagance.

"The province of Nova Scotia was the youngest and the favorite child of the board. Good God!

what sums has the nursing of that ill-thriven, hard-visaged and ill-favored brat cost to this wittol nation! Sir, this colony has stood us in a sum of not less than seven hundred thousand pounds. To this day it has made no repayment. It does not even support those offices of expense which are miscalled its government; the whole of that job still lies upon the patient callous shoulders of the people of England."

He says Nova Scotia, but Halifax was then Nova Scotia.

There is an ancient oft-repeated calumny, anent Haligonian conviviality which I have heard even in my own time. It is traceable to a New England settler, writing from Halifax in 1760, to the Rev. Dr. Stiles of Boston.

"Halifax may contain about one thousand houses, great and small, many of which are employed as Barracks, Hospitals for the army and navy, and other public uses. The inhabitants may be about 3000, one-third of which are Irish, and many of them Roman Catholics, about one-fourth Germans and Dutch, the most industrious and useful settlers amongst us, and the rest English with a very small number of Scotch. We have upwards of 100 licensed houses, and perhaps as many more which retail spirituous liquors without license, so that the business of one-half of the town is to sell rum, and the other half to drink it. You may, from this single circumstance, judge of our morals, and naturally infer that we are not enthusiasts in religion."

"The business of one-half of the town is to sell rum and the other half to drink it," is a taking jingle. Haliburton in his history, and Patterson in his memoir of MacGregor have helped to diffuse it widely.

In the winter of 1762-63, the fleet stayed at Halifax and spent a large part of the rich plunder of Havana which had fallen in the previous summer, as prize-money usually was spent in those days.



Halifax in Pre-Loyalist Days.

- 1.—St. Pauls. 2.—St. Mather's. 3.—Governor's House. 4.—Market Place.
 5.—George Street. 6.—Duke Street. 7.—Major's Houses, and Wharf.
 8, 8, 8, South Middle and North Batteries.

Published April 25th, 1777, by John Baydell, Engraver in Cheapside, London.
Serres pinx. *R. Short, delint.* *Mason, sculp.*



Governor's House and St. Mather's Meeting House, in Hollis Street. looking up
 St. George Street, including part of the Parade and Citadel Hill.
 Pub. 25th April, 1777.

The morals of eighteenth century Halifax were apparently those of the eighteenth century. (See Lecky).

Hear the testimony of Henry Alline, the fervid "New Light" preacher, whom James classes with Bunyan, in his "Varieties of Religious Experience." Alline visited Halifax in 1783, just before the coming of the Loyalists.

"Jan. 1, 1783. I went on board of a schooner, to go to Halifax, if God permitted. When I came there, I preached in different parts of the town, and have reason to believe that there were two or three souls that received the Lord Jesus Christ. But the people in general are almost as dark and as vile as in Sodom. I stayed about ten days and returned again to Liverpool."*

The Presbyterian testimony is nearly as severe as the Baptist. The Rev. James MacGregor left Greenock on the brig *Lily*, Captain Smith, on June 3, 1786, and reached Halifax exactly one month later.

"The immorality of Halifax shocked me not a little, and I hastened out of it hoping better things of the country."*

A few years later, however, a Methodist preacher has a totally different idea of us. This was Joshua Marsden,* a sturdy, short-necked, bullet-headed little Englishman, happy, patriotic, enthusiastic. In company with "Bishop" Black and three other young missionaries, he left England in the snow *Sparrow*, Captain Humble, on Aug. 14, 1800. A voyage across the

*The Life and Journal of the Rev. Mr. Henry Alline. Boston, 1806.

*The Narrative of a Mission to Nova Scotia, New Brunswick and the Somers Islands, with a Tour to Lake Ontario. To which is added, The Mission, An Original Poem, with copious notes, also A Brief Account of Missionary Societies, And much Interesting Information on Missions in General. Plymouth Dock, 1816.

Atlantic in 1800 was not the tame ferry trip it is now. A "drawback to our comfort" as Marsden naively puts it, was the leakiness of their little vessel. The sailors were always at the pumps; thirty tons of cargo melted away. His "birth" was also "uncomfortable"; "my quilt and blankets were seldom dry." There was always the chance of being overhauled by a French cruiser, or privateer; and even the missionaries must be prepared to fight. "Bishop" Black was elected captain, and "Messrs. Bennett, Lowry, and Oliphant buckled on the marine accoutrements." "I requested to have my station in case of an engagement at one of the great guns." The *Sparrow* was chased once by a French corvette. "On this occasion, the ministers of peace buckled upon themselves the implements of war, and Dr. Black with his four marines and small arms was disposed to give them as good a reception as David gave Goliath." But on a closer view, the Frenchman did not like the looks of the heavily armed *Sparrow* and her consort and crowded all sail to get away. Without further adventure, Marsden reached Halifax on Oct. 4, 1800, after a passage of six weeks. He has the first good word for Halifax.

"We are now in a new world, and what at first furnished matter of surprise was to see the houses, though built of wood, wear an elegant, clean and neat appearance; the friends in Halifax received us with every mark of gladness and respect and welcomed our arrival to this western Scotland, with much Christian affection. Perhaps in no part of the world is there a kinder or more generous society than the flock at Halifax, indeed this is a characteristic of most of the inhabitants of Nova Scotia; these wild woods are the nurseries of real kindness and their frozen climate is a noble theatre of hospitality; few people in any part of the world treat strangers with more

kindness or manifest more affection for their minister than the inhabitants of this province."

His description of the city will serve as well as any.

"Halifax, the capital of Nova Scotia, was built by a colony from England in 1749; it is delightfully situated in Chebucto harbor, lat. 44 degrees 44 minutes north, long. 63 degrees 30 minutes west. The town is an oblong square, extending from what they call fresh water river southward to the king's dock-yard in a northerly direction; its whole length is about two miles, and contains a large garrison, a naval yard and a population of about 9000 souls. The market is fine, and for plenty of choice and cheap fish is superior to any place in the world; salmon, mackerel, shad, lobsters, halibut and various other kinds are met with in the greatest abundance; they mention an instance of an admiral who had lately arrived, and having an entertainment sent his servant for a dollar's worth of lobsters, who, to his no small surprise, brought a whole boat load on board: in a word the place abounds with all the blessings of life. Here are two Episcopal churches and one Presbyterian; a Methodist chapel, a Roman Catholic chapel, and meeting houses for the Baptists, Seceeders and Quakers. The government house is built of free-stone, and is a large handsome edifice; there is a house for the second in command, a court house, a province hall where the assembly meet, an arsenal, naval yard, marine hospital, together with large ranges of barracks both for the officers and men. The town is the residence of the governor, the admiral, the bishop of Nova Scotia, and a number of other officers belonging to the government; it probably contains about 1000 houses, many of them handsome, and all rising on the side of a hill, have a fine appearance from the harbor. Our chapel is not handsome but it is well attended, and on Sabbath evenings always crowded; adjoining the chapel is a very good mission house, for the residence of a married mission-

ary. The country around Halifax exhibits a scene of sylvan barrenness; yet the prospects are romantic, and the roads remarkably good; the climate is perhaps more moderate than any other part of Nova Scotia; the thermometer is seldom lower than 16 degrees in winter or 70 degrees in summer. A few Indians live in the vicinity of Halifax; but alas! these natives of the wilderness are much diminished in every part of the province; in general they are civil and harmless, unless when intoxicated with spirituous liquors. This town will in time become a place of great trade; during the late war it flourished beyond all former precedent, which may be chiefly attributed to the vast number of prizes continually coming in; it is the great emporium of Nova Scotia, and indeed, of British America, and carries on a great trade in fur, lumber, fish, oil, beef, cheese, pork, oats."

Joshua Marsden had his eyes in his head, where the wise man's should be. He noted the beautiful situation of the city and the famous Haligonian hospitality, as well as the possibilities of the sea-port. Others bear testimony to the wealth that flowed into the city coffers, during the "late war," when the American merchant marine was wiped out. These are his mature views, for he did not write them down till sixteen years after he came to this country, when he was safe back in England. His simple "narrative" was soon bought up, and he issued a second more ambitious edition in 1827. In the interval, his opinion had not changed for the worse.

"Perhaps there are as few of the dark mists of bigotry obscuring the moral atmosphere of Halifax as in most parts of the world; many of its inhabitants are intelligent and moral; and not a few, I trust, conscientious followers of the Son of God."

Some of Marsden's experiences in Halifax were less pleasant.

"During my stay in Halifax I had an opportunity

of visiting several deserters, under condemnation for leaving their posts and firing at the party sent to pursue them; when I first entered the guard house prison, I observed one of them had a paper in his hand, which he was reading with great earnestness, I requested to see it and found that it contained a prayer——”

“Having sat up with them all the night previous to their execution I attended them early next morning to the fatal spot; and * * * * they died with a humble reliance on the mercy of Christ.”

His artless words throw a grim light on a typical tragedy, the condemned cell, and the fusillading of the deserter.

One of our most famous visitors was young Tom Moore, fresh from his Anacreontic successes as “Little.” In 1803-4, he made a visit to America which lasted about fourteen months. I have found only scanty traces of the impression made on his mind by this part of the world. On Sept. 16, 1804, he wrote to his beloved mother an ecstatic letter from Windsor.

“I arrived at Halifax last Tuesday week, after a passage of thirteen days from Quebec. Well, *dears of my heart*, here I am at length, with the last footsteps upon American ground, and on tiptoe for beloved home once more. Windsor, where I write this, is between thirty and forty miles from Halifax. I have been brought hither by the governor of Nova Scotia, Sir J. Wentworth, to be at the first examination of a new university they have founded. This attention is as you may suppose, very singular and flattering; indeed where have I failed to meet cordiality and kindness?”

His delight at the prospect of returning home found also poetical expression.

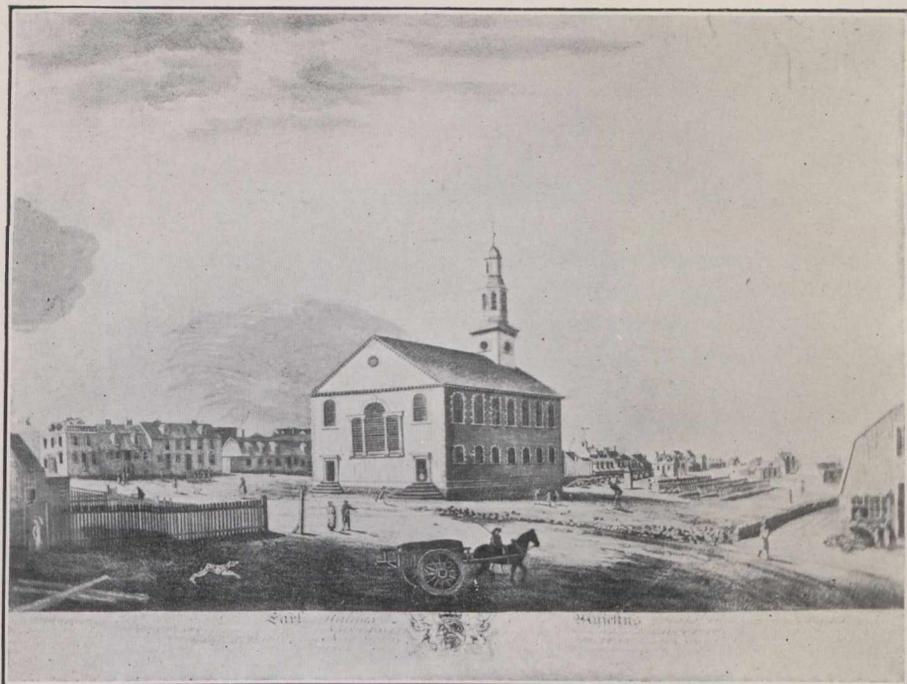
To The Boston Frigate, on leaving Halifax for England, October, 1804.

“With triumph this morning, O Boston I hail
The stir of thy deck and the spread of thy sail,
For they tell me I soon shall be wafted in thee
To the flourishing isle of the brave and the free,
And that chill Nova Scotia’s unpromising strand
Is the last I shall tread of American land.”

Evidently he doted on our very absence. King’s College has a memento of his visit in the shape of a book with his autograph in it. I have also seen his opinion of the Windsor road.

The next witness is a Scottish statistician, who is opposed to land speculators directing emigration towards the United States. He thinks British North America a better place to go to, “infinitely more valuable than any of our other possessions,” with the possible exception of New Holland and Van Dieman’s Land. In 1828, J. McGregor published in London a small book on the maritime colonies of Great Britain, which he followed up later with a more elaborate treatise. He has his opinions of Halifax as a distributing centre, and of Halifax people.

