

moral earnestness and marked ability in public address led to his being called by the authorities of the Methodist Church to essay the duties of the Christian ministry. He began his life work in the vicinity of St. Thomas, Ont., and after the usual probation of four years was received into full connection and ordained as a Wesleyan Methodist minister. During his nineteen years in the itinerancy he had a wide and varied experience in ministerial labour in St. Thomas, Port Hope, Thorold, Dundas, St. Andrews on the Ottawa, Odelltown, Montreal, St. Johns, Que., Collingwood, Toronto and Ingersoll. Beginning with a rural charge, his conspicuous ability led, notwithstanding periods of ill-health, to his appointment to some of the foremost churches in Canadian Methodism.

The greater part of Dr. Dewart's ministerial career, however, has been spent as editor of the *Christian Guardian*, the official weekly of the Methodist Church. It was no light task to succeed such men as Drs. Ryerson, Richardson, Evans, Jeffers and James Spencer, in the management of the oldest and most widely-read religious paper in the Dominion. This position he has held for twenty-two years, a much longer incumbency than that of any of his predecessors. Under his management the *Guardian*, now in its sixty-second year, has grown in influence and strength, and has been a very powerful agent in stimulating the intellectual life and promoting the religious work of the Church of which it is an organ.

The Methodist Church has conferred upon Dr. Dewart almost all the honours within its gift. He has been three times Financial Secretary of his District; he has been a Delegate to every General Conference of the Methodist Church; he has been President of the Toronto Conference, and was appointed, in conjunction with the late Dr. Nelles, a delegate of the British Conference to perfect the details of the Methodist Union of 1874. He has also been a member of the Ecumenical Conference in London in 1881, and of the recent Ecumenical Conference in Washington, where he presented a valuable paper on the religious press. In addition to the discharge of his editorial functions Dr. Dewart has taken part in the chief religious movements of his church. He was one of the leading spirits in bringing about the union with the New Connection and Maritime Conferences, and in shaping the legislation which grew out of that union.

He was not in full accord with the proposed basis of the last union of the Methodist Church of Canada with the other Methodist denominations of the country, but, when that union was carried into effect, he loyally gave his support to perfecting the organization of the new Church, and in carrying out its policy. He has also been for many years a member of the Senate and Board of Regents of the Victoria University, and is a member also of the Senate of Toronto University. He was one of the most effective leaders in the recent movement for the federation of Victoria University with the University of Toronto.

For many years Dr. Dewart has been a conspicuous figure in the Annual Conference. A very Rupert in debate, he won his spurs in that large legislative assembly, the Annual Conference of the Wesleyan Methodist Church, embracing all the Wesleyan ministers in Ontario and Quebec. And a brilliant assembly it was, with such stalwart debaters as Drs. Ryerson, Jeffers, Nelles, Green, Williams, Rice, Elliott, Sanderson, Ryckman, and other men of mettle. Great and grave questions came before that Conference: questions effecting the Educational Policy, the Missionary Policy of the Church, the question of Lay Delegation, of Methodist Union and other important issues. In those days, when a somewhat formidable and dignified platform of "grave and reverend seigniors" used to overawe the younger members of the Conference on the floor of the House, it needed a somewhat audacious spirit to break a lance with those veteran champions; but Dr. Dewart had always the courage of his convictions and in him the doughtiest debator found a foeman worthy of his steel.

Dr. Dewart was in those times considered to be somewhat radical in his views. We well remember the brilliance of some of his addresses, and with what enthusiasm he carried with him a large part, especially the younger part, of the Conference. A man holding an official position and bearing official responsibilities, such as Dr. Dewart now shares, cannot be such a free lance in debate as a full private; but in General Conference debates and in the meetings of the Annual Conference his words have great weight, and his counsels generally prevail.

Dr. Dewart's ministerial duties and official life have not absorbed all his energies. He has been a wide reader of the best books, and has kept abreast of the intellectual movements of the times. In addition to his strong, clear, cogent editorial writings, he has published a number of valuable books and pamphlets on questions of vital importance. One of these is his volume entitled "Living Epistles, or God's Witnesses in the World," a book which grapples with some of the gravest religious problems of the times. It discusses with keen analysis the causes which weaken the influence and retard the progress of religion in the world. With keen scalpel it dissects some of the main causes of doubt and misbelief. The successive chapters are a close wrought argument, as firmly linked as armour of chain mail. Its grace of style is no less conspicuous than its strength. Appropriate imagery sparkles like the gilt chasings on a knight's shield. This book received a very cordial reception from the press, both of Great Britain and the United States.

