pleasures, and for one brief hour at least forgets the heartache caused by his absence.

A soldier's bride this, married and widowed in her prime. What bitter thoughts must be hers as she turns over the crumpled, faded dress in which she had so proudly and yet so timidly gone to the altar those few years gone. What reminiscences of happiness are hers as she gazes on the broken, dusty orange-wreath, over which she hangs in such deep reverie. Alas, when the sweet dream is over, and the cruel truth breaks over her again, Heaven help the poor heart, crushed and bruised beneath the great affliction.

Ecclesiastical Intelligence.

SYNODS, CONFERENCES, ETC .- The Church of Scotland Synod at Pictou, resolved unautmously and the Synod of the Presbyte-rian Church of the Lower Province at Truro resolved by a vote of eighty to one to unite with each other and with the Canada Presbytery. The Anglican Synod which has recently been in session at Fredericton, N. B., voted to defer action on the question of union with the Provincial Synod of Canada. A special meeting to consider the question will be held on the 4th of Nocember at St. John .- The Presbytery of New Brunswick and Nova Scotia in connection with the Reformed Presbyterian Synod of Ireland, met at Barnesville, King's County, on the 1st -The meeting of the Montreal Presbytery in connection with the Canada Presbyterian Church met on Wednesday in Knox Church.-The second annual convention of the Catholic Total Abstinence Union of New Brunswick met in session at Fredericton last week .-- On Thursday week a meeting of the lergy and lay delegates of the old Niagara District was held at Hamilton, for the purpose of taking the necessary preliminary steps for raising the endowment for the bishopric of the proposed Western Diocese and other measures connected with this important movement. At the Synod held in Toronto a few days ago, it was decided to divide the Toronto Dioceses, and that the Western Diocese should comprise the city of Hamilton, the cauties of Wentworth, Haldimand, Welland and Lincoln, with the See at Hamilton. After the meeting was organized, the Secretary read a letter from Mrs. Kuller and Mrs. Oliver Maclean, sisters to the late Thomas Clark Street, wherein they conwintly offered the munificent sum of \$15,600 for the endowment. Among other business transacted, was the appointment of a committee of influential members of the church in the pro-posed diocese, to take the necessary steps to raise the required amount for the endowment. The meeting was most unanimous and successful. It is now only a matter of a short time before the Western Docese will be an accomplished fact, with Hamilton as the See, -The Metropolitan (Anglican) has summined the Provincial Synod for the 19th September next for the elec-

tion of a Richep for the Missionary Process of Algoria,

New Churches.—The new St. Andrew's Church, Hamilton,
was opened on San tay last.—The corner-stone of the new Canathe Presbyterian Church at Mount Forest, Out., was fall on bominion tog. The coronomy was performed on the adopteof the masonic fratering, .- The new Roman Catholic Church of St. Alphonsus, at Windsor, Onto was dedicated on Dominion Day by Archoishop Lynch, assisted by the Bishops of London

CLERY AL NEWS, -The Bishop of Nova Scotia (Angilean) is on Claim. Al. SIWS, with Bishop of Nova Scotta (Anglean) is a visit to the Upper Provinces....Climages: Rev. W. W. Riss. W. M., Toronto to Montreal; Rev. W. J. Hunter, Centemary Charen, Hamilton, to Metcaife St. W. M. Church, Ottawa; Rev. Hugh Johnston, Queen St. W. M. Church, Toronto, to Centemar, Cherch, Hamilton; Rev. W. H. Withrow, Niagara to Hamilton ; Rev. J. B. MacJobaid Baptisti, Bedeque, P. E. L. to North Sydney, Cape Breton; Rev. John Serimager, Toronto, has received a call from St. Joseph-street Canada Pre-hyterian Church, Montreal; Rev. Mr. Porter and Rev. Mr. Knight have accepted charges at Kingston.

Alniversity Intelligence.

(We shall be happy to receive communications from the various Universities respecting the conferring of degrees, etc.)

UNIVERSITY OF NEW BRUNSWICK.

