

fur-bearing animals abound; there are immense forests of wood for fuel; there are fertile sections where villages could be formed; where all the farming they can be induced to do will be done; where they can keep cattle, raise potatoes and turnips, and some grain, and where their hunting instincts can find ample play.

This vast area, which would make a first-class Indian territory, lies north and north-east of Lake Winnipeg. It is a very healthy region. Eight years spent there as a Methodist missionary taught me that.

Of course, for long years substantial aid will have to be given to the Indians, if sent there, but will that not have to be done, no matter where they are?

Then when settled together in that country, and well cared for by the Government, vastly better would it be for them morally.

It is dreadful to see the degeneracy of an Indian tribe, along whose reservation a railroad is built. The nameless diseases and diseases of the unprincipled white man work terrible havoc among them. Then, again, let it be known among the overcrowded nations of Europe, from which we hope to get thousands of settlers to fill up and cultivate those broad fertile prairies, and found "cities yet to be," that all the Indian tribes have been removed, and that what they have read and heard of the terrible war and loot, and the midnight attacks by blood-thirsty Indians is an absolute impossibility, from the very fact that the Government, by honorable treaty, had removed all these people to a distant Province of their own; how marvellous would be the effect. The stream of emigration would deepen and widen, and the dreams of the most sanguine in reference to our great North West, would soon be realized.

Of the Halfbreed difficulties I cannot now write. They must first be conquered, for their rebellion, and their every grievance must be attended to. They are as much to be pitied as punished. Riel is a dreamer, an egotist and a coward. His education has made him dangerous, on account of the influence it gives him over his ignorant, and just now suffering, hungry Metis companions. I question very much if he ever comes into battle, and would not be surprised to hear that long ere the troops reach Prince Albert he has ignominiously fled away. And when this happens the whole rebellion will collapse. May our rulers have all the wisdom needed to rightly manage; that all wounds may be healed, and that such wise and permanent arrangements may be made that our fair Dominion may enter on a new career of over-increasing prosperity.

THE U. E. LOYALISTS.

BY J. B. ASHLEY.

We know that the Loyalists were conspicuous for charity, morality, and a fidelity to purpose, but they were especially conspicuous for

THEIR PATRIOTISM.

It is true, we admit, that some of the more impetuous and vindictive (traits of character found in any community) allowed their patriotic impulses to blind them to reasonable allowances in judging the motives and actions of the rebellious colonies. They suffered from what they considered unjust persecution after a conscientious discharge of duty, and without admitting any extenuating circumstances on the side of the rebels, they showed an unrelenting hatred of the American people and institutions. But these were exceptions to the general class of Loyalists. The majority could reason the question of right and wrong, and freely admitted that, while proud of the part they had taken in

the rebellion, they could sympathize to a certain extent with the primal cause of the revolt. They did not consider the tea tax a *casus belli*, but freely admitted that the Americans were justified in peacefully resisting any encroachment upon chartered rights. When, however, the Philadelphia congress framed the covenant of non-intercourse with the mother-country, the Loyalists no longer hesitated in their action, and at once risked their all in defence of British connection. They believed that, whereas the home government had abandoned all the colonial taxes except a nominal duty on tea, which could not be said to effect the price, the dissatisfied colonists were rash and unwise in resorting to unlawful means in enforcing their views. Having espoused the loyal cause, they refused to compromise their honor by submitting to coercive measures when the "fortunes of war" turned against them. It must be considered, too, that persecution drove even those who were disposed to make the most of adverse circumstances from the republic. We cannot wonder, then, that the Loyalists entertained an antagonistic feeling towards the United States, and this feeling very naturally intensified their adhesion to British institutions. Soon after settlement had been begun militia companies were organized and preparations made for defending their adopted country against any aggressive movement. Every man old enough to be enrolled offered his services, and competent instructors were not wanting. This spirit was especially manifest during

THE WAR OF 1812,

when nearly all the original settlers were still living. The first intimation of hostilities with the United States called forth such a defiance from the pilgrims and their children as could be born only from fervent loyalty to the old flag. When volunteers were asked for, the response was general and enthusiastic. Old men and boys joined eagerly with the stalwart militiamen in offering their services to the Provincial authorities. The plow was left rusting in the furrow, the plane and saw hung unused in the shop, and even the "gray goose quill," that indited words and figures in the accountant's office, had a season of rest. The women, too, showed an equal patriotism, and urged their fathers, brothers, husbands, and friends forward in the defence of their homes and the principles they honored. And the old patriarchs—the hoary-headed veterans of the rebellion, though excluded by age and infirmities from taking an active part in the campaign, caught the inspiration of the hour, and "Shouldering the crutch showed how fields were won."

During the disturbance that ensued, these pioneer settlers had ample opportunities to demonstrate how sincere was the loyalty they professed, and there is not wanting evidence to establish this sincerity. Dr. Canniff relates an instance that may be taken as an illustration. A couple of American armed vessels sailed across the lake from Oswego on what they considered a kind of naval reconnaissance. They entered the Bay of Quinte at the "Upper Gap," between Amherst Island and Indian Point, and with a light breeze from the west proceeded down the bay towards Kingston. Their appearance was the signal for a general muster of the settlers along the shores, resistance to the death being the watchword. Old muskets and "fusils," that had been rusting in the cabins, were oiled, and furnished with surprising alacrity, the flint locks adjusted and the ramrods straightened. With these, and other improvised weapons, nearly every male settler started for Bath, then a growing hamlet of some

importance. It is related that not a few of the volunteers carried pitchforks and sickles, the supply of fire-arms being limited, and they determined to "meet the Yankees with something better than the bare fists." The little village was filled with an excited and determined people before the enemy's vessel appeared in sight, and when it was seen that the saucy visitors were disposed to form a closer acquaintance,

"There was silence deep as death,
And the boldest held his breath
For a time."