“There are certain points on the face of the globe, which, by their position, seem intended by nature for the site of great storehouses, or places wherein to deposit the productions of one country, for the purpose of distributing them again to others. With respect to British America, Halifax must doubtless be considered the best place of deposit to answer all general purposes, especially during the winter months. There is much activity observed, particularly about the wharves and vessels, among all classes connected or employed in trade. During the last war the vessels and property captured from the enemy on the coast of America, were sent into Halifax for condemnation. At



The Church of Saint Paul and the Parade Ground.

1. The Printing House.

Serres pinx.

R. Short, delint.

Jno. Fongeron, sculp.

Published 25th April, 1777



The Town and Harbor of Halifax, looking down Prince Street.

On opposite shore the Eastern Battery, George and Cornwallis Islands, Thrum-Cap, etc.
to the Sea off Chebucto Head.

Serres pinx.

R. Short, delint.

Jas. Mason, sculp.

Pub. 25th April, 1777.

this period money was exceedingly abundant; everyone who possessed common sagacity accumulated considerable sums, and Halifax became the theatre of incessantly active enterprise, and commercial speculations. But the merchants and traders, as well as others, became at the same time so far intoxicated with, or lured by, the gains of the moment, that they apparently forgot, or at least did not stop to consider, that according to the common order of things, a change would inevitably take place that would speedily destroy the then sources of their wealth. They accordingly entered into imprudent speculations, and launched into a most splendid style of living. The peace crushed both and opened their eyes. Since then trade has been established on a more regular system, and Halifax is, at the present time, in as prosperous a condition as any town in America."

The Scottish caution so plainly observable in the foregoing statements makes them all the more valuable. In what follows, we must remember, that "respectable" is a term of high praise in Scotland, at least before Carlyle poured the vials of his scorn upon it.

"The state of society in Halifax is highly respectable; and in proportion to the population, a much greater number of well-dressed and respectable-looking people are observed, than in a town of the same size in the United Kingdom. This is indeed peculiar to all the towns in America, and may readily be accounted for, from there being few manufacturers, or few people out of employment, and the labouring classes living chiefly in the country. The officers of the Government, and of the Army and Navy, mix very generally with the merchants and gentlemen of the learned professions; and from this circumstance, the first class of society is more refined than might otherwise be expected. The style of living, the hours of

entertainment, and the fashions are the same as in England. Dress is fully as much attended to as in London; and many of the fashionable sprigs who exhibit themselves in the streets of Halifax, and indeed in lesser towns in America might even in Bond Street be said to have arrived at the *ne plus ultra* of dandyism."

The year 1828 saw also the most famous of all "dandy" novels, Lord Lytton's "Pelham," so mercilessly chaffed by Carlyle and the wits of Fraser's Magazine. It was the "Age of Dandies." McGregor continues:

"The amusements of Halifax are such as are usual in the other towns in the North American provinces; in all which, assemblies, pic-nics, amateur theatricals, riding, shooting, and fishing form the principal sources of pleasure.

"The markets are abundantly supplied with all kinds of butcher's meat and other eatables;.... The fish market is the best supplied of any in America. I have heard it said, of any in the world. Fishes of different kinds, and of excellent quality, are brought by the boats fresh every morning from the sea, and none else is suffered to be exposed."

II.

For 157 years Halifax has had a garrison of British regulars. Almost every famous regiment on the Army list has lain in Halifax barracks, and many famous officers, from Wolfe and Sir John Moore, the hero of Corunna, to Captain Hedley Vicars. British officers are, in the main, as fine types of manhood as can be found; but there are also curious exceptions. One was Captain Moorsom of the 52nd, which was here in 1830, with the laurels still fresh which it won in the Peninsula and at Waterloo. If Captain Moorsom was not the original of Lord Dundreary, or

Captain de Wellington Boots, his style of writing does him gross injustice. But it was the Age of Dandies, and he represents the military puppy of the period.

In 1830, he published in London, his "Letters from Nova Scotia," one of the most amusing books, unconsciously amusing, ever written. Howe scored it once in a lecture.

Moorsom notices the endemic "scarlet fever," which has always prevailed in Halifax, and some of its disastrous effects.

"Since the settlement of the town on the present site in the year 1749, its population has increased to nearly 14,000 souls. The garrison forms about one-eighth of this population, and of course materially influences the tone of society. A young officer in whose head conceit has not effected a lodgment, from the specimen of military life he may just have tasted in England, stands every chance of undergoing a regular investment, siege, and assault from this insidious enemy on joining his corps in Halifax. He finds himself at once raised to a level above that accorded to the scarlet cloth at home—his society generally sought, frequently courted, and himself esteemed as a personage whose opinions are regarded with no little degree of attention. The causes of this are various."

More than twenty years later, Lt. Col. Sleigh of the 77th noted the same thing.*

"I must confess—and I do it with great regret, as one who has served for many years in the army,—that officers in the Colonies often assume the most abominable airs of self importance. Detached in out of the way localities, the red coat is a passport to any

*Pine Forests and Hackmatack Clearings; or Travel, Life, and Adventuring in the British American Provinces. London, 1853. Page 26.

society, and the officers are *par excellence* the lions of the day. This spoils the weak-minded people of "the cloth;" and attributing the attention they receive to other than the real kindly feeling of colonial hospitality, they look down upon all around, and fancy themselves for a time "monarchs of all they survey." This has tended much to exclude them from the houses of many families, who cannot and will not perceive any superiority in these gentlemen, to their own educated and accomplished sons. Nothing has such a beneficial advantage upon young officers, as when their regiments return to England, their being quartered in large cities and towns. They at once find their proper states, and are no longer the only people of importance who inhale the same atmosphere."

Lt. Col. Sleigh (retired) had his own grievance against young officers: One whom he met at Windsor had exhibited the "self-importance" he complains of; but other observers will agree with him.

Captain Moorsom thinks Haligonians are much like English people, but more like the Irish; society is not stiff or formal.

"There are many spots in this province, to which, if one of our countrymen were suddenly transported, he would not immediately perceive any dissimilarity to Great Britain, and more especially to parts of Ireland. The universal wooden house, in place of more solid materials, and the absence of hedges in the cultivated tracts, are the most striking changes. Let him be placed in the midst of the party at the Governor's weekly *soirée*—he would not conceive himself to be elsewhere than in some English provincial town, with a large garrison. In fact there cannot be any town out of Great Britain where this similiarity is so complete as at Halifax; for at least one-half the circle of society consist of those who are

not natives, and the other half are the immediate descendants of the same."

The later half of that sentence sounds like an Irish bull; two meanings may be taken from it. "To learn the popular characteristics," says Captain Moorsom, "you must go into the country." The tone of Halifax society does not entirely please his fastidious taste.

"The winter is here, as in other places, the season for gaiety similar to that we find prevalent elsewhere in the shape of dinner and evening parties, rational and irrational; festive, sober, and joyous; insipid, dull and stupid. How far individual *gout*, or rather *degout*, may act to give a jaundiced eye, I know not; but it seems to me, the general tone of these social meetings indicates a stage of luxury rather than of refinement,—of mere gaiety, rather than its combination with that intellectual foundation which renders such gaiety truly delightful. How often has this view caused me to regret, that the good material I see abundant in some respects should in others be clouded by neglect, or even choaked by the weeds of its own luxuriance. The exquisite powers of musical concert, and of all that has been so emphatically comprised by Hannah Moore under the term Conversation, are here almost unknown, and, except in one or two solitary instances, hardly attempted. The data in fact are wanting; the dawn of cultivated education has hardly yet risen upon the province; and its first ray has glanced on the soil, almost as soon as the soil itself was prepared to receive its vivifying influence.

"We must not expect to meet in young countries with that cultivation—" but is there any need to finish the sentence? Canadians are fairly familiar with that "young country" idea, the mental attitude, and the very tone that go with it.

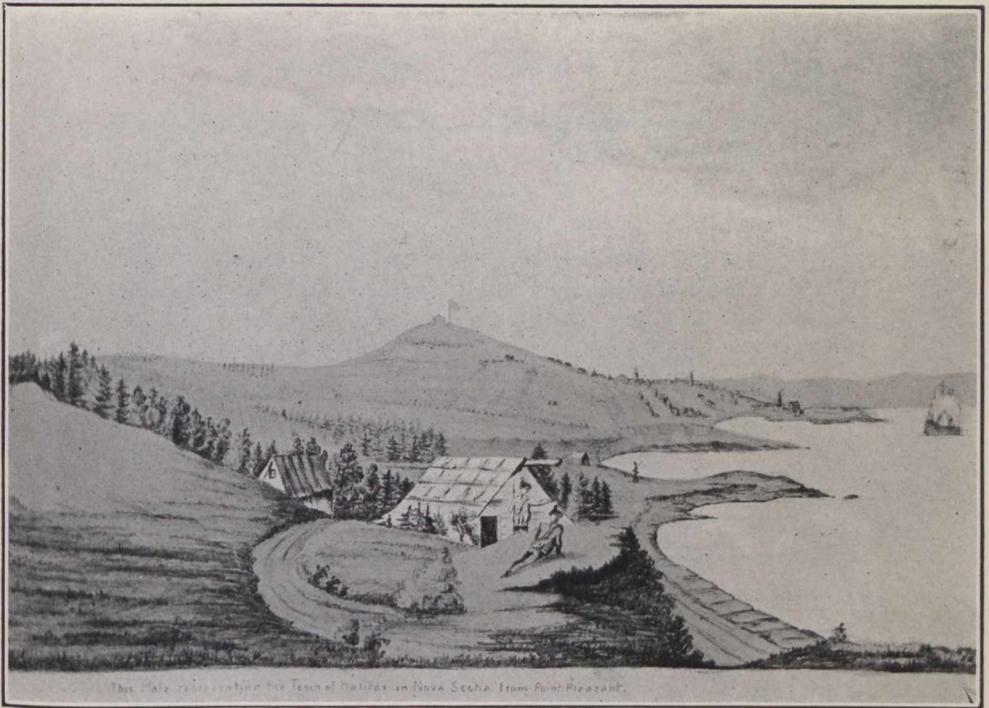
The truth is that Captain Moorsom of the 52nd has a most Johnsonian style, an insufferable air of pomposity and affectation. He quotes French like

one of Ouida's heroes, and peppers his page with bits of cheap Latin. Here is a specimen of what he calls "plain English." He wants to say that the Halifax girls think too much of accomplishments, drawing, music, and so on.

"In plain English, those accomplishments which should be pursued (keeping in view the state of the country) but as lighter auxiliaries, that enable us more pleasurably to unbend during our hours of relaxation are regarded too much as the *ultima Thule* of attainment, to the proportional neglect of all those exercises more peculiarly adapted for enlarging the mental capacity, and for rendering us beings in every sense of the word, rational. The literary emporia of the town but too clearly bear evidence to the same fact. A few law and school books fill the catalogue, as do drawing-paper and etchings the windows—of the solitary book-seller of Halifax. In vain do we inquire for some of those numberless sheets printed for the instruction of the juvenile, or for the standard works that assist in forming the more advanced mind: none such are to be procured, except by express commission to England; and the reason uniformly assigned us—We should find no sale for them.

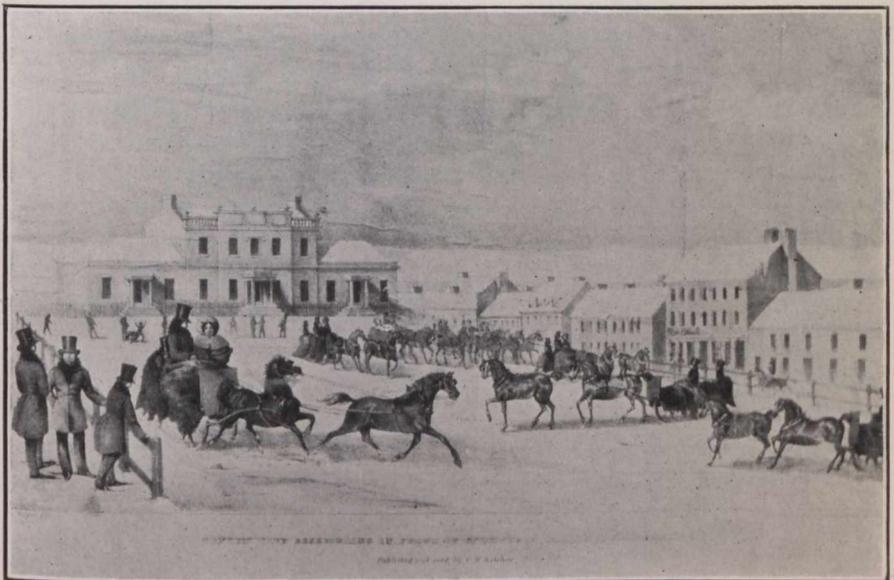
The gallant captain's plain English is very much like Madame D'Arblay's in its later development, the style that Miss Barbara Pinkerton cultivated in her academy for young ladies on Chiswick Mall. Here is another specimen: (He wishes to say that there are no really good schools for girls in the province, and that this would keep good families from settling in the province.)

