

rebukes and chastens.' For a time she is in the dust. She must stoop in pain, and anxiety, and labour, but we believe it is only a prelude to the joyful invitation to arise and put on her beautiful garments, as a recognised and beautiful daughter of Zion.

We claim for the Church of Ireland to-morrow the earnest, faithful prayers, and the loving sympathy, of every member of the Church of England. We must pray mightily unto God for her, and we must say 'Amen' to our prayers by real liberality and readiness to help her in her hour of need. Surrounded as she is with Romanism, and with superstition leading almost to heathen idolatry, it is perhaps not to be wondered at that the Irish Church has tended to an extreme in the direction of very low Churchmanship.

We have often said this, and we believe that the Church of Ireland suffers greatly through not being more distinct and somewhat higher in her Church principles than she is. But for this, many imperfect and one-sided forms of religious doctrine had never got the hold which they now have on the minds of many persons in Ireland. It is easy to say, that where Romanism is so near it is better to be as distinctly different as possible. Thoroughly as we differ from Rome on many essential points, we do not believe this. The Church of Ireland would have been stronger and better at the late crisis if, instead of acting on this principle, she had zealously sustained and carried out sound Church principles in all her ministrations, whichever way they led her. And this we trust she will do now. All errors are put down most successfully by the whole truth. Frequent ministrations of the Lord's Supper (every Sunday if possible) in all her churches, should be forthwith the rule. Warmth, life, and congregational heartiness, should mark all the services, whether led by a white-robed choir of volunteer singers (so successful and now so common in England), or in whatever way conducted.

We have heard with great satisfaction that the Church body intend at once to resuscitate the two Archbishoprics of Cashel and Tuam; and as much as possible to renew all the absorbed Bishoprics. We believe this would be an excellent thing for Ireland, and that nothing would do so much to elicit the hearty sympathies of the English Church, since it would prove the thorough attachment of the Church of Ireland to Episcopacy and to its advantages, and would be a guarantee that she had no thought of retrogression in the important essentials of her character.

She will, of course, judge for herself whether it be wise or unwise to try to maintain such societies as the Irish Society, the Irish Church Missions, and the like, or whether it might not be better now to merge these, not, however, to sink their work, in the one comprehensive Church, which she is, we hope, about to become. It is for her to consider how far the work of every parish priest may not comprehend also that of the Missions, and none can judge of these things so well as the earnest men who are living on the spot.

These and many other matters will solve themselves as time advances. We are surprised and sorry that a plan suggested by an English clergyman has not been carried out, by which every church throughout England and Wales would to-morrow probably have had a collection for the aid of the spoliated sister Church of Ireland. Never again can such sympathy be awakened: never again so simple and so easy an opportunity be found for securing a probably unanimous gift from every member of the Church of England in aid of the Church of Ireland. But though this golden opportunity be lost, we doubt not that much will be done during the new year for the Church of Ireland in this country, and we conclude by heartily wishing our sister Church 'GOD SPEED,' and by assuring her of our continued sympathy, interest, and hearty good will.

REVIVAL OF RELIGIOUS LIFE.—Thanks be to God, a great change for the better has, in these later years, come over all Church-workers. How numerous are the clergy diligent in business and fervent in spirit! How many of our churchwardens are now attentive to the things of faith, as well as to those of finance! How much the spirit of devout zeal has spread among our congregations, so that helpers in Sunday-school teaching and district-visiting are increasingly abundant! And how the hallowed impulses of good order, sobriety, and decency, have combined to cast forth from our bellfries and galleries the debauched and quarrelsome bellringers and singers of former days!—From a *Modern Treatise*.

BELLS AND BELL RINGING.

IN this column we propose to insert notices of changes rung in divers parts of the kingdom—new rings of bells set up by various founders, or remarkable single and memorial bells—of well-conducted ringing societies—or anything connected with the science of changes or the art of bell-ringing which may tend to raise the respectability of the ringers and advance the noble art.

We therefore beg leave to request the Ancient Society of College Youths, the Cumberlands, and other ringing societies throughout the kingdom to favour us with an account of their performances. We also request the various bell-founders to report to us any new bells supplied by them, addressing the Publisher; and as carillons are coming into fashion, we hope to be able to chronicle the setting-up of many.

As for the archaeology of bells, we would not court anything relating thereto, thinking that such notices are more suitable for the world-wide pages of our worthy contemporary *Notes and Queries*—And 'Go,' our first peal.

H. T. ELLACOMBE.

Ringling the Old Year out and the New Year in.

THE music produced by the ringing of a good peal of bells, at proper times and in moderation, is truly pleasing to the ear. And at this particular season many persons will be reminded of the words of Charles Lamb, who says: 'Of all sound of all bells—bells, the music nighest bordering upon heaven—most solemn and touching is the peal which rings out the old year. I never hear it without a gathering-up of my mind to a concentration of all the images that have been diffused over the past twelvemonth; all I have done or suffered, performed or neglected, in that regretted time.'

Now the following arrangement, which has been adopted for many years at some of our churches, will show how to 'ring out the old year and ring in the new,' in an appropriate manner:—

On New Year's Eve a muffled peal is rung from 11.30 till 11.55, to mark the departure of the old year. At twelve o'clock its knell is sounded by twelve strokes on the tenor bell. After which, the muffles having been removed from the clappers of the bells, the new year is ushered in by a merry open peal.

THOMAS WALESBY.

Ring out, Wild Bells.

(From Tennyson's 'In Memoriam'.)

RING out, wild bells, to the wild sky,
The flying clouds, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going—let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more!
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out the slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrow lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

MESSRS. MEARS AND STAINBANK inform us that they have recently hung a peal of six bells, tenor nine cwt. in the tower of the new church, Woodlesford, Leeds, the gift of Sir C. Lowther; and a set of six hemispherical bells, tenor four and a half cwt. note D-flat, in the tower of the church at High Lane, Stockport. They have also a peal of six, tenor fifteen cwt. ready to be hung in the church-tower, Boro-bridge, Yorkshire, the gift of Miss Burdett Coutts; and have added four bells to the single one in St. Thomas' Church, Bethnal Green, making a peal of five, the gift of the same lady. They have also ready a bell of two tons for Kirkby Church, near Prescott, for the Right Hon. the Earl of Sefton.

BELLS AND BELL RINGING.

The Bells.

I.

HEAR the sledges with the bells—
Silver bells!
What a world of merriment their melody foretells!
How they tinkle, tinkle, tinkle,
In the icy air of night!
While the stars that oversprinkle
All the heavens, seem to twinkle
With a crystalline delight;
Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells—
From the jingling and the tinkling of the bells.

II.

Hear the mellow wedding-bells—
Golden bells!
What a world of happiness their harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes,
And all in tune:
What a liquid ditty floats
To the turtle-dove that listens, while she gloats
On the moon!
Oh! from out the sounding cells
What a gush of euphony voluminously wells.
How it swells!
How it dwells
On the future! how it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells, bells, bells,
Of the bells, bells, bells, bells,
Bells, bells, bells,
To the rhyming and the chiming of the bells!

III.

Hear the loud alarm-bells—
Brazen bells!
What a tale of terror now their turbulency tells!
In the startled ear of night
How they scream out their affright!
Too much horrified to speak,
They can only shriek, shriek,
Out of tune,
In a clamorous appealing to the mercy of the fire,
In a mad exostulation with the deaf and frantic fire,
Leaping higher! higher! higher!
With a desperate desire,
And a resolute endeavour
Now, now to sit or never,
By the side of the pale-faced moon.
Oh! the bells, bells, bells!
What a tale their terror tells
Of Despair!
How they clang and clash, and roar!
What a horror they outpour
On the bosom of the palpitating air!
Yet the ear it fully knows,
By the twanging
And the clanging,
How the danger ebbs and flows;
Yet the ear distinctly tells,
In the jangling
And the wrangling,
How the danger sinks and swells,
By the sinking or the swelling in the anger of the bells—
Of the bells—
Of the bells, bells, bells, bells,
Bells, bells, bells—
In the clamour and the clangour of the bells!

IV.

Hear the tolling of the bells—
Iron bells!
What a world of solemn thought their monody compels!
In the silence of the night,
How we shiver with affright

At the melancholy menace of their tone!

For every sound that floats
From the rust within their throats
Is a groan.
And the people—ah, the people—
They that dwell up in the steeple,
All alone;

And who, tolling, tolling, tolling,
In that muffled monotone,
Feel a glory in so rolling
On the human heart a stone;—
They are neither man nor woman—
They are neither brute nor human—
They are Ghouls:
And their king it is who tolls;
And he rolls, rolls, rolls,
Rolls,

A paean from the bells!
And his bosom proudly swells
With the paean of the bells!
And he dances, and he yells,
Keeping time, time, time,
In a sort of Runic rhyme,
To the paean of the bells:
Keeping time, time, time,
In a sort of Runic rhyme,
To the throbbing of the bells—
Of the bells, bells, bells—
To the sobbing of the bells;
Keeping time, time, time,
As he knells, knells, knells,
In a happy Runic rhyme,
To the rolling of the bells—
Of the bells, bells, bells—
To the tolling of the bells—
Bells, bells, bells—
Of the bells, bells, bells, bells—
To the moaning and the groaning of the bells.

EDGAR ALLEN POE,

The weird poet of America—born 1811; died 1849.

The Bells of St. Martin, Birmingham.

Two years ago, while the bells of St. Martin's were ringing out the merry peals, as usual on Christmas Day, the sweet tones suddenly ceased, in consequence of its being found that the eleventh bell did not chime. An inspection of the bell-chamber was at once made, when it was discovered that the gudgeon on which the eleventh bell swung had broken, and that the bell had fallen sideways into the framework. Since that time, till Christmas Day 1870, the bells of St. Martin's have never been heard sending over the town their melodious clangour, though chimes have been occasionally rung on a Sunday morning or evening. Misfortunes seldom come singly in anything, and so it was found in regard to the occupants of St. Martin's bell-chamber; for in a week after the accident to the eleventh bell, the fifth was found to be cracked.

The peal consisted of twelve bells, a number of which there are comparatively few peals in the country—and with the exception of the fourth, which was somewhat faulty, the peal was acknowledged to be inferior to none in the kingdom of its weight. At first there were in the peal only ten bells, which were cast in 1758, by Lester, Pack, and Chapman, Whitechapel, London. It was in 1770 that the peal was increased by two; and in 1790 it was found necessary to recast the ninth, which was done by Mears and Son. From that time up to the year 1868, when the accident above alluded to occurred, the bells remained untouched, with the exception of the slight repairs and alterations in the framework necessary from wear and tear of time. Of course, it was felt that it would never do to allow the peal to remain permanently silent, and as early as practicable it was determined to recast the fourth and fifth bells, and rehang the whole peal with entirely new frames of English heart of oak and iron. There was not a little work in this; and those who have never visited a bell-chamber would be amazed to see the immense amount of wood and iron work necessary to bear the great weight and resist the vibration of the bells when ringing. In illustration of this we may mention, that upwards of 700 cubic feet of oak have been used in the construction of the new frames. A great improvement has been made by having the frames detached from each other, and resting upon massive stone corbels, so that the vibration consequent on the ringing of the upper tier has been considerably reduced. The whole of the work has been carried out by Messrs. Wm. Blews and Sons, Bartholomew Street, who within recent years may be said to have resuscitated the art of church-bell founding in Birmingham. We believe we are correct in stating, that with the Messrs. Blews it has been a matter of honour rather than pecuniary consideration that the peal should be as perfect as possible, and that the reparation of the peal of

the Birmingham parish church-bells should be carried out within the borough. This firm has been particularly successful in casting what are termed 'maiden bells'—that is to say, bells of the required note and weight, without having to undergo alteration afterwards. This occurs but rarely, but of the two bells cast for St. Martin's (the fourth and fifth) the one came from the sand perfectly in tune, and the other required but little altering. The whole peal weighs 7½ tons, the tenor alone being 36 cwt. The total cost will be about 5000. This amount will have to be raised by public subscription, and we doubt not that the public will heartily respond to the appeal that will be made by the rector, churchwardens, and committee, to enable them to meet the obligation they have undertaken on behalf of the parish.

NOTICES OF BOOKS.

BREVIA: OR, SHORT ESSAYS AND APHORISMS, by the author of 'Friends in Council' (Bell and Daldy), is replete with common-sense observations by a very clever man. Occasionally one detects that the author seems conscious that he is saying smart things for the world to read, but setting aside this peccadillo, there is much sober reflection suggested by this book. As specimens of the author's style, we give one or two extracts,—

'There are very irrational views about royalty in the present generation. They have put aside the notion of kings and queens governing by Divine Right, and of their being very different from other men and women. At the same time they will not allow that kings and queens are very like other men and women. They demand from them that they should conduct their joys and sorrows in a very different manner from that of other people. The poor kings and queens are therefore in a very awkward position. They have neither the advantage of being considered to be different from other people, nor the advantage of being considered to be like other people. There is hardly any matter in which there is more necessity for tolerance and wisdom than in our appreciation of the rights, duties, and privileges of royal persons in modern times.'

'So great is the love of compromise in modern times, that the highest order of men, if they be shrewd men, can hardly be distinguished from the owners of badly-managed shops in their tendency to demand terms much larger than those which they mean to accept. And thus the time of the world is squandered.'

'There is in most minds a moment of regret and reaction immediately after a decision has been arrived at; and the arguments "on the other side" never appear so forcible as when you have just resolved, and have proclaimed your resolve, to act in contravention to them.'

