

THE HORSE IN HISTORY

Mr. Gilbert Murray, in his latest contribution to the literature of the horse says:—It has been generally supposed that the horse was first employed in assisting man to make war against his enemies, or ministering to the guileless pleasures and occupations of the chase Herodotus, in his third book, speaks of hunting on horse back as an exercise practised in the days of Darius, and it is probably of much earlier date, and in his fourth book, he says the Amazons hunted on horseback along with their husbands, the Sarmatians, and yet the horse is not numbered among articles of property used and valued during the primitive ages of the world. We find the horse only once mentioned in the history of those early times, and in the book of Genesis, where Joseph is said to have given the Egyptians bread in exchange for their horses, in the book of Exodus he is mentioned as drawing the war chariots of Pharaoh when he pursued the people of Israel, Egypt early became celebrated for the discoveries and cultivation of arts and science; and was no less famous for the breed and value of her horses, The patriarch Job, from certain remarks, was well acquainted with the horse in his day. The inhabitants were accustomed to the use of the horse from the earliest times. The Grecians were probably expert horsemen long before the siege of Troy. Homer, the ancient poet and historian, from several passages in his writings, was perfectly familiar with the horse and his use, Julius Caesar is reported to have first introduced bull fights in Rome in order to entertain the populace the centaur is the symbol of horsemanship, and in the expressive words of Shakespeare, to be incorpored and dum-natured with the brave beast, It is well known the Greeks were ignorant of the use of saddles or stirrups; They mounted by vaulting or the assistance of Horse block. The Grecians early adopted the system of giving particular names to their horses in order to distinguish their special characteristics. Auro was the name of the famous mare who won the prize without her rider in the Olympic games, her owner being Philodas a Corinthian. In consequence of the veneration in which the white horses were held, the Gascon or German princes adopted the white horse and bore it on their standards. It became the ensign of Hengist and Horsa. The emblem is handed down to us in the White Horse of Berks, in Great Britain.

THE FOLLY OF FEAR.

A good deal of talent is lost to the world for the want of a little courage, Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did very well before the Flood, when a man could consult his friends on an intended publication for 150 years, then live to see its success afterwards. But at present a man waits, and doubts, and consults his brother and his most particular friends, till one fine day he finds he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice,

ADVICE TO THE MOTHER AND WIFE.

When the children have come and begun to grow up, let the mother avoid the two extremes—of having them always packed off to bed before father returns from work, so that he only sees them once in a week; or, on the other hand, have them scampering about the whole evening, so that he cannot enjoy a quiet smoke, chat, or read a his 'ain fireside.' Bear patiently with his little peccadilloes of pipe and newspapers; do not overawe him with too painful house cleanliness, or nag him with too frequently reiterated reminders of his foibles. When the little quarrel does come—as, with angels wedded to human beings, it is sure to do—do not be too unforgetting to the brute who may thwart the sweet will. Be not over obdurate, but welcome his first reluctant repentance with a smile; you will soon be able to guide him to thine own way of thinking. Above all, do not turn on the fountain of thy tears too readily; they are very effective once or twice, but nothing will sooner drive a man to the taproom than their continual drizzle.

THE FRENCH CANADIAN.

A Letter in Answer to the Vicious Slanders of the Toronto Mail.

To the Editor of the Toronto Mail: Within the past fortnight there have appeared in the "Mail" a series of papers on the internal economy of the Province of Quebec, dated from the English Townships, and written by "An English-speaking Liberal."

In reply to your correspondent, I set out by at once denying that the French people of Canada are in anywise inferior to the inhabitants of the other provinces. They are different in origin, different in creed; different in speech; different in manner and customs, but that difference does not imply a lesser grade of intelligence; of ethics, of political principle or even of material development. It is an historical fact, which should never be overlooked in gauging their character, that they are the original peasantry of the soil and that the evolution of the peasant is necessarily other than that of the landed proprietor, the skilled workman or mechanic, and the tradesman of even slender capital. The French, from the beginning, have had to struggle with a poor soil, restricted means, large families and a strange tongue. They have had to bear the burden of conquest—a political drawback which has always a depressing effect on a people—and the influx of money from abroad, whereby all the channels of commerce were diverted from their hands, placed them for generations in a position of constant adverse endeavor. In view of these circumstances the real wonder is that the French have been able to hold their own, instead of going under completely. They have done more. They have expanded quietly, unostentatiously, by the irresistible force of natural qualities, until their influence is now felt in every department of social, political and economic life. They have overflowed from the old parishes of the south St. Lawrence into the eastern townships so that they have a majority in every one of those English strongholds to-day, their numbers give them the balance of power in many portions of Eastern Ontario, and they have become masters of the whole Ottawa Valley. It is useless for their enemies to blind themselves to these facts, and it is idle to deny that the result is a strong healthy and progressive race. The French-Canadian farmer or habitant is old fashioned in some respects, if judged by the highest American standard, but he is not so backward as to be sneered at or denounced when compared with the peasants of England and continental countries. Nay, if he went noosing around the back country of Ontario, as English-speaking Liberal" is doing through the townships, he would find many oddities and eccentric mode of speech and deed upon which he could expend his stock of sharp morality. The French habitant is moving on slowly in his own quiet way with that wonderful "vis inertiae" which is just as sure of ultimate attainment as the forward rush of more noisy and showy people.