"These impediments in the way of education,—and especially of female education—are, in my opinion, one of the most solid objections that can oppose themselves to the influx of that class of emigrants most needed in the province,—those who compose the gentry at home. I speak here of the superior rather



This Plate represents the Town of Halifax in Nova Scotia, from Point Pleasant.

HALIFAX FROM POINT PLEASANT. [From an old print.]



Tandem Club Assembling in front of Dalhousie College. [From an old print published and sold by C. H. Belcher.]

than of the elementary branches of instruction; not that the former can be properly attained without the latter as a foundation, but that the elements are already to be found in a preparatory collegiate establishment at Windsor, and under the auspices of an English lady and her family, whom the exertions of a distinguished member of the provincial community have happily induced to settle lately at Halifax."

Haligonian hospitality meets with Captain Moor-som's distinguished approval, though with reservations.

"It is not the fault of the inhabitants if Halifax be not a pleasant quarter for a stranger, and particularly for a military stranger. Hospitality, unbounded in comparison with that which such a person will experience in England, is offered for his acceptance; and if he is not fastidious, he may quickly enjoy the pleasures of a small society, unfettered by that ceremonious restraint which frequently becomes an annoyance in the intercourse of larger ones."

He seems to think that we are rather free and easy, but charitably makes allowances and excuses.

"The general tone of intercourse is somewhat analogous to that we meet with in Ireland; it is in fact such as naturally prevails where the circle is not very extended,—where the individual members have been long acquainted and where military have long been stationed with few internal changes. On the Englishman, especially if he have not previously travelled, the earlier impressions will probably be unfavorable; he will at least be surprised at the apparent familiarity subsisting between those whom at home we should consider all but strangers. The impression will not continue when he becomes more conversant with the circumstances out of which it has arisen. He is introduced as a perfect stranger to Mr.—; two hours afterwards, he meets the same gentleman in the street, the drawing-room or

elsewhere; he is surprised to find himself recognized by a cordial shake of the hand, accompanied with the air and manner of an old acquaintance. He will soon learn, that while in England the manual salutation reserves itself for expressing as plainly as a sign can speak, "Here's a hand, my trusty friend," in America, it is also commonly used to express, "How do you do, sir?" And a return to his hotel, after the temporary absence of a day or two, would ensure the equally cordial grasp of his host. I remember being excessively flattered one evening at the hand of a young lady, proffered evidently without art or affectation on our second meeting or thereabouts; but then I had only been a short time in the country."

His account of the amusements current in Halifax in the twenties of the last century is unconsciously amusing. He lards his page with cheap scraps of foreign languages, like one of Ouida's guardsmen.

"There are no regular public assemblies in Halifax. A theatre conducted by amateurs, is opened five or six times during the season; but a dearth of female performers renders it not peculiarly attractive. Quadrille cards have lately been issued every fortnight by one of the regiments in garrison, and have been received in the light they have been intended—as an earnest of social harmony and amusement.

"Picnic parties in summer, and sleighing excursions in winter, complete the scale of *divertissemens*. The latter are peculiar to the climate. The quantity of snow that falls in the course of the winter, and remains on the ground without being carried off by the mild intermittent weather we experience during the same period in England, forms, when trodden down, a road almost equal to the finest railway. The snow then becomes sufficiently firm for the grasp of the horse's hoof when rough-shod, and yet so soft as to prevent any injury arising from too rapid action; friction is reduced almost to its minimum, and vehicles

in the form of a phaeton, tilbury or even chariot and coach, mounted on a sort of broad skate, which extends the whole length of the carriage on each side in the place of wheels, glide over these roads with far more ease than is afforded by the famed McAdam. Whenever a fine day and a well-formed road combine their attractions,—from a dozen to twenty members of the sleigh club may be seen with tandem, pair, four-in-hand, or postilions à l' *Anglaise*, first making a tour of the streets to the open-mouthed admiration of all the little truant ragamuffins, and then dashing out of town along the fine "bason road" to partake of a *déjeuner à la fourchette* at some country inn a few miles off. Each *preux chevalier* is accompanied by the lady of his choice, while some in double sleighs are so unconscionable as to monopolize three or four. The only *sine qua non* of propriety seems to be that the *signorine* shall be matronized by some one. Strange as it may appear, while hosts of the *unqualified* are ready to the moment, matronly volunteers are rarely to be found; and the one who is eventually pressed into the service usually finds her numerous charge as perfectly beyond all control as the necessity for such control is perfectly trivial."

His detailed description of coasting is equally amusing but too long to quote. Pompous as his style is, Captain Moorsom is really well informed and desirous of explaining Nova Scotia to the people of England. His work is really an important study of our province and our people from the British officer's point of view, when the nineteenth century was young.

The mental attitude of the New Englanders towards Nova Scotia in the early part of the nineteenth century is not less remarkable. To them it was the "Tory" province, the refuge of the hated Loyalists; Halifax was Anathema Maranatha. In derision of "Tory" privations, they nicknamed the province "Nova

Scarcity." The earliest mouthpiece of these ideas is a Mrs. Williams, who in 1841 published a novel called "The Neutral French," *dealing with the expulsion of the Acadians. She drew her material from Haliburton's newly published history and her book had in turn its influence upon Longfellow's *Evangeline*. The happy state of the Acadians is like the first state of Auburn; mottoes, illustrations and ideas being borrowed from Goldsmith's famous poem. Some passages from her introduction are illuminating.

"Perhaps there is not a place on the habitable globe, where the foot of civilization ever trod, of which mankind in general have such an erroneous idea as the province of Nova Scotia, or New Scotland. Within a very few years, indeed, it has been a more fashionable trip than formerly. The few strangers who go there, however, usually go by water to Halifax, and back again, during the period of mid-summer, and generally know as much about the country after their return as before they started.

"With the exception of its inhabitants, or rather the more cultivated and intellectual part of them, who have the taste to admire the beauties of natural scenery, patience to investigate, and judgment to appreciate its internal riches and immense resources, and a few casual visitors from the mother country, and the knowledge possessed by the banished Acadian, Nova Scotia has as yet been an unknown land, a place which the ignorant of every country seem to

*The Neutral French; or The Exiles of Nova Scotia, by Mrs. Williams, Author of "Religion at Home," "Revolutionary Biography" etc., etc. Two Volumes in One. Providence. Published by the Author." (N. D.) It is dedicated to the Hon. John Fairfield. Preface, I-X; Introduction, 11-79. Vol. I. pp. 81-238; tail pieces, new title page; Vol. II, pps. 103. Appendix, Letters of Winslow, etc., pp. 105-109. Illustrations, amusements of the Acadians, from some edition of "The Deserted Village." Described from the copy in the Legislative Library, Halifax.

consider as the extremity of the north pole, and hence the saying, "cold as Nova Scotia," "barren as Nova Scotia;" and when some poor houseless vagabond is seen to pass, that "he looks as though he were *bound to Nova Scotia*;" or of some hardened villian who is a nuisance to the community, that "he ought to be banished to Nova Scotia."

"Even in this enlightened age, when the facilities of travelling and voyaging have brought us nearer and made us familiar with almost every people under heaven, the ignorant prejudice respecting this province still remains; and the bare mention of it in most companies, will set their teeth to chattering.

"Whether the word Nova, (new,) being translated *north*, which we are confident it very generally is, is the cause of the chilling associations connected with it, we are unable to say. Perhaps the stern despotism which has been always exercised there, since the English sat foot upon the soil, has had its share in producing them.

"The memory of the thousands of our brave countrymen who have perished in the dungeons and prisonships at Halifax, the capital of Nova Scotia, during the war of the Revolution, is yet rife in the mind of every American; and there is nothing in prison discipline remembered with so much abhorrence, unless it is the accaldama of Dartmoor, or the black-hole of Calcutta.

"The enactment of the cruelties practised in Nova Scotia, however, towards the French or our own helpless citizens, has not made the place bleak or sterile. The grandest scenes in nature have sometimes been the theatre of the most horrible tragedies; and though, by association, they may in a measure lose their charms, yet the face of the country is not changed; and this province is, for the most part, eminently beautiful in its scenery."

After all allowances for the bitterness of the time are made, the general character of Mrs. William's views would seem to be based on strong tradition. British soldiers and sailors were treated harshly by their own governments and it is not likely prisoners would be much regarded. There seems to be no corresponding tradition at Halifax. The Halifax people did give subscription balls for the benefit of prisoners of war. The notion that the "despotism" and "cruelty" of England had *not* altered the scenery is interesting.

A. MACMECHAN.

(Concluded in our next.)



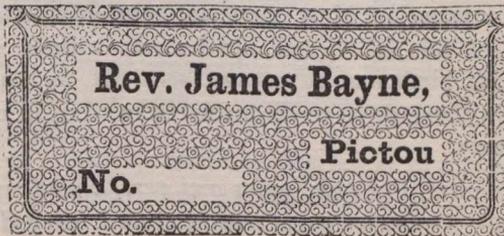
Book = Plates.



It will be remembered by such of the readers of ACADAENSIS as have followed this series of articles, that the last which appeared prior to the present issue was in Vol. IV, No. 1, Jan., 1904. A somewhat lengthy intermission has occurred owing chiefly to the difficulty in obtaining suitable data with which to continue the work. There are few book-plate collectors in the Maritime Provinces of Canada, and consequently but little opportunity for an interchange of information in this field.

Quite a number of unlisted plates have been discovered, and it is hoped that for some time to come these articles may be continued regularly.

No. 67. Rev. James Bayne, of Pictou, N. S. The owner of this unpretentious label was a Presbyterian



clergyman who, as the label indicates, resided at Pictou. His son, Rev. Ernest Bayne, afterwards resided at Mabou, Cape Breton, N. S.

No. 68. The book-plate of Rev. George Wright Hodson, a Church of England clergyman at Charlottetown, P. E. I., is of the armorial type, and in the language of heraldry is described: *Per chevron engrailed, gold, and azure, three martlets counter charged.* Crest, *a dove azure, bearing in his bill a laurel branch proper.* Motto, *In hoc signo spes mea.*



George Wright Hodson.

No. 69. Robert Elliston, Gent. Comptroller of His Majesty's Customs of New York in America. This plate takes us back to pre-revolutionary days, when the country round about New York was all British territory. The interest of the plate is increased by the inscription, evidently in the hand-writing of Mr. Elliston, "His Gift to Jas. and Frances Dupuy, N. Y., April 27, 1741." It is an interesting example of an old armorial plate, but without particular artistic merit. Lamb's History of New York apparently contains no mention of this individual, but he was without doubt of English birth and parentage, sent out, as was the custom in those days, to fill a lucrative office in colonial territory.

The colours, Per pale, gules and vert, a golden eagle displayed. Crest, an eagle's head erased, gorged with a mural crown (colors not shewn). Motto, Bono vince malum.

Although the example of this plate from which the reproduction was made was picked up in Nova Scotia,

the writer cannot find any evidence that Robert Elliston, Gent., was ever in that province, and until it can



*Robert Elliston Gent. Comptrol.
of his Majesties Customs of
New York in America.*

*His Gift To Jno. & Frances
Dupuy - N.Y. April 27. 1741*

be shown beyond reasonable doubt that he ever lived there, the place cannot be permitted to rank as an Acadian plate.

No. 70. Thomas Hill was the father of Capt. N. T. Hill, Royal Staff Corps, of Halifax, N. S., and grandfather of Rev. George Hill, A. M., D. C. L., as well as of P. C. Hill, Charles Hill and Rev. W. H. Hill, all of Halifax.

Rev. George Hill was Chancellor of the University of Halifax, and for many years rector of the historic

old church of St. Paul's in that city. He was a prolific writer, the number of books and pamphlets from his pen being both numerous and able. Copies of most of his works will be found in the Legislative Library at Halifax.

The plate is a good example of its type, neat and unpretentions. *The arms, sable, between three cats, passant guardant of gold, a silver fess charged with three escallops (color not shewn) on a canton azure, a silver fleur-de-lis. Crest, a stag's head erased, gorged, colors not shown. Motto, Je tiendrai bon.*



Thomas Hill.