HOME RELIGION, by the Rev. W. B. Mackenzie, M.A. (Cassells), is one of the last works of the late Vicar of Holloway. His last illness prevented him from correcting the proof-sheets himself. The book is written in a thoroughly good spirit, and is well got up for laying before the public. For a small Sunday-school reward it would be suitable, though not otherwise specially intended for children.

The following extracts strike us as particularly good:—

'That parents and children, brothers and sisters, the old and the young, should live habitually in each other's society as a family, is so calculated to promote their highest interests, to check and root out the evil tendencies of each, and cherish their virtues, as to show that the family arrangement is from God. The sternness of man's constitution is liable to defects which can only be effectually remedied by the companionship of woman, and the tender susceptibilities of women are apt to lose their grace, and degenerate into other forms, if restricted to their own society. So that the highest moral perfection was aimed at in that first social law, promulgated "in the time of man's innocence,"—"They two shall be one flesh." "Neither is the man without the woman, nor the woman without the man, in the Lord." (1 Cor. xi.) Each unconsciously moulding the other for good; not that the man becomes effeminate, or the woman manly,—

"Not like to like, but like in difference,
Yet in the long years liker they must grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height;
She, mental breadth."

'But it is in the work of preparing children for the eventful duties of coming life that the wisdom of the family management is especially seen. When we remember how helpless a child is, and how many are his wants, the loving tenderness and gentle forbearance with which he must be treated in each stage of development, we shall admire the goodness and wisdom of God in making provision for this arduous and delicate task in the depth and fervour of parental affection; and it is rendered still more evident by the extreme difficulty with which any substitute can be found to repair the child's loss if either parent should be taken away.'

'The object which parents should ultimately aim at in governing their children is, to train the children rightly to govern themselves. Self-government is, after all, the perfection; all other government is but the scaffolding, reared, often at vast expense, while the building is in construction, but taken down as soon as the erection is complete. It is but the support to which the sapling is attached for awhile, but removed when the young tree can stand the storm alone.'

MEDITATION.

No. II.—PRAYER: ITS NATURE.

GOD has created two great worlds—the world of matter and the world of spirit.

Our senses put us into connexion with the former, Faith with the latter. Faith is to the spiritual world what sense is to the material. Faith is often called the eye of the soul. In truth, Faith is not only the eye of the soul, which sees the invisible; it is also the ear of the soul, which hears the inaudible—the hand of the soul, which touches the impalpable. The work of Faith, then, is to *realise* the world of spirit, to make it real, substantial, evident. Its task is to draw aside the curtain of the visible and material, and to place us in the presence of the invisible and spiritual.

The invisible world is infinitely greater and more momentous than the visible. The visible, by its presence and closeness to our senses, is always shutting out from us the invisible. Faith has to conquer this tremendous power of the visible. The world subdues, not alone by its attractions and allurements, but also by its simple inevitable presence. The senses are ever active, and never cease to make that presence known to us; and so the world gets the victory. But 'this is the victory that overcometh the world, even our faith.' Faith overcometh the world by making the unseen as consciously present to us as our senses make the seen. He that lives in the abiding consciousness of the tremendous and eternal realities behind the veil is not dazzled and distracted by the poor gaudy figures painted upon it. Faith is the one true conqueror of sense.

Among the realities of the unseen world God is the pre-eminent object. Faith beholds God. But God is in three Persons, Father, Son, and Holy Ghost. Faith therefore contemplates in adoring love and awe this Divine Trinity. The Love, the Power, the Glory, of the Father; the Merits, the Atonement, the Example, the Intercession, of the Son; the Life, the Sanctifying Power, of the Holy Spirit: these occupy and rivet the eye of Faith.

But Faith has a voice. The voice of Faith is Prayer. Prayer is here used in its widest sense as equivalent to worship, and as including every act by which the spirit of man goes forth consciously towards, and holds communion with, God, who is Spirit. Prayer is spirit communing with Spirit. It is the voice which goes forth from the soul of man into the world behind the veil. Faith beholds, Prayer speaks. Faith without Prayer is a wild and empty inflation of the human imagination, or the horrible vision of devils. Prayer without Faith is the clattering of a tinkling cymbal. If Faith is real, it must worship; if worship is real, it must behold. Neither is the eye anything without the voice, nor the voice without the eye. It follows that Prayer is the greatest reality of our lives. It is the truest spiritual act of our being—the one act which puts our spirits in direct intercourse with the spiritual world behind the veil.

Prayer is Faith speaking to God.

Oh, wondrous awful mystery and blessedness of Prayer!

It is hardly conceivable that a being so poor, so weak, so fallen, so sinful, so earthly, should be able, or should be allowed, to speak to God! Yet it is true. God is the God that heareth prayer. He despiseth not the prayer of the poor. Whence this most marvellous condescension? Through the yet more marvellous condescension of the everlasting Son, 'through Whom we have access by one Spirit unto the Father.'

BELLS AND BELL RINGING.

Ringing in the New Year, 1871.

[A FACT.]

THE moon shines on the snow,
The snow lies on the moor,
The wind has ceased to blow,
And closed is every door:
The hamlet is asleep,
The church upon the hill,
Like sentry, seems to keep
Watch o'er the standing mill.

It is a lovely sight—
Beneath the moon's pale beam
A valley clothed in white,
Woods, and an ice-bound stream;
The ancient church on high
Shading the dead below:
The starred and silvery sky,
And everywhere the snow.

I watch that wondrous scene
Where silence deep as death
Rules, as had never been
Or human foot or breath;
But suddenly I see,
With footstep quick and light,
A young and active man
Pass to the belfry height;

And there six ringers true,
Himself, their pastor, one,
Ring in the year that's new,
Ring out the Old Year gone;—
It seems—so glad the sound
Breaking the silent air—
As if a world, new-found,
Were call'd to life and prayer.

Ye Bells, ring out the war,
Ring in the time of peace,
Ring to the hamlets near and far
That strife and bloodshed cease;
Ring to the heavens above
To bless the earth beneath;
Ring in a year of love,
Ring out the year of death.

ALFRED GATTY, D.D.

ST. JOHN'S WATERLOO SOCIETY OF CHANGE RINGERS.—On Thursday evening, Dec. 23, 1870, eight members of this Society rang at St. John's Church, Waterloo Road, a muffled peal, containing 5040 changes, in three hours and one minute, as the last mark of respect to the late Mr. Henry Read, a member, who died on the 26th of November, aged thirty-one years. W. Baron, treble; W. Green, 2nd; W. Howard, 3rd; J. Mansfield, 4th; W. Coppage, 5th; G. Harvey, 6th; R. Rose, 7th; A. Hayward, tenor. Conducted by Mr. W. Baron.

WE are informed that on the eve of the New Year five members of the Ancient Society of College Yard very kindly amused the inmates of the Westminster Workhouse with their handbells, under the superintendence of the Chaplain, the Rev. P. Smith Duval, and that the whole party assembled enjoyed a very pleasant evening.

RINGING OUT THE OLD YEAR, AND RINGING IN THE NEW.—On the 31st December, 1870, and the 1st January, 1871, a band of ringers from the old parish church of St. Chad, Rochdale, who had been deputed to ring the new peal of bells of St. Alban's Church, ascended the tower of the latter, and rang Mr. Holt's ten-course peal of grandsire triples, which was brought round in good style in two hours and fifty-two minutes, the ringers being stationed as follows:—Treble, Mr. Thos. Marcroft; 2nd, Mr. Thos. Ashworth; 3rd, Mr. Samuel Stott; 4th, Mr. Thos. Bamford; 5th, Mr. Joseph Taylor; 6th, Mr. William Butterworth; 7th, Mr. Josh. Butterworth; tenor, Mr. Edward Hey; conducted by Mr. Joseph Taylor. Weight of tenor, 18 cwt. Key of E natural. This is the first true and complete peal that has been accomplished on these bells, which were accomplished on the first of August last, in commemoration of the twenty-first anniversary of the wedding-day of Mr. Jonathan Neild, J.P. by whom the entire cost of the bells has been defrayed.

STRETFORD NEAR MANCHESTER.—Recently a special service was held at the parish church, Stretford, to celebrate the opening of a new peal of bells, the generous gift of Mr. Henry Hayes, a member of the congregation. The Lord Bishop of Manchester preached the sermon, and there was a very large attendance. A collection was made, which will go towards defraying the expenses incurred in altering and preparing the church tower for the reception of the bells. After his address, the Bishop said he had come among them for a very pleasing object—to congratulate the parish upon having among them a gentleman who had exhibited great liberality. Mr. Hayes, at his own cost, repewed the church a year ago, and he had now added to that gift another in the shape of a beautiful peal of bells. At the conclusion of the service, a well-attended meeting was held in the school-room, at which an illuminated address was presented to Mr. Hayes by the Bishop, on behalf of the congregation, expressing their deep sense of gratitude for his many acts of liberality. The proceedings were appropriately brought to a close by the giving of three hearty cheers for the Bishop and Mr. Hayes. The bells rang out merrily during the evening, and were proved to be of excellent tone. The cost is about 350l.

NOTICES OF BOOKS.

LAY HELP—THE CHURCH'S PRESENT NEED. By Rev. William Baird, M.A. (London: W. H. Bartlett).—The contents of this pamphlet, the preface states, have been read at more than one of the Conferences held under the auspices of the 'London Diocesan Association of Lay-helpers.' We are glad that Mr. Baird has acceded to the request to publish them, as we feel sure they will be useful wherever they are circulated. In all directions, and under different forms, we find Churchmen now seeking the co-operation of the Laity, and Mr. Baird's tractate deals with the question in a way that suggests the duty both of laic and cleric. The following describes the excellent, easy-going, well-to-do Churchman—so ready to 'catch at a proxy in religion,' whom most clergymen have encountered in their search for lay-help, though perhaps he may not have put forth his feelings quite so plainly:—

"If you want half-a-crown or five shillings, come to me; but don't ask me to leave my arm-chair after my Sunday's dinner, to go and teach in a close school-room. Let these lay-helpers, overlooked as they are sure to be most efficiently by the clergy" (for objectors of this kind are clad in an armour of impenetrable politeness and gracefully-fitting amiability)—"let them distribute our alms, but don't ask me to go up one of those dark creaking stair-cases—don't ask me to do violence to my nasal organs by sending me into a room which reeks with the combined perfume of soap-suds and beef-steak. My duty as a Churchman can never require this. I am an advocate for helping the poor, but this is going a little too far." Now there is a Book which it is the fashion to handle freely now-a-days, which seems to me to run entirely counter to the view which I have ventured to describe. I read there that "the Son of Man . . . gave to every man his work" (St. Mark, xiii. 34); and again an Apostle tells us, "Let every man prove his own work" (Gal. vi. 4); and in the last chapter of this same Book I find the saying, "Behold I come quickly; and My reward is with Me to give every man according as his work shall be" (Rev. xxii. 12).'

As to the special work which individual laymen may do, the Paper sets it forth in the following well-chosen words:—

'Each of our lay-helpers should have his own definite work assigned. It never answers to stray over the whole field of possible work, and happily there is scope for every variety of natural temperament. One is fond of teaching—then there is the Sunday-school and the night-school. Another has from God the gift of exhortation—"let him wait on exhortation" in the Bible-class and the Prayer-meeting. Another is a "son of consolation," and has the precious gift of tender sympathy for the needs and sufferings of others, and for him the sick-room and the home of poverty are the ground on which he has to do his battle for his Master. As a district-visitor and an almoner there is plenty for him to do. Yet another has a very practical turn of mind, and likes "business" after "business hours," and for him the penny bank and the provident fund afford a scope for the exercise of those talents which, equally with the others, he has received from God's hand. Thus, you see, there is scope for every one.'

And as to the direction of these individual workers, and their subordination to some corporate body, Mr. Baird thus pleads for a Parish Council of Communicants:—

'If the clergy give the laity work, they must also give them a voice as to the way in which that work is to be carried on. Theoretically the Vestry represents the voice of the laity, but no one will contend that it is an adequate representation, nor does it touch the particular points on which an earnest lay-worker would wish to take counsel with his spiritual pastor. What we want (it seems to me) is a sort of Council of Communicants—a kind of Kirk-session in fact—to interchange thoughts and take counsel with the pastor. I am convinced that, until we have some organisation of this kind, we shall have a constant repetition of those mistakes, which are often unwittingly made by the clergy from a non-appreciation of the honest difficulties of the laity. I cannot do more than touch this point, but I may perhaps be permitted to say that I pray to see the day when the Bishop shall take counsel

BELLS AND BELL RINGING.

INSCRIPTION FOR A RINGING-CHAMBER.

(SET UP IN THE RINGING-LOFT AT CHRIST CHURCH, BATH.)

To the Ringers.

Let those who ring us here,
Do so in godly fear,
That hearts and hands complete
May for one purpose meet.
Send praise our God above,
The God of peace and love.

To all Neighbours.

Let those who hear us sound,
In street and court around,
Who by Christ's blood are bought,
Be stirred to Holy thought,
And leave their earthly care
For His sweet House of prayer:
That serving Him below,
They to His Courts may go,
Above the bright blue sky,
Whene'er they come to die.

But many still there are,
Who hear us near and far,
Who stretched upon their bed
Can scarcely lift their head;
Much less come forth to pray
Within Christ's Church to-day:
Then let them ever raise
Their hearts to prayer and praise,
Whene'er they hear us sound
Our tidings glad around,
To high and low, and rich and poor,
To enter in beneath Christ's Door.

Ringling for Divine Service regarded as a Religious Work.

By THE REV. ALFRED SALTS, B.A., LL.M.

Of St. John's College, Cambridge, and a Member of the Ancient Society of College Youths. Curate of Rochdale.

