

more reads Dr. Bryce a lesson, this time on prejudice in history writing. It is such an appendix as might almost bring on an attack of mental appendicitis on the part of its subject." These words of the Vancouver "Province," July 16, 1904, show that our B.C. contemporary does not know the invulnerable Doctor. Father Morice's scathing strictures will not affect or change him. He will simply realize that they call attention to his "History of the Hudson's Bay Company," which he alone finds "Remarkable." When Father Morice writes: "Personal references and religious bias should never be allowed to influence a serious historian's assertions," he seems to imply that Dr. Bryce is a "serious historian." The mistake is excusable in a man who has never lived here. The name of Dr. Bryce is so often megaphoned abroad as the author of this or that book or monograph that people who do not know how hard he himself is blowing at the Manitoba end of the megaphone, naturally believe him to be some sort of authority. That belief is not shared by any judicious person in this country. While writing this notice we inquired of one who is recognized by everybody as a walking encyclopedia on the history of Western Canada what he thought of Dr. Bryce's "Remarkable History of the Hudson's Bay Company." The answer was: "I confess I had not the heart to read it. I have been so disgusted with his previous attempts at history that I had not the stomach to try again. His books and pamphlets are simply a rehash of other people's writings. Whenever he ventures on debatable ground he settles the difficulty not by proofs but by some such phrase as 'It is commonly reported,' 'he has been generally credited with,' etc." To be a serious historian one needs sincerity, impartiality, critical acumen, patient labor and consequent accuracy, none of which are discoverable in Dr. Bryce. His books are made to sell, not to tell the truth. That is why his history of the H.B. contains hardly any exact references by which the reader could check and control his assertions, although at the end of the work he makes a vain display of authorities which he often ignores in his own text. He writes with the fatal facility of a newspaper reporter, but his style is nervous and flabby. He is always careful to flatter his patrons and to re-echo the prejudices of the ultra-Protestant constituency to which he caters for pay. Father Morice's appendix will open the eyes of thoughtful students everywhere to the utter untrustworthiness of Dr. Bryce. The Doctor, being no fool, knows very well that O'Donoghue was never a priest, still less, that contradiction in terms, a "Fenian priest;" that Father Lestanc was not and is not a Jesuit; that the Jesuits themselves, with several of whom from St. Boniface College Dr. Bryce has had frequent personal relations for nearly twenty years, are not what a lying Protestant tradition represents them to be. The Doctor, speaking at St. Boniface College about the time he wrote his book on the H.B. Company, bore unsolicited testimony to the beneficial influence of the Jesuit Fathers in the University. He knows that the Provisional Government of Riel was not a rebellion; that Father Ritchot was born in Canada, and that French Canadians have a greater love for their own historical Canada than any other element of the population can possibly have. But Dr. Bryce also knows that by pandering to the fanatical bigotry of a half educated public in Ontario and Scotland he will increase the sale of his book in those countries.

There is much more in Father Morice's book that would call for special commendation, for instance, the long struggle of the H.B.C. with starvation and hostile Indians, the rivalry between the gold fields of Cariboo and the fur trade, and the adventures of later pioneers; but we have written more than enough. Our purpose in giving such copious extracts has been to show by direct quotation how interesting and valuable this history is, and how well Father Morice has mastered the English language. Though we have read every word of his great book and many passages several times, we have met but two expressions that become intelligible only through a knowledge of French. One is "subject to caution" (p. 220), a literal translation from the French "sujet a caution," for which the English equivalent is "not to be trusted"

(Gasc) or "requiring guarantees, unreliable, doubtful, suspicious" (Clifton and Grimaux). Another is the use of the untranslatable French hypothetical conditional mood (p. 237): "According to Bancroft, Dease would have succeeded Connolly only in 1831, while the latter gentleman would have been replaced in 1835 by Ogden, who would have remained in command of New Caledonia until some time after 1848." In English this simply means that these three men, respectively, desired to "succeed," to "be replaced," and to "remain." The French "aurait" and "serait" should have been omitted as expressing a delicate nuance that cannot be translated, and the sentence should read: "Dease succeeded Connolly . . . while the latter was replaced . . . by Ogden, who remained," etc. Or, better still, "Bancroft supposes that Dease succeeded Connolly in 1831, that the latter was replaced by Ogden in 1835, and that Ogden remained till after 1848." We mention these slips in order that they may be corrected in a second edition, which, we understand, will soon be called for. In no way do they detract from the merits of a work the like of which, for original research, judicial impartiality, keen insight, and accurate scholarship, has never yet appeared in Western Canada.