Thursday, the 26th uit, was Encenia Day at this University. The following is the list of medals and prizes awarded, with the name of the winner in each case :

Douglas Gold Medal, Gaunce; Alumni Gold Medal, Fenety; English Scholarship Prize, Junior Class, Tompkins; Classical Scholarship, Freshman class, McGivern; Natural Science Prize, Junior Class, Rondy (2): French Prize, Senior Class, Kiersted and Everitt, 29.; Mathematical Prize, Senior Class, Parsons, The following degrees were conferred: M.A., McAlpine,

Vanwurt and Sills; B. A., Kiersted, Everitt, Parsons, Gaunce, Smith, Kelley, Freeze, Donald, Wilson, Ketchum, Grover, Robertson, Nason, Hegan, Steeves and Wade.

KING'S COLLEGE, WINDSOR, N. S.

The 26th ult, was also Encenia Day at Windsor, N. S. The following degrees were conferred: D. C. L., Rev. H.P. Almon; B. C. L., Rev. H. P. Almon; B. A., Dodwell and Shreve. The scholarship and prize list was as follows:—Stevenson Scholarships, How and Hiltz; Welsford Prize, Rutherford; Williams Prizemen, Allison, How and Dodwell; Binney Scholar, Troop; Akins' Historical Prize, Robertson; Rev. H. P. Almon's Prize, Hiltz; School Prizes, Scott and Dodwell.

The control of a process of the companies of the control of the co NEW BOOKS.

Anecdotes of Public Men. By John W. Forney. New York:

Harper & Bros. Montreal: Dawson Bros. In the United States, where the public characters of whom Col. Forney speaks are well known, this book will be certain to be extensively read. In this country it ought to be largely circulated, for it gives much interesting information respecting the private life of men of note in the United States, of whom too little is known by the majority of Canadian readers. The volume is a republication of those happy, genial contributions which, at the time of their first appearance, were eagerly perused by the readers of the Washington Sunday Chronicle and the Philadelphia Press. Col. Forney's merits as a man of letters are too well known to need any encomium from us. It suffices to say that his letters are written in a pleasant, conversational style, that they contain much wheat to little husk, and are especially valuable as giving materials for the history of the public men of the time.

Owing to want of space, several notices have been laid over

(Written for the Canadian Illustrated News.)

MISS CARPENTER ON REFORMATORY SCHOOLS AND PRISON DISCIPLINE

A meeting of members of the Council and other citizens of Montreal was convened last week by the Mayor, to communicate with Miss Carpenter on the results of her experience on

The Mayor introduced Miss Carpenter in a very complimentary manner. He was much pleased to see so many dis-

tinguished citizens assembled to pay respect to her.

Miss Carpenter spoke in substance as follows: During the last 20 years, the attention of the English public and Parliament has been strongly directed to the condition of delinquent, neglected, and pauper children. Happily in this city, the latter class does not exist. In Montreal there are no hereditary paupers; and the destitute are carefully provided for by an unusual number of excellent institutes; but we have here as elsewhere, those children who fell into the hands of the law. By the Reformatory Act of 1854, juvenile criminals might be sent first to prison, next to a duly certified Reformatory, which must be established by private effort, and be managed by individuals or committees under Government inspection. The imprisonment is a brief separate confinement, producing no contamination, but still inflicting a stigma. To avoid this evil, the Industrial School Act was passed, giving similar powers to the managers of schools, to which vagrant children and those guilty of small offences could be sent without imprisonment. These were called Certified Industrial Schools, and were as numerous as the Reformatories. The general conception was that they should be as home-like as possible. Hence, if there are large numbers of inmates they should be drafted into separate buildings with not more than 40 or 50 in each, and with a matron as well as master at the head. The Red Hill Institution, near London, The Rauhe Haus at Hamburgh, and especially the schools at Mettrai might be taken as types. The Roman Cath lies generally preferred monastic institutions, like that of the Belgian Brothers in this city, She had visited this, and was exceedingly gratified with every part of it. It was admirably conducted; the Brothers shewed the greatest devotion; the boys looked in good health and happy, there was a good tone pervading the establishment, and many excellent trades were taught. But in the English agricultural schools, general handiness, good habits, and feelings of responsibility are more the object than mere trades. Therefore, they are in no sense like prisons. The boys are sent on errands, hired out, and treated like other boys. After several years' training, they are sent out into the world, and many are emigrated. The principles of these schools were discussed at the late Prison Congress, and universally accepted. She had seen an excellent school on this system at Meridan, Conn., conducted by Dr. Hatch. The boys were working with the utmost 2-al, in one room without any inspection, and considerable profit resulted to the Institution. She hoped that as the Protestant boys had been lately removed from the Belgian Brothers, a good school would be formed for them on the family system. When she began her Reformatory, she had girls who had been six or eight times in prison; and no one would employ them when they came out. Now respectable persons were gial to receive them in their families; the former gangs of young thieves were broken up; and it was very difficult to find young persons who had been twice in prison. It was her plan to draft the older girls into a cottage, and afterwards into her own house, before sending them out to There were two classes of prisons for adults: the convict