WHATEVER has relation to the service of God and His Church ought to be performed by religious men and from religious motives; and ringing to assemble the parishioners for Divine Service must undoubtedly be considered a work of this kind.

Under the Old Testament, 'bells of gold' were hung upon the vestment of Aaron, the High Priest, so that the people might have a memorial of his going in and out of the Holy Place. 'From hence,' as it is said in an old book published in 1684, 'the Christian Church likewise (of which the Church under the Mosaic dispensation was but a type) has made use of Bells for the notifying the time when the people are to assemble in God's house; and herein differing from the Mahomedans, in the steeples of whose temples are never found any bells, but criers—persons who, with a loud voice, call them to prayers.'

Respecting the use of Bells in the Christian Church, Dr. Pinnock says that 'the ringers are truly the substitutes of the minister, who, in ancient times, himself rang the Bells, and had the ropes ornamented with brass or silver handles. In the course of time, the office was deputed from motives of charity to the blind and lame of the parish; but subsequently permanent officials were appointed to the duty under the name of 'Clockmen;' and finally the persons performing this duty were called 'Ringers.' 'The belfry then, be it remembered, is a part of the church, and is consecrated to the service of Almighty God. And the Bells, which are therein contained, are instruments of sacred music; and should be to the parish at large what the organ is to the congregation. They should tell forth the praises of God, and awaken solemn thought in the hearts of all who hear them. The office of a ringer, therefore, is a holy office, and should always be performed in a reverent manner.'

It is much to be feared that people generally have not sufficiently regarded and remembered the religious character which thus belongs to the work of ringing for Divine Service. Ringers are assistant ministers of the Sanctuary just as much as choristers, and that religious disposition and fitness which is considered requisite in the one is also equally appropriate and necessary in the other. Never will they rise up to the dignity and sanctity of their calling in being permitted to assemble God's people in the House of Prayer until they realise the fact of their being engaged in a religious occupation, and one, therefore, which ought to be performed as in the sight of God.

'Who rings Church Bells, let him look well to hand, and head, and heart;
The hand for work, the head for wit, the heart for worship's part.'

Of course these remarks apply with greater force to the northern counties of England, for in the south, even where the church tower possesses a peal of Bells, it is only customary to ring them on the week-days for practice and on occasions of rejoicing, never on Sundays for Divine Service.

Unfortunately, this high religious tone with which ringing ought to be surrounded, has been greatly obscured in many parishes. Ringers are not altogether to blame for this, for they have been left very much to themselves; they have been out of sight and out of mind, and in consequence, what ought to have been a religious occupation, has dwindled down into a mere mechanical amusement.

Having now laid down what is the true position of ringers in the Church of God, let us consider what has been done, and what can be done, in the way of raising these helpers in Church work to a right appreciation of their religious character. It is gratifying to be able to state that a very great improvement has taken place in recent years, under the head of Belfry Reform. Within the memory of persons now living, it was not unusual, as the parson walked in, for the ringers to walk out, unwashed, in their working dress, and perhaps with a pipe to boot. Such a flagrant violation of religious order and decency is never now attempted, and if it were, would not long be tolerated. The belfry and bells are again in many places beginning to be esteemed as 'holy unto the Lord.'

As evidences of this improvement I may mention that the ringing-room is now commonly kept in a better state of order and cleanliness, and rules respecting the ringers' behaviour are beginning to be enforced. In one large church in the diocese of Oxford, the ringing-room is adorned with illuminated texts appropriately selected, and the ringers are nearly all communicants. Another very encouraging instance of belfry reform is to be found in the parish of Clyst St. George, Devonshire, to which I have been permitted here to draw attention with the view of stimulating like efforts elsewhere. The practice to which I have alluded as being used in Mr. Ellacombe's parish is that of joining with the ringers in prayer every New Year's Eve, when the old year is rung out and the new one in, not for the sake of pipes and ale, but as an act of praise to God. We know how common it is to join with choristers in acts of devotion before and after every service; if only something of the same kind of attention had been paid to ringers they would long since have been a different body of men. What a beautiful sight it would be to have a ringing-chamber properly kept as an acknowledged part of the church, and to have it occupied by ringers who were not only communicants, but who formed amongst themselves a religious fraternity, joined together in a holy work for the edification of the Church. Whenever such a happy condition can be arrived at in the belfry, might it not be possible to sanctify by prayer the ringing which is performed for every service? And if a form be required for this purpose, and a better one cannot be provided, let the following be used:—

The Bells having been raised and set, all shall kneel, and the conductor (or the clergyman if he be present) shall say,—

Almighty God, our Heavenly Father, give us, we beseech Thee, Thy protection and blessing in this work of ringing to call Thy people to the House of Prayer, and grant that the service of our hands may be acceptable unto Thee; through Jesus Christ our Lord. Amen.

NOTICES OF BOOKS.

THE Dean of Norwich has done good service to the Church by the publication of a series of well-timed sermons on THE CATHEDRAL SYSTEM (Rivingtons). The Dean states his case clearly and succinctly, and perhaps the best proof that his theory is a correct one is furnished by the fact that, since he has been at Norwich, he has been able to throw life and vigour into the Cathedral system there. The volume is appropriately dedicated to Bishop Wordsworth, who, as a Canon of Westminster, was an active promoter of Cathedral reform and efficiency.

THE VOICE OF GOD (Wells Gardner) is the title of a volume of sermons by the Rev. Morgan Cowie, the well-known Rector of St. Lawrence Jewry. The substance of the volume was delivered by him as Warburton Lecturer. A difficult and mysterious subject is treated by Mr. Cowie with reverence, clearness, and learning. To those interested in the study of Prophecy this volume will be very acceptable.

FAIRY FABLES AND TALES (W. Wells Gardner) are old friends in a new dress. Miss Crompton has served up in simple language for children such recognised favourites as 'Aladdin and the Wonderful Lamp,' 'The Ugly Duckling,' 'Whittington and his Cat,' and other stories of the same kind. The book is well printed and illustrated and prettily bound. It is a capital child's book.

THE Rev. P. B. Power is well known for some kindly and humorous stories. Those who wish to meet him in a graver mood should make acquaintance with BREVIAES, OR SHORT TEXTS AND THEIR TEACHINGS. (Hamilton, Adams, & Co.) The book is extremely suggestive, and would afford food for meditation on many texts, of which we had not perhaps before realised the deep meaning.

BELLS AND BELL RINGING.

Change Ringing Disentangled.

THE writer desires, once for all, to express fully his obligations to the publications of the Rev. H. Ellacombe and of Messrs. Hubbard, Shipway, and Dennison, upon Bells and Ringing. At the same time his own experience, as both a learner and teacher, convinces him that there is room for some work upon the subject more distinctly *explanatory* than any which he has himself been able to meet with. This he hopes to supply in the following papers:—

I. *A Church Bell at rest.*—The man who desires to ring well must possess some acquaintance with the manner in which a bell is fitted and hung. Let him, therefore, go into a belfry and examine carefully a bell when at rest. He will see that it is fastened to the lower part of a block of oak, called 'the stock;' and that this stock rests, by means of two pivots, called 'the gudgeons,' in the 'brasses,' or brass sockets which are let into the bell frame. It is upon these pivots that the bell swings; and the brasses, besides being perfectly level, must be carefully supplied with oil. To one end of the stock the wheel is attached, and the wheel is provided with a groove in its outer circumference to receive the rope, and thus to afford the means of swinging the bell easily. The rope is tied to the framework of the wheel, and passing through a hole in its fellow into the groove, then descends into the ringing chamber below, over such fixed pulleys as are necessary to guide it to the required spot. The rope at the point where it passes through the wheel is surrounded by a piece of leather to protect it from friction. From the top of the bell stock there rises a strong, upright piece of wood, called the 'stay;' and immediately below the bell mouth, fixed to frame, is the 'slider;' or sliding rest, by which the stay is caught when the bell is thrown mouth uppermost.

II. *The Bell in motion.*—The learner should next place himself at some point from which he can conveniently watch the bell while it is being rung.

He will see, in the first place, that the clapper flies the bell, and, overtaking it, strikes the upper side as it ascends, and lies upon that same side when the bell 'is set;' *i.e.* is brought to a stand-still mouth uppermost. He will observe,—

(2.) That as the bell is set, the stay rests against the slider on the one side and on the other alternately; and that, the rope at the one position, the bell crosses the wheel, merely touching it; but at the other position the rope is wound round the wheel for the greater part of its circumference. The former position is that of the 'hand stroke;' the ringer then has the padded portion of the rope in his hand, and the slack part lies before him on the floor in a large loop; the latter position is that of the 'tail stroke,' and the ringer has only the extreme end or tail of the rope in his hand, a large portion being gathered round the wheel.

(3.) It may then occur to the watcher that this 'setting a bell' admits of a good deal of nicety. (a) If it be swung too hard, the stay will rebound from the slider, and the bell will return swinging down again instead of coming to rest. If the bell be checked too soon, it will fail to balance, and again will swing down before it is wanted. (b) But that which is required is knack, not strength. The weight of the bell does the work. The hand of the ringer interferes only at what a mechanic would call 'the dead point,' *i.e.* the moment when the bell is on the balance and when a very slight force is required to send it either way. (c) The exact position in which a bell is brought to rest admits of some variety. It may be allowed to go right up and back until the stay rests against the slider. In which case it has passed the balance, and if the stay broke, would swing down on the other side. It may be just balanced so that the touch of a finger would bring it back again; or it may be held by the rope in some position between these two. In the first case the bell is said to be 'rung high;' in the second, to be 'rung low.' It obviously will require more time and labour to bring it back from the first position than from the second; hence the one is used in slow ringing, the other in quick ringing. And the expressions 'high compass' and 'low compass' mean, in ringing language, the same as 'slow time' and 'quick time' in the language of music.

THE Royal Temperance Hand-bell Ringers, of Poland Street, London, paid a visit this Christmas-tide to Bath and Frome. The entertainment at the Guildhall, Bath, on Boxing Night, was a very successful affair, and appeared to give unbounded satisfaction. At Frome the following day, the town's folk were treated to some chiming (the Polanders having previously obtained permission through their conductor, Mr. D. S. Miller), on the fine peal of eight hanging in the steeple of St. John the Baptist. Two Entertainments were given at Frome, the evening one being crowded to excess, several hundred persons being unable to obtain admission.

They are announced to give a 'musical, recitative, and campanological entertainment,' 'with their splendid peal of fifty sweetly-toned bells,' at the Temperance Hall, Leicester, on Saturday Evening, Feb. 4.

SIR,—I have been recently appointed to a country living, and find the bell-ringers a troublesome set to deal with. They are not attendants at church, nor do they, as a rule, come near it, except to ring the bells at Christmas, New Year's Eve, weddings, &c. Can you, or any of your subscribers, give me some practical advice on this subject?

How do bell-ringing machines answer for small bells, and where are they to be obtained?

INCUMBENT.

[We are sorry to hear of such a disgraceful state of things, but we know they are happily on the decrease. We advise a reform, with tact and judgment, in which, no doubt, the churchwardens will support the Incumbent; but to reform a drunken set who have got possession of a belfry is hopeless. We fondly anticipate that the circulation of 'CHURCH BELLS' will tend very much to carry on belfry reform where needed. We shall lose no opportunity for promoting it, and shall endeavour to convince our readers that the office of the ringer is as much of a religious character as that of a chorister.]

We advise our correspondent to get Ellacombe's 'Practical Remarks on Belfries and Ringers' (Bell and Dally), with Appendix on Chiming; and for Change-ringing we recommend Troyte's book on the subject (Masters').

There are no machines for *ringing*; there are simple and cheap contrivances for *chiming* any number of bells by man, woman, or child, about which Mr. Hooper, of Woodbury, Devon, may be consulted.] C.

If your excellent Ringer, the Rev. H. T. Ellacombe, has been at Ashton-under-Lyne he will probably know that a grand peal of bells hangs in that grand church tower opposite the grand old Edwardian Manor-house, once the residence of the Earls of Stamford and Warrington. I once met a record in Sussex stating that James Ogden of Ashton rang 5000 on his bell of 28 cwt. at 77 years of age, and that 828 changes were rung at his death. I fancy the latter is a mistake, and that the number was probably 928, which would be one for every month of his life if he survived his own feat by about four months.

I want to know what Mr. Ellacombe will say about ringing the bells on the floor and in the presence of the congregation. I hope he will say 'Yes.'

Oldham has a very fine ring of ten bells, and the hand-bell ringers there are wonderful performers, and, I believe, respectable men; as they ought to be, and as many ringers are. For softer sweetness of cadence few bells exceed those of Saddleworth Old Church. Perhaps their situation amongst the mossy surrounding hills has to do with this. Cookham bells, in Berkshire, are very sweet, but perchance owe something of their sweetness to the 'silver Thames' acting as a 'damper.' So many say. The Tarring bells on the Sussex sea-board are small, but very melodious.

A VERY SMALL BELL.

NOTICES OF BOOKS.