It may interest book-plate collectors to learn that Mr. Charles Dexter Allen, of 1144 Eighty-Third Street, Dyker Heights, Brooklyn, N. Y., author of "American Book Plates," is rapidly bringing to completion a supplemental book of plates not mentioned in his earlier issue. In the twelve years which have elapsed since the publication of the original work, many early American and Canadian plates have come to light, and Mr. Allen, in order to make this final book very complete and accurate, invites the assistance of all who have information of such plates or of the early engravers.

Already over one thousand new items have been listed, and as the new book will be copiously illustrated with reproductions of rare and interesting plates, it deserves a hearty welcome from the Ex-Libris fraternity. As Mr. Allen is a recognized authority both

in Europe and America, upon the subject on which he writes, the book cannot be otherwise than a literary and financial success.

A recent issue of the *Ex-Libris Journal* contains an amusing article upon book plates, somewhat out of the usual style of such articles, by Andrew Lang. He seems to have grown up with a disregard for old book-plates, placing them rather in the same category with old postage stamps, only more so. He tells us that once he had a book-plate of his own, representing Puss-in-Boots reading fairy tales in the library of Monsieur le Marquis de Carabas.

He further informs us that, from a catalogue issued by Messrs. Ellis of Bond Street, London, he learns with remorse and awe that the late Sir Augustus Franks was the chief of collectors of book-plates. Sir Augustus, so he says, was a man of the greatest learning and munificence. There was nothing about things old that he did not know, from pre-historic stone axe-heads and primitive pipkins to mediæval enamels and faience and snuff boxes of Louis XV and Louis XVI. The head of a department (British and Mediæval Antiquities) in the British Museum, he bequeathed magnificent collections to the nation, and among these the greatest and finest collection of book-plates.

Thus the nation is involved in the matter, holding more than thirty-four thousand specimens, embalmed in the Print Room. It follows, apparently, that there is something notable, nay, venerable, in old book-plates, though what that something may be he is still only laboring to discover.

This may not appear a very suitable place in which to introduce the subject of an old coat-of-arms, the identification of which is desired, but as the larger number of book-plates, particularly those in use half a century or more ago, were chiefly armorial, and as all students of book-plates are necessarily students of

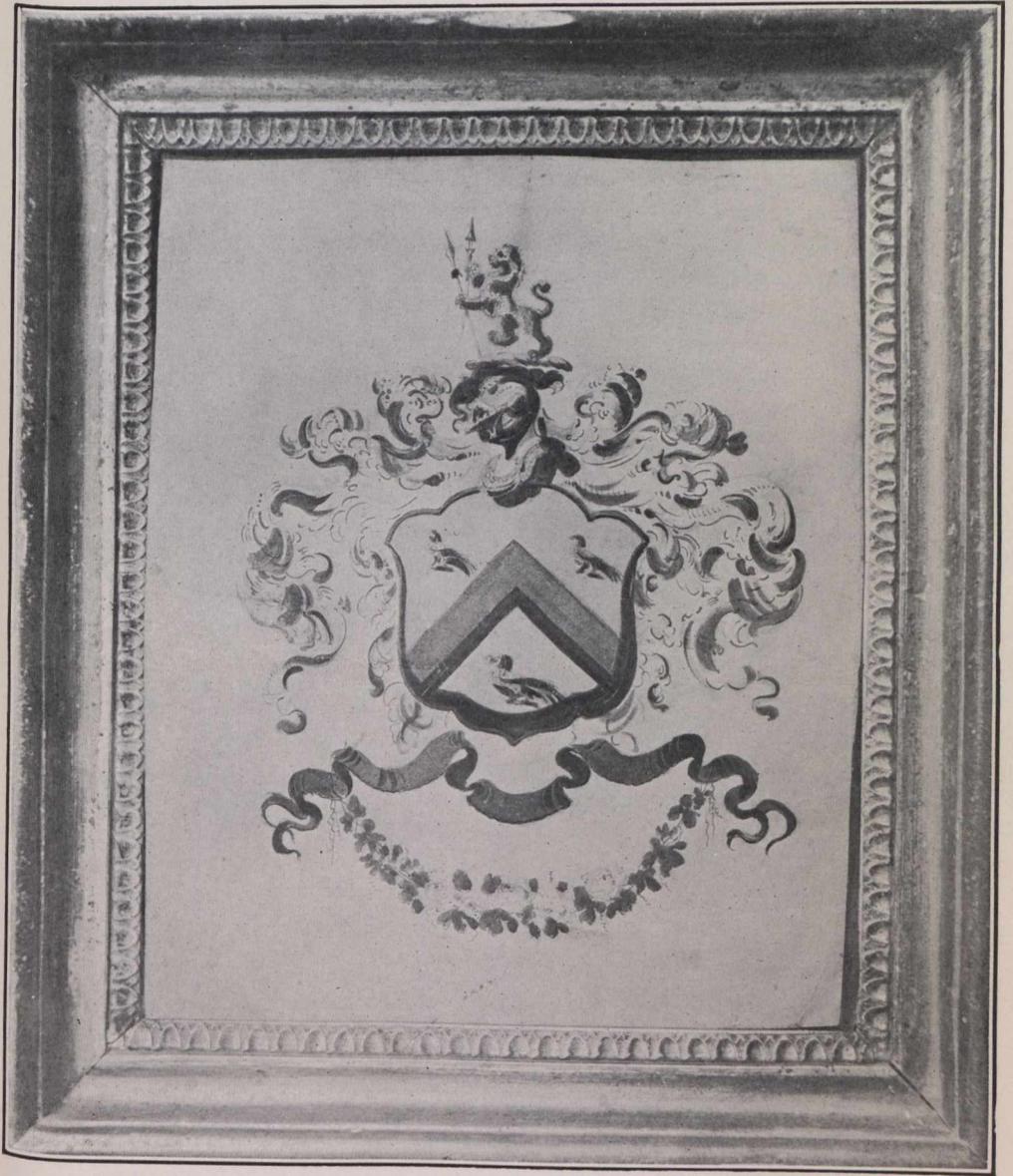
heraldry, the writer ventures to reproduce an old coat of arms, the origin of which, and even the name of the family by whom it was borne, is shrouded in mystery.

Years ago it was much the custom among families entitled to bear arms to hang their emblazonment of arms in the principal entrance hall of their dwelling house. Thus at St. Andrews, New Brunswick, a town once almost the chief in the maritime provinces of Canada, but now, owing to the decline of the fishing and lumbering interests in that locality, but little more than a quiet summer resort, beautifully situated, and with much of quaintness yet remaining, it was the custom for most of the "old families" to display the coat of arms brought with a few other treasures of old mahogany and solid silver from farther south when the thirteen rebellious colonies were finally recognized by Great Britain as the United States of America.

Among the loyalists who removed to St. Andrews was Col. Thomas Wyer, of Scottish descent, who had resided, as did his father and grandfather, at Charlestown, Mass., and whose sword, with the name of Wyer engraved thereon, is now in the writer's possession.

Col. Wyer brought with him to St. Andrew's the Wyer family arms and also the arms herewith reproduced. Both were apparently of about the same date of execution, and by the same artist. The frames, old and dingy, although not strictly alike, are of the same style and size, and for the past century and a quarter at least have hung side by side.

From the son of Col. Wyer they passed by inheritance through various hands until recently, just prior to her death, which occurred at St. Andrews on the 16th of January last, in her 72nd year, they were placed in the writer's hands by Miss Mary Henrietta Wiggins, daughter of the late Richard Bernian Wig-



COAT OF ARMS FOR IDENTIFICATION.

gins, A. M., at one time curate of Trinity church, St. John.

The name of Wyer has become extinct in New Brunswick, and while the origin and family name connected with these arms was undoubtedly known to Col. Wyer, the information has been lost to his descendants.

Any reader of ACADIENSIS who can supply a clue to their identity is requested to communicate with the writer, by whom information regarding them will be gladly received.

DAVID RUSSELL JACK.

A Glossary of Heraldic Terms.



THIS Glossary is not intended to comprehend all terms used in Armory. Some, which are of a fanciful character or of rare and exceptional occurrence, are omitted. Words of French Armory which some English Armorists use occasionally, are also for the most part omitted, especially where there are equivalent English terms. Many words which are of ordinary use and of which consequently the meaning is obvious when used heraldically, are not included, but some are included which were formerly in common use but are now obsolete or seldom used. A few illustrations are introduced, and the objects figured are in some cases shewn in two or more forms, by which it will be understood that a heraldic charge is not always, if ever, of a stereotyped form, but that, with even simple objects, there is opportunity for the use of artistic taste and skill in drawing.

Abased, describes an ordinary placed in a lower part of the shield than its usual position.

Abatement, a mark of distinction or difference, which is regarded by some as shewing that the shield is lowered in its dignity.

A-bouche, describes a shield from which a piece has been cut out so as to form a rest for a lance in charging.

Accessories, the parts of an achievement which accompany a shield of arms; see text.

Accosted, charges placed side by side.

Achievement, the complete armorials, shield with all its accessories, of any person; see text.

Addorsed, placed back to back.

Adumbrated, see ombree.

- Affrontee*, describes an animate object facing the spectator.
- Agnus Dei*, a common charge consisting of a lamb bearing a staff from which flies a pennon, usually charged with a cross. If not otherwise specified, the lamb is proper (white), and the pennon is silver with a cross gules. The lamb is usually adorned with a halo or nimbus.
- Alant*, a dog of an obsolete kind resembling a mastiff, with short ears.
- Alerion*, an eagle displayed, without beak or feet.
- Ambulant*, walking; applicable to a human figure.
- Ancient*, an obsolete term for a flag now called an ensign.
- Ancre*, described a cross with the ends of its arms shaped like an anchor.
- Angle*, an obsolete term for a canton; also interlaced chevrons are called angles.
- Annulet*, a ring.
- Antelope*, the "heraldic antelope" is an unsightly mythical beast with but slight resemblance to the antelope of natural history.
- Antique Crown*, is composed of a band heightened by points or rays.
- Appaume*, describes a hand open and upright, with the palm shewn.
- Arch*, an arch is represented with pillars supporting it.
- Argent*, silver tincture; see text.
- Armed*, used in blazon to particularize the teeth and claws of the lion, etc., the horns of the bull, etc., and the beak and talons of a bird of prey.
- Armes parlantes*, canting or punning armorials.
- Arrows*, when not specified are represented point downwards. They are described in blazon as barbed or armed, and flighted or feathered, when a different tincture is to be specified. A sheaf of arrows consist of three, one in pale and two in saltier. An arrow is pheoned when it is armed with a pheon (q. v.), instead of the usual point.
- At gaze*, the stag when facing the spectator.
- Attired*, describes the horns of the stag. The term attires of a stag is used for a pair of horns attached to the scalp.
- Augmentation*, an honourable addition to a shield of arms conferred as a recognition or memorial of some notable exploit or service, or the like.
- Avellane*, specifies a cross with ends shaped like a filbert.
- Azure*, blue tincture; see text.

Badge, a symbolic figure other than shield or crest, etc.; see text.

Bar, an ordinary; see text.

Barbs, the sepals of a rose, green when proper.

Barbed and crested, is sometimes used to specify the wattles and comb of the cock.

Barded, describes a horse fully caparisoned.

Barnacles, a horse curb.

Baron and Femme, husband and wife, used to denote the dexter and sinister parts of an impaled shield.

Barrulet, diminutive of the bar; see text.

Barry and Barruly, a field divided into equal parts, barways; see text.

Barry-inlented, sometimes blazoned Barry-bendy dexter and sinister, describes a field which in effect consists of rows of triangular parts.

Bat, the bat is always depicted displayed.

Battled-embattled, double crenellation or embattlement one above the other.

Beacon, or *Fire-beacon*, also termed a Cresset, an iron basket containing fire, set on a pole at which a ladder is placed.

Beaked, refers to birds other than birds of prey, when the beak is of a different tincture from the body.

Beard, the barb of an arrow.

Bee, the bee is volant unless otherwise specified.

Bend, an ordinary; Bendlet; Bendy; see text.

Bezant, a golden roundle, a Byzantine coin.

Bezanty, semee of bezants.

Billet, a quadrangular figure representing a stick of wood; see text.

Billetty, semee of Billets.

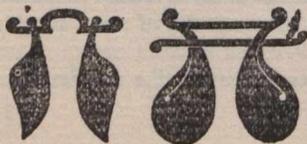
Bird-bolt, a short arrow with blunt head.

Bladed, refers to the stalk and leaves of grain if different in tincture from the ear.

Bluebottle, a flower slightly resembling a thistle.