The strongest and best armed of the home-guard formed a line near the shore with their muskets double charged and well primed. Behind, them as a willing support, stood the old men and boys, each ready to die if need be in resisting the landing of the Americans. Their heroism and devotion were not put to the test. The visitors took a leisurely view of the place, weighed anchors and continued their cruise, taking a small "merchant trader," the "Benjamin Davy," with them. As they sailed away the Loyalists gave hearty cheers for the King, and many of them followed the vessels to Kingston. Later-day moralists may smile over this episode in the early history of our country, and intimate that the American vessels had no intention of molesting the inhabitants of a rural hamlet, but our forefathers reasoned differently. They and their descendants maintained with conscious dignity and becoming pride that the firm stand taken and formidable front offered to the enemy, on that summer day at Bath saved the country from an invasion that might have resulted disastrously to the people and Government. Perhaps they were right. We need not indulge in casuistical problems to determine the effects of their action. The mere fact that they voluntarily offered to do what the most reckless among them must have regarded as akin to an impossibility, is sufficient to establish all we have claimed for their loyalty.

SIGNIFICATION OF THE WORD TORONTO.

BY REV. HENRY SCADDING, D. D.

I observed among the answers to correspondents in TRUTH of the 14th of March, the response given that "Toronto is an Iroquois term denoting oak trees rising from the lake." I beg to offer one or two considerations which, I think, when thoughtfully examined, will induce the persuasion that the very widely received interpretation of "Place of Meeting" is a rendering having better foundations in the facts both of language and of history. I have discussed this point in "Toronto of Old," p. 73, 74; and more recently in the Semi-Centennial Memorial volume, after acquiring a good deal of additional information bearing on the subject. As few persons have as yet had access to the last named work, I will transcribe for the benefit of readers of TRUTH, the contents of its second chapter with some improvements, simply adding that in the preceding chapter also, there is much carefully collected matter relating to the appellation Toronto, and its migration from the Lake Simcoe region, the headquarters of the Hurons formerly, to where it is now fixed. It seems very desirable that there should be a unity of conviction among the people of Toronto in regard to the origin and true meaning of the name of their noble city.

As to the signification of the term "Toronto"—one very definite tradition which has come down to us, is that it is "Place of Meeting"—place of concourse or rendezvous. That this is a near approximation to the sense of the expression may be gathered

thus: Gabriel Sagard, a Franciscan missionary, who collected his information in the neighborhood of Lake Simcoe just before the time of Denouville's despatches (1690) gives in his "Dictionary of the Huron Language," published at Paris in 1632, the word "Toronto" as signifying in French "beaucoup," in English, "much or plenty," and the instance of its use which he adds shows that it was applied to men as well as things.

The word "Toronto" probably first struck the ear of voyageurs and traders, uttered with energy by their Huron guides and companions, when on their way to the interior Huron country, repeated again and again to denote the great populousness of that region. The sonorous term would be caught up by the French and converted by them into a local name.

A second traditional interpretation of the term "Toronto" must now be noticed. "Trees rising out of the Water." When in the course of events the name Toronto was transferred, as we have seen, from the Lake Simcoe region to the spot to which it is now attached, a fancied resemblance in sound to a Mohawk word having some such sense as "trees rising out of the water," led persons acquainted with the Mohawk dialect to imagine an allusion in the word to the peninsula in front of Toronto, with its dwarf trees, as seen at a distance on the lake. This was manifestly an afterthought and mere guess-work, like so many other explanations of Indian words offered us by interpreters and others, especially by those of them who were familiar with only one of the aboriginal modes of speech. It is sufficient to say that the name Toronto did not originate in our peninsula or anything connected with it. It originated up north in the Lake Simcoe region, as history and the ancient maps testify. The word Toronto as we now have it, *verbatim et literatim* in official documents dated nearly two hundred years back, as in Denouville's despatch above mentioned, seems to have suffered a loss at both ends. Not only has a final *n* dropped off, but an initial *o* has disappeared. In Sagard's dictionary of the Huron language, besides the instance already given of Toronto in the sense of "Beaucoup," we have O-toronton, also, with exactly the same meaning; as in the expression "O-toronton chachenequoy," *J'en mange beaucoup*, "I eat much of it." The name Ouentaronk, applied to Lake Simcoe, preserved in D. W. Smyth's Gazetteer of 1799, and appearing also on the old maps, probably shows traces of the loss at the beginning and the end of the present word Toronto.

In the word Niagara, it may be remembered, as in Toronto, an initial Indian *o* has been dropped off. The word was formerly Oniagara. In like manner Chippeway used to be Ochipway, which it has again become. In Alexander Henry's "Travels," Tessalon river running into Lake Huron is the Otesalon. So Choueguar, at the mouth of the Oswego river, is, in the Jesuit Relations, Ochoueguen, where doubtless we have the full form of the word "Oawego" itself, from which the *n* at the end has been dropped, as in Toronto. And again; our Consecron, in Prince Edward County, I am informed, ought properly to be written Oconsecron.

In his "Subaltern a Furlough," Lieutenant Coke makes it to be a corrupt form, in some way, of the French *Ronde d'eau*. "It is so called," he informs his readers, "from the circular bay upon whose margin the town is built." Sir Richard Bonnycastle, in his "Canada in 1840," will have it to be the name, as it is supposed, of the Italian officer of engineers who built the fort, there being no word of this kind, he says, in any Indian language now understood in Canada." It is