

send them to pasture till shearing time, when they are shorn, and the pall is made of their wool mixed with other white wool. The pall being thus made, is carried to the Lateran church, and there placed on the high altar by the deacons of the church." Gregory the Seventh (1073-86) established the practice of making all Archbishops demand the pallium, for which large sums were paid, in order to distinguish them from the Bishops, and to demonstrate their greater dignity. In a council of Basle, 1431, it was ordered that whosoever should demand, or give anything for, a pallium, should be punished for simony. This decision was extremely annoying to the Popes, but Pius the Second (1458-64) succeeded in overcoming the weakness of the Emperor Frederick the Third, and introduced again the tax upon the pallium into a concord made in Vienna.

2. Dr. Johnson supposes Lammas to be a composition of *Lattermath*, a second growing of grass. 3. Other antiquarians consider that the day obtained its name of *Lam* or *Lamb mass* from a conceit regarding St. Peter's being the patron saint of lambs, because Christ had metaphorically admonished him "Feed my lambs," and that therefore a mass was instituted in order to procure the Apostle's benediction, that the lambs might escape the danger of cold after being shorn at this season. 4. But the true derivation of the word is the old Saxon *hlafmesse*, or mass at which was offered the first fruits of the harvest, and bread prepared from this for part of the host. This is Prof. Skeat's view of the word, and it seems natural.

It is said that the name of St Peter *ad Vincula* is derived from the fact of Eudoxia, the wife of the Emperor Theodosius, having been presented with the fetters with which St. Peter was loaded in prison, on an occasion of a journey made by her to Jerusalem. These she presented to the Pope, who afterwards placed them in a church built by Theodosius in honour of St. Peter. Eudoxia, in the meantime, having observed that the feast of August was celebrated in memory of Augustus Caesar, thought it not unreasonable that a holiday should be kept in memory of a heathen prince, which would better become that of a holy martyr; and therefore obtained a decree of the Emperor that this day for the future should be kept holy in remembrance of St. Peter's bonds. This feast of St Peter *ad Vincula* was instituted A.D. 317.

On this day is rowed on the Thames the annual rowing-match by six boatmen, instituted by Thomas Doggett, an actor of celebrity, in honour of the accession of George the First.

ST. LAWRENCE (10th) was one of the most renowned martyrs of the early Church. He was a Spaniard and a native of Arragon. He was treasurer of the Church at Rome during the reign of Pope Sixtus the Second, who was beheaded in A.D. 258. According to that pious prelate's injunctions, he collected all the Christian poor, and distributed among them the treasures of the Church. His proceedings alarmed the persecutors, who seized him and commanded him to give up the keys of his charge, and to render an account of the Church treasures. Being granted a respite of three days, he collected a great number of poor widows and orphans, divided among them all the money in his possession, sold all the sacred vessels for the same purpose, and then, presenting the poor people to the Governor, said:—"These are the true treasures of the Church." Provoked at this, the governor immediately ordered him to be scourged; but on enduring his tortures with great fortitude,

he was ordered to be fastened upon a large gridiron, with a slow fire under it, in order to make his death more tedious. Philip the Second, having won the battle of St. Quentin against the French, 10th August, 1557, resolved, in honour of the saint, to erect a monastery in the form of a gridiron. The escorial, about fifteen miles from Madrid, is in the form of an immense parallelogram of about 650 feet in length on either side; a large number of transversal galleries crossing it at right angles, representing the gridiron bars. The handle is formed by the royal apartments, which are attached in a block to the centre of one of the facades. The feet are represented by the corners at the four angles. The Church of St. Lawrence, Jewry, in London, is dedicated to him, and has a gridiron in the steeple for a vane.

THE ASSUMPTION OF THE VIRGIN MARY is celebrated by both the Greek and Roman Churches on the 15th, with great ceremony and splendor. According to their belief, her body ascended, or was carried up miraculously, to heaven this day. The festival was instituted about the year 778. The legend states that three days after her interment, when the grave was opened, her body was not to be found, "but only exceeding fragrance"; whereupon it was concluded that her body had been taken up to heaven. Its true account is still more interesting: "The Assumption was first taught in the 3rd or 4th century as part of the Gnostic legend of St. Mary's death, and it was regarded by the Church as a Gnostic and Collyridian fable down to the end of the 5th century. It was brought into the Church in the 6th, 7th and 8th centuries, partly by a series of successful forgeries, partly by the adoption of the Gnostic legend on the part of accredited teachers, writers and liturgists. And a festival in commemoration of the event, thus come to be believed, was instituted in the East at the beginning of the 7th, in the West at the beginning of the 9th century."