prisons for long sentences; the county prisons for minor offences. 'As to their treatment, there was, at the late Prison Congress, great unanimity of feeling but of course differences of development. The system which had produced the best effects was that of Sir W. Crofton, in Ireland. The objects were not only to reform the criminal but to deter from crime. In the early stages of imprisonment, for six and eight months there was strict separation, low diet, and little recreation. The next stage is for associated labour. In the third stage, the Intermediate Prison at Lusk, as much liberty is allowed to those who earn it by good marks as obtains in the Reformatories; there are few officials, and the inmates are allowed to work on a common living in little huts. When the public see them working thus, they are willing to employ them, and they are allowed to be hired out on tickets of leave. In prisons for short sentences, it was necessary that offenders should be made to feel that they had sinned, and must suffer for it. It was absolutely necessary that they should sleep and take their meals separately. For this, the arrangements of the gaol itself must be good: in England many old gaols had been abandoned, and new ones creeted at great cost. But no cost was too great for the protection of society and the reformation of criminals. In some gaols, where many used to go in to spend the winter, or rest after a debauch, the hard labour test was introduced; if the work was not full, the rations were diminished; and the result was that they worked hard for their and took care not to come again.

She had visited the Montreal Gaol, which was calculated for 250 persons, male and female; yet there were sometimes 400. The arrangements for the females was such that it was simply impossible for any official to exercise any proper control over them. She found two prostitutes amusing themselves with conversation with a drunken woman lying at her ease on a bed opposite, and a lunatic in the same ward. The cells were open. Some oakum picking upstairs was a mere pretext for conversation. The women looked, not as though sent for misconduct, but simply to make themselves as comfortable as they could during their stay. She was most shocked to find lunatics and untried females in one ward together. The same was seen on the male side; some of the lunatics had been there for long periods. This was totally unjust to the insane, who were not guilty of crime. She knew such things had been done before Miss Dix began her labours; but had no idea that such a state of things as this still existed anywhere. She trusted that when the new female prison was built, care would be taken to make strict arrangements for absolute separation at night, and close supervision by day. Whatever be its cost, it is nothing compared with the gigantic evils now going on. A prisoner lately went out on Friday, and returned on Monday; as might be expected. There were no prayers, morning or evening; washing, needlework, &c., were going on in the chapel. There was no school.

In other in titutions of Montreal, there were marks of unusual benevolence and intelligence among the citizens; she had been astonished and delighted at the number and excel- Luther memorial.

lent management of the institutions for the poor and distressed. Miss Carpenter's description of the gaol was more than confirmed by the statements of Ald. David, ex-Mayor Workman, Councillor Stephens, and Doctors Corduer and Small-

The Mayor, in tendering the vote of thanks, expressed the earnest hope that the present disgraceful condition of the gaol would not be allowed to continue.

(Written for the Canadian Illustrated News.)

THE LORE OF THE CALENDAR. NO. X .- ST. SWITHIN'S DAY.

Swithin, a holy bishop of Winchester, about the year 859, and called the weeping St. Swithin, for that about his feast. Præsepe and Aselli, rainy constellations rise cosmically, and commonly cause rain.

BLOUNT IN VERBO.

The observation of the weather which is made on this day, also on St. Paul's Day (25th January), is mere superstition. If St. Paul's Day happen to be unclouded and without rain, it is looked upon as an omen of the following year's success; if otherwise, that the year will be unfortunate. Thus the

Clara dies Pauli, bona tempora denotat anni, Si fuerunt venti, denarrant prie i menti, Si nix aut pluvios, periunt animalia quieque. The interpretation of which is very well known to be:

If St. Paul's Day be fair and clear,
It doth betide a happy year:
If blustering winds do blow aloft.
Then wars will trouble our realm full oft;
And if it change to show or rain.
Then will be dear all sorts of grain.