Bordure, an ordinary; see text.

Bottonee, describes a cross ending in three round figures or a trefoil; see text.



Water-bouget

Bouget, or *water budget*, a leathern bag to carry water represented as a pair carried by a crosspiece or yoke.

Bretessee, counter-embattled.

Breys, a horse curb.

Brisure, a mark of cadency.

Bugle horn, a hunting horn, represented with strings, etc.

Cabossed or Caboshed, the head of the stag, ox or other similar animal, affrontee, the neck not appearing.

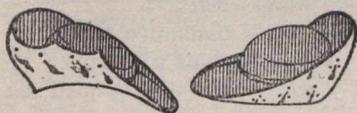
Cadency, refers to the distinguishing of a junior or cadet branch of a family from the elder.

Caltrap or chevaltrap, an instrument consisting of four points so disposed that when three rest upon the ground one points upwards, intended to be scattered over the ground in anticipation of a charge of cavalry, in order to create confusion by wounding the feet of the horses.

Calvary cross, a cross with long stem set on three steps; see text.

Canton, an ordinary; see text.

Cantoned, placed between four charges, or placed in the first quarter.



Cap of maintenance

Cap of maintenance, or cap of estate, a cap of medieval form of different shapes very much like some hats now worn by women,

consisting of a crown with edges or brim turned up in front or at the back or (less frequently) all around. Another form is that worn by the King inside his crown, and by peers inside their coronets. It is generally crimson or gules turned up ermine.

Caparisoned, describes a horse fully accoutred.

Carbuncle, see Escarbuncle.

Cartouche, an oval shield; see text.

Castle, represented as two towers joined by an embattled wall with gate way. If described as triple towered the gate-way is in the middle tower.

Catharine wheel, a wheel with hooks on the outside opposite the end of each spoke, used as an instrument of torture.

Cauldron, an iron pot with three legs.

Celestial crown, an antique crown with a star on the point of each ray.

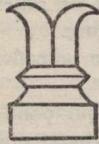
Cercellee, having the extremities divided and curved or curled backwards in the form of a short spiral.

Chapeau, the cap of maintenance.

Chaplet, a wreath of flowers or leaves.

Chaussee, shod.

Chequy, a field divided into nine or more squares of alternate tinctures; see text.



Chess rook

Chess rook, a piece used in the game of chess, now of tower like form and known as a castle.

Chevron, an ordinary; see text; *Chevonel*, the diminutive.

Chevronny, a field divided into a number of parts by chevron lines.

Chief, an ordinary; see text.

Cinqufoil, a flower of five petals or five leaved figure; it is called a fraise (strawberry) in some Scottish Arms.



Clarion or Organ rest.



Clarion, called also a rest, a musical instrument represented in various shapes.

Close, describes a bird with its wings closed.

Closet, a diminutive of the bar.

Clouee, studded with nails.

Cock, is blazoned combed and wattled, or crested and jowlopped, and spurred, when his characteristic members are of a different tincture from the body.

Cockade originally a party badge of ribbon, is used (worn upon servants' hats) by officers in the King's naval and military services and by some in the diplomatic and civil services. The British cockade is black; that worn by officers of the Royal Navy being oval in shape, and that of officers of the Army round or rose shaped with a fan top.

Cockatrice, a fabulous beast, part cock and part dragon.

Combatant, or *combatant*, two animals rampant and facing each other.

Confrontee, two animals disposed face to face.

Compartment, a shelf or piece of ground upon which an achievement is frequently carried when it comprises supporters.

Compony, or *Gobony*, a single row of panes of alternate tinctures; see text.

Coney, a rabbit.

Conjoined, joined.

Conjoined in lure, two wings joined with their tips downwards.

Contoise, a scarf attached to the helmet.

- Contournè*, an animal facing the sinister.
- Corbie*, a raven.
- Cornish Chough*, a crow-like bird, black with red beak and legs.
- Cotice or cost*, a diminutive of the bend or other ordinary; see text.
- Couchant*, sitting on all fours, ventre a terre, with head raised.
- Couchè*, a shield disposed in bend or slanting.
- Counter-changed*, tinctures reversed.
- Counter-Compony*, Compony of two rows of panes; see text.
- Counter-ermine*, a synonym for ermines.
- Counter-fleury*, see Fleury.
- Counter-passant*, two animals moving in opposite directions.
So, counter-trippant, and counter-saliant.
- Counter-potent*, a fur; see text.
- Counter-vair*, a fur; see text.
- Couped*, cut off by a straight line.
- Couple-closes*, cotices of a chevron.
- Courant*, running.
- Covered cup*, a cup like a chalice, with a dome shaped cover.
- Coward*, describes a beast looking back and having his tail turned down between his hind legs.
- Crancelin, or chaplet of rue*, a bend treflee or adorned with trefoils. In English armory it occurs only in the arms of Saxe-Cobourg-Gotha borne by the Royal family.
- Crenellee*, embattled.
- Crescent*, the moon in first quarter with horns uppermost, a figure of very common occurrence. If turned with the horns to the dexter it is called increscent, if to the sinister decrescent.
- Cresset*, see Beacon.
- Crest*, crest wreath, crest coronet; see text.
- Crined*, describes having hair of a tincture different from that of the body.
- Cross*, see text; crosslet, a small cross; cross-crosslet the same with the arms crossed.
- Crusilly*, semee of cross-crosslets.
- Cubit arm*, an arm couped at the elbow.
- Dancetty*, deeply indented; see text.
- Debrused*, denotes a charge upon which an ordinary is imposed.
- Degrees*, steps, as of stairs.
- Demi-*, divided and cut off so as to show the dexter half or the upper half only.

Dexter, the right hand side, i, e, of the bearer of armorials as explained in the text.

Diaper, ornamental surface decoration, see text.

Difference, a variation in arms to distinguish the bearer from others bearing the same or similar arms.

Dimidiated, coupé so as to show one half only.

Disclosed, is used in place of the term displayed for birds other than birds of prey (but why the latter term may not be used as well for all birds is not easy to perceive).

Dismembered, describes an animate charge whose parts or members are cut off from the body, but not removed from the shield.

Displayed, describes a bird placed with back to the shield and wings and legs outstretched.

Distilling, dropping blood.



Dolphin, the fish so called is represented in blazon conventionally, and embowed.

Dormant, the attitude of sleeping; see text.

Double-queued, is a term used to describe a beast with two tails.

Dovetail, a partition line; see text.



Dragon.

Dragon, a mythical beast somewhat resembling a dog in form, but with bat-like wings and serpent's tail and claws on his feet, and covered with scales.

Ducal coronet, a term used for a crest coronet, a band heightened by three strawberry leaves.

Eastern Crown, a crown consisting of a plain band heightened with rays or points.

Eightfoil, a double quatre foil. The Japanese national badge, the chrysanthemum, is a double eightfoil, having sixteen petals.

Embattled, one of the partition lines; see text.

Embowed, curved.

Embrued, dipped in blood.

Enaluron, an obsolete term for a border charged with an orle of eight eagles or other birds.

Endorse, the cotice of a pale.

Enfiled, pierced with a sword or other weapon.

Engoulee, refers to a beast pierced with a sword or other weapon through the mouth or in whose mouth an ordinary or other charge terminates.

Engrailed, one of the partition lines; see text.

Enhanced, describes an ordinary placed higher than its usual position.

Ensigned, refers to an object above which another object is placed as if resting upon it.

Entoyre, an obsolete term for a bordure charged with an orle of inanimate objects.

Enurny, an obsolete term for a bordure charged with an orle of eight animals.

Eradicated, torn up by the roots.

Erased, with a torn or jagged edge.

Ermine, *Ermines*, *Erminois*, furs; see text.



Escallop

Escallop, or *escallop shell*, a shell of fan like shape with serrated edges worn by pilgrims as a badge, and which consequently is regarded as used in memory of a pilgrimage.

Escarbuncle, a conventional figure of eight rays which occurs in early arms.

Escutcheon, a shield. Escutcheons sometimes occur as charges; one so borne is called an inescutcheon.

Escutcheon of pretence, the small shield borne within his own by a husband whose wife is an heiress in armory.

Estoile, a star with wavy rays, assumed to be six in number; if otherwise the number must be specified.

Faggot, a bundle of sticks tied with a cord.

Falcon, seldom appears in blazon except with bells or other appendages worn by falcons used in chase, and these must be specified.

False Escutcheon, an escutcheon voided, or orle.

Fer-de-moline or *millrind*, an iron fitting fixed in the centre of a millstone to aid and regulate its operation.

Fess or *Fesse*, an ordinary; see text.

Fess point, the central point of the shield.

Fesswise or fessways, placed horizontally.

Fetterlock, a lock joining and fastening the ends of a small hoop or chain; also called shackbolt, or shackbolt.

File, a term for the label.

Fillet, diminutive of the chief.

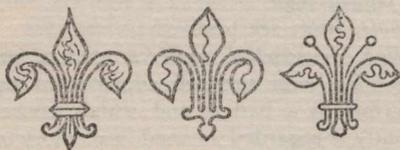
Fimbriated, describes an ordinary or charge having an edge of a different tincture.

Fireball, a bomb with flames issuing from its top.

Fire-beacon, an iron basket containing fire placed on a pole with a ladder attached.

Fitched, pointed at the foot.

Flanche, or flasque, an ordinary; see text. A distinction is sometimes made between a flanche and a flasque, the former being more embowed and thus covering more of the field than the latter; and it is further held that when only narrow parts of the shield are covered the term voiders should be used. But these distinctions are by no means practical, and may be regarded as rather fanciful.



Fleur-de-lis.

Fleur-de-lis, or fleur-ae-luce, a conventional lily, always drawn so as to show three petals and occasionally with stamens and pistils. A field semee

of fleur-de-lis is described as semee de-lis.

Fleury, flory, and fleurette, dorned with fleurs-de-lis.

Flighted, refers to an arrow feathered of a different tincture.

Flowers and fruits, are usually shown as consisting of blossom, stem, and two leaves, unless otherwise specified; except such as are conventionally represented, as the rose and the fleur-de-lis.

Fly, the part of a flag farthest from the halyards or staff.

Formee, synonym for pattee. Some writers draw a distinction between a cross formee and a cross pattee, using the latter term for one of which side lines of the arms are straight, and the former if they are curved, but there does not seem to be any real distinction.

Fountain, called also a syke, a natural well or spring is conventionally symbolized by a roundle barry-wavy of six silver and azure.

Fourchee, forked at the extremities.

Fraise (*Scottish*), strawberry blossom or cinquefoil.

Frame-saw, a saw fixed in an oblong frame with handles at each end.

Fret, an ordinary; *Fretty*; see text.

Fructed, bearing fruit.

Furs, see text.

Fusil, an ordinary; *fusilly*; see text.

Fylfot, a cross of equal arms, each arm having an additional piece extending to one side at right angles.



Galley or Lymphad

Galley or lymphad, an ancient ship, represented with one mast and oars with sails furled and flags flying, unless specified otherwise. In the arms of New Brunswick the lymphad has her sail set, as appears on the Great Seal of Canada but is not so specified in the published blason. The galley is sometimes drawn with a fighting top

in a basket like form. Also it is sometimes shown equipped with a flaming beacon atop.

Galtrap, see caltrap.

Gamb or Jamb, the foreleg of a beast.

Garb, a sheaf, understood as of wheat unless specified otherwise.

Gardant or guardant, looking out from the shield.

Garter, a scroll around a shield and buckled beneath used as a badge of knighthood. It is frequently used with representations of crests as a motto scroll, but most improperly.

Gaze, at, the same as *gardant*, but refers to animals of the deer kind.

Ged, a scottish term for a pike (fish).

Gem ring, a ring set with a stone.

Gemel, double.

Gerated, an obsolete term equivalent to *semee*.

Gillyflower, a pink or carnation. If blazoned proper it is crimson.

Gliding, describes a serpent moving fesseways.

Gobony, see *compony*.

Golpe, a roundle of purple.

Gorge, or gurge, a conventional figure symbolizing a whirlpool composed of a spiral beginning at the fess point and running in successive volutes to the edges of the field, tinctured silver and azure.

Gorged, collared.

Gouts, drops, see gutty.

Grieces, steps as of stairs.



Griffin, or Gryphon, a fabulous beast part eagle and part lion.

Gringolee, describes an ordinary or other figure having ends which terminate in serpent's head.

Guardant, looking out from the shield.

Guige, a belt from which the shield may be suspended.

Gules, red; see text.

Gurge, see gorge.