Your critic is offensively severe on the clergy of French Canada and the education of its common people. The former require no defence from me or anybody else. Whoever has watched them as I have for the past fifteen years, in town and country, in school and college, in spiritual ministrations and in various civic duties will understand that they are, as Sir John Macdonald happily described them at a public dinner in London, the "greatest moral police in Canada." Taken man for man, they are the equals, in instruction, zeal and sacerdotal dignity, of any Church of England, Presbyterian, Methodist, Baptist or Congregational clergyman in the Dominion, and I beg pardon of the latter for making the comparison, knowing them as inviting no other competition than that of Christian charity, which is the essence of the religion that we all in common profess. But the Quebec priest is distinctively and irrevocably Roman, and there is the rub. He is strictly attached to the Papal See. There is no Liberal Catholicism about him. He forms part and parcel of that might system which permeates all degrees of modern society, and is one of the integral features of modern civilization. You may not like it, but you cannot help it. In fact, if you want to understand the French-Canadian race, priest and people, you must remember that they are Roman Catholics pure and simple, before all and in everything. This will account for many differences, but I again deny that it constitutes them an inferior nation.

With regard to common school education, the official records of the province are there to prove that it was made remarkable strides in the last score of years, and every year is adding to the improvements. I quite agree that the result is not as yet as satisfactory as we should desire, but that may be said of all other countries, and the disproportion in Quebec is not so great as to call for vindictive animadversion. Every municipality is regular machinery of commissioners and inspectors. In the way of academies and minor colleges, every locality is well supplied, while superior education is in the hand of the higher clergy, and such religious orders as the Oblates, Sulpicians and Jesuits who have nothing to learn from nobody in Canada in the matter of ripe scholarship and experience in teaching. Taking an American test, there is a French newspaper in every little town of Lower Canada, while Montreal has five French dailies and Quebec six, which in literary managements are not one wit behind our own English journals. Take another criterion. Any one that has attended the sessions at Ottawa will admit that in mental accomplishments, ready use of the two languages, fluency in debate gentlemanly deportment, and all tokens of Parliamentary culture, the Quebec delegation

is second to none in the Dominion. The Quebec Legislatures will compare favorably with any similar body in the seven provinces. When the Montreal Diocesan Theological College bill was before the Legislature last session, I heard one gentleman express his agreeable surprise that instead of a lot of ignorant fogies whom he expected to meet, the measure was discussed in the Legislative Council before a body of middle-aged gentlemen who heard debate with intelligence and pronounced upon it in a fair and impartial manner.

It is very questionable policy—to say the least—this periodical nagging at the Province of Quebec, this quiet assumption of superiority, and lecturing a people who are just as good as the people who criticize them. Let the French-Canadians alone. They do not trouble you nor go about meddling in your affairs. They are doing very well, or certainly doing their best, and no more can in reason be demanded of them. They are as loyal as you are, as devoted to our common country, as deeply interested in its material welfare; as proud of its national destiny. They have proved, on three historic occasions within one century, that they were ready to spring to arms in its defence against a foreign foe. If you allude to the agitation that is at present disturbing the perfect unity of its inhabitants, it is the hope of every patriot that the storm will blow away without working constitutional harm, and "English speaking Liberal" at least, will take comfort from the circumstance that many leaders of his party in Ontario have publicly expressed their sympathy with the movement. By its geographical position, Quebec is the keystone of the Confederation arch. You cannot touch it without shaking the whole structure. These people are one million five hundred thousand strong. They are yearly increasing in intelligence, wealth and political homogeneity. We cannot do without them and they cannot do without us. We are necessary to each other. Our physical union is a political matrimony which let no man put asunder. Let us wish old Quebec luck and God speed! Yours, etc., J. L. Montreal, August 5.