SERMONS IN TOWN AND COUNTRY (J. and C. Mozley) is the title of a volume of sermons by the Rev. A. Blomfield, Vicar of St. Matthew's, City Road. The name of Blomfield carries us back to the days of stalwart, hearty Churchmanship, before party-spirit raged so violently as at the present, and we discern in these sermons the words of the son of one who so long ruled the diocese of London with vigour and prudence. The subjects chosen are for the most part uncontroversial, and their treatment is plain and straightforward, verging sometimes almost to *brusqueness*. We select one extract from an extremely telling sermon on 'Saul' (page 231):—

"Therefore I would say, from the example of Saul, do not, by refusing now these sacred privileges which are freely offered you, leave yourself open to the temptation of seeking hereafter in your need for communion with the unseen world by ways which God has forbidden. Many a man, who in youth or middle life has turned away from the Sacrament of the Lord's Supper, and left prayers unsaid and God unsought, has been punished at last by the moral degradation of catching at some false and foolish shadows of that whose substance he had despised; led away by the quackeries of the so-called "Spiritualist;" or trusting at the last moment in a clasped crucifix or a muttered prayer; or buoyed up by the self-deception of a fancied assurance, promising pardon without penitence; or even (worst superstition of all!) with the creed of the Atheist for his dying confession—"If there were a God, He would never have allowed me to neglect Him so long; and I am persuaded that there is no such Being in existence." Saul, without descending to this level, was emphatically a man "who took not God for his strength." May we learn that in Him alone is true strength, and true hope, and true peace!"

We most heartily commend this admirable volume to the notice of our readers.

LUTHER AND JUSTIFICATION (Church Printing Company) is an attempt on the part of the Rev. S. Baring Gould to discredit the Lutheran statement of the doctrine in comparison with the dogma of Trent. Without in the least pledging ourselves to the Lutheran view, we must plainly say that it is to us a mystery how any clergyman of the Church of England, with Article XI. before his eyes, could have delivered such a lecture. It is, however, fair to add that this pamphlet, like all Mr. Gould's works, show the most laborious research.

STORIES FOR CHILDREN (J. and C. Mozley) is a collection of some well-written tales by the late Mrs. Herbert Candy. With the exception of 'The Stone Maggot,' which strikes us as a very unpleasing story, the volume is very good.

BELLS AND BELL RINGING.

Answer to 'A very small Bell.'

'A VERY small Bell' has thought proper to catechise me so pointedly in the last week's issue of 'CHURCH BELLS,' that he leaves me no way of escaping his close question. My answer is this:—In mediæval times, and long after the Reformation, I believe that every bell in the kingdom was rung from the floor, and in the presence of the congregation: witness the holes for the ropes, which may still be seen in the groined ceilings of many an old tower. But then the mode of handling a bell-ropes was very different from what it is now—the rope being held with both hands, at the end only, where there might have been a ring to hold by—and the slack of the rope would fall and run along the floor without being caught in a loop, which it was not possible to do, and this mode of ringing may still be seen in many towers in the south-western counties; it is known by the name of the 'DEAD-ROPE PULL,' the bells being hung with half-wheels. And there was another thing which would have made it very inconvenient for a ringer of those days to climb up a narrow winding staircase of a tower, that he was vested in *camisia*, which was put on him when he received *minor orders*.

After the Reformation, when bells were hung with WHOLE WHEELS and certain appendages, by which the rope was made to *dance*, and might be caught in a loop at the *SALLY* (from *psallo*, to dance, I suppose), and the bells could be swung up and set, and managed at the will of the ringer, then it was found that the distance from the floor to the lofty ceiling was too great, and there was much difficulty in catching the rope at the *sally*: that difficulty was got over by erecting a '*ringing loft*,' or '*belfry*,' so that the distance from the floor to the hole in the ceiling might be such as would prevent the rope from flying about, and would be altogether more manageable for peal-ringing, which came into practice early in the seventeenth century. And after the Reformation, the ringers being no longer persons in minor orders, and Church discipline relaxing, the evil extended to the belfries: just as it affected the musical services of the Church, when the singers were expelled from the chancels to galleries at the west end, set up for their own special accommodation. No wonder that all sorts of bad practices followed.

Happily, these matters are now beginning to be viewed in their proper light, and means having been found for keeping the bell-ropes steady, and manageable, by introducing brackets of iron, with guide-holes (ornamented they may be) projecting from the side-walls, so that any length of rope can be as easily managed by the ringer as he did it in the loft above. Neither do the ropes intercept the view of any beautiful west window, if such there happen to be, nor with any assembling congregation. A vast deal of moral good is the happy result, whenever it has been tried. The ringers practically feel that they are inside the walls of the church, and when engaged on a service-day, that they are a part of the congregation, no longer as it were excommunicated, when they were in a dirty loft above, uncared for and unseen. And, therefore, I do strongly advocate the ringing of the bells from the floor of the church.

H. T. ELLACOMBE.

LIST OF BELLS cast by John Taylor and Co. of Loughborough, during the year 1870:—

	Wt. of Tenor.
Mirfield, Yorks. (the gift of S. C. Ingham, Esq.) a peal of 10	30 cwt.
Bournemouth, St. Peter's, Hants (testimonial to the Rev. A. M. Bennett, Incumbent)	8 .. 20
Beeston, Notts	6 .. 19
Wasthoughton, Lancashire (the gift of Richard Had-dock, Esq.)	8 .. 13
Healey, Yorks. (the gift of the Tweedale family)	6 .. 16
Rowde, Wilts (the gift of the Rev. A. Starkey, Vicar)	6 .. 12
Whitfield, Northamptonshire	5 .. 7
Scarborough, Yorks., South Cliff Church, 4 qrs. 1 hr.	5 .. 13
Burghwallis, Yorks.	3 .. 6
Herringswell, Norfolk	3 .. 6
Sawbridgeworth, Herts, a 2nd, 3rd, 4th, and 5th	6 .. 25
Little Dewchurch, Herefordshire, a 1st, 2nd, & tenor	5 .. 7
Fowey, Cornwall, a 1st and 2nd	8 .. 20
Temple Guiting, Gloucestershire, a 1st, 3rd, and tenor	4 .. 12
Wigan, Lancashire, a tenor	8 .. 29
Church Leuch, Worcestershire, a 1st	6 .. 13
Stretton Grandison, Herefordshire, a 1st	6 .. 11
Womersley, Yorkshire, a tenor	3 .. 11
South Searle, Notts, a 4th	5 .. 11
East Bridgeford, Notts, a 4th	6 .. 13
Bedlington, Northumberland	1 .. 11
Wheaton, Lancashire	1 .. 12
Derby, Trinity Church	1 .. 7
Kirby Miderdale, Yorks.	1 .. 8

J. T. and Co. have in course of progress, besides many odd bells, a Ring of twelve for Rochdale, tenor 50 cwt.; a Ring of six for South Auston, Notts, tenor 13 cwt., the gift of George Wright, Esq.; of six for Highdon, Berks, tenor 12 cwt., gift of the Earl of Carnarvon; a Ring of three for Timber, Yorkshire, gift of Sir Tatton Sykes.

MR. EDITOR,—Could you, through your column on 'Bells and Bell-ringing,' ascertain the different methods adopted in ringing a 'death-knell,' so as to indicate whether the deceased is a man, woman, or child? Such information is manifestly useful, as in ordinary country parishes it furnishes a sufficient clue to identify the person for whom the knell is going. By far the most effective method that I know of is that which was customary at Messing, a parish in Essex. The *whole* knell was there rung in single strokes if for a man, in doublets if for a woman, in triplets if for a child. Thus the difference was at once discernible, at whatever moment during its entire duration the knell was heard.

Another method, less effectual, but, I fancy, more common, is to mark the difference by certain strokes of the bell at the *end* of the ordinary knell. My reason for supposing this method to be both ancient and common is, that in it seems to lie the origin of the old saying, 'Nine tailors make a man.' For the explanation I am indebted to a late excellent rural dean in this island, and it appears to me to bear on its face an evidence of its truth. According to this the second word should be spelt, not 'tailors,' but 'tailers;' and it refers to the three triplets, making in all nine strokes, which it was customary to ring at the close, or *tail*, of the ordinary knell, to indicate that the deceased was a man; thus 'Nine tailers made (or marked) a man.'

If you could collect information as to the different methods practised in different parishes, it might lead to a more general adoption of such as seem the most suitable.

I am, Sir, yours faithfully,

Bembridge, I. of Wight.

JOHN LE MESURIER.

* * * The paper on 'Change-ringing Disentangled,' in last number, appeared prematurely through a misadventure in the printing-office. The author will shortly resume the subject in a revised form of treatment.

NOTICES OF BOOKS.

A LOST PIECE OF SILVER (W. Wells Gardner) is a pretty little story from the pen of the author of *Edith Vernon's Life-work*. It contains, among other things, a very interesting description of 'work-house life.' It will be a useful book for Lending Libraries and Mothers' Meetings.

THE VICTORY OF THE VANQUISHED: a Tale of the First Century. By the Author of *Chronicles of the Schönberg-Cotta Family*. (T. Nelson and Sons.)—We have in this book a reprint from the *Family Treasury* of the best tale which Mrs. Charles has yet given to her wide circle of readers. Among works of fiction written with a religious aim, it would be difficult to mention one which brings before us any period of history as vividly as this depicts the reign of the Roman emperor Tiberius. The narrative begins with the year 17 A.D., when heathendom was reaching the lowest depths of the ignorance, misery, and iniquity, to which, as it has been said, 'its gods beckoned it on:' when there existed a wide-spread expectation of some great Deliverer, whose coming should bring about a happier state of things, and when there was already living in His home at Nazareth the Desire of all Nations, whose Gospel was so soon to bring life and immortality to light. *The Victory of the Vanquished* traces the fortunes of a family of German slaves, forming part of the household of Germanicus Caesar and his wife Agrippina. After accompanying their master from their native forests to Rome, they are taken with him on his eastern expedition, and visit Athens, Alexandria, Jerusalem, and Antioch. They are thus gradually brought into communication with men and women of every religious belief of the times, from the Vestal Virgin guarding the sacred fire for Rome to those who could relate—

'Tender histories of little children folded to the heart of the Son of Man, blessed by the touch of His hands and the words of His lips: of fainting multitudes fed, of blind eyes opened, and deaf ears unstopped; of palsied and crippled limbs made strong and free. To the mourner came faint echoes of a bitterer bondage broken, of a deeper hunger satisfied, and more incurable diseases healed; of mightier words and more glorious wonders, and fuller benedictions; of the dead raised, and, greater marvel still, the broken-hearted healed.'

The best of the many good points in the book is the reverence shown in not bringing our blessed Lord immediately before the reader as a character in the tale. Instead of having the ministry in Galilee, the events of the Holy Week, of the first Easter morning, and of the great Forty Days, presented to us as directly and graphically as the entry of a triumphal procession into Rome, or the combat of gladiators in the Amphitheatre, we read of them only as reports which reached the eager ears of the slave family in Galilee and at Antioch. We are then shown, very touchingly, the different effects produced by these rumours and tidings upon the various hearers to whom they were borne. Few readers can rise from an attentive perusal of this most interesting work without deepened feelings of love and gratitude to the mighty Victor whose death and resurrection have won for us the blessed hope of everlasting life.

BELLS AND BELL RINGING.

Death Knells.

In reply to our correspondent, the mode of these knells varies much according to the custom of the place; where there are many bells, in some places, to indicate the age the size of the bell is varied; and to indicate man, woman, or child, three times three tolls, or for a female three times two tolls, at intervals, either at the beginning or the close, are struck. Sometimes the age is indicated by a blow for every year at the close.

With regard to the ancient usage, the following about the passing-bell, called also the soul-bell, may be interesting:—

'Toll the bell a solemn toll,
Slow and solemn let it be;
Cry for the departing soul
Miserere Domine.'—*Old Poem.*

It is so called from its denoting the passing or departing of any one from life to death. It was originally intended to invite the prayers of the faithful for the person who was dying, but was not yet dead; and has its meaning clearly pointed out in a clause in the 'Advertisements for Duc Order,' &c. in the seventh year of Queen Elizabeth, which enjoins 'that where anye Christian bodie is in passing, that the bell be tolled, and that the curate be specially called for to comforte the sicke person; and after the time of his passing to ringe no more but one shorte peale, and one before the burial, and another short peale after the burial.'

Before the Reformation it was customary to ring the passing-bell at all hours of the night as well as by day, as the following extract from the Churchwarden's accounts for the parish of Wolchurch (Harleian MS. 2252) of the date of 1526, proves:—

'Fyrste, for the leste belle to ryngge the space of one owre, for man, or woman, or chyld, 0s. 4d. Item, the seconde belle to ryngge one owre, 0s. 6d. Item, thyrde belle to ryngge on owre, 0s. 8d. Item, whate persone wyll have the thyrde to ryngge 6 owres before none, or after none, with the three smallyste belles to ryngge at dyyrge and masse, to pay 3s. 4d. Item, whate persone wyll have the fourthe belle to ryngge 6 owres before none, or after none, with the four smallest belles at dyyrge and masse, to pay 5s. 0d. Item, whate persone wyll have the 5th belle, whyche is the greatest belle, to ryngge 6 owres by fore none, or after none, with alle the belles to ryngge at dyyrge and masse, shall pay 6s. 8d. and the sextone to have for the same greate belle, fyndyng all the ringers, 6s. 8d. Item, the sextone to fynde the roope for the same, and also the bawdrycks* for the same belle, at hys owne coste and charge. Also hvt ys agreed the same tyme the clerke have all the vantage of the 4 bells, and he to fynde both bawdrycks and ropes for the 4 seyde belles. Item, the clerke to have all the vantage to hymselfe of ryngyng of the belles, for yerely obytes, and yerely myndes. Item, the clerke to have for tollynge of the passynge belle, for manne, womanne, or chylde, if it be in the day, 0s. 4d. Item, if it be in the night, for the same, 0s. 8d.—Strutt's *Manners and Customs*, vol. iii. p. 172.

The custom is to be considered as old as the use of bells themselves in Christian churches, i.e. about the seventh century.