Gutty, or guttee, semee of drops. Gouts are (very unnecessarily) described by specific terms according to tinctures, viz., gold, guttee d'or; silver, guttee d'eau (water); gules, guttee de sang (blood); azure, guttee d'huile or d'olive (oil); sable, guttee de poix (pitch).

Gyron, an ordinary; gyronny; see text.

Hackle, or hempbreak, an instrument for crushing hemp.

Harpy, a fabulous bird resembling a vulture with a woman's head and neck.

Hatchment, an achievement painted on a lozenge affixed to the outer front of the dwelling of a person deceased, a custom formerly of general observance but now disused. The lozenge was painted in black and white colours according to well defined rules, so that such colouring, with the achievement, signified the rank, sex, and condition, i. e., married or unmarried, etc., of the deceased.

Hauriant, described a fish paleways with head in chief.

Hawk, see falcon.

Hempbreak or hackle, an instrument for crushing hemp.

Hawk's lure, an article used by falconers to recall a hawk from flight, composed of two wings conjoined with tips downward, hanging from a line and ring.

Helm, Helmet; see text.

Herald, a trained armorist; an officer of arms whose duties are primarily to compose, marshal, and generally regulate, armorials, and secondarily to arrange and marshal public functions. Herald's were formerly employed as envoys from one sovereign or commander to another, or between hostile armies in the field.

Hirondelle, a swallow.

Hoist, the part of a flag next to the halyards or staff.

Humettee, describes an ordinary coupé so as not to extend to its usual limit.



Hunting horn, or bugle horn, a semi-circular horn hung from a cord, and described as strung with reference to such cord.

Hurst, a group of trees.

Hurt, a roundle azure.

Hunting-horn = Bugle-horn *Imbrued or embrued*, bloody.

Impaled, two shields of arms combined in one; see text.

Increscent; a crescent with both points turned to the dexter.

Indented, one of the partition lines; see text.

Inescutcheon, a small shield borne as a charge, and usually itself charged.

Infulae, fillets or ribbons.

In lure, describes a pair of wings conjoined with the tips downwards.

Invected, or invecked, one of the partition lines; see text.

Issuant, issuing or rising out of something. An animal so blazoned only appears in part, or demi.

Jamb, or Gamb, the foreleg of a beast.

Jellop, or jowlop, the wattle of a cock.

Jessant, issuing or rising, similar to issuant.

Jessant-de-lis, a term used for a conventional figure composed of a fleur-de-lis passing through a leopard's face.

Jesses, straps or throngs by which bells were attached to the legs of a hawk used in the chase.

King of Arms, a principal office of arms.

Knot, a badge consisting of a cord twisted and tied in some peculiar manner.

Label, or lambel, a fillet with pendent strips or tongues; also such pendent pieces; see text.

Lambrequin, mantling, see text.

Langue, the tongue.

Lattice, a fret of several pieces nailed (or clouee) at each intersection.

Leopard, like the lion, the heraldic leopard may be regarded as an animal more conventional than natural, and resembling the lion in all respects excepting that he is without mane. The term has been used by some heralds to describe a lion in an attitude other than rampant.

Leopard's face, is the head affrontee without any of the neck appearing.

Lined, having a cord attached.

Lion, see text.

Lioncel, a little lion.

Lodge, sitting with all four legs on the ground and head raised; used in respect of beasts of the chase.

Lozeuge, an ordinary; lozengy; see text.

Luce, or *lucy*, a pike (fish).

Lure, see hawk's lure.

Lymphad, see galley.

Maltese cross, a cross pattee with the outer edges of the arms slightly indented, thus forming an eight pointed cross, as it is sometimes described.

Mantling, see text.



Martlet, *marlion*, or *merlette*, a fabulous bird resembling a swallow, but frequently represented with a head and neck like a pigeon. It has no feet, the legs being erased.



Masle, a lozenge, voided or so cut out as to leave only the border; masculy; see text.



Masoned, describes the mortar lines or joints of masonry.

Martlet

Maunche, or *manche*, a sleeve with long pendent ends as worn in the 14th and 15th centuries,



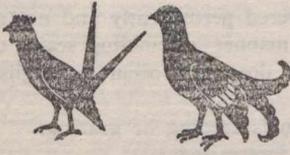
Membered refers to beak and legs of a bird when specifically described.

Millrind, see *Fer de moline*,

Mitre, the official cap or headdress of a Bishop; it rises to a peak in front and the same at the back; one or both of

such peaks is ensigned with a cross, usually a cross-pattee; it is presumably of white satin or linen with gold embroidery and adorned with jewels, and has purple infulae of ribbons pendent from it.

Moline, cross, a cross terminating in the form of a millrind; see text.



Moor Cock, the male of the black grouse, sometimes represented naturally and sometimes conventionally with drooping wings and tail erect.

Moor's head, the head of a negro, generally shown in profile coupé at the neck and with a wreath or band around the temples.

Mound, a ball or globe with a horizontal band from which rises another band passing over the top. It is an emblem of sovereignty, and surmounts the British Crown.

Mount, a section of ground upon which an animal or fixed object stands; it is not necessarily hill-shaped, and is sometimes drawn as almost or indeed quite flat. It is presumably grassy and vert, and extending to the edges of the shield.

Mullet, or Mollet, the rowel of a spur, commonly regarded as a star of five straight edged rays.

Musion, the domestic cat.

Naiant, or natant, swimming; a fish in horizontal position is so described.

Naissant, describes an animate object rising or issuing from the middle of an ordinary.

Nebuly, one of the partition lines; see text.

Nowed, twisted into a knot.

Ogress, a synonym for the pellet or roundle sable.

Ombree, or adumbrated, (i. e. shadowed), is a term used in continental heraldry but rarely if ever occurring in English armory, where a charge is of the same tincture as the field and is shown either by a different tint, or by outlines only.

Ondee or Undee, a wavy partition line, see text.

Or, gold; see text.

Ordinary, noun; see text.

Organ rest, see clarion.

Orle, an ordinary; see text.

Owl, the owl is always drawn full-faced.

Pale, an ordinary; pallet; paly; see text.

Pall, a charge appropriate to an archbishop, consisting of two bands issuing from the corners of the shield at an obtuse angle and meeting in chief, and with a long pendent end.

Panache, a fan or plume of feathers.

Papillonee, describes a field diapered permanently and not as a mere ornament, in a manner resembling scales or feather tips. It probably does not occur in English armory.

Pasquant, a term describing animals feeding or grazing.

Passant, walking with right fore foot raised.

Passant-guardant, the same but with the head affrontee.

Passant-regardant, the same but with the head turned looking back.

Passion cross, a synonym for the cross Calvary, see text.

Patriarchal cross, see text.

Pattee, cross, see text.

Patonce, cross, see text.

Pean, a fur; see text.

Pellet, a roundle sable.



Pheon.

Pheon, a broad arrowhead; its point is placed downwards.

Pile, an ordinary; Pily; see text.

Plate, a roundle of silver.

Pods, when occurring as a charge, are drawn partly open showing the seeds.

Pomme, a roundle vert.

Pommee, cross, a cross of which the arms end in round figures

Popinjay, a parrot; if blazoned proper it is green with red beak and legs.

Potent, a crutch.

Potent, a fur, see text.

Potenty, a partition line; see text.

Pot, in armory is of iron with three legs.

Pretence, shield of, an inescutcheon of the arms of an heiress when borne by her husband.

Proper, of natural colour.

Purpure, purple; see text.

Pursuivant, an officer of arms of inferior rank.

Python, a winged serpent.

Quadrate, squared.

Quarter, quarterly; see text, tit. ordinaries, also marshalling.

Quatrefoil, a four leaved flower, without a stem, unless blazoned slipped.

Queue, the tail of an animal; *Queue fourchee*, forked or double tailed.

Radiant, *rayonnee*, or *rayonnant*, having rays as the sun or a star.

Raguly, one of the partition lines; see text.

Rainbow, is conventionally represented as rising from a little cloud at each end.

Rampant, see text.

Rebated, cut off at the point.

Recercellee, curved back, see text, tit. crosses.

Reflected, or *reflexed*, turned back, e. g. a chain attached to a collar upon an animal and turned over his back, as with the unicorn in the Royal arms.

Reguardant, looking back.

Reindeer, in armory is conventional, a stag with attires or horns doubled.

Respectant, or *respecting*, two animals facing each other.

Rest, a musical instrument, see clarion.

Riband, a diminutive of the bend; see text.

Rising, describes a bird about to take flight.



Rose



Rose slipped

Rose, the rose is conventionally represented, usually with five petals, the barbs or ends of the green sepals showing between the petals, and seeded, but without stem or

leaves unless specified. The rose as the badge of England is of three varieties, the Lancaster rose, red; the York rose, white; and the Tudor rose, which is one of the previous varieties charged upon the other of them.

Roundles, see text.

Rousant, describes a bird about to take flight.

Rustre, a lozenge circularly voided or pierced.

Sable, black; see text.

Salamander, a fabulous beast, drawn sometimes as resembling a dog and sometimes as a dragon without wings, emitting flames, and vert unless otherwise specified.

Salint, leaping or springing.

Saltire, or *Saltier*, an ordinary, see text.

Sanglier, the wild boar.

- Sans*, without, this French word is sometimes used in blazon in English armory.
- Saracen*, see Turk.
- Savage*, see Wild Man.
- Scaling ladder*, a short ladder with hooks at the upper end, borne bendways unless otherwise specified.
- Scallop*, see escallop.
- Sea-dog*, a fabulous beast resembling a dog, with scales and having pendent ears, webbed feet, and a tail like that of a beaver.
- Sea-horse*, a fabulous beast, having the fore part like a horse, but with a fin-like mane and webbed feet, and the hinder part as a fish.
- Sea-lion*, a fabulous beast with the fore parts of a lion and hinder parts of a fish.
- Sea-wolf*, is a term sometimes used in blazon for the seal.
- Segreant*, rampant, a term used for the griffin.
- Sejant*, sitting
- Seraph's head*, the head of a child with three pairs of wings.
- Sexfoil*, a flower of six petals without stem.
- Shackbolt*, or *shaklebolt*, see fetterlock.
- Shake-fork*, a charge resembling the pall but with bluntly pointed ends.
- Sheaf*, of grain, see garb.
- Sheaf*, a bunch of arrows, three or more, tied together.
- Shield*, see text.
- Sinister*, the left side of the bearer of a shield, see text.
- Slipped*, a flower is described as slipped with regard to the stem.
- Sphinx*, a fabulous beast having the body of a lion with eagle's wings and the face and breast of a woman.
- Star*, the star, or *estoile*, has six wavy rays unless otherwise specified.
- Statant*, standing.
- Stern*, the tail of a hound.
- Strawberry leaf*, a conventional figure by which the coronet of a duke and the crest coronet (sometimes inaccurately termed a ducal coronet) are heightened; the former bears eight of which five appear in drawing. The strawberry leaf may perhaps be described as a treble trefoil.
- Sun*, (see text) is blazoned as "in his glory" or "in splendour."
- Supporters*, see text.

Surtout, or *sur le tout*, over all, describes an ordinary or charge placed upon or over others, so as to partly cover or hide them.

Surmounted; a charge placed touching but above another.

Swan, when blazoned proper is white with red legs and the beak red with a black protuberance above it.

Syke, see fountain.

Talbot, a bloodhound.

Tau cross, see text.

Teasle, or *teazel*, the seed vessel of a plant resembling a thistle, used in a cloth dressing.

Tete, the head, this French word is sometimes used in English armory.

Terrace, see mount, for which this term is sometimes used.



Thunderbolt

Thunderbolt, a conventional figure consisting of a twisted bar in pale ending in flames and winged in fess, with two jagged darts in saltire.

Tierced, *tri-parted* or *tripartite*, divided into three parts theoretically equal; as tierced in fess, so divided fessways, tierced in pale, paleways.

Timbre, helmet.

Torse, crest wreath.

Torteau, a roundle gules.

Treflee, semee of trefoils.

Trellis, a fret of several pieces not interlaced, but crossing each other and nailed (*clouee*) at each intersection.

Tressure, a diminutive of the *bordure*, see text.

Trevet, or *trivet*, a flat iron utensil with three feet used in cooking.

Tricked, armorials sketched in outline with pen and ink.

Tricorporate, describes three animals moving from the three corners of the shield joined in one head, *affrontee*, in the middle.

Triparted, see tierced.

Trippant, or *tripping*, describes the attitude of an animal of the deer-kind, or the like, as *passant* is used for others.

Trunked, a term used to describe the trunk of a tree couped.

