

Regina: Mrs. Downey. 1891.

Kutawa: L. F. Hardyman, '91 and '92.

Qu'Appelle Station: Mrs. Applin. F. Whiting, Mrs Sheppard. Mr. Handyside. E. S. Kent, R. H. Carter—all for 1891.

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THE CALENDAR.

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MINOR HOLY DAYS OF JANUARY.

[Continued and finished.]

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S. Agnes left a name behind her which was very much cherished by the early Church. She was a young Roman lady of patrician birth, who was sought not, probably, in honorable marriage, by the son of the Prefect of the city, A.D. 304. Her refusal to accede to his desires brought upon her the full force of the brutal heathenism which characterized the age of martyrdoms. Before the Prefect she made an open confession that she was a Christian, making the sign of the cross, instead of offering incense to Vesta, as she was requested to do for the renunciation of Christianity. The holy maiden was then vilely disrobed and tortured on the rack; and after vain endeavors to bring about her apostasy, was at last beheaded. The circumstances of her death made a great impression on the Christian world, for S. Jerome says that the tongues and pens of all nations were employed in praise of her constancy; and her memory has ever since his time been greatly venerated. It was recorded that while her parents were praying at her tomb (probably in the catacombs) she appeared to them in a vision and spoke words of comfort to them respecting her rest and

peace with the Saviour. S. Augustine speaks touchingly of her name. "Blessed is the holy Agnes, whose passion we this day celebrate, for the maiden was indeed what she was called; for in Latin Agnes signifies a lamb, and in Greek it means pure. She was what she was called, and she was found worthy of her crown." This shows the antiquity of the holy day.

The symbolic form of her name is used in Christian art in representation of S. Agnes, a lamb standing by her side while she bears a palm branch and a sword in her hand. Several churches are dedicated in the name of S. Agnes in England. One built over her resting-place, near Rome, has attained a kind of historical importance, from the pope going there annually to bless the lambs whose fleeces are ultimately to form the palls with which he claims to invest all archbishops. Such a pall is seen in the arms of the Archbishop of Canterbury.

S. Vincent was a martyr of Spain in that most terrible persecution under the Emperor Diocletian, which he commemorated by a coin with the inscription "*Nomine Christianorum deleto*," but which only caused the name of Christ to shine more brightly in Spain and elsewhere. S. Vincent was a deacon to Valerius, Bishop of Saragassa. Both were brought before Datian, the Prefect of Spain, and endured much suffering at his hands, being nearly starved to death that they might afterwards be added to the number of those "who shall hunger no more, neither thirst any more. . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them