

tion. Abbé Casgrain says that he "humbly submitted the last edition to a competent (sic) ecclesiastic, and gave due consideration to the observations which had been made to him." He was reproved (1) for condemning the intervention of the clergy in temporal matters, and particularly with reference to the troubles arising from the sale of intoxicating liquors. (2) For giving more prominence to temporal than spiritual matters. (3) For blaming the French government for having excluded the Huguenots from Canada, when they alone were disposed to emigrate in a body.

It appears to me that Garneau was wrong on the first point, but indubitably right on the second and third. In this view I only share the convictions of a large number of French-Canadian writers—who have the courage of their convictions—such as Darveau, Larcau, and even the abbé Casgrain. He writes that "many persons would have wished Garneau to write a panegyric instead of a history, to hide weaknesses or faults and to bring to the light nothing but lofty deeds." Whatever may be said, Garneau was a religious, honest and impartial man. It is impossible to read his history without being struck by these three great qualities of his moral nature. Gifted with talents of an undeniably high order, well versed in historical knowledge, and possessing a vigorous style rarely found in Canada, he has written a history which may easily be carped and cavilled at, but which will not soon find a rival.

After an admirable "preliminary discourse," the author plunges into the inextricable maze of our history, which no one had up to that time explored, and the documents for which, scattered and well nigh lost in the archives of many countries, had never been consulted or collected. He had to open the way: and what patience, what dogged persistence at work, what discernment, what soundness of judgment he had to display in order to bring his undertaking to a successful termination!

He triumphed over all difficulties and gave his country a book of large proportions, every part of which fits into the general plan. His reflections are almost invariably sober, but sufficient notwithstanding, with the exception, perhaps, of those on the origin and object of the settlement of Canada. But it must not be forgotten that Garneau did not intend, like abbé Ferland, to write the history of the Catholic Church in Canada. He wished to write the political, social, educational and commercial, as well as the religious history of the country, and in the conception of his plan, he appears to me