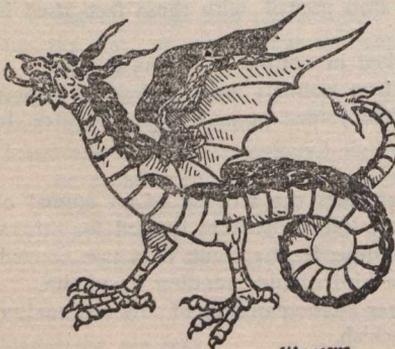
Trussing, the action of a bird of prey rending its victim.

Turk, a Saracen or other Mahommedan, of any nationality, not necessarily Turkish.

Tynes, or *tines*, the branches of the horns of a stag.

Umbrated, see *ombree*.

- Undee, or undy*, a wavy line, see text.
- Unguled*, hoofed.
- Urinant or Uriant*, a term used to describe a fish with tail in chief and head in base.
- Vair*, a fur; vary; see text.
- Vallary, crown*, consists of a plain bend heightened with flat pieces obtusely pointed at the top.
- Vambraced*, an arm in armour.
- Verdoy*, an obsolete term for an orle of flowers, fruit or leaves.
- Vert*, green; see text.
- Vervels*, rings to which hawks' jesses are attached.
- Vigilant*, describes a cat in the attitude of watching for a mouse.
- Voided*, describes an ordinary or the like pierced or cut out so that the field shows through.
- Voiders*, a term for flanches, treated by some writers as a diminutive applicable to flanches of narrow width.
- Vol*, two wings displayed and conjoined with tips downward.
- Volant*, flying.
- Vorant*, swallowing.
- Vulned*, wounded.
- Water bouget*, see bouget.
- Wattle*, refers to the gills of a cock.
- Wavy*, an undulated partition line, see text.
- Well*, represented conventionally but slightly in perspective, like a tub but with masoned walls.
- Well bucket*, a bucket with three feet.
- Wheel, Catharine*, a wheel of torture with spikes on the outside edge.
- Whirlpool*, see gorge.



Wyvern.

- Wild man, wood man, or savage*, a human figure, unkempt and naked, wreathed about the head and loins with leaves and carrying a club.
- Wood, or hurst*, a group of trees on a mount.
- Wyvern*, a fabulous beast, a variety of the dragon but having only two legs.

Erratum.—An accidental transposition of lines in printing occurs on page 49, which should read, When a bird is mentioned without particular specification, it is taken to be a blackbird. The peacock affrontee and with tail displayed is termed "in his pride." A pelican in her nest with young ones vulning, *i. e.*, wounding, herself, in accordance with the fabulous habit attributed to her, is blazoned as a pelican "in her piety."

Judges of New Brunswick.

This valuable work, several installments of which have appeared, will be continued through the current, and possibly through the succeeding volume. It will be observed that each installment consists of one or more "forms" of sixteen pages each, separately printed and paged, in order that the work when the publication is complete, may be bound in an independent volume, with separate index and title page to be supplied later should the subscriber so desire.

This explanation is made owing to the numerous complaints received from subscribers that their copies have been wrongly paged or are incomplete.

Notes and Queries.

1.—(1).—*Vail*.—The brother of Hannah Vail went to Nova Scotia after the Revolution, one daughter being born there, Tamar. His name was John. Tamar came back and married the widower of a second cousin Thomas White, and ended her days in or near Binghampton, N. Y. I wish to find their descendants.

(2).—*Bedell*.—I have no record of any of the Bedells going, but I think that most of the family of John Vail of Somers were Loyalists. Wish to find all descendants if possible. Fifty years ago a record of Vail family was commenced by Alfred Vail of Morristown, N. J. He died 1859 and the papers have remained until 1902, part of them were published in a genealogy. I am trying to get the rest of the material in shape to publish.

(3).—*Vail*.—I have record of John Vail who removed to N. B., married — Theall. He supposed to be son of Matthew Vail and Ann — of Westchester Co., N. Y. They had a son, Charles Theall Vail, born 1804 in Carleton, St. John, N. B.; he married Margaret, daughter of Joseph Clark. Any scrap of information regarding any of the above will be gratefully received.

Mrs. E. W. V.

Kalamazoo, Mich., U. S. A.

2.—(1).—*Drake*.—Who was Polly, or Mary, the wife of Mathew Drake; who were their ancestors, where were they born, where were they married, and where did they both live and die?

(2).—What was the Christian name of the man Meritt, who married Polly, or Mary, Drake, or the widow Polly, or Mary, Drake? I would like to have their ancestry.

(3).—I would like to have the name and ancestry of all Drakes who have married Merritts, Lundrines, Landrines, Hopkins, Coreys, Purdys, Dingees, or De Valleys.

(4).—Robert Dingee, of Cortlandt Manor, N. Y., made his will Sept. 11, 1761. His wife was Sarah ——. Children, (1) Robert, (2) Mary Merritt, (3) David, and (4) Elijah. Whom did Robert, Jr., marry? Whom did David marry? Whom did Elijah marry?

GEO. W. WILLIAMS,

Inverness, Nova Scotia.

3.—(1).—*Nase*.—The *St. John Globe* of 14th of April, 1902, obituary column, states that the late John Quinton Nase of Westfield, was a son of Col. Nase, Loyalist. What was the full name of Col. Nase? When did he serve, and in what Corps? Were any others of the name Loyalists? From whence did they come to N. B.?

J. R. D.

St. John, N. B.

(1).—*Perley*.—The N. B. Perley family are descendants of Thomas, the son of Allen. Thomas had two sons, Capt. Thomas and Jacob. Capt. Thomas Perley had three sons, Thomas, Allen and Asa. He had some daughters whose names I do not know, can you inform me?

(2).—*Mooers or Moores*.—I would like to find out where Peter Mooers (or Moores) one of the first settlers at Maugerville came from or was born, also his wife's maiden name, and first name? Peter

Mooers daughter married Israel Perley. Benj. Atherton married another daughter. Information concerning Peter Mooers or his wife gladly received.

H. C. B. S.

San Francisco, Cal.

4.—*Ketchum*.—James Ketchum died in Carleton, (St. John, West), about 1865, at about age of 65. His father was also, I think, named James Ketchum, and died in Carleton not many years before that. I never heard that the first mentioned James Ketchum had any brothers, but I think that Mrs. John C. Littlehale of Carleton was a sister? I understand that Charles Ketchum, who was a very well known man in his time, collected full particulars of the family history. He died in the U. S. A., and I think that his family all reside there. Particulars requested concerning the original Loyalist member or members of the Ketchum family, also title and publishers name and address of Ketchum genealogy, if published.

D. R. JACK.

5.—*Old Silver or Pewter*.—I am engaged upon a history of "Old Pewter," and would be glad to receive any descriptions of vessels with rubbings or impressions of marks on American or foreign pewter, from collectors and others interested.

I am very anxious to clear up the mystery as to the destination of the communion vessels taken by Dr. Caner from King's Chapel, Boston, Mass., and left (1776) with Rev. Dr. Breynton at Halifax. Can you learn any particulars as to its present location. Perhaps your Halifax readers might glean particulars concerning it from the old church records of that city? Are there any old *Civic* maces in your provinces?

JOHN H. BUCK,

49 North 8th Ave., Mount Vernon, N. Y.

6.—I have been asked to ascertain the publisher's name and place of publication of a work issued about 1859-61, or where a copy can be bought. It contained on account of a fishing trip by a Capt. — and Mr. Hickman, and was called, I believe, "Scenes on the Kennebecasis," by William Hickman.

M. K. O.

Halifax, N. S.

The correct title to the work is "Sketches on the Nississguail, a river of New Brunswick," pub. Lon-London, 1861, folio size. I have never seen a copy, and do not know where any may be bought.

D. R. JACK.

7.—Particulars are desired regarding Joshua Hughson, or Hewson, Loyalist, who settled in N. B. in 1783.

MISS F. C.

St. John, N. B.

NOTES.—In looking over the epitaphs in January ACADIENSIS I notice a question mark after that of Robert Stevenson. I think that, most probably, the place is Kilmalcolm, a place near Greenock. It is pronounced "kil-ma-comb," accent on the final syllable.

B. I. McL.

St. John, N. B.

8.—Information wanted of Nicholas Humphries, a Loyalist of the American Revolution, who settled in N. B. and died at Sugar Island, York Co., in 1822, according to Sabine. He was a surgeon in the New Jersey Volunteers. The address of any of his descendants who may be living in N. B. is particularly desired.

WM. R. MULFORD.

Fanwood, N. J.

REPLY TO QUERY.

Col. D. Mills, of the Royal Engineers, Jamaica, W. I., sends the following note in reply to the Query of Hon. A. W. Savary which appeared in our last issue:

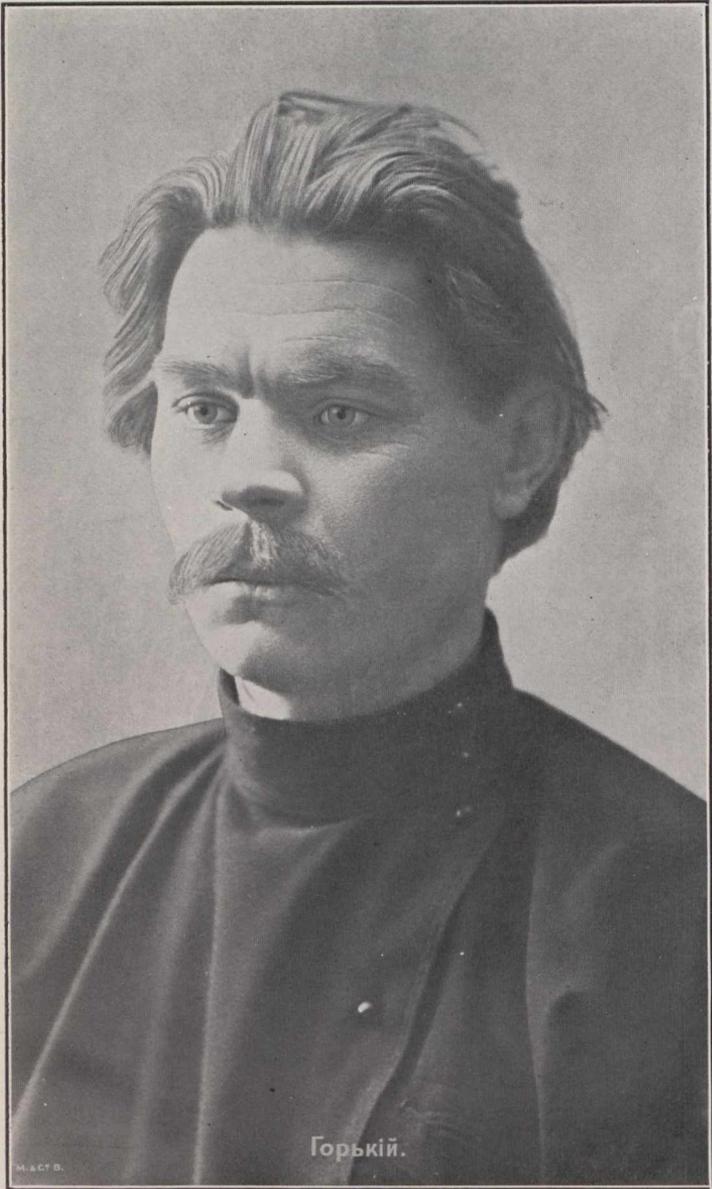
I presume you know about Waldseemuller and his cosmography, written in Latin, beginning of sixteenth century? The large map of the world made by him in 1507 has the word "America" on it, and Waldseemuller explains that he has so called it after Americus Vesputius, who discovered it. Waldseemuller at that time did not know of Columbus. In a later world map (the Carta Marina), published 1516, the word "America" has disappeared and "Cuba, part of Asia," has been inserted, after the idea of Columbus.

Waldseemuller's maps were lost and were not re-discovered until 1701, when facsimilies were struck off and published 1704. The above is from memory, but it will be found in the Geographical Journal, February, 1902, also in American Historical, etc."

QUERIES.

It is proposed to make more of a feature of this portion of the work hereafter, owing to the increasing number of inquiries received, many of which the editor is unable to answer. The assistance of subscribers in answering these queries is earnestly requested. By mutual aid along these lines much valuable work may be accomplished.

Queries of moderate length inserted free to subscribers. To all others a nominal charge of one cent per word, minimum charge ten cents, will be made.



ALEXI MAXIMOVITCH PIESCHKOFF.
(Maxim Gorky.)

Two Russians of Note.

Maxim Gorky — Leo Tolstoy.



RECENT American magazine writer has stated regarding "Young Russia" that it is a conglomerate of personalities. Its leaders, taken all together resemble nothing so much as a stone-formation of volcanic origin, in which the various strata pierce the soil, each one at a different point, and each showing the traces of the fire which has scathed it."