#### BLESSING OF NEW CHURCH.

(Continued from Page Three).

justment of which is the source of agricultural prosperity, knows how to reward those who are generous to His Church.

Dinner, prepared by the people of the village under the direction of the Union, St. Joseph and the St. Jean Baptiste Society, was served in the town hall. There were present as guests, besides the clergy, Mr. Albert Prefontaine, member for Carillon, and his wife; Mr. Peloquin, mayor of the municipality; Mr. Fontaine, president of the St. Jean Baptiste Society, and his wife; Mr. Louis Lepine, president of the Union St. Joseph; Mr. Turenne, mayor of St. Boniface; Mr. P. R. Desjardins, Mr. David Champagne, Mr. Alexis Carrien, of the Union St. Joseph; Mr. H. Granger, of La Broquerie. At the end of the well appointed repast Father Jolys rose and began by reading a letter from the venerable Monsignor Ritchot, P.A., who, after expressing his regret at not being able to attend, recalled some interesting historical details: how in the month of June, 1870, more than 34 years ago, he, accompanied, Father Jolys explained, by Mr. Joseph Dubuc, now Chief Justice of Manitoba, who on that occasion acted as surveyor, and by some others, came to what is now St. Pierre to take possession of the land for future settlement; how Rev. Father Lestanc, then Administrator of the Diocese, noticing that the land had been chosen in the octave of St. Peter's Day, named the place after the Chief of the Apostles; how they ploughed a few furrows, sowed some onion, cabbage, and barley seeds; how in the following autumn Father Ritchot's man had eaten some onions and cut some barley for his horse; how these claims to possession were ratified by the commission over which presided Judge Miller. Father Jolys went on to speak of the steady growth of this mission and parish. It began in 1872 with four families; in 1880 there were 46; in 1890 there were 171 families, 46 of whom were taken to form the then newly erected parish of St. Malo, in which there are now some sixty families, while St. Pierre now counts 190 families. Father Jolys was glad to see a representative of the Society of Jesus, whose College at St. Boniface bids fair to develop enormously next year. He also welcomed the Oblate Fathers, with whom he had labored in the Vicariate of Mackenzie (Father Jolys was ordained at Lac La Biche) and by whom he had been treated as the spoiled child of the family; Father Jolys was glad to welcome the Prior of the Trappists, those valiant monks, whose success in those farming is a stimulus to the whole neighborhood, and whose mortified and prayerful life is, so to speak, a lightning conductor diverting the divine judgments from the heads of sinners. The speaker would like to mention the Sons of Mary Immaculate (F.M.I.) were it not that they were almost his curates (Father Enfrin has

been acting curate for a few weeks past). But, of course, his first welcome was for his brothers of the secular clergy who had for so many years shared his trials and his joys.

Rev. Father R. Giroux, pastor of St. Anne's, being requested to speak, said that he had always admired the skill with which Father Jolys harmonized the two elements of his parish, the French Canadians and the half-breeds, and encouraged the happy celebration of their national festivals. He (Father Giroux) frequently quoted by his own parishioners this edifying example. Rev. Father Cloutier, as a friend of long standing, said he had many friends in and around St. Pierre, and had even cast his eye upon a snug little property in the parish in which he hoped to end his days. Rev. Father Cherrier expressed his pleasure at this day of joy for his old-time companion and friend, Father Jolys. They had been as far as Mexico together and he had found him a delightful fellow traveller. Rev. Father Drummond complimented the Reverend Pastor on being at the head of a parish named after St. Peter, the first Vicar of Christ. This was a guarantee of orthodoxy, of affection for truly Roman doctrines and the person of the Pope. The speaker recognized in Father Jolys that proof of real education, the power of seizing the strong point in everything and the best means of doing things. This was apparent, socially, in his exquisite tact; it was evident also in the spirit he had infused into his parish, that esprit de corps which was the secret of success. The Vicar General closed the toasts by proposing the health of the Reverend Pastor. The latter had said in his address at the end of the Mass, that it was not he, but his parishioners who had built the new church; but the Vicar General thought no one else, and least of all, the present gathering, would support this statement.