ST. BONIFACE ACADEMY

CONDUCTED BY THE SISTERS OF CHARITY.

This institution, under the distinguished patronage of His Grace the Archbishop of St. Boniface, is conducted by Sisters of Charity. The latter would respectfully direct the attention of parents and friends of well-being and comfort in which they begin this school. The new edifice, situated a few steps from the old one, is equal to any establishment of the kind in Canada or elsewhere. Spacious apartments, well lighted and ventilated; comfortable class-rooms; neat dormitory; bath rooms; water-works; the most improved system of heating, and perfect security against fire; gardens and play-grounds, laid out in the most salubrious and agreeable sites; such are some of the principal advantages afforded by the new building. The course of studies followed by the pupils, under the direction of His Grace the Archbishop, comprises the usual branches of religious instruction, the usual branches of English and French education, pleasing arts and domestic economy. It has received the approbation of most competent authorities. Difference of religion is no obstacle to admission, but external compliance with the rules is required from all. The St. Boniface Academy counts over thirty years of existence. Reports of conduct and progress of each pupil will be sent occasionally to the parents and guardians. Terms—Entrance fee (once for all), \$5.00. Board and Tuition, per month, \$10.00. (A deduction is made when two or more of the same family are sent.) Music and use of Piano, per month, \$3.00. Drawing, per month, \$1.00. Bed and bedding, per month, \$1.00. Washing, per month, in advance. Payments to be made every two months in advance. Pupils coming from other institutions must furnish certificates of good conduct from the establishment they left. Every pupil should be provided with sufficient underclothing, a plain toilet case, a table knife and fork, spoons and goblet, six able napkins and a napkin ring. The uniform, strictly obligatory, is a black merino dress, and a mantle of the same color, a straw hat trimmed in blue for summer, and a white hood for winter, a white veil of plain net. Parents are invited to inquire at the Institution for certain particulars before preparing the uniform. When desired it can be furnished in the establishment. Reports of conduct, drawing and fancy work, payment in advance is required. School books and stationery are furnished at current price. Other books and materials are subject to the inspection of the Directors and subject to the inspection of the Directors. No deduction for two monthly terms unless in case of sickness or for other cogent reasons. Pupils receive visits of their parents, near relatives and guardians, on Sunday, between the hours of divine service and after 3 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

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W. W. McLEOD, P. O. Inspector, Winnipeg Man., 26th July 1886.

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The Scholastic Year, comprising ten months, consists of two sessions, commencing respectively on the Third Tuesday of August and the Third Tuesday of January. Terms—Board and Tuition, per Session \$80.00. Music Lessons and Use of Piano, \$17.50. Private Singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting (Water Colours), \$7.00. Bed and Bedding, furnished by the Institution, \$5.00. Washing, \$15.00. Entrance Fee (payable once \$5.00). Each Session is payable in advance. Singing in Concert, Callisthenics, Sewing and Fancy Work do not form extra charges. The uniform which is worn on Sundays on Thursdays, and a black Alpaca for Summer. Parents before making the above dresses will oblige by asking information at the Academy. If desirable, material will be sent paid and made up at the Institution, when paid for in advance. Each pupil should be provided with a Toilet Box, a Knife, Fork, and Table Spoons and a Goblet; also a sufficient supply of Under linen, Six Table Napkins, Six Towels and a Black and White Pocket Handkerchief.

Parents residing at a distance will please furnish sufficient funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other institutions who are not admitted without a recommendation from Superiors Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from entrance. No deduction will be made for partial absence, or for withdrawal before the close of a session, unless in case of illness, or for other grave and unavoidable reasons. Pupils are allowed to receive visitors on Sundays, from one to three o'clock, and on Thursdays from one to five p.m. Only Parents, Guardians and such persons as are duly authorized, will be admitted. Address

Mrs. SUPERIOR, St. Mary's Academy, Winnipeg, Man.

Ecclesiastical Directory

PROVINCE OF ST. BONIFACE. This Province was erected by His Holiness Pius IX Sept. 22, 1871, and comprehends the Diocese of St. Boniface, 2nd. The Diocese of St. Albert, 3rd. The Vicariate Apostolic of Athabasca, Mackenzie, 4th. The Vicariate Apostolic of British Columbia. ARCHDIOCESE OF ST. BONIFACE. Comprising the Province of Manitoba a portion of the N. W. Territories, and the District of Keewatin. Former Bishop—Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 7, 1888. Arch. Most Rev. Alexander Tache, O. M. L. D. cons. Bishop of Arath, and conductor of Bishop Provencher, Nov. 23, 1881, translated to St. Boniface June 7, 1888; nominated Archbishop of St. Boniface, the day of the erection of the metropolitan See, Sept. 22, 1871.