The general or rather vulgar belief is that if it rains on St. Swithin's day it will rain for forty days successively. As far back as 1697 we find in Poor Robin's Almanac:

In this month is St. Swithin's Day, On which, if that it rain, they say Full forty days after it will, Or more or less some rain distil.

Probly some of our agriculturists, judging from the want of rain up to the present time, would be glad to hope it may rain on St. Swithin's Day. But even if it did, the meteorologists in England have demonstrated from their observations the fallacy of the tradition. According to the observations at Greenwich observatory, from an average of twenty years it is found that the greatest number of rainy days, after St. Swithin's Day, has taken place when the 15th day of July was dry. Therefore, if the weather be either dry or wet, comfort may be taken. One thing is certain that no meteorological

influence resides in the 15th of July.

The "monks of old" have handed down the tradition in common with many others, and we hope we may therefore, without the suspicion of heresy, or fear of the Inquisition, make a little inquiry into the matter, and see whether it be true or false. Why the Apostle Paul, because he laboured more abundantly than all the Apostles, and St. Swithin should have more right to fair or rainy weather than St. Peter, who has the keys of Heaven, or St. Patrick, we do not know. It evidently acises from the superstitious customs of the Heathen in observing one day as good and another as bid. Lucky and unlucky days are atri and dees a bi. The monks have copied the Heathens. St. Paul's Day is the fortune-teller of the year, and St. Mark's Day is the prognosticator of your life and death, &c., and so instead of persuading the people to lay aside the whims and fancies of the heathen world, they brought them so effectually in that they are still dominant amongst the ignorant and unreflective to this day.

Now it is rather unfortunate that St. Paul, whose day is so specially observed in connection with weather predictions, should have, in the fourth chapter of his epistle to the Galatians, have cautioned the early Christians against the observance of the feasts of the Jews and of the Gentiles, and their fortunate and unfortunate days. Later on, St. Augustine bath these words: Non itaque dies observemus, et annos, et menses, et tempora ne audiamus ab apostolo, timeo vos, ne forte sine causa laboraverim in vobis, &c. Let us not observe years and months and times, lest we hear the apostle telling us—1 am atraid of you, lest I have shown on you labour in vain. For the persons he blames are those who say I will not set forward on my journey, because it is the next day after such a time, or because the moon is so; or I'll set forward that I may have luck, because just now is the position of the stars

In another place St. Augustine, in alluding to popular superstitions, says: Cato gave a wise and smart answer to one of these believers in superstitions who came in to consult him about the rats having knawed his stockings; that, said he, is no great wonder, but it would have been a wonder, indeed, if the stockings had knawed the rats. The Saint instances this witty answer of a wise heathen to convince Christians the better of the unreasonableness and vanity of all such superstitious observations.

Many superstitious observations may be found in a curious old book-" Practica Rusticorum."

According to an ancient calendar of the Church of Rome on the 13th day of December, prognostications of the months were drawn for the whole year. On the day of St. Barnabas, and on that of St. Simon, and St. Jude, "that a tempest often rises." The vigit of St. Paul's is called there, Dies Egyptiacus.

We cannot better conclude our notice of St. Swithin than with the following lines, to be found in Gay's Trivia:

> All superstitions from thy breast repel. All superstitions from thy breast repei. Let cred'lous boys and prattling marses tell. How, if on Swithin's feast the welkin lours, And ev'ry penchouse streams with hasty show'rs. Twice twenty days shall clou's their places drain, And we'r the pavements with incessint rain; Let no such vulgar tales debase thy mind. Nor Paul, nor Swithin rule the clouds and wind.

Chisholm's International Railway and Steam Navigation Guide-the only reliable time-table for the United States and Canada-has been received. No office should be without one. It is the "Bradshaw" of North America. Price 10 cents per

The Jewish Chronicle tells the following curious story. A Jew of Eisleben recently entered a Roman Catholic Church, forgetting to uncover his head. He was seen by the verger, who flew into a passion, and violently knocked off the intruder's hat. The Jew meekly retired without a word, but has since revenged himself by compelling his assailant, under the threat of an action for assault, to contribute towards the erection of the