The celebration being over, many of the neighboring priests drove home during the afternoon of Wednesday. The others took the Thursday morning train for Winnipeg. In the course of the day many memories of the past were revived. Father Jolys related that, on his arrival here as the first resident pastor, he made a house to house visitation of his parish and collected, for the building of the second church, \$370 from 46 families, and this sum, a very notable one for struggling immigrants who had but just come in, promised in the spring, was all paid in by the autumn. Rev. Father Proulx, who died this year as parish priest of St. Lin, had answered a sick call from this place in 1873. Father Fillion, as pastor of St. Agathe, had been missionary priest for St. Pierre in 1875. From 1877 to 1880 the late Father Samoisette, the pastor of St. Agathe, visited St. Pierre regularly. Among episcopal visits, besides the periodical visitations of Archbishops Tache and Langevin, Mgr. Lafleche, for many years a missionary in the Northwest, visited St. Pierre in 1880 and 1887, and had many a talk about the old times with several half-breed settlers who fondly remembered the genial priest, now so distinguished a prelate. Mgr. Faraut, O.M.I., who had ordained Father Jolys, blessed the presbytery. Mgr. Grouard, O.M.I. and Mgr. Grandin, O.M.I., gave confirmation at St. Pierre. In 1887 Mgr. Fabre, late Archbishop of Montreal, erected the Stations of the Cross. Archbishop Duhamel was here in 1882 and 1883.

Among the flourishing societies of the parish is a branch of the Alliance Nationale, which is doing very well. Its members, forty in number, meet every Sunday at the house of one of the members.

Following is the list of the clergy present at the celebration: The Very Rev. F. A. Dugas, V.G.; Rev. J. M. A. Jolys, Rev. J. D. Fillion, Rev. R. Giroux, Rev. A. A. Cherrier, Very Rev. Prior Louis, O.C.R.; Rev. Lewis Drummond, S.J.; Rev. Father Cahill, O.M.I., Rev. Father Loricau, F.M.I.; Rev. Father Frigon, O.M.I.; Rev. Father Cloutier, Rev. J. Dufresne, Rev. Father Bourret, Rev. R. Alex. Giroux, Rev. Father Neret, Rev. E. Rocan, Rev. Father Lalonde, Rev. Father Kugener, Rev. Antoine Chalumeau, C.R.I.C.; Rev. Father Hella, Rev. Father Sauve, Rev. Father Enfrin, F.M.I.; Rev. Father Gandos, Rev. Arsene Lauziere, C.R.I.C.

## DION AND THE SIBYLS.

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

#### CHAPTER XI—Continued.

"And who told you that you would find me here?" asked Paulus; "for a few minutes ago I did not know I should find myself here."

"There goes the youth who told me," answered the other, pointing, and at the same moment Paulus saw the slave, against whom he had walked in the passage, cross on tiptoe an angle of the court-yard, and vanish through a door on the opposite side.

"Claudius," continued the stranger, "is an acquaintance of mine, and chancing to meet him as I entered the hostelry, I asked for you."

"And pray who are you, and what do you want with me?" asked Paulus, after the slave, who must, he now felt sure, be the Claudius to whom Benigna was betrothed, had disappeared.

"Who am I?" returned the stranger; "a good many people know my name, and my person, too. But that matters not for the present. Your second question is more immediately important. 'What do I want with you?' To deliver to you a letter; nothing more. Understanding that I meant to stroll out in this direction, the distinguished tribune, Velleius Paternulus, requested me to hand you this."

And he produced from a fold in the breast of his white woollen tunic a letter, having a written address on one side, and a thread round its four ends, which thread was knotted on the side opposite to that bearing the superscription. The knot was secured by a waxen seal, upon which the scholarly writer had, in imitation of the deceased minister Maecenas, impressed the engraving of a frog.

Paulus opened it and read what follows:

"To the noble Paulus Aemilius Lepidus, the younger, Velleius Paternulus sends greeting:

"Go where you like, amuse yourself as you like, do as you like—fish, ride, walk, read, play, sing—provided you sleep each night at the Post House of the Hundredth Milestone, under the excellent Crispina's roof. Be careful of your health and welfare."

"So far so good," said Paulus; "I am a prisoner, indeed, but with a tolerable long tether, at least. I am much obliged to you for bringing me the letter."