Among these personalities there stands out prominently, the name of Alexi Maximovitch Pieschkoff, known to general readers as Maxim Gorky, who has been described as "the poet of tramps and thieves." Gorky is a writer of great power, but his works are scarcely of the type which would be welcomed and openly discussed by the majority of readers in Western Europe and America. Like Tolstoy, he paints man as he is made, or rather as he has made himself, by continuous years of debauchery, dishonesty, vice and uncleanness. His models are not selected from the higher walks in life, but from among the off-scouring of humanity. The characters whom he holds up before us in his writings have been fitly described as social pariahs, and those who people his romances and tales as "a strange world composed of Tartars, gypsies and degenerates, of beings abnormal and declassed." a recent publication remarks regarding him:

"That it is somewhat surprising to learn that he is himself far from being a poor man. Not only has he a great popular following as an author, but he has shown remarkable business shrewdness in organizing

and building up a great publishing establishment in St. Petersburg, of which he has been the head. Associating with himself the four most prominent authors of the new Russian school—Andreyev, Chirikov, Yushkevich and Bunine—he formed the Knowledge Publishing Company, which for the past few years has issued not only the books written by the five members of the firm, but also those of Petershoy, Yablonovsky and other well-known Russian authors. So successful has this venture been that it is said Gorky has made more than a quarter of a million roubles (\$125,000) in the business.”

Of his writings it has been said that “the day has not yet come for us to crown the vivid reporter of the filthy lives of more or less professional tramps,” and further, that “he really grasps nothing in men and women except animalism, sensuality and materialism.”

All this is perhaps a scarcely fair criticism and is possibly an extreme view. If a writer living in a land where animalism and sensuality prevail as they certainly do to an alarming extent in Russia, by holding up to his people the reflection of their own hideousness seen as in a mirror through the medium of his writings can create a feeling of loathing and disgust for that which he has portrayed, he has done his country good service. It is well nigh impossible to judge the people of Russia from afar. They are not all drunkards, they are not all thieves, they are not all bestialists. There is possibly a larger proportion of this element in Russia than among many of the other nations of Europe, but is it fair to judge them by the standards of modern civilization, when they have never enjoyed the softening and refining influences of civilization. Fifty years ago forty millions of their number were slaves, to-day only one man in ten can read or write. Education has been denied them, “lest they should all want to be priests.” The common people have been oppressed and down-

trodden, and deprived of the fruits of their labors for generation after generation until they have become firmly imbued with the doctrine that all things happen by an inevitable necessity or over-ruling fate, which annihilates free will and controls all human actions. "Let us eat, drink and sleep, for to-morrow we die," has become their rule of life.

One of Gorky's apologists has said regarding him that although he describes the haunts of vice, and usually calls things by their real names, he never awakens in us that loathing which is often produced in the pages of some other works where naturalism is the predominating characteristic. To quote from his own words, he says: "I have come from below, from the nethermost ground of life, where is naught but sludge and mirk. I am the truthful voice of life, the harsh cry of those who still abide down there and who have let me come up to witness their suffering. They also long to rise to self respect, to light and freedom."

Let us hope that these words represent the true position of affairs, that while Gorky by sheer strength of character has forced his way upward and made for himself a name as the friend of the persecuted and the oppressed, that those whom he has left behind may indeed be pining for enlightenment, for liberty, for something, they know not what, that will guide them into those conditions of life which are only attained in their highest development through the teachings of Him who in His time on earth was characterized as the friend of publicans and sinners.

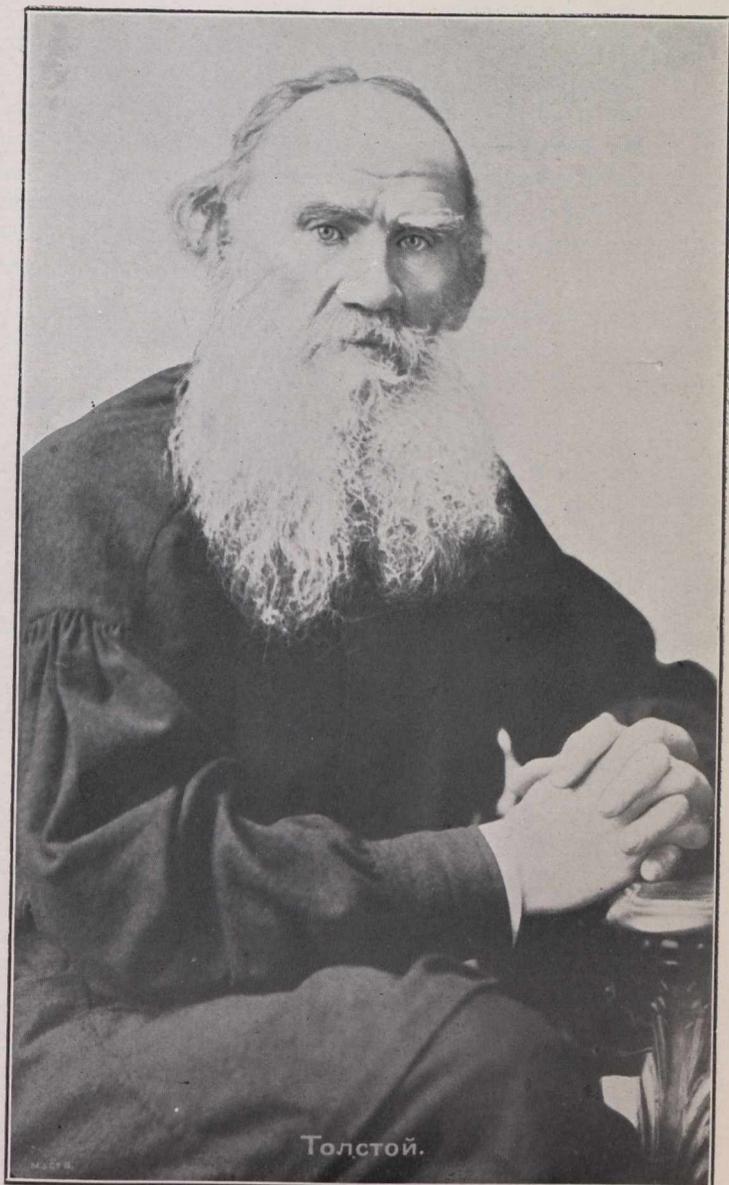
There is grave reason to fear that with the spread of education in Russia there may develop a tendency towards atheism to which, Bacon tells us, a little philosophy inclineth a man's mind.

Although there would appear for the moment to be a lightening in the sky in European Russia, it is to be feared that such a lightening is but momentary. There

are many indications that Russia is on the verge of a revolution, but the country is so vast, the centres of disaffection are so remote from each other, and the means of communication available to the common people are so primitive that little is known concerning the events happening in one portion of the Empire by the people in the other sections until they have, as it were, almost passed into history. Among the well to do the telephone is the great medium for the rapid dissemination of news. The telephone service in European Russia is fairly good, and as an illustration of the rapidity with which important news is disseminated through this channel it may be mentioned that the particulars of the assassination of the Grand Duke Sergius at Moscow were known throughout St. Petersburg almost as soon as in Moscow, although the press made no reference to the sad affair for some time after its occurrence.

Two great obstacles to the success of a revolutionary movement in Russia are the lack of capable leadership with attendant organization, and the difficulty in obtaining arms and ammunition. It is for the latter reason that bomb-throwing is resorted to by assassins and others rather than the use of fire arms or the sword. Two men, possibly a student of chemistry assisted by a man with some mechanical ability may manufacture in secret a fairly effective bomb, but a revolver or a rifle is not only beyond the reach financially of many of the people, but is difficult to carry and equally difficult to conceal in a land where a man never knows which of his neighbors is the paid spy of the government. These are probably the chief reasons why the bomb appears to be more frequently the instrument of those resorting to violent measures in Russia than elsewhere.

The final excommunication of Count Leo Tolstoy by the Holy Orthodox Church of the East a few years ago, made the name of that great Russian novelist and



LEO TOLSTOI, THE ELDER.

philosopher, much more widely known than had hitherto been the case. From that time Tolstoy has no longer been regarded as a member of the Church, nor as entitled to Christian rites should he die unreconciled. It had even been reported that he had been banished from Russia on account of his political and religious writings, but this report like many others emanating from that country was without foundation.

Of recent years, but little has been heard of him outside of Russia and in the report of the recent political and economic disturbances his name has not even been mentioned.

Count Tolstoy accepts without reservation the plain precepts of the Gospel, and demands our adherence to the strict letter of the law. This may be well, although possibly it denotes something of the false logic of fanaticism to dwell so persistently on the one command, 'Resist not evil.' But deeper than the command lies the spirit of Christ; and he who follows the law of the Gospel without heeding the spirit, wherein is he different from the Pharisees of the old dispensation whom Christ so vehemently denounced?

The following somewhat remarkable criticism of Count Tolstoy's religious views appeared in the *Independent*.

If you ask in what respect Tolstoy misses the heart of true religion and of Christ, I would reply in the words of a famous French woman, "*La joie de l'esprit en marque la force*"—the joy of the spirit is the measure of its force. It may seem trifling to confront the solemn exhortation of a prophet with the words of Ninon de l'Enclos, whose chief claim on our memory is the scandalous story of her son, who killed himself on discovering that he had fallen in love unwittingly with his own mother; and yet I know not where a saner criticism could be found of the arrogant dogmatism of this Russian bigot. There is no joy in Tolstoy, and lacking joy he lacks the deepest instinct of religion. I know that here and there a sentence, or even a page, may be quoted from Tolstoy that

sounds as if he had discovered joy in his new faith, and I know that he repeats volubly the glad tidings that are said to have made the angels sing as they never sang before; but it needs no more than a glance at the rigid glaring eyes of the old man to feel that the soul within him feeds on bitter and uncharitable thoughts, and it needs but a little familiarity with his later work in fiction to learn that the ground of his spirit is bitterness and denunciation and despair.

It is natural that a writer of Tolstoy's gloomy convictions should deny the validity of beauty and should call the Greeks ignorant savages because they believe in beauty. His own later work shows an utter absence of the sense of beauty and joy. The fascination of such a novel as "Resurrection" is no different from the horrid fascination which impels a crowd to gaze at some unseemly disaster in our city streets. The drama called "La Puissance des Ténèbres"—I do not know that it has ever been translated into English—is one of the most revolting and heartsickening productions of the past century. The imagination of the author has apparently dwelt on unclean objects until it has become crazed with a mingled feeling toward them of attraction and repulsion.

Count Tolstoy takes his law of righteousness from the Sermon on the Mount, and that is well; but he has forgotten the song of joy that runs like a golden thread through that discourse—"Blessed are they that mourn; for they shall be comforted. . . . Rejoice, and be exceeding glad." Out of the preaching of Christ proceeds the wonderful and beautiful lesson of the fowls of the air and of the lilies of the field; out of the preaching of Tolstoy comes the loathsome "Powers of Darkness." Or, if we look for a more modern instance, we may read the "Fioretti" of St. Francis of Assisi, than whom no one has trod nearer to the footsteps of Christ. The parables and poems of St. Francis are all aglow with passionate joy and tenderness and beauty. I do not mean that sorrow and denunciation are banished from the teaching of Christ. But the sorrow of Christ is not the uncharitable cry alone of one whose spirit has been wounded by seeing wrong and injustice in the world.

In a word, says the writer, faith is "the deliberate turning of the eye from darkness to light," and of this faith Tolstoy has naught. He denounces the world and the art and the natural pleasures of life, "not because he had attained to any true vision of the peace of the spirit," but "because the world has turned to ashes in his mouth:"

It is because I find no note of spiritual joy in Count Tolstoy when he speaks from his own heart and lays aside the borrowed jargon of Christianity, it is because I find in him only the bitterness of a great and smitten soul, it is because I find in him no charity or tenderness, but only the bleakness of disillusion, that I count him an enemy to faith and not an unbuilder of faith. *La joie de l'esprit en marque la force*, and, finding no joy in him, I reckon him only as one among those who deny and destroy. The soul of the Russian is like a strong man who has lain long in chains in the darkness of a dungeon. Suddenly a beam of light from the outer world falls upon his eyes, waking him from his lethargy, and as suddenly passes away.

Count Tolstoy is not a child of light, but a child of darkness; his speech is the voice of "the spirit that still denies."

DAVID RUSSELL JACK.

ACADIENSIS

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DAVID RUSSELL JACK,
EDITOR AND PUBLISHER, ST. JOHN, N. B.