Durand, who flourished about the end of the twelfth century, tells us in his *Rationale*:†—'When any one is dying bells must be tolled (*pulsari*) that the people may put up their prayers, twice for a woman, and thrice for a man (*pulsatur*); if for a clergyman, as many times as he had orders (*simpulsatur*); and at the conclusion a peal on all the bells (*compulsari*), to distinguish the quality of the person for whom the people are to put up their prayers. A bell too must be rung while the corpse is conducted to church, and during the bringing it out to the grave.'—Brand's *Popular Antiquities*, by Ellis, vol. ii. p. 129.

In Ray's *Old Proverbs* is this couplet:—

'When thou dost hear a toll or knell,
Then think upon thy passing-bell.'

'In all monasteries, too, when any one belonging to it died, the death-knell was rung; and though it were the depth of night, no sooner heard they that well-known bell, swinging forth slowly and sadly its mournful sound, than all the inmates in that house arose and knelt down by their bedsides, or hurried to the church and prayed for the brother or sister that moment gone.'—*Rock*, vol. ii. p. 296.

'Such was the custom in the early Church, and the like extended to all parishes, and death-peals or obits were rung, with one or more bells, as may likewise be gathered from an order of lect at Coventry, 1496, for regulating the prices to be paid.'—*Notes and Queries*, § 3, vol. ix. p. 428.

'Yt is ordeyned at yis p'sent lete, that all man p'sones thatt herafter will have the belles to ryng after y^e decease of evy their friends, they shall pay for a bell ryngyng w^t all y^e belles, ijs. xxd. y^e of to y churchward, and iijjd. to y^e clerks. And yf he well have but iijj belles, xvjd., xijd. to y^e Church, and iijjd. to y^e clerks. And as for iijj belles, evy p'son y^t well have theym to paye but iijjd. to the clerks.'

(To be continued.)

* Stout white leather-strap, by which the clapper was in those days suspended, and which may still be occasionally found where the bells have not been meddled with.

† Durand's *Rationale*, lib. i. c. 4, 13.

CHANGE-RINGING.—On Tuesday evening, January 3, the Society of Change-ringers of St. Margaret's, Leicester, ascended the tower of the above church, and succeeded in ringing 1871 grandsire caters in the tittums (being the year of our Lord), occupying one hour and sixteen minutes, by the following persons:—Thomas Armstrong, treble; William Cooper, 2nd; Arthur Brown, 3rd; Ralph Fox, 4th; Thomas Langham, 5th; Stephen Cooper, 6th; John Buttery, 7th; Alfred Millis, 8th; Edward Biggs, 9th; William Walker, tenor. Conductor, Alfred Millis. Weight of tenor 30 cwt. There were 52 Bobs.

Lecture on Bells at Wakefield.

THIS lecture on Thursday night, Jan. 26, was delivered by the Rev. J. T. Fowler, M.A., F.S.A., of Durham, upon 'Church Bells.' He began by a hasty sketch of the early history of bells, and of various substitutes for them, some of which—for example, the sonorous stones of Abyssinia—are in use at the present time. He then gave some account of the 'Church bell proper,' as to form, size, and material; exposing the popular error that there is silver in the best bell-metal. Many bells at the time of the Reformation were re-cast into cannon, and, on the other hand, bronze cannon have been cast into bells, as in the celebrated peal at Liversedge. Again, a statue of James II. was broken to pieces and thrown into the Tyne, by a mob at Newcastle, in 1688, and it was afterwards decided that All Saints' Church was to have the metal of the horse for some new bells, except one leg, which was to go to St. Andrew's. The lecturer then traced the method of making bells, from the simple gong of beaten metal, or the riveted bells of ancient Ireland, like sheep-bells, to the casting process which has been in use for many centuries, and which differs in no essential respect from any large casting, whether in iron or in bronze. Bell-founding used to be generally done on the spot, a temporary furnace, &c., being constructed near the church; but now there are four large foundries, where nearly all the bells in the kingdom are cast. It appears from the York Minster fabric rolls of the fifteenth century that bell-founding was practised there in those days, much as now; and in a fourteenth-century window in the same cathedral some of the processes of the craft are portrayed in a very lively manner. The construction of the mould, the running in of the metal, the lifting up of the bell from the pit, after some days' cooling, the trying, and the tuning of it, were all touched on, and some remarks were made on the benediction or consecration of bells, in the course of which it was shown that this rite is altogether and essentially different from the sacrament of baptism; although, in consequence of the loose phraseology employed by Roman Catholics as well as Protestants, the former have often been ignorantly accused of profaning the sacrament. The next question discussed was, 'What we do with the bell?' and this led to some remarks on the influence of the bell on our Church architecture, and hence on our national scenery. Ringing, chiming, passing-bell, clock, tunes, and carillons, having been briefly described, the lecturer spoke of the archaeology of bells, and quoted some curious specimens of bell inscriptions, concluding with a few reflections on the religion of bells. He read some verses on this subject by a late townsman, Mr. Hewitt. At the close of the lecture a vote of thanks was proposed by the Rev. James Taylor, and seconded by the Rev. W. Stephenson, which was heartily responded to.

Clyst Honiton, Devon, Jan. 20.

SIR,—We rang a muffled peal from 11.20 to 12 o'clock, not knowing it was a customary thing to do until I saw it in your paper. I considered it very appropriate for New Year's Eve, parting with an old friend in great solemnity; to me there is a great amount of solemn grandeur in a knell if rung as it ought to be, on such an important occasion.

Messrs. Mears and Stainbank recast our fifth bell last October. She is a maiden bell, weighs 9 cwt. 14 lbs.: it was rung for the first time on Saturday, November 5th.

EDWARD P. BROUGHTON.

SIR,—Can any of your readers inform me of a suitable hymn tune to be played on a peal of six bells, with instructions as to which bell to commence on, and so on to the end of tune? A CHIMER.

[We advise you to consult some musical friend.—ED.]

SIR,—Are the single bells at 8 o'clock, and also at 9 o'clock—when both are rung—both relics of the Angelus? And is it from the Angelus at noon that in some parishes a bell is rung directly after the Morning Service? IGNORAMUS.

[Yes.—ED.]

** Many accepted contributions to the Bell-ringing column stand over for future numbers. They will all appear as soon as space can be secured for them.

BELLS AND BELL RINGING.

Death Knells.

[Concluded from our last.]

IN the *Chronicle of the Church of St. Martin, Leicester*, by Mr. North, he gives copies of churchwardens' account, p. 80, 1546, and there are many receipts for *obyttes* and buryals, thus—

'Fore Mr. Weste, th' obbett, v belles, iiij.
It'm, fore Mr. Drake, th' obbet, iv belles, xxd.
It'm, fore Mr. Daft, iiij belles, viijd.
It'm, Byard's wyffe, iij belles, viijd, &c. &c.'

By these entries (many of the like to which might no doubt be found) it may be inferred that, before the Reformation, three, four, five, or six bells were rung in peal after the decease of a parishioner, as their friends might desire; and thus we can better understand Bishop Hooper's injunction, issued 1551, about bells at death—

'xxij. All parishioners duly pay the clerks their wages as heretofore, &c., &c., and *ringing the bells*.'

'xxij. Item, that from henceforth there be no knells or forth-fares rung for the death of any man; but in case they that be sick and in danger, or any of their friends, will demand to have the bell toll whiles the sick is in extremes, to admonish the people of their danger, and by that means to sollicitate the hearers to pray for the sick person, they may use it. And then, if the person die for whom the bell tolled, and to give warning of his death, to ring out with one bell, it may be sufficient.'—*Parker Society* vol., p. 137.

Bishop Grandison, who wrote the Statutes for the Church of Ottery St. Mary, in which he points out how many peals are to be rung at funerals, according to the dignity of the deceased, on fewer or more bells, goes on to say, 'But we forbid them to be sounded at too great length, nor again after evensong, or early in the morning (as they do at Exeter), because "sounding brass or a tinkling cymbal" profits souls not at all, and do much harm to men's ears, and to the fabric, and to the bells.'

We have a remarkable mention of this custom in the narrative of the last moments of the Lady Catherine, sister of Lady Jane Grey, who died a prisoner in the Tower of London, in 1567. Sir Owen Opton, Constable of the Tower, perceiving her drawing towards her end, said to Mr. Bokeham, 'Were it not best to send to the church that the bell may be rung?' and she herself hearing him, said, 'Good, Sir Owen, be it so, and immediately died.'

The custom certainly continued in use as late as the time of Charles II. and Nelson, in his *Meditation for the Holy Time of Lent*, speaking of the death of a good Christian, says, 'If his sense hold out so long he can hear his passing bell without disturbance.'†

But, after all, it is very questionable whether the custom of tolling and ringing out the bell was ever universally practised, because, if so, in large parishes the bell could never cease; besides, there would be very great difficulty in marking the time in places at a distance from the church, and of noting the end of the extremes. Yet that such a custom prevailed, even in London, when Dr. Donne was dean of St. Paul's (he died 1631), may be gathered from his *Book of Devotions*, for in his sixteenth Meditation we read: 'From the bells of the church adjoining I am daily remembered of my burriall in the funeralls of others.' Again, 'That which rung yesterday was to convey him out of the world, in his *vault*, in his *soule*; that which rung to day was to bury him in his *reare*, in his *body*, to the church; and this continuing of ringing, after his entering, is to bring him to mee in the application; and these latter bells are a repetition sermon to me.' In the seventeenth Meditation: 'Now the bell tolling softly for another, saves to mee, Thou must die.' And in his prayer thereupon, he alludes to the bell *ringing out*; then in his next (the eighteenth) Meditation, 'The bell rings out and tells me in turn that I am dead.' And he adds, 'The bell rings out, the pulse thereof is changed, the tolling was a faint and intermitting pulse upon one side, then stronger, and argues more and better life.'‡

Although this bell is not now tolled as in former times, there are very few places where it has ceased altogether; for it is a custom to which our people are deeply attached. It is quite marvellous how ancient customs linger in divers places. Looking at the foregoing extract from Durand, we see the origin of what still exists very generally, that of making numerical distinctions at the conclusion of a death-knell, *i.e.* nine tolls for a male, six for a woman—an interval being made between each three or two blows—and three for a child. And though the soul's bell be not tolled while a sick person is in extremes, the death-knell is first *tolled*, and then the bell is rung out or *knolled*. Such is the custom in Devon. But it is rarely much more than a respectful notice to the neighbourhood, that some person is dead, being sounded after the spirit has left its earthly tenement. But we should remember that the

notice it gives to those who survive should be listened to as a warning to hasten on our preparations for our own departure. Such death-bells are properly called the *knell*. At the funeral of Sir John Rudstone, mayor of London, A.D. 1531, 'To the sexton for *knelling* of the bell at his departynge to Gode, and ryngyng, 3s. 4d.' Shakespear thus alludes to the custom in his time—

'And his tongue,
Sounds ever after as a sullen bell,
Remember'd knolling a departing friend.'—*Hen. IV.* pt. ii.

After the funeral it is very usual to ring a short peal according to canon, this may be done with one bell. Sometimes a muffled peal is rung with all the bells, specially for persons who are connected with the church, or when requested by relatives. C.

The Chiming of Church Bells.

STR,—Everybody knows that on certain occasions our bells should be rung; *i. e.* swung to and fro, and thus made to speak in the very loudest manner. But for calling the people to church they should be *chimed*. Well does Mr. Ellacombe say:—'There is something in the soft tones which are thereby produced more in harmony with the subdued joyfulness with which we should enter the courts of the Lord than the louder and overpowering sound of bells in full swing, ringing out peals at the full extent of their power.'

I maintain, however, that the bells should be chimed in the legitimate way by hand, not by machinery, nor by any apparatus or contrivance other than the ordinary gear. Chiming by machinery produces a very doleful effect, and is nothing when compared with the legitimate way of tolling the bells; and *chiming* is nothing more than tolling the bells in regular succession.

Moreover, any person, being able and willing, can learn to chime by hand in a few hours; and as no one—even the most respectable parishioner—would be damaged in his position by thus helping to call his neighbours to the house of prayer, let me add, that wheresoever a church-tower containing a peal exists, no reasonable excuse can possibly be made for not chiming the bells for Divine service on Sundays in the legitimate method which I have pointed out.

A machine for chiming! To set up such a thing in the belfry of a church is to indicate a lamentable coldness and indifference on the part of the congregation. THOMAS WALESBY.

Inauguration of a New Peal of Bells and an Organ at Boroughbridge.

GREAT rejoicings were held at Boroughbridge on the 3rd inst. on the occasion of the inauguration of a new peal of bells presented to the parish church by Miss Burdett Coutts, and the opening of a new organ for the church purchased by subscription, at a cost of 400*l.* The bells have been presented to the parish by Miss Coutts, partly on account of her father, Sir Francis Burdett, having been at one time member for Boroughbridge. They are a peal of six, and their notes are, tenor, F; 5th, G; 4th A; 3rd, B flat; 2nd, C; treble, D. The mottoes are taken from the 105th Psalm, 4th verse, and are, on the treble, 'Seek;' 2nd, 'The Lord;' 3rd, 'His strength;' 4th, 'Seek;' 5th, 'His Face;' tenor, 'Evermore.' On the tenor is the following inscription:—'This peal of six bells, given by Angela G. Burdett Coutts, A.D. 1870, in memory of her father being elected member of Parliament for Boroughbridge, 1796.' The bells were cast by Messrs. Mears and Stainbank, Whitechapel, London.

These bells were then used for the first time, when they were rung for a service held in the parish church. The ringers were a party from Sharow, Ripon, and Masham, under the leadership of Mr. Clark, a well-known bell-ringer of the North of England.

