

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

THE YOUNG WIDOW.

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.

Ecclesiastical Intelligence.

SYNODS, CONFERENCES, ETC.—The Church of Scotland Synod at Picton, resolved unanimously and the Synod of the Presbyterian 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.

NEW CHURCHES.—The new St. Andrew's Church, Hamilton, was opened on Sunday last. The cornerstone of the new Canada Presbyterian Church at Mount Forest, Ont., was laid on Dominion Day.

CLERGYAL NEWS.—The Bishop of Nova Scotia (Anglican) is on a visit to the Upper Provinces.—Changes: Rev. W. W. Ross, W. M., Toronto to Montreal; Rev. W. J. Hunter, Ontario to Hamilton; to Metcalfe St. W. M. Church, Ottawa; Rev. Hugh Johnston, Queen St. W. M. Church, Toronto to Central Church, Hamilton; Rev. W. H. Withrow, Niagara to Hamilton; Rev. J. B. MacLachlan (Baptist), Bellevue, P. E. I., to North Sydney, Cape Breton; Rev. John Schmitz, Toronto, has received a call from St. Joseph's Canada Presbyterian Church, Montreal; Rev. Mr. Porter and Rev. Mr. Knight have accepted charges at Kingston.

University 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 ult., was Eucenia 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, Gannon; Alumni Gold Medal, Fenety; English Scholarship Prize, Junior Class, Tompkins; Classical Scholarship, Freshman class, McGivern; Natural Science Prize, Junior Class, Kandy (?); French Prize, Senior Class, Kiersted and Everitt, etc.; Mathematical Prize, Senior Class, Parsons.

The following degrees were conferred: M.A., McAlpine, Vanwurt and Sills; B. A., Kiersted, Everitt, Parsons, Gannon, Smith, Kelley, Freeze, Donald, Wilson, Ketchum, Grover, Robertson, Nason, Hegan, Steeves and Wade.

KING'S COLLEGE, WINDSOR, N. S.

The 26th ult. was also Eucenia 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 Prizesmen, Allison, How and Dodwell; Binney Scholar, Troop; Akins' Historical Prize, Robertson; Rev. H. P. Almon's Prize, Hiltz; School Prizes, Scott and Dodwell.

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.

Owing to want of space, several notices have been laid over until next week.

(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 these questions.

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

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.

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.

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

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 Smallwood.

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 850, and called the weeping St. Swithin, for that about his feast, Præsepe and Aselli, rainy constellations rise cosmically, and commonly cause rain.

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 old verse:

Clara dies Pauli, bona tempora denotat anni, Si fuerunt venti, denarrant præ i genti, Si nix aut pluvie, periunt animalia quæque.

The interpretation of which is very well known to be:

If St. Paul's Day be fair and clear, It doth bode a happy year; If blustering winds do blow aloft, Then wars will trouble our realm full oft; And if it chance to snow 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.

Probably 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 arises from the superstitious customs of the Heathen in observing one day as good and another as bad. Lucky and unlucky days are *die auri* and *die 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 hath these words: Non itaque dies observemus, et annos, et menses, et tempora ne audiamus ab apostolo, timco 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—I am afraid 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 superstitious 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—"Præctica 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 vigil 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, Let credulous boys and prattling nurses tell How, if on Swithin's feast the welkin fairs, And ev'ry pent-house streams with hasty show'rs, Two twenty days shall den its place drain, And wad the pavements with incessant rain; Let no such vulgar tales deceive 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 month.

The *Jewish Chronicle* tells the following curious story. A Jew of Elsleben recently entered a Roman Catholic Church, forgetting to uncover his head. He was seen by the vergor, 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 Luther memorial.