Dr. Dewart has been also an able contributor to the *Methodist Quarterly Review* of New York, and has struck off from time to time vigorous pamphlets on questions of current interest. He is a sturdy antagonist in controversy, but he never hits below the belt nor takes an unfair advantage, although his friends sometimes think that he is needlessly polemical. But he considers himself set for the defence of the truth, and boldly strikes at error, or what he conceives to be such, wherever he finds it.

About his strong and stalwart character, nevertheless, mantle some of the lighter graces of life, like a vine about the sturdy oak. He is an impassioned lover of poetry. One of his first literary services to his country was a volume of selections from Canadian poets, with critical and biographical notes and a valuable introductory essay. This book, now we are sorry to say out of print, though often asked for, brought conspicuously before the reading world many of our native singers. Dr. Dewart himself has written and published a volume of excellent verse. His poems are chiefly of the thoughtful and introspective sort: "Songs of the World Within" and "Songs of Home and Heart," as he calls them. His "Songs of the World Without" breathe an intense sympathy with nature, and his patriotic poems thrill and throb with fervour. Let us try a few stanzas of his strong "Ode to Canada"—

God bless our noble Canada!  
Our broad and free Dominion!  
Where law and liberty have sway;  
Not one of all her sons to-day  
Is tyrant's serf or minion.

Fling out our banner to the breeze,  
And proudly greet the world  
With words of amity and peace;  
For never on more halcyon seas  
Was freedom's flag unfurled.

And all that England boasts we claim  
By right which none denies,  
Her valour and undying fame,  
Each noble deed and kingly name,  
That o'er oblivion rise.

The rich inheritance of thought,  
Which golden fruitage bears,  
Achievements hero-hearts have wrought,  
Freedom by bloody battles bought,  
Are ours as well as theirs.

Our fathers fought on gory plains  
To vanquish Albion's foes;  
And, though between us ocean reigns,  
We are no aliens—in our veins  
The blood of Britain flows.

His poems are also suffused with a deeply religious spirit, and some of them have found an honoured place in the hymnology of our Church. In a noble poem in Spenserian verse, entitled "My Study," the following stanzas occur:—

As some slight fissure in the time-worn rocks  
May open into caverns deep and wide,  
Where endless passages, with creeks and lochs  
And wondrous sights, in sunless darkness hide;  
So this small room to me has oft supplied  
A gateway to a new and boundless clime,  
Where, led by some immortal guide,  
I have with joy explored those streams sublime,  
Whose waters fertilize and bless the fields of time.

What transport in my kindled bosom sprang,  
As fancy wandered through long-vanished years,  
Homer and Milton in their blindness sang—  
Shakespeare provoked to laughter or to tears;  
Now Luther thunders truths which Leo fears;  
Bacon shines forth, the courtier and the sage;  
Bunyan portrays a pilgrimage of tears;  
Wesley rebukes the errors of his age;  
Or Fox and Chatham write their names on England's page.

Dr. Dewart's last volume is entitled: "Jesus the Messiah, in Prophecy and Fulfilment." Like everything which he writes, this is a clear, strong, cogent setting forth of his mature judgment. It is one of the best expositions of the conservative, and, as many deem, the correct, views of modern scholarship with which we are acquainted. This volume has received very high commendation from the leading reviews.

Dr. Dewart is not now heard in the pulpit as often as his friends would like, though he is in frequent request for educational and anniversary sermons. As a preacher, he appeals to the intellect rather than to the emotions, and his sermons have a firm grip on the conscience. He has been all his life a strong and aggressive advocate of the temperance reform, to which he has rendered, by tongue and pen, important service. Some of his early laurels were won in the championship of the temperance cause. He is an independent thinker, a man of clear and strong convictions, which, when once formed, he holds tenaciously and proclaims without fear or favour. He has always been a man of wide views and of progressive spirit. An illustration of this is found in his lecture before the Theological Union, of Victoria College, on "Progress in Theology"—a liberal, not to say advanced, discussion of this important question. In religious and intellectual enquiry his guiding principle is expressed in the apostolic injunction, "Prove all things, hold fast that which is good."

W. H. WITHROW.

THE influence of a powerful will in arresting or retarding the progress of a disease apparently fatal, is one of the most wonderful of all mental phenomena. A person of feeble frame, but of a determined and hopeful spirit, sometimes keeps death at bay for several weeks, months, even years, and finally, in defiance of the physicians who have sat in judgment on his case and pronounced it utterly hopeless, recovers and returns to his customary vocations.