The sermon was preached by the Right Rev. the Bishop of Ripon, who chose for his text, Psalm cxxii. 1st verse,—'I was glad when they said unto me, Let us go into the house of the Lord.' After speaking of the blessings arising from preaching and the administration of the sacraments, towards the conclusion of his discourse he said they were met there that day on an occasion of great rejoicing in that parish. They had been presented with a beautiful peal of bells, through the benevolence of a Christian lady, who rejoiced in devoting the abundance of resources which God in His providence had permitted her to possess, to the furtherance of God's glory in the spiritual and temporal welfare of her fellow-creatures. She had provided out of her great liberality the peal of bells by which they had been summoned that morning to that holy place. From henceforth, for generations to come, Sabbath after Sabbath, would those bells sound forth their musical call to the people of that parish, to resort thither for pure and holy worship. He trusted their sound would not appeal in vain, but as their echoes stole from house to house within the limits of that parish, they would be felt as a summons to come up to the Lord's house, and might inspire in the hearts of those who heard them the very feeling which the Psalmist had expressed in the words of the text, 'I was glad when they said unto me, Let us go into the house of the Lord.'—*The Yorkshire Post*.

* Bayley's *History of the Tower*, p. 460.† Faulkner's *Hammersmith*, p. 155.‡ When a bell is tolled the clapper strikes on one side only: when it is raised the clapper doubles and strikes on both sides, and produces a louder sound; and when the bell is up it is said to be rung—or knelled; in the latter case, to constitute it a *knell* the blows should be struck very slowly, by setting the bell at forestroke and back.

BELLS AND BELL RINGING.

Change-Ringing.

KENINGHALL, NORFOLK.—On Monday evening, January 6th, the Kenninghall Company of Ringers rang on St. Mary's bells a true and complete peal of Oxford Treble Bob Major, containing 6240 changes, in three hours and fifty minutes. The peal was rung with bold and regular striking throughout. It was composed by Mr. H. Hubbard, late one of the Norwich scholars, and was conducted by Mr. Jeremiah Mordey: it contained 55 hobs. The youths were stationed as follows:—Messrs. W. Oxer, treble; T. Oxer, 2nd; J. Murton, 3rd; J. Woods, 4th; R. Nudds, 5th; I. Hutton, 6th; G. Edwards, 7th; J. Mordey, tenor. The tenor bell is in the key of F, and weighs 15 cwt.—[Communicated.]

On Saturday, the 14th January, eight members of the Cumberland Society met at St. Andrew's Church, Holborn, and rang on the fine-toned bells a true and complete peal of Grandsire Triples, containing 5040 changes, which was struck and brought round in a masterly style in three hours and eight minutes, by the following:—H. Hopkins, treble; W. Green, 2nd; J. W. Cattle, 3rd; W. Coppage, 4th; Isaac Rogers, 5th; W. Baron, 6th; R. Rose, 7th; G. Chesterman, tenor. Conducted by W. Green. This was the first peal rung on those bells for upwards of twelve years. Tenor, 28 cwt.

On Monday, January 30th, the Change-ringers of St. Mary's Church, Frittenden, in Kent, ascended the tower and rang a peal of 7056 Bob Major changes in three hours and forty-five minutes, being the greatest number of changes that have been rung on these bells. The peal was conducted by Mr. T. Daynes, and rung by the following:—Messrs. Caleb Payne, treble; James Potter, 2nd; James Clifford, 3rd; Edmund Potter, 4th; John Taylor, 5th; Thomas Potter, 6th; William Brattle, 7th; Thomas Daynes, tenor.—[Communicated.]

On Monday, the 6th of February, was rung on the bells of St. Bartholomew's Church, Westhoughton, Lancashire, by the ringers of St. Peter's Church, Hindley, near Wigan, Mr. John Holt's ten-course peal of grandsire triples, consisting of 5040 changes, which were rung in good style and brought round in two hours and fifty-eight minutes, by the following ringers:—Treble, Thomas Brown, conductor; second, Richard Calland; third, Edmund Brown; fourth, Peter Johnson; fifth, James Brown; sixth, Joseph Prescott; seventh, Richard Molneux; tenor, Henry Molneux. Weight of tenor, 13 cwt. 1 qr. 14 lbs. These bells, the gift of R. Haddock, Esq., were cast by Messrs. John Taylor and Co. of Loughborough, and recently hung in the tower of the above-named church, which was built at the sole cost of John Seddon, Esq. and presented to the parishioners of Westhoughton. The bells were formally opened on Christmas-eve last, by the Hindley ringers, on which occasion the churchwardens invited the ringers from the several churches in the neighbourhood, and provided them with a good substantial dinner of old English fare—roast beef and plum-pudding. After spending the day in harmony and good-fellowship, ringing on hand and steeple bells, all retired to their several homes well pleased with the day's proceedings.

WATERLOO SOCIETY OF CHANGE-RINGERS, LONDON.—On Saturday evening, February 11, eight members of the above Society rang at St. John's Church, Waterloo Road, a true and excellent peal of Stedman's Triples, containing 5040 changes, which was accomplished in two hours and fifteen minutes. The performers were:—Messrs. John Cox, treble; William Baron, 2nd; William Hoverd, 3rd; William Green, 4th; James H. Digby, 5th; George Harvey, 6th; Robert Rose, 7th; William Coppage, tenor. The above peal contained 240 hobs and 2 doubles, and was conducted by Mr. John Cox.—[Communicated.]

ANCIENT SOCIETY OF COLLEGE YOUTHS.—On Monday evening, the 6th instant, a supper was given to the above Society by the Rector and Churchwardens of Christ Church, Spitalfields, and at which the Rev. Samuel Bardsley, the Rector, presided. The entertainment was of a first-class character, and admirably served. After the cloth was removed the Chairman reviewed the period which has elapsed since the foundation of the Society, and traced the progress made, as evidenced by the register of members and the book recording the peals accomplished, and also remarked that it was significant of the increased esteem in which campanology was held, that members should be found to make such handsome and costly presents as are in possession of the Society. The Chairman's remarks met with general approbation, and were supplemented by Messrs. Dwight and Britten, two of the oldest members, stating what their experience had been in endeavouring to advance the science, the difficulties that had been encountered in various ways, and the efforts made to surmount them. The Churchwarden expressed the pleasure he felt at meeting the Society, and considered the physical appearance of the members sufficient proof that the practice of bell-ringing was a healthy and muscular pastime; and after several musical touches on the hand-bells a very pleasant evening was brought to a close. The company numbered about forty, and Mr. George Wright ably superintended the arrangements.—[Communicated.]

Ringing Bells in the Church.

SIR,—I am delighted to have got Mr. Ellacombe to speak out as he likes bells to speak—clearly and distinctly. Now, what he says is, in my opinion, LAW as to bells; for I am persuaded he knows much about them. In page 84 of 'CHURCH BELLS' there is the account of the reopening of St. Michael's, Chagford, Devon, where a tenor not weighing a ton has hitherto been laborious work for one man, but may now be easily rung by a boy, 'being hung on an improved principle.' I should like to know what is meant by this latter expression. Does it refer to the American system of hanging bells by a cranked yoke, so that gudgeons would be almost at the centre of gravity? But if this be so (and I believe it is the American system), does not this mode of ringing, though greatly reducing the labour, equally reduce the grand effect of the full force of the clapper? With sincere thanks to Mr. Ellacombe for his admirable letter, I am, your obedient Servant,

In the Midlands, Feb. 4.

A VERY SMALL BELL.

SIR,—In your issue of 'CHURCH BELLS,' of January 28, I see that an Incumbent is making inquiries on chimes. I beg to say that I have supplied many, and they well answer the purpose that they are intended for. The contrivance is simple, cannot easily get out of order, and in no way interferes with the ringing of a peal when required; the cost of the apparatus is reasonable, viz. about 1*l.* each bell, exclusive of fixing and travelling expenses. It is recommended where no good and steady ringers can be obtained, as any number of bells may be chimed by one person ease from the body of the church.

Chagford, Devon.

WILLIAM AGGETT.

[We understand that this is a copy of Mr. Ellacombe's contrivance set up at St. Mary Steps, Exeter, and in many other churches in Devon and Cornwall, and in other counties. It is strongly recommended in the following extract from the *Marlborough Times*, of Dec. 21st, 1867:—'A simple and very ingenious arrangement has been adopted for chiming the fine old bells of the church in Great Bedwyn. It is that invented by the Rev. H. T. Ellacombe, Rector of Clyst St. George, Devon, which has been used for some years in various churches in the West of England, but is little known elsewhere. It combines with great simplicity the following very decided advantages:—It brings all the bells under control in the body of the church, where they are chimed for service with perfect ease by one man or boy. Being independent of the belfry, it interferes in no way with the ringers when a peal is to be rung. The chiming gear being distinct from the clappers, it does away with the practice which is so common, but so destructive, of "clocking" the bells, or tying the clappers, by which numbers of fine bells are cracked. The apparatus has been put up by Mr. Hooper of Woodbury, near Exeter, at a cost to the parish of about 1*l.* per bell, and his travelling expenses.' Ever ready, never in the way, and perfectly free from noise.—ED.]

SIR,—Messrs. Bell and Daldy inform me that Mr. Ellacombe's *Practical Remarks on Belfries and Ringers* is out of print; will some one, therefore, kindly give me the name of another work on the subject? (a)

I believe the origin of the saying 'Nine tailors made a man,' to be found in the custom, obtaining in many places, of giving three marked strokes at the end of the last peal, after the funeral, for a child of either sex; six (3×2) for a woman; nine (3×3) for a man. The three for a child denoting the three Persons of the Blessed Trinity (b).

The only peculiarity we have here is the ringing out the age of the deceased, which is done after the fall of the tenor at the end of the 'short peal' after the funeral. The age is most effectively given out in periods of twenty, with a pause at the twentieth, fortieth, &c. stroke, as the age may require. In this way, by making these several pauses, the different seasons of life are each of them marked out from early youth to extreme old age.

Our bells (five in number) are rung from the floor of the church in sight of the people; the tower being in the intersection between the nave and chancel.

J. A. JOHNSON.

Hempsted, Gloucester, Feb. 4.

(a) This is not exactly out of print. Sheets, at the time of inquiry, were not done up. We intend, when our space will allow, to publish a list of English publications on the subject of 'Bells and Ringers.'—ED.

(b) Yes. Nine TELLERS, or strokes, MARK a man; while there are six for a woman. The custom is as old as bells, and almost universal.—ED.

Tunes on Bells.

As soon as we have space we shall be able, through the kindness of many friends, to print a long list of Hymn-tunes which may be struck on six bells. In the meantime, as we do not approve, we cannot recommend our correspondent 'CHIMER,' to attempt anything of the sort. In fact, tunes cannot be struck without a grinding barrel, or tolling hammers, or by CLOCKING the bells, which is most dangerous; and then the tunes are very far from satisfactory. The proper way to assemble the congregation is to chime the bells legitimately on the swing in regular succession; no sounds from the bell-tones are more plaintive and soothing. Hammers are only to be resorted to as a ready and most excellent substitute for a deficiency of persons to chime, and also for very heavy bells which cannot be chimed on the swing.—ED.

BELLS AND BELL RINGING.

Change-Ringing.

ON Saturday, February 11th, six change-ringers of St. Martin-le-Grand rang on the sweet-toned bells of St. Mary's, Bishophill Senior, in the city of York, 1871 changes, consisting of 720 of Kent treble bob, 720 of Oxford treble bob, and 431 of bob minor. The following members occupied the belfry, and were stationed as follows:—Treble, William Howard, jun.; 2nd, John Dudding; 3rd, William West; 4th, Thomas West; 5th, Thomas Dixon; tenor, John West. The first peal was conducted by William West; the second by Thomas West; and the 431 of bob minor by Thomas Dixon. Weight of tenor, 12 cwt. Referees—Mr. William Asquith and Mr. M. West.—*Local Paper.*

ANCIENT SOCIETY OF COLLEGE YOUTHS, ESTABLISHED A.D. 1637.—On Monday, February 20th, eight members of the above society rang on the musical peal of bells at the parish church of St. John the Baptist, South Hackney (the late Mr. John Iolt's) one part peal of grand sire triples, containing 5040 changes, in two hours and fifty-eight minutes. The following were the ringers:—Treble, C. H. Jessop; 2nd, W. Greenleaf; 3rd, T. Jackson; 4th, M. A. Wood; 5th, A. Hayward; 6th, C. Lee; 7th, J. Pettit; tenor, G. Lee. Conducted by Mr. J. Pettit. Weight of tenor, 20 cwt.—[*Communicated.*]

SIR,—A very small Bell has called the attention of your readers (p. 84) to an account of the opening of St. Michael's Church, Chagford, where a tenor less than a ton has been re-hung on 'AN IMPROVED PRINCIPLE,' so that she can now be rung by a boy; and he wishes to know what the expression means?

He may rest assured that no improvement in 'THE PRINCIPLE' of hanging bells has taken place since long before my ancestor's time, who, in 1668, published a little work on ringing, in which he alludes to recent improvements in bell-hanging. Improvement in WORKMANSHIP has, no doubt, taken place: but no improvement in the *principle*, viz. 'TUCKING UP,' as it is called; and 'a cracked yoke' is nothing more. If the tenor at Chagford was 'a labour for two men,' it is a proof that she was woefully out of order, and very badly hung. Bells are not rung by strength only, but by knack; not by leverage, but they are kept going on the principle of a pendulum, and by centrifugal force. Strength and leverage are necessary to raise a heavy bell, but not to keep her a-going; and the centre of gravity may be so affected by 'TUCKING UP,' that the chances are she will clapper false in rising; and it is an error to suppose that a heavy bell goes all the easier the more she is tuck'd up, for there is a limit to all that.

