

wards its name was altered to *Sere-monat*, or dry month. This is a very fit name, as June is the most pleasant and least variable of all our months.

Whitsunday. The second Sunday after Holy Thursday, or Ascension Day, is called Whitsunday, and has, from a very early period, been set apart as a solemn festival, in commemoration of the descent of the Holy Ghost upon the Apostles on the Day of Pentecost. The name of Pentecost was given to it from its being fifty days after Easter. According to some, Whitsunday derived its name from the Saxon word *witte*, or wisdom, which the Holy Spirit imparted. One writer conjectures that Whitsunday is derived from the French word *huit*, eight, and then Whitsunday would be Huit-Sunday, i. e., the eighth Sunday, viz., from Easter. Some, again, say that the word is a corruption of White-Sunday, a name given on account of its being in early times a very general day for baptism, where the persons to be baptised and their attendants appeared at church in white garments, as types of spiritual purity. In Scotland, Whitsunday is the name given to one of the legal terms for removing, or "flitting," and was fixed by a statute, 1690, chap. 30, to be held on the fifteenth of May. It was also by 1693, chap. 24, fixed as one of the terms for the payment of rent.

The 5th is dedicated to *St. Boniface*, "The Apostle of the Germans." He was the son of a wheelwright, and, in honor of his parentage, he bore wheels on his coat of arms, which out of compliment to him, have invariably been assumed by his successors in the archbishopric of Metz: his usual symbol is a prostrate oak.

St. Barnabas (11th) was the companion of the Apostle Paul in many scenes of his ministry; but after a while, in consequence of a misunderstanding as to whether Mark should be united to their society, they took different routes, and he worked alone, choosing his native Island of Cyprus as the field of his labours, and converting large numbers to the Christian faith.

Trinity Sunday (12th). The introduction of this day into the calendar is of comparatively recent date. It appears that the universal celebration of the day in the Western Church was not established until the fourteenth century, although its observance was first enjoined in the Council of Arles in 1260. Pope John, in 1334, issued a Bull commanding a rigid observance of the festival on the Sunday following Pentecost, as was also done by Benedict the Thirteenth in 1405. It is still customary for the judges, together with the Lord Mayor, aldermen and common council, to attend divine service at St. Paul's, London, to hear a sermon.

St. Alban (17th) is regarded in tradition as the first British martyr. At Verulamium, now called St. Alban's (a few miles from London), a magnificent church, it is said, with much mythical details, was erected to his memory about the time of Constantine the Great. This edifice was destroyed in the Saxon wars, but was rebuilt in 796, by Offa, king of Mercia, and a monastery erected adjoining it. The present abbey, which is a fine specimen of gothic architecture, has been made the cathedral church of the Bishopric of St. Alban's.

The *Longest Day* occurs on 20th of June. In London, Eng., it is sixteen hours, thirty-four minutes, and five seconds from sunrise to sunset, the sun rising at 3.44 a.m., and setting at 8.18 p.m. At Lerwick, in Shetland, the extreme north of Scotland, the sun rises at 2.37 a.m., and sets at 9.25 p.m., thus making the longest day there to

be eighteen hours and forty-eight minutes in length.

On Midsummer Eve (23rd), or the Eve of the Feast of St. John, it was the custom in former times to kindle fires upon hills in honor of the summer solstice. The origin of these fires is very simple. It was a *feu de joie* kindled the very moment the year began; for the first of all years, and the most ancient which we know of, began at the month of June. Hence Belittius tells us that these fires were lighted as an emblem of John the Baptist, who was a burning and shining light. An old homilist says:—"In the worship of St. John the people wake at home, and make three manner of fires; one is clean bones and no wood, and that is called a bone fire; another is of clean wood and no bones, and that is called a wood fire, for people to sit and wake thereby; the third is made of wood and bones, and is called St. John's fire." The first, he informs us, is a token that John died in burning charity to God and man, and that they who die in charity shall have part of all good prayers, while they that do not shall never be saved. The second fire was made of wood, because it blazes and can be seen afar, betokening that St. John was a lantern of light to the people, and also that he had been seen from afar in the spirit by Jeremiah. The wood and bone fire was in remembrance of the Apostle's martyrdom, for his bones were burned. Stow also tells us "that on the vigil of St. John the Baptist, every man's door being shadowed with green birch, long fennel, St. John's wort, orpin, white lilies and such like, garnished upon with willow garlands of beautiful flowers, had also lamps of glass with oil burning in them all night."

St. Peter (29th), the oldest of the Apostles, is reported to have been Bishop of the Church in Rome; but a stricter examination of the point seems to prove that though he probably suffered martyrdom in Rome, he was never Bishop of the Church there. There is no doubt, however, that, on account of his age and distinguished reputation, and the prominent part he had always taken in his Master's affairs, he had conceded to him on the part of his brethren a superior place, such as President of the Apostolic College, but without any power or authority of a permanent kind over his brother Apostles. It is a curious fact that no pope has ever been called Peter, although many have laid it aside at their election and adopted a new name. The first example of this was in the year 884, when Peter di Bocca Porca, Sergius the Second, abandoned his baptismal name of Peter, accounting himself unworthy to bear the title bestowed upon his great predecessor. The most magnificent church in Rome is named after him, the Church of St. Peter, and it is always most brilliantly illuminated on the evening of this day, in honour of St. Peter and St. Paul. The latter also suffered death by the sword on the same day, about A.D. 68. A grand display of fireworks takes place from the castle of St. Angelo, the fortress of modern Rome, in honour of the two Apostles.

WHAT THREE WORKINGMEN SAID ABOUT THE CHURCH.

[From a Chicago Correspondent of St. Andrew's Cross]

WHO THEY WERE.

Joseph P. Cleal is a machinist, for years at the bench, then foreman of a shop, now expert mechanic in the experiment room of a great factory at Dayton, Ohio. He is about thirty-five years old, self-educated, intelligent, independent, and a natural orator and leader; has always belonged to the Union and believes in strikes as a remedy for injustice. He has always been an ardent Churchman, was one of the

earliest members of the Brotherhood of St. Andrew, and is now a lay-reader.

H. W. Spencer is an expert workman in his line, which consists of lining the converters in the mills of the Illinois Steel Co. He is an American, and was a farmer before he went into the mills. He gets large wages, and is a member of the committee representing the men in the annual adjustments of the scale of wages. He is not a member of any religious body.

J. N. Williamson is one of the leading men in the Joliet mill of the Illinois Steel Co., a heater by trade. He also is one of the committee representing the men in the adjustment of the scale. He is an Englishman by birth, and an earnest Methodist.

WHERE THEY SAID IT.

They were asked to address the Chicago Church Club on April 7, on "The Feeling and Attitude of Workingmen toward Religion as Exemplified by the Churches," and to speak the truth if it cut to the bone.

HOW THEY SAID IT.

They said it well. In manner and matter it would be hard to pick out three manufacturers, three ministers, or three lawyers from the ranks of the club, who could excel them. They were listened to with closest attention, and carried most of the audience with them. It was an object-lesson of the brains and ability of our workingmen which was most useful to all.

WHAT THEY SAID.

In a nutshell, this:

Mr. Cleal said: The workingmen feel that the Church doesn't understand their lives and feelings and doesn't take any pains to find out. What is commonly offered them in charity of one kind or another, and what they distinctly don't want, is charity or patronage. They think it is taking charity to sit in the free seats of a pewed church. The sight of a real estate plot hung up on the wall, showing a subdivision of pews, is not inviting.

They think the Church does not show that it realizes that men have bodies as well as souls, and does not take much of a stand for righteousness and justice in the matter of the bodily welfare of the men and their families, such as fair wages, fair hours, Saturday half-holiday, good water, drainage, etc.

The clergy in work and preaching are apt to be over the heads of the people,—like the man who put up fodder racks for his flock just the right height for the full-grown sheep, and the lambs starved to death.

The Church has much to learn from the Roman Church, which takes many of its priests from the ranks of the working people. They know by experience the wants, the needs, and the sins of their people.

The clergy need special education on economic questions, which are constantly under discussion among workingmen. No clergyman can hope to have the respect and regard of the workingmen who is not interested and well posted on these questions.

The Church must by righteousness, independence, courage and true brotherhood break down the ideas, very prevalent among the wage workers, that it is deeply compromised with unrighteous wealth and monopoly. The feeling of the men is shown by the call of the gamin to his comrade when he found that he was peeking into the door of a free church—"Come in, Billy, dis ain't no boodle church."

Mr. Spencer said:

The rich churches keep the men out by their class distinctions; the poor churches by their selfish righteousness.

If two men of equally good character come within the view of a church, one rich, the other poor, which is most sought for? To which would the attentive welcome and the cordial social greeting be given? If a workingwoman in plain clothes goes to church, is she shown to as good a seat as some fashionably dressed stranger? Do the Christian ladies of the congregation greet her as an equal? Is the minister as attentive to the needs and welfare and wishes of the poor members of his flock as to the rich? If not, that church has simply a name to live, that kind of Christianity is a mockery. And the working people go away with bitterness, feeling that God made men equal, but that man has raised up caste barriers and set them even in God's house.

In the humbler churches the trouble is not class distinctions, but the setting up of a religious aristocracy. The members feel so much better than the outsiders that there is no getting on with them.

Another obstacle is the doctrine so often preached of instantaneous conversion; that something great is going to happen inside. Many people wait all their lives for it.

To reach the great majority of the people who never go to church, the Church must follow the example of Jesus; it must go out in the highways and preach, but not preach alone; it must minister to body as well as soul, to bodily welfare as well as to spiritual.