The 24th of August, known in the Prayer Book Calendar as "St. John Baptist beheaded," and in the Roman Calendar as "Decollatio St. Ioannis Baptistæ," is the second festival in honour of this forerunner of the Lord.

#### LAY HELP IN THE CHURCH.

BY GEO. WARD, TORONTO.

Some twenty years ago, a few laymen, lovers of the dear old and truly Catholic and Apostolic Church of England, and as deeply interested in and as anxious for her welfare and success in the fulfilment of her divine missions, and as sincerely desirous of doing anything and everything they were allowed to do as laymen, keeping within the order and discipline of the Church, met together in the town of Leeds, in Yorkshire, a town famous for good churchmanship ever since the days of its great vicar (Dr. Hook), who subsequently became Dean of Chichester, and from the further fact that four out of its five last vicars became Bishops, three of whom are so still, Hereford, Chester, and Truro—for the purpose of considering and discussing, after seeking for Divine guidance in the matter, what was best to be done, and how best to do it, so as in no manner, sense, or degree, to interfere with the rights and privileges of the clergy, or commit any break of the Church's discipline, or create even a semblance of schism within her pale. Here was a town and rural deanery, co-extensive one with the other, of nearly 350,000 souls, and nearly 100 parishes, and one of the latter with not less than 15,000, and these large parishes were mostly the poorest, with a solitary clergyman to labour in their midst, who, if he laboured day and night and never should have a day's sickness or holiday, could never reach the outlying parts of his parish nor administer the consolations of our Holy Religion to the sick and dying. The more the subject was

considered the more deeply were we impressed with the solemn truth that the harvest, truly, was not only plenteous but ripe, and that the spiritual reapers, the clergy, were so few that unless more labourers could be found the harvest could not, humanly speaking, be gathered into the garner of Christ. What could we do in the matter? How could we, as laymen, render any such aid as would at once assist the overworked parson, and not seem to show any desire on our part to usurp his functions, or in any way to cast reflections upon his zeal, diligence, and energy in his parish, and at the same time even to avoid the appearance of undue egotism or any desire to push ourselves to the front. All of us had for years been Sunday School teachers, three or four superintendents, and, to some extent, district visitors. After surveying the field of labour, and carefully weighing up the pros and cons, the following is a fair summary of what was agreed to at our first meeting: (1) Every member must be a communicant. (2) That the association should not be partisan—but Church in its truest sense, allowing for human infirmities. (3) That no member under any pretence whatever should be allowed to take part in any service, whether mission-room or cottage meeting, except on the invitation or with the sanction of the vicar or incumbent. (4) That it would be desirable to have a special and shortened service prepared for the use of its members. (5) That till such a time as this could be done, and in the event of any member being invited to conduct such a service or services as were contemplated, such members to be recommended to use a selection from the Collects, Litany, or other portions of the Church Service, rather than indulge in rambling and rhapsodical modes of expression, sometimes and mostly miscalled "extempore prayer"; this I say was recommended, not insisted upon, as we did not desire to deprive any member of his Christian liberty as he might deem such.

Having proceeded so far, it was unanimously agreed that a deputation of five should wait upon Dr. Gott, then vicar of Leeds, now Bishop of Truro, in Cornwall. The interview with Dr. Gott took place a few days afterwards. The scheme was laid before him, and he entered into it most heartily, and considered the suggestions, rather than rules which we had made, as conceived in the right spirit, and suggested that we should complete what we had begun by framing a constitution for the government of the association, and have another interview with him, after which he would invite four of his most influential brethren, himself making the fifth, to meet an equal number of laymen, to discuss, and, if necessary, to amend the scheme or constitution. He also made some admirable suggestions which were gladly accepted. Having completed the work, so far as we were able to do so as laymen, and having submitted them again to Dr. Gott, the same being approved by him, the first meeting of five laymen and five clergymen took place at the vicarage, Dr. Gott, as vicar of Leeds, presiding.

After a long and earnest debate and some sharp criticism of our plans and motives, as well as of the proposed constitution, two at least of the clerics were suspicious of our motives; the vicar and two others thoroughly agreed with and supported the institution of the "Lay Helpers Association," and the following constitution was accepted:

1. That the association be called the Leeds Rural-decanal Lay Helpers Association.
2. That the vicar of Leeds, for the time being, who is also Rural Dean, shall be the president.
3. That all the parochial clergy accepting such help as the association can render, shall be *ex-officio* members of the Council, which shall meet at least every quarter.
4. That a committee consisting of members shall meet every month for the transaction of such business as may be necessary for the systematic working of the association.
5. That the members of the association shall be divided into seniors and juniors who must be regular communicants.
6. That juniors shall be those members who are under 25 years of age, and shall in order to gain experience assist the seniors in the services.
7. That no member of the association, as such, shall, under any pretence whatever, take part in