Some years ago, a heavy bell was so tuck'd up at Hereford that twenty-four men could not raise her as she was before it was done. And Mr. Denison, in his book on Clocks, &c. (fourth edition, p. 420), tells us that a gentleman offered to fill the great bell at York full of strong beer if thirty men could manage her. She has not to this day been set, though thirty-five men have tried it. The reason is plain enough—the centrifugal force was diminished.

Surely the bell-hanger need not pride himself that a boy can easily ring a bell less than a ton, when a boy of fourteen can ring the tenor at Redcliff, Bristol, the weight of which is 40 cwt.! And the heavy bells at Bow in Cheapside, and St. Saviour's, Southwark, and elsewhere, are all rung for hours at a time by single men: they are not raised in peal, mind; that is quite a different thing.

The well-going of a bell depends more on the *truth* and *correctness* of the workmanship, by which the friction is diminished, than on *tucking up*. And that even wheels are not necessary for leverage we have a proof in a heavy peal of five (tenor being 30 cwt.) at East Bergholt, Suffolk, where they have neither wheels nor ropes, and are rung up by stock only, the ringers standing by the side of them: in truth, those bells have never been placed in the tower, which was begun by Cardinal Wolsey but never finished. And there the bells are in their cage on the ground of the churchyard, housed over!

T. STEDMAN.

February 28.

Death-Knells.

SIR,—With respect to ringing a knell on death, the custom here is,—for a man dying, three distinct sounds or *tolls* are slowly given, then a pause; and three more tolls are again given, then a pause; then three more are given, and after a pause, the knell is 'rung out' for about a quarter of an hour; at the end of the knell, three times three more tolls are given, as before mentioned. In case of a woman dying, the same custom is observed, only three times two tolls are given instead of three times three. When a child dies, a lighter bell is rung, simply up and down, without the distinct sounds, so that the inhabitants all know, by the bell, whether it is a man, woman, or child that is dead. I hope 'CHURCH BELLS' will have a large circulation, for in these infidel times such a work is much needed amongst the masses.

A. BARTON.

Winslow, Bucks.

SIR,—Would you kindly give me an answer to the following questions:—1. Date of introduction of a peal of eight, or more, bells into England, and from whence derived? 2. Is change-ringing *ante* or *post*-Reformation? 3. Any peal of bells existing on the Continent, and if change-ringing is practised there? H. A.

[1. It would be difficult to trace the date of the first peal of eight, as they are legion. The first peal of twelve were at York, 1681; melted down to ten, 1765. 2. Changes could not be rung *ante*-Reformation. See 'CHURCH BELLS,' page 90. 3. None for ringing as in England.—ED.]

SIR,—In the Collegiate Church, Wolverhampton, it is customary to ring two bells for fifteen minutes at four o'clock on Christmas Eve, the interpretation of their language being, 'Christ born.' Again, on Shrove Tuesday, it is customary to ring the same two bells at twelve o'clock, the interpretation being 'Pan on.' I know of the same custom in one country church in Staffordshire. Do any of your readers know of a like custom elsewhere? J. H. LLES, Rector.

[THE PANCAKE BELL, as it is called on Shrove Tuesday, is common in many districts, especially round Bath and Bristol.—ED.]

SIR,—Your correspondent 'Incumbent,' I am sorry to say, is not the only one that has troublesome ringers to deal with, for some of ours never come to church except on ringing-days; and as the Vicar walks in, the ringers walk out. I have tried hard to reform them in every possible way, but without effect, the worst have all their own way; so that the respectable men must either put up with all sorts of insult or leave them; and until incumbents and churchwardens turn such men out, the occupants of a belfry will always be (in a great many places) a disgrace to the House of God. E. W.

The Bells at Bakewell, Derbyshire.

THE peal of bells in the tower were cast by Mears of London, and brought here in 1798, at the cost of 598*l.* 6*s.* 3*d.* The first peal rung upon them was to celebrate the victory of Lord Nelson at Aboukir, on the Nile. They were lowered from the old tower on the 27th, 29th, and 30th of March, 1830, by Robert Crichlow, his brother John, and three of the sons of William Frost, all of Bakewell. When they were replaced in the new tower, the first peal rung was to celebrate the visit of Queen Victoria to Bakewell, and it could not have been rung half an hour earlier. The bells are of the following weights, and have mottoes written by the late Michael Wilkinson, Esq., of Bakewell:—

First bell, 5 cwt. 3 qrs. 3 lbs.

'When I begin our merry din,
This band I lead from discord free;
And for the fame of human name
May every leader copy me.'

Second bell, 5 cwt. 3 qrs. 16 lbs.

'Mankind, like us, too oft are found
Possessed of nought but empty sound.'

Third bell, 6 cwt. 2 qrs. 6 lbs.

'When of departed hours we toll the knell,
Instruction take, and spend the future well.'

Fourth bell, 7 cwt. 1 qr. 27 lbs.

'When men in Hymen's bands unite,
Our merry peals produce delight;
But when Death goes his dreary rounds,
We send forth sad and solemn sounds.'

Fifth bell, 8 cwt. 2 qrs. 22 lbs.

'Thro' grandsires and triples with pleasure men range,
Till Death calls the bob and brings the last change.'

Sixth bell, 10 cwt. 3 qrs. 3 lbs.

'When victory crowns the public weal,
With glee we give the merry peal.'

Seventh bell, 12 cwt. 3 qrs. 11 lbs.

'Would men like me, join and agree,
They'd live in tuneful harmony.'

Eighth bell, 18 cwt. 3 qrs. 1 lb.

'Possessed of deep sonorous tone,
This Belfry King sits on his throne,
And when the merry bells go round,
Adds to and mellows every sound;
So in a just and well-poised state,
Where all degrees possess due weight,
One greater power, of greater tone,
Is ceded to improve their own.*'

* From *White's History and Directory of Derbyshire*, 1857. Bakewell parish, p. 475.

BELLS AND BELL RINGING.

Change-Ringing.

ON Shrove Tuesday, Feb. 21st, a peal of Grandsire Caters, containing 5030 changes, was performed on the fine peal of bells in the tower of the parish church, Aston, near Birmingham, by the following persons, members of the St. Martin's Society of Change-ringers, Birmingham; H. Johnson, junior, treble; J. Perks, 2nd; W. R. Roberts, 3rd; F. Bate, 4th; J. Day, 5th; H. Bastable, 6th; G. W. Baldwin, 7th; J. Bannister, 8th; J. James, 9th; J. Buffery, tenor. The peal was completed in 3 hours and 25 minutes, and was conducted by its author, G. W. Baldwin.

ON Saturday evening, Feb. 25th, the Oxford Society of Change-ringers rang on the bells of Magdalen College, Oxford, 1871 Caters in the Grandsire method, corresponding to the date of the present year. The touch was composed by Mr. J. Rogers; the 5th and 6th each 7 courses behind the 9th. Performers, H. Mills, treble; J. Rogers, 2nd; J. Field, 3rd; R. Young, 4th; C. Harris, 5th; J. E. Troyte, Esq., 6th; J. Hine, 7th; C. Hounslow, 8th; E. Harrison, 9th; D. Francomb, tenor. Conducted by J. Rogers; time, 1 hour 14 minutes.

Chiming.

'Think when the bells do chime
'Tis angels' musick.'—G. HERBERT.

Yes, indeed, there is no doubt, Sir, that the sweet singer of the *Church Porch*, and our venerable *Campanist*, Mr. Ellacombe, are at one, and both right, on the matter of chiming being more in harmony with ordinary church-going feeling than the jubilant clangour of a peal of bells rung out in full swing, whether in rounds or in changes. What chiming is to a soft and quiet voluntary on the organ, ringing is to 'Sound the loud timbrel,' or the 'Hallelujah Chorus.' Each is suitable in its season, but there is a time to chime and a time to ring.

'To call the folk to church in time
We chime;
When mirth and joy are on the wing
We ring.'

Of the two, chiming is more sacred, ringing more 'secular,' so to speak. Chiming should be used for ordinary services, ringing for occasions of special jubilation, such as the great festivals of the Church, weddings, &c.; and it may be also practised by way of recreation, so it be by respectable men.

The ropes ought always to be brought down to the ground-floor, and the tower-arch should be open, so that they might be handled in sight of the congregation. The choristers may then, if convenient, chime in their surplices, as of old; or, as Mr. Walesby suggests, a band of chimers might be organised out of the church-goers, many of whom might be deterred by having to ascend a dusty staircase in their Sunday coats. It is much more pleasant, too, for the chimers now and then to be able to cast their eye into the church than for their range of vision to be limited by the four dull walls of the tower, as I can testify from personal experience. It is such a *business* to have to ascend and descend a winding staircase. I know that some towers are so lofty that the bells cannot be rung conveniently with such long ropes as are necessary to reach from their topmost stage to the floor. In such cases, perhaps, by some simple arrangement, chiming-cords might be attached to the ringing-ropes, and taken off when the bells are rung. As to chiming by machinery, I quite agree with Mr. Walesby. There is no chiming to equal 'legitimate' chiming on the swing. But in cases where chimers cannot be got together, it is well to be provided with Mr. Ellacombe's simple apparatus, by the aid of which, as he quaintly observes (*Belfries and Ringers*, p. 11),—

'To call the folk to church in time,
One little boy six bells can chime.'

Indeed any number might be thus chimed by a single person. It is not a 'machine,' but simply an arrangement of cords and hammers, the former of 'stout sash-line,' and brought close together below like the strings of a harp. On this instrument any man, woman, or child, of average musical capacity, may soon learn to execute with ease and comfort tunes or chimes of any kind of which the bells are capable. A very trifling little piece of adjustment of the cords, which is done without ascending the tower, puts the hammers out of the way of the bells, so that they may be rung or chimed on the swing. The apparatus is fully described in Mr. Ellacombe's Appendix to *Belfries and Ringers*, and can be put up at the charge of about 1*l.* a bell, or less.

Should any of your readers who are interested in this matter have access to the old volumes of the *Church Times*, I recommend them to read the letters of myself and Mr. Ellacombe in that paper for Aug. 18, Sept. 8, and Sept. 22, 1866.

Durham, Shrove Tuesday, 1871.

J. T. F.

SIR,—In answer to Rev. G. Richards ('CHURCH BELLS,' page 135), I beg to send the following:—The Rev. G. Richards would find *Change-Ringing*, by C. A. W. Troyte, answer his requirements. It is published by Masters, price 3*s.* 6*d.*, and deals very fully and clearly with the rudiments of Change-ringing.

Yours, &c., J. E. TROYTE.

SIR,—Attention has been called to the arrangement of the bell-ropes at Chagford, Devon (p. 84), where the ringers ring from the floor: which is, no doubt, a movement in the right direction. So far, so good: but for the ropes to have been led above, so as to fall down by the north and south-wall sides of the tower, nothing can be worse. Three ropes being in a straight line on each side, one rope must intercept the sight of another, and therefore no changes can be rung. It may perhaps do for West-country ringers, who, it appears, have not yet got into the way of proper change-ringing, though it was understood and well practised in other counties over two hundred years ago. And, therefore, they may stand with their bodies turned to the right or left-about, like so many soldiers waiting for the command to march.

Ropes should be brought down in a circle, and then each ringer has a clear view of every rope—most necessary in proper change-ringing; and all he has to do is to stand still, looking into the middle of the belfry, and moving only his head or his eyes in following the bell he pulls after. I am of Mr. Ellacombe's opinion ('CHURCH BELLS,' p. 90), that the ropes so falling down do not interfere with the sight of any window or object in the church, and, therefore, that there is no necessity for bringing ropes down in a straight line after the wall: besides, to effect such an arrangement some of the ropes must be led above very much out of the perpendicular, by trunks and pulleys, and nothing better than the one and the other to make the ropes noisy, and create friction and labour.

Country workmen often fancy and persuade their employers that their work will be done on some improved principle; the error of which is not discovered till those who paid the bill find they have smarted for it.

Feb. 28, 1871.

C.

Harvest Bell.

SIR,—The following curious, and, so far as I know, unique custom, which exists in South Warwickshire, may interest some of your readers. One of the church bells is rung during the harvest time at 8 o'clock in the morning to summon the women to commence their gleanings, and before that hour none are allowed to enter the fields. This is done that all the old and feeble may have a fair start with the rest, and that the children's breakfasts may not be neglected.

F. G.

WE are asked to state that the custom of ringing the Pancake-bell is regularly observed at the church of St. Mary, Whittlesey, in the Isle of Ely.

THE *Leicester Journal* of March 3 gives an account of an interesting ceremony which took place at Belgrave, on the arrival of a new church bell, cast by Messrs. Taylor and Co. of Loughborough. It completes a peal of five, and bears this inscription: '1871. Ricardus Stephens, B.D. Vicarius, aetat. 86. Ecclesiam conservet Deus.' It weighs about 14 cwt. and is the largest of the five bells. The Vicar, on hearing that a desire was expressed in the parish for an additional bell (especially amongst the poor), addressed a letter to his parishioners, asking them to assist him and the churchwardens in the undertaking. The appeal was liberally responded to, and bell was accordingly ordered. On its arrival the parishioners expressed a great desire that their revered and aged Vicar, who is now an invalid, should pronounce a blessing on it. The bell was therefore drawn up in front of the Vicarage-house, just under his bed-room window, where a large number of rich and poor were assembled, with the choir and school children, the bell being decked with a wreath of laurels and spring flowers. The venerable old man was drawn to the window, when the Old Hundredth Psalm was sung. No one present expected that they should be more than eye-witnesses of his blessing on it; but he desired the window might be opened, and there from his chamber of sickness did he, with uncovered head and upraised hands, while profound silence prevailed, in a loud and clear voice pronounce these words: 'My dear friends, I am happy to comply with your request that I should give a blessing to this new bell, and I am glad to see you all once more: then, spreading out his hands, solemnly he said, 'I pray to God, through our Lord Jesus Christ, to bless this bell to His own glory and the salvation of those who may be brought by its sound to worship Him in spirit and in truth; and I pray God to bless you all, and may He bless and preserve His dear Church.' Every one present heard every word distinctly. It was an imposing and touching sight, and one that cannot be forgotten by any present. The bell was then driven off to the belfry, but on its way a number of the poor insisted on the horse's head being turned round that the bell might be paraded all round the village, whilst they followed in procession.

