

at the Provincial Home by the Vicar; the lessons were read by Rev. G. H. Yates, and the sermon was preached by the Archdeacon, the subject, the Gospel of the day. At 7-30 evensong was sung at the Church, the Bishop preaching from the words of Christ: "I have many things to say unto you, but you cannot bear them now." The several services were well attended, and were marked with heartiness and brightness. The sermons were listened to with close attention, and the second Sunday in Lent of 1897 should be long remembered as a Red Letter day in the history of the Church in Kamloops.

The Rev. G. H. Yates left on Monday morning for Kootenay, to work under the Rev. H. S. Akehurst, in the Kaslo District.

"THE REV. EDMOND WOOD, M. A., rector of St. John's, Montreal, has been made a Canon of Christ Church Cathedral."—*Canadian Churchman*.

At last the self-denying services of a most worthy parish priest, the leader of the "Catholic Revival" in Canada, have met with some recognition from the powers that be. It is one of the welcome signs that the Church of Canada is realizing, that there is room for more than one school of thought, and that even advanced Ritualists may look for something more than mere toleration.

NOTES ON THE CALENDAR.

Passion Sunday—The Fifth Sunday in Lent is called Passion Sunday, because on this day our Lord began to make open predictions of His sufferings, and because the Church now more solemnly begins the commemoration of the Passion. From to-day the two grand hymns of Ven. m. f. s. For unatus, "Vexilla Regis" (A & M No. 66) and "Pange lingua," (No. 67) are sung

Palm Sunday. Derives its name from the Procession of Palms that met our Lord on the occasion of His triumphant entry into Jerusalem, which took place on this day and is recorded in the Proper Second Lesson for Evensong.

Holy Week.—The Lenten Fast is observed with greater austerity during this week than in former weeks. In some countries this is known as Still Week, a term derived from the holy quiet and abstraction from worldly affairs which should characterize these few days. Throughout the week the Gospels set before us the incidents in our Lord's Passion, chosen from all the Four Evangelists; Sunday: S. Mathew's account; Monday and Tuesday: S. Mark's; Wednesday and Thursday: S. Luke's; and Good Friday: S. John's.

Maundy Thursday. This name is variously explained. Some suppose it to be a corruption of "Dies Mandati," i. e. the day of the commandment, referring to the new commandment then given "to love one another" or what is more probable, to the commandment given to the Apostles at the Institution of the Blessed Sacrament to "Do this in remembrance of Me." Another description of the "word" is from "maun" a basket, the Royal gifts bestowed on this day being carried away in maunds. The "Office for the Royal Maundy" is still used in the Chapel Royal, Whitehall, when newly-minted Maundy money, clothing &c, are distributed, being given by Her Majesty the Queen. On this day another rite was performed called "mandatum" or "lavipedium," referring to the example shown by Christ washing His disciples' feet. This was publicly observed by Queen Elizabeth in 1572; James II. kept up the practice; during the last century the ceremony was performed by the Archbishop of York acting as the Sovereign's representative.

Good Friday.—The name "Good Friday" is peculiar to the Anglican branch of the Catholic Church, and refers to the blessings conferred upon mankind by Christ's atoning sacrifice. This day was always observed as a day of the strictest fasting and humiliation, not because of the loss the Church sustained, but from a sense of the guilt of our sins which drew down upon our Blessed Lord the painful and shameful death upon the Cross. In S. Augustine's time the Gospel for Good Friday was read from St. Matthew's, but was changed and read from St. John's because he was an eye-witness of the Crucifixion.

Easter Even—Is observed as a fast day being one of the days during which the Bridegroom is taken away. The Epistle refers to our Lord's descent into Hades to preach to the spirits there detained. This day was also one of the chief times in which the Sacrament of Baptism was administered, allusion to which may be found in the Collect.

Easter Day.—On the Queen of Festivals, we throw aside the gloom and austerity of Lent to rejoice in a Risen Saviour "Whom God hath raised up, having loosed the pains of death. Because it was not possible that he should be holden of it." Further notes on Easter and the succeeding Festivals will appear in the Easter number.]