"Imprisonment!" observed the other. "I have heard a knot of centurions, and also soldiers unnumbered, talk of your imprisonment, and of the blow with which it seems to be connected. You are a favorite, without knowing it, among the troops at Formiae. One fierce fellow swore, by quite a crowd of gods, that your blow deserved to have freed a slave, instead of enslaving a knight; that is, to have freed you had you been a slave, instead of enslaving you, who are already a knight."

"I feel grateful to the soldiers," said Paulus. "You are doubtless an officer—a centurion, perhaps."

"Well, they do speak freely," replied the stranger, "and so do I; therefore you have made a fair guess; but you are wrong."

"Ah! well," said Paulus; "thanks for your trouble, and farewell. I must go."

"One word," persisted the other. "I am a famous man, though you do not seem to know it. The conqueror in thirty-nine single combats at Rome, all of them mortal, and all against the best gladiators that ever fought in circus or in forum, stands before you. At present I am no longer obliged to fight in person. I keep the most invincible familia of gladiators that Rome has hitherto known. You are aware of the change of morals and fashions; you are aware that even a senator has been seen in the arena. Some day an emperor will descend into our lists." (This, as the reader knows, really happened in the course of time.) "Join my family, my school; I am Theilus, the lanista."

"What!" cried Paulus, his nos-

trils dilated, and his eyes flashing. "In Greece, where I have been bred, gladiatorial shows are not so much as allowed by the law, even though the gladiators should be all slaves; and because some senator has forgotten the respect due to the senate and to himself, and has no sense either of decency or humanity, you dare to propose to me, the nephew of a triumvir, the son of an honorable and a famous soldier—to me, the last of the Aemilians, to descend as a gladiator into the arena, and to join your school, mehercle! of uneducated, base-born, and mercenary cut-throats!"

The lanista was so astounded by this unexpected burst of lofty indignation, and felt himself thrust morally to such a sudden distance from the stripling, at least in the appearance of things, that he uttered not one word for several instants. He glared in speechless fury at the speaker, and when at length he found voice and ideas he said:

"Do you know that I could take you in these unarmed hands, and tear you limb from limb where you stand, as you would rend a chicken—do you know that?"

"I do not," said Paulus, in slow and significant accents, facing round at the same time upon the lanista with deliberate steadiness, and looking him fixedly in the face; "but if you ever could, it would suit my humor better to be murdered where I am by a gladiator than to be one."

(To be Continued.)

#### Regina Notes.

Rev. Father Suffa, O.M.I., spent Sunday in the city celebrating both Masses. Rev. Father Kim, O.M.I., is spending a vacation at Crooked Lakes. We sincerely hope he may return very much improved in health. Rev. Father Kasper, O.M.I., held services south of Greenfell.

During the offertory at High Mass on Sunday Madame Keenan sang Gounod's Ave Maria. Madame Keenan was in excellent voice and those who were fortunate enough to be present enjoyed a rare treat. Madame Keenan undoubtedly possesses a rich and very highly cultivated voice and certainly deserves the thanks of St. Mary's congregation for how faithfully she is ever to be found in her place as leader of the choir.

We clip the following from one of the city papers:

"Mr. Victor Stubbings of the commercial telegraph office staff has been promoted to the charge of the office at Forget, one of the points on the new Arcola line. He has been counter clerk in the office here for some time past, and is probably one of the youngest employees in the service occupying so important a position, being only 15 years of age."

That Victor has made himself popular with the general public was clearly shown by the congratulatory notice of his promotion contained in each of the city papers. We, with pleasure, add ours and trust many further honors are in store for our young friend. We will miss Victor from his accustomed place in church on Sunday mornings. You have made a commendable start, Victor. Keep up your pious practices and we predict for you many more promotions. We have watched with pride how punctually on the first Sunday of the month you were seen at the Holy Table and would say: Go ahead as you have started.

The Rose D'Erina, vocalist to Her Majesty Queen Alexandra, will sing in Regina Aug. 26. The proceeds are for the church.

With deepest sympathy we record the death of Mrs. L. L. Keamer, the wife of the principal of Gratton school. Mrs. Keamer has been ill for a number of months and her death was not unexpected. We tender condolence to the bereaved family.

GENA McFARLANE.