CHURCHES AND CEMETERY. St. Boniface Cathedral, Rev. F. A. Dugas, P. M. agent for R. Revs. Bps of N. W. T., George Dugas chaplain of the academy Joseph McCarthy O. M. I. secretary, St. Vital, attended for St. Boniface. St. Mary's Winnipeg; Revs. M. Ouellette, O. M. I. P. and F. Cahill, O. M. I. Curate. Church of Immaculate Conception, Winnipeg; Rev. A. A. Cherrier. Provincial Penitentiary, Rev. C. Cloutier. St. Charles, Rev. T. L. Baudin, O. M. I. St. Patrick's Church, Selkirk and Peguis—Rev. J. Allard, O. M. I. St. Norbert—Rev. J. M. Ritchot. St. Agathe—Revs. C. Samoisette and P. elletier. St. Francois Xavier, Rev. F. X. Kavanagh. St. Paul, Rev. Fortier. St. Charles, Rev. Dandurand, O. M. I. St. Anne des Chenes and St. Joachim, Rev. Girard.

Lorette, Rev. J. Dufresne. St. Laurent, other missions of Lake Manitoba; Revs. F. Camper, O. M. I. H. Gascon, O. M. I. J. Campeau, A. Dupont, O. M. I. and Bro. Mulvehill, catechists. Lake Qu'Appelle Fort Ellice, and the missions Lake, Rev. L. Lebert, O. M. I. J. Decourby, O. M. I. J. Hugonard, O. M. I. Magnan and LePage. St. Jean Baptiste de la Riviere aux Prunes Rev. D. Fillion. St. Joseph, Rev. M. Pelletier. St. Pierre de la Riviere aux Plats Rev. J. Joly. St. Pie and Emerson J. N. Jutra. St. Fort Alexander, Rev. A. Madore, O. M. I. and Bro. J. H. Doyle. St. Mary's and other Missions, East Lake Winnipeg; Rev. J. Marbois. St. Leon, Rev. C. Bittche. St. Alphonse and, M. D. de Lourdes Rev. L. Campeau. St. Catherine Portage la Prairie, Rev. J. McCreary, O. M. I. Brandon, Rev. J. Robillard. Regina, Rev. D. Gratot. Wood Mountain, Rev. J. M. and medicine Hat Rev. P. St. Germain, O. M. I.

EDUCATIONAL AND OTHER INSTITUTIONS. Theological Seminary and College of St. Boniface—Teaching staff, Rev. Fathers Lory S. J. (director), Drummond, S. J.; French S. J. Lussier, S. J.; Blain, S. J.; O'Brien, S. J.; Belliveau S. J.; Paquin S. J.; Rev. J. Cloutier and J. L. Rone. Ecclesiastical Students—Messrs. Cameron, Gilla, Montreuil, Dubois, Turotte; Langlois, Brothers Gaudet S. J.; Fortier S. J., Cloutier, S. J.; Lebevre S. J. Course of Studies—Theology, Classics, and commercial course in English and French Pupils—23.

St. Mary's Institute, Winnipeg; two houses—Brothers of the Congregation of Mary Bro-William (director), Pupils 188. St. Boniface Academy for Young Ladies Sisters of Charity (Gray Nuns), Boarders—60 pay scholars 120. St. Vital's school, for day scholars—Sisters of Charity, Pupils 60. St. Norbert's school—Sisters of Charity, Boarders 20, day scholars 60. St. Francois Xavier's school day scholars—Sisters of Charity, Pupils 55. St. Mary's Academy (Winnipeg) day scholars and boarders—Sisters of the Holy Names of Jesus and Mary, Sister superior Mary John of God. Boarders 60, day scholars 120. School of Immaculate Conception (Winnipeg)—Sisters of the Holy Names of Jesus and Mary, Pupils 70. St. Joseph's Convent, (Brandon)—Sisters Faithful Companions of Jesus, Sister M. A. Reer sup. Pupils 70. Sisters of Charity (Gray Nuns) sister Lamy sup. St. Boniface Hospital Sister Shaughnessy, directress. Orphan Asylum sister Baire directress; Orphan girls 88.

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