

countless perils on the waters of the Ohio and the Mississippi. All these memorable figures of the past will troop before the student, as he commences to gather the materials for a history of Canadian names.

If we commence this investigation in the Provinces washed by the ocean, we meet on every side the memorials of the French, and the still older Indian, occupants. The island of Newfoundland, placed by nature like a huge sentinel to guard the approaches to the Gulf and River St. Lawrence, abounds in relics of those Basque and Breton sailors, who have ventured into our waters from the very earliest times of which we have a record. Several names have been given to the island in the course of the centuries since it has been visited by European ships. It is not improbable that it formed a part of that undefined coast to which the earliest voyagers gave the name of Norimbegua. But of all the names which it has borne, that of *Baccalaos* is the most curious. We find it stated in Hakluyt, that "Sebastian Cabot himself named those lands *Baccalaos*, because that in the seas thereabout, he found so great multitudes of certain bigge fishes which the inhabitants call *Baccalos*." L'Escarbot and other French writers claim that the word is Basque for codfish, and was first given by the Basque fishermen, who made their way to the banks of Newfoundland, prior to the voyages of the Cabots. On this point Parkman very truly observes: "If, in the original Basque, *Baccalaos* is the word for codfish, and if Cabot found it in use among the inhabitants of Newfoundland, it is hard to escape the conclusion, that the Basques had been there before him." Be that as it may, the name still clings to an islet about forty miles to the north of the capital, in which multitudes of seabirds now build their nests.

There is another curious name which was given centuries ago, to a part, if not to the whole of the island, but which is now almost forgotten, though it still distinguishes a small district on the large maps. Among old Eng-

lish towns, none possesses more interest for the antiquary or religious enthusiast than Glastonbury or Glassenbury, as it has been sometimes called in days long past. Famous for its shrines and relics, it became, ages ago, the resort of pilgrims from all parts of the British isles. There the devout were awestruck by a sight of the holy shrines of St. Dunstan, the tomb of King Arthur, and the miraculous thorn of St. Joseph. In early times this holy place was not unfrequently called Avalon, or the Sacred Island, a name which had been always given to a mythical country of the Celts, where fairies revelled. In the course of time the old romancers placed this mysterious island, somewhere in the unknown ocean, "not far on this side of the terrestrial paradise," and peopled it with King Arthur, and the fairies. But eventually a name which had originated in the domain of mythology or religious enthusiasm, became a reality in the New World. In 1628, Sir George Calvert, afterwards Lord Baltimore, obtained the right to found a colony for persecuted Catholics on a district of Newfoundland, to which he gave the name of Avalon, no doubt in remembrance of that ancient Glassenbury, so famous for the shrines of his church. He sent out a number of colonists, and a plantation was commenced on what is now Ferryland, on the eastern coast, about forty miles to the north of Cape Race. Lord Baltimore also removed his family to his American principality, and he resided for some years in a strong fort which he built to resist the aggressions of the French, who were constantly harrassing the British settlers. But he did not long remain in a country where the climate is so rigorous, and the soil so sterile compared with other parts of the continent. He made his way to the South, and laid the foundations of the State which is now known as Maryland. The title of Lord of Avalon was, however, continued by his successor Cecil, for we find this inscription around his portrait: