

Apostles after all were not such a "rowdy lot" as he thought them, when he read of their "falling upon" poor Matthias.

**WASTE OF DISUNION.**—A London barrister named Chignell has "laid his lance in rest," and charged to good purpose against "all and sundry" the innumerable religious and charitable societies by which English philanthropists are importuned and worried—1042! He shows that the number might be reduced immensely with great economical advantage in saving working expenses. They have a united income of seven million pounds, and capital to the same amount.

**ANCIENT CORRESPONDENCE**—3,400 years ago! Among the tablets discovered at Tel el Amarna three years ago, was a letter from Zimrida, Governor of Lachish in Canaan. Dr. Petrie seized the cue, began to excavate at the site of Lachish, and has just unearthed the answer to Zimrida's letter! Yet the critics have been telling us that they could not write in those days. "A single blow of the excavator's pick has shattered the most ingenious (?) conclusions of the Western critic." And not for the first time!

**HOME REUNION** receives strong encouragement from an editorial in the *Church Times*, wherein the papal party are pronounced irreconcilable and the Greek Church amenable. The great hope of the age, the most tangible and practicable sphere for union work, is at home, among the *disjecta membra* of Dissent. "Men of different Confessions are enabled (by the happy conditions of English public life), without any compromise of their several tenets, to join in many good works . . . the perfect Churchman recognizes all."

**PAN-PRESBYTERIAN.**—The meeting of the Alliance of Presbyterian Societies in Toronto this year gives us Canadians an opportunity of interesting ourselves in their proceedings. The word "Pan" is a kind of "feeler" after the word "Catholic;" and one is glad to notice a ring of Catholic feeling in this Conference—a sense of shame at the thirteen rival Presbyterian organizations in India and eight in China—a sentiment voiced by Sir Oliver Mowat in his congratulations over the Canadian union of Presbyterian bodies into "one grand Church." One more step!

#### OCTOBER.

A. BISSET THOM, GALT, ONT.

October was, as its name shows, the eighth month of the year, but it is now the tenth. Like September, it has undergone some temporary changes of name, and like that month it soon reverted to the one by which it was originally distinguished. The Saxons called it Wyn-monat, or the wine month, because it is the season for pressing grapes and making wine. The grape was at one time largely cultivated in England, and considerable quantities of wine were made from it. It was also occasionally called Winter-Fyllyth, or Coming Winter. St. Remigius (1st) was chosen Archbishop of Reims about 457, when only twenty-two years of age, on account of his extraordinary learning and piety. This Saint, styled the Great Apostle of the Franks, and the second St. Paul, was born at Laon about 435. King Clovis, a pagan and the "Founder of the Frankish Monarchy," had married Clotilda, a Christian, and at his wife's request had invoked the aid of the God of the Christians in a battle, in which he was victorious. He, therefore, sought baptism at the hand of Remigius of Reims, which has ever since been the Met-

ropolitan See of France. On this occasion the holy oil was brought in a cruse by a dove. This cruse was made use of in France at the coronation of the French Kings down to that of Charles the Tenth in 1825. The conversion of King Clovis is said to have been the origin of the title assumed by the French Sovereign of "Most Christian King and Eldest Son of the Church." Remigius died about 530.

St. Faith (3rd) was born at Pais de Gavre, in Aquitaine, and refusing to sacrifice to the goddess Diana, was beheaded, by order of Dacian, Prefect of the Gauls, about 290 A.D.

St. Denis (9th) was born at Athens. At Heliopolis, in Egypt, he is said to have observed the extraordinary eclipse which happened at Christ's Passion, and was urged by some uncommon impulse to cry out, "*Aut Deus natura patitur, aut cum patiente dolet*"—either the God of nature is suffering, or is condoling with him who does. He is the patron saint of France, and the Roman writers gravely relate that, having been beheaded by the pagans at Montmartre, he took up his head in his hands and walked two miles. Both his body and his head were afterwards enshrined at St. Denis, near Paris, of which city he was Bishop at the time of his martyrdom, and which for eleven hundred years was the last resting place of the Bourbons—from Dagobert down to Louis the Eighteenth.

Translation of King Edward the Confessor (13th)—He rebuilt Westminster Abbey, and dedicated it to St. Peter, A.D. 1065, and was buried in the following year before the high altar in the abbey church. The translation of his relics by St. Thomas a Becket from the old to his new shrine in the abbey, in 1163, is held as a sacred day in the English calendar. The name of Confessor is supposed to have been given him by the Pope for settling what was then known as Rome-Scot, but is now better known by the name of Peter-pence. He was canonized by Pope Alexander about a century after his death.

St. Luke the Evangelist (18th).—Little is recorded in Scripture of this companion and biographer of St. Paul—in fact, his name is mentioned only three times; but we have every reason to believe, from the reference to him in Col. iv. 14, that he was educated to be a physician. That he was a painter is a tradition of a later age: but whether true or not he has come to be regarded as the patron of painters and of the fine art.

St. Crispin (25th) and his brother Crispianus were members of a distinguished Roman family, and having become converts to Christianity they travelled northward into Gaul, about 300 A.D., in order to labour for the conversion of the pagans. They took up their residence at Soissons, where they preached during the day, and supported themselves by exercising their trade of shoemakers at night. It is stated that they supplied the poor with shoes at a moderate charge, while an angel supplied them with the leather for nothing. Eventually they suffered martyrdom during the persecution in A.D. 308. In mediæval art, the two brothers are represented as two men at work in a shoemaker's shop. From time immemorial the two brothers have been regarded as the patron saints of shoemakers. On this day occurred one of the most brilliant events in English history, the Battle of Agincourt, gained by Henry the Fifth over a French army which was vastly superior to his in numbers. It was in connection with this battle that Shakespeare makes Henry utter the following lines:—

"This day is called the Feast of Crispian:  
He that outlives this day, and comes safe home  
Will stand a tip-toe when this day is named,  
And rouse him at the name of Crispian;  
He that shall live this day, and see old age,  
Will yearly on the vigil feast his neighbours,  
And say, To-morrow is St. Crispian."

And Crispin Crispian shall ne'er go by,  
From this day to the ending of the world,  
But we in it shall be remembered—  
We few, we happy few, we band of brothers;  
For he to-day that sheds his blood with me  
Shall be my brother; be he ne'er so vile,  
This day shall gentle his condition."

All Hallow's Eve (31st) is, we cannot doubt, a relic of pagan times, there being nothing in the observance of the following day of All Saints to have produced such extraordinary ideas as have become connected with this Festival. The principal idea of this Festival is that it is the great time for the walking abroad of spirits. There is a remarkable resemblance between the fireside customs which prevail all over the United Kingdom. Nuts and apples are everywhere in great demand. Indeed, one of the names by which Hallowe'en is known in the north of England is *Nut-crack night*, the nuts being not only eaten but also made the means of prophesying in love affairs. Brand, in his *Popular Antiquities*, says, "It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bars of the grate, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover burn together, they will be married." Burns gives a more practical description in his poem of Hallowe'en:—

"The auld guidwife's weel-hoordit nits  
Are round and round divided,  
And mony lads' and lasses' fates  
Are there that night decided;  
Some kindle, couthie, side by side,  
And burn thegither trimly;  
Some start awa wi' saucy pride,  
And jump out-owre the chimly  
Fu' high that night."

Jean slips in twa wi tentie e'e;  
Wha 'twas, she wouldna tell;  
But this is Jock, and this is me,  
She says in to hersel';  
He bleezed owre her, and she owre him,  
As they wad never part;  
Till, fuff! he started up the lum,  
And Jean had e'en a sair heart  
To see't that night."

#### THE BROTHERHOOD OF ST. ANDREW.

A public meeting under the auspices of the Brotherhood of St. Andrew was held in connection with the Provincial Synod in St. George's school-house, Montreal, on Tuesday evening, Sept. 20th, at 8 o'clock. It proved to be one of the most successful events during the session of the Synod. Every available seat in the hall was filled before the hour had struck, and a significant and desirable feature was the large attendance of the delegates, and young men. The speeches were all that could be desired, truthful, earnest, enthusiastic, and were listened to with the closest and most interested attention. Indeed the audience soon caught the fire of the speakers and took every possible occasion to manifest their feelings in the heartiest way. Good rousing hymns were sung at proper intervals with a true Brotherhood spirit, and added much to the success of the event.

After the Brotherhood prayers by the Rev. W. H. Garth, the chairman, the Lord Bishop of Ontario opened the meeting by saying that he had always taken the deepest interest in the Brother-