## THE MEANING OF THE WORD "TORONTO."\*—I.

THERE has been a long continued tradition in these parts of two interpretations of the Indian word "Toronto"; how or when these interpretations began to circulate amongst us, I cannot recall. I certainly heard of them from the earliest moment of my residence here. They were generally understood to be meanings given by Indian interpreters of a former period, and certain reasons were usually assigned for the explanation of the word in the two several meanings given to it.

"Place of Meeting" was supposed to refer to certain gatherings of the Indian bands or tribes at this spot periodically, for purposes of traffic, or for hunting expeditions, or it may be for hostile excursions. "Trees in the Water" on the other hand was imagined with considerable plausibility to be a reference to certain trees which aforetime used to appear here and there along the whole length of our island, or peninsula, as it then really was, which trees must have been notable land marks for canoes, or other small craft then coasting about on the edges of our lake. Indians, we know, everywhere made use of landmarks of this sort from a kind of necessity.

We, white people, formed from Indian expressions euphonious and poetical local names, but to the Indian himself the native term was a simple matter-of-fact designation, employed for practical purposes; there was no such special sentiment in the word to him, as it seems to possess in our minds at the present time.

Years ago when I first became acquainted with these interpretations, no semblance of authority could be produced beyond that to which I have alluded for either of them; they were held to be simply the allegations of ordinary Indian interpreters, and these were well known to be generally men of no very high qualifications, but simply possessing an acquaintance with their own dialect, or that of perhaps one or two neighbouring tribes; and it was remarkable that uncertainty very often characterized their own explanations, and on giving one meaning another would subsequently be added, which the word might bear, if a slight change were made in its form or sound. It was thus that the two several meanings of "Toronto" were regarded as the alternative so often proposed to the hearer's acceptance by Indian interpreters.

The first person, if my memory serves me, who in my hearing expressed opinions more intelligently than usual on this question, was the late Hon. H. J. Boulton of Holland House, Toronto, who took an especial interest in the name Toronto, at the time when it was seriously proposed to restore its use as a designation of this locality, instead of "York," which for some forty years had been made to do duty for that purpose.

For this happy recovery of a fine Indian local name, the country was indebted in a great measure to the exertions of Mr. Boulton, who had much to do with the passing of the Provincial Act of Parliament in 1834, which authoritatively changed the name of the place from York to Toronto, and my impression is, that in the interpretation of the word he gave the preference to "Place of Meeting"; but I do not remember ever hearing any early documentary evidence quoted in the discussion of the question. The case is very different now—early French documents are accessible to us through reprints, and also early French maps, which amongst ourselves, here in Upper Canada at all events, were scarcely known to exist in 1834, when our city assumed the name of Toronto. These documents and maps of course throw great light upon the subject; we learn from them at once that somewhat more than two hundred years ago the name "Toronto" did not belong to the spot where it is now indelibly fixed. It was applied to a region, waters, and bands of Indians at a considerable distance to the north of the present Toronto, thickly inhabited by Hurons; whilst the site of the present Toronto was then known by the name of *Teiaiaagon*.

Thus we have in Pierre Margery's "Memoires et Documents," Vol. II., p. 115, the following extract from a letter written by the famous La Salle, dated August 22, in the year 1680: "To take up again the course of my journey—I set off last year from Teiaiaagon on the 22nd of August, and reached the shores of Lake Toronto on the 23rd, where I arrested two of my deserters."

From this we see that on August 22nd he was at Teiaiaagon—that is to say the locality known afterwards as Toronto, and the day following he arrived on the banks of Lake Toronto, as he very distinctly speaks—that is to say on the banks of Lake Simcoe, as we should speak, where he arrested two men who had been plundering his goods. We thus see that "Teiaiaagon" and the shores of Lake Toronto are two different localities, distant a day's journey one from the other.

This same Teiaiaagon is again referred to by La Salle in his remarks on the proceedings of Count Frontenac, forwarded by him to the authorities in Paris in the year 1684 (given in the documentary History of the State of New York, Vol. IX., p. 218).

He there speaks of Teiaiaagon as a place to which Indians from the North, to whom he gives the general name of Outaouacs, came down to traffic with people from the other side of the lake, that is New Englanders; and he stated it as an advantage accruing from the existence of Fort

\* A paper read before the Pioneer and Historical Society of the County of York, Ont., October 6th, 1891, by the President, the Rev. Dr. Scadding.