** WE have received notices of Bell-ringing at Southwark, Bolton, and other places, but have been obliged to postpone the insertion of the accounts.

BELLS AND BELL RINGING.

Change-Ringing.

On Saturday, March 4th, eight members of the Ancient Society of College Youths rang at St. Paul's, Shadwell, Middlesex, a true peal of Kent Treble Bob Major, containing 5120 changes. Time, three hours and three minutes. Performers were G. Dorrington, treble; Wm. Cooter, 2nd; G. Mash, 3rd; M. A. Wood, 4th; R. J. Havorth, 5th; J. Dwight, 6th; H. Booth, 7th; M. Hayes, tenor. The peal was composed by Mr. H. W. Haley, and conducted by Mr. M. Hayes.—[Contributed.]

On Saturday, March 4th, the undermentioned mixed band of change-ringers met at St. Bartholomew's Church, Westhoughton, Lancashire, and accomplished in a most excellent manner the late Mr. John Holt's ten-part peal of Grandsire Triples, consisting of 5040 changes; and at the close they were accredited with the honour of having rung the first true and complete peal of changes on the above new bells, which have been made by Messrs. J. Taylor and Co. of Loughborough, and are the gift of Richard Haddock, Esq. of Westhoughton, and were opened on Christmas Eve last. The length of time occupied in ringing the above peal was two hours and fifty-nine minutes. The whole was ably conducted, and finally brought round, by Mr. James Eckersley, of Halliwell, the ringers being stationed thus:—James Eckersley, treble; Richard Gregson, 2nd; John Seddon, 3rd; John Curtis, 4th; John Rhodes, 5th; Henry Mather, 6th; William Rhodes, 7th; William Thornley, tenor. Weight of Tenor, 13 cwt.—[Contributed.]

CHANGE-RINGING EXTRAORDINARY.—At Appleton, Berks, ten members of the Society there ascended the church tower and rang in a most masterly style a true and complete peal of Grandsire Caters, containing 10,080 changes, in the short space of six hours and twenty-one minutes. The peal contained 98 bobs and 2 singles, one in the middle, and one in the coming round. It was composed and conducted by Frederick White. Jessey Avery, treble; Alfred White, 2nd; James Newman, 3; Henry White, 4th; Benjamin Barrett, 5th; Noble White, 6th; Charles Hounslow, 7th; Frederick White, 8th; Henry Woodwards, 9th; William Robins, tenor. Tenor, 14 cwt.

A MUFFLED peal was rung at Kettering on Sunday evening, Feb. 29, as a tribute of respect to the memory of Mr. Samuel Tilley, who died very suddenly of heart-disease in London on the 19th ult., and was buried the following Sunday. The deceased was fifty-four years of age, and has resided in London for several years, but formerly lived at Kettering, where he was well known as a musician. He was a ringer, and one of the eight persons whose names are engraved in the belfry as having rung on the 4th May, 1840, a memorable peal of Grandsire Triples, containing 5040 changes, which were completed in 3 hours and 10 minutes. *Stamford Mercury.*

Bells supplied by Messrs. Warner, London, 1870.

	Wt. of Tenor,	
	cwt.	gr. lb.
Stratford Church, 5 bells added to make a peal of 6, about	10	0 0
Burton in Lonsdale a peal of 6 bells	12	1 13
Blackmoor Church, Hants "	6	8 1 5
Hinton Martell Church "	5	8 0 26
Heversham near Milnthorpe "	6	14 1 26
Welbeck (His Grace the Duke of Portland) "	4	5 3 8
Swinton near Manchester "	4	20 0 0

(The frame has been made to receive a peal of 8 bells.)

Bath Abbey New tenor bell 34 3 21
Dunimarle, Culross, N.B., a light peal of three bells.

Broad Blunsden, 2 new bells and rehanging the peal of 4 in a new frame; High Wickham, Hastings, 2 new bells and rehanging the peal of 5 in a new frame; Dodleston, 2 new bells and rehanging the peal of 4 in a new frame; Barton Burdish, 3 new bells and rehanging the peal of 5 in a new frame; Stoodleigh, rehanging a peal of 8 in a new frame; Leigh, Essex, 3 new bells and rehanging the peal of 6 in a new frame; Middle Claydon, rehanging the peal in a new frame; Bedford, near Hounslow, 4 new bells and rehanging the peal of 6 in a new frame; Cheam, Surrey, 2 new bells and rehanging the peal of 6 in a new frame. (Chime hammers also added.) St. Nicholas, Cork, a chiming apparatus fixed to a peal of 8 bells; Dundee, 1 bell, 15 cwt. 2 qrs. 10 lbs.; St. John Baptist, Bath, 1 bell, 12 cwt. 26 lbs.

Among the numerous other places to which J. Warner and Sons have supplied one or more bells in 1870 are:—

Cholsey, Wallingford; Northfleet; Yafforth; Corton, Sherborne; St. Luke's, Millwall; Stow, Downham; Folkestone; St. Luke's, Victoria Park; Stratford, Wickham Market; Aynho, Banbury; Burford; Battersea Park; Market Drayton; Wandsworth Common; Christ Church, Lower Clapton; Portman Square Chapel; Kettering; St. Philip's, Battersea; Colemere Church; Chiselhurst; St. Stephen's, Liverpool; Fylingdales, Whitby; Convent, St. Margaret, East Grinstead; Dundee; Addington.

Tunes that can be chimed on Six Bells.

A Subscriber has kindly sent us the following arrangement of tunes which may be struck on six bells—sufficient, we hope, to meet the wishes of all who are desirous of adopting such sort of steeple music.—Ed.

From *Hymns Ancient and Modern*, &c.

The large figures denote a *semibreve*, the ordinary figures a *minim*, the sloping figures a *dotted minim*, and the small figures a *crotchet*.

MORNING, No. 1.

6 . 5 . 6 . 6 . 3 . 2 2 . 3 :
6 . 5 . 6 . 6 . 3 . 2 . 2 :
3 . 2 . 3 . 4 . 5 . 6 . 6 . 6 :
6 . 5 . 6 . 6 . 3 . 2 2 . 3 :

EVENING, No. 14.

4 . 4 . 5 . 6 . 2 . 1 . 2 . 2 . 3 . 4 :
4 . 3 . 2 . 1 . 2 . 3 . 5 . 4 . 3 . 2 :
4 . 4 . 5 . 6 . 2 . 2 . 3 . 3 . 4 . 5 :
5 . 4 . 3 . 4 . 5 . 6 . 3 . 4 . 5 . 6 :

EVENING, No. 15.

2 . 3 . 4 . 5 . 5 . 6 :
4 . 2 . 1 . 5 :
2 . 2 . 4 . 5 . 4 . 3 :
3 . 4 . 6 . 5 . 5 . 6 :

EVENING, No. 368.

4 . 4 . 3 . 3 . 2 . 4 :
3 . 3 . 4 . 4 . 5 :
4 . 4 . 5 . 6 . 3 . 4 :
4 . 4 . 5 . 5 . 6 :

ADVENT, No. 31.

4 . 6 . 4 . 2 . 2 . 1 . 3 . 2 :
2 . 1 . 1 . 2 . 4 . 3 . 5 . 4 :
2 . 3 . 5 . 4 . 3 . 4 . 5 . 6 :
6 . 4 . 3 . 2 . 4 . 3 . 5 . 4 :

ADVENT, No. 33.

6 . 4 . 2 . 2 . 1 . 1 . 2 :
4 . 3 . 2 . 2 . 1 . 1 . 2 :
2 . 3 . 4 . 2 . 3 . 4 . 5 . 6 :
5 . 4 . 3 . 4 . 5 . 5 . 6 :

CHRISTMAS EVE, No. 49.

3 . 4 . 5 . 6 . 6 . 5 . 4 . 3 :
2 . 3 . 4 . 5 . 4 . 3 . 5 . 5 . 6 :
3 . 4 . 3 . 2 . 2 . 1 . 2 . 3 . 2 :
6 . 5 . 4 . 3 . 1 . 2 . 2 . 3 :

SEPTUAGESIMA, No. 69.

6 . 6 . 5 . 4 . 6 . 5 . 5 . 6 :
4 . 4 . 4 . 5 . 4 . 3 . 3 . 4 :
6 . 6 . 5 . 4 . 6 . 5 . 5 . 6 :
2 . 1 . 2 . 3 . 4 . 5 . 5 . 6 :

SEPTUAGESIMA, No. 71.

5 . 5 . 6 . 5 . 3 . 4 . 4 . 5 :
5 . 2 . 3 . 5 . 4 . 3 :
3 . 3 . 2 . 1 . 3 . 5 . 4 . 3 :
3 . 4 . 5 . 5 . 6 . 5 :

LENT, No. 77.

5 . 5 . 4 . 3 . 5 . 2 . 3 . 4 :
4 . 3 . 1 . 2 . 3 . 4 . 5 . 6 :
5 . 5 . 5 . 5 . 6 . 5 :

LENT, No. 82.

6 . 6 . 5 . 4 . 3 . 4 . 5 . 6 :
4 . 3 . 2 . 2 . 1 . 2 . 3 . 4 :
4 . 5 . 3 . 4 . 5 . 5 . 6 :

PASSION, No. 105.

6 . 6 . 5 . 4 . 3 . 3 . 4 :
6 . 6 . 5 . 4 . 5 . 5 . 6 :
6 . 4 . 2 . 2 . 1 . 1 . 2 :
6 . 4 . 2 . 2 . 1 . 1 . 2 :
6 . 6 . 5 . 4 . 3 . 3 . 4 :
6 . 5 . 4 . 5 . 6 . 5 . 6 :

EASTER, No. 107.

6 . 5 . 3 . 3 . 4 . 5 . 6 . 5 . 3 . 2 . 3 :
6 . 5 . 3 . 3 . 4 . 5 . 6 . 5 . 3 . 2 . 3 :
3 . 3 . 2 . 3 . 4 . 5 . 6 . 0 . 4 . 5 . 6 :
6 . 5 . 3 . 3 . 3 . 2 . 1 . 5 . 3 . 2 . 3 :

GENERAL, No. 145.

4 . 4 . 5 . 6 : 3 . 3 . 4 . 5 :
2 . 2 . 3 . 4 : 5 :

GENERAL, No. 164.

4 . 3 . 4 . 4 . 5 . 6 :
2 . 1 . 4 . 5 . 6 . 5 :
5 . 4 . 2 . 2 . 1 . 2 :
5 . 4 . 3 . 4 . 5 . 6 :

GENERAL, No. 175.

4 . 6 . 1 . 2 . 3 . 4 . 5 :
4 . 6 . 2 . 2 . 2 . 3 . 2 :
4 . 5 . 6 . 1 . 2 . 3 . 4 :
4 . 4 . 2 . 4 : 4 . 5 . 6 :

HOLY COMMUNION, No. 207.

5 . 5 . 6 . 5 . 3 . 4 . 4 . 5 :
5 . 2 . 3 . 5 . 4 . 3 :
3 . 3 . 2 . 1 . 3 . 5 . 4 . 3 :
3 . 4 . 5 . 5 . 6 . 5 :

MARTYRS, No. 370.

3 . 4 . 6 . 5 . 4 . 3 :
1 . 2 . 4 . 3 . 5 . 6 :
6 . 6 . 6 . 5 . 4 . 3 . 5 . 4 :
1 . 2 . 3 . 2 . 2 . 3 :

PROCESSIONAL, No. 386.

6 . 5 . 3 . 3 . 4 . 3 :
3 . 2 . 2 . 3 . 5 . 6 :
6 . 5 . 5 . 3 . 3 . 2 . 2 . 1 :
1 . 2 . 3 . 3 . 4 . 3 :

PROCESSIONAL.

6 . 1 . 2 . 3 . 6 . 4 . 5 . 6 :
3 . 2 . 6 . 2 . 2 . 1 :
6 . 1 . 4 . 3 . 4 . 2 . 3 . 4 :
5 . 6 . 1 . 2 . 3 : M.F.

Keble's Love of Bells.

PERHAPS in some measure from Church associations, Mr. Keble was specially fond of the music of church bells in chiming. After a visit to us in October 1844, he writes:—

'I wish I had a better ear, and a truer memory for sounds, that I might recall the church bells of Ottery St. Mary, the one deep tenor at half-past seven o'clock, and then the chimes at a quarter to eight. Eight o'clock was the hour of our daily service in the morning.'—*Memoir of the Rev. John Keble*, p. 328.—[Contributed.]

Chiming.

SIR,—We have noticed the various letters and editorial remarks which have recently appeared in your columns upon the chiming of bells, and should therefore be glad to inform Gentlemen interested in the subject that we are willing to estimate for either our simple Chime Barrel (for one man), or for the arrangement of Chime Hammers, as recommended by the Rev. Mr. Ellacombe. The former has been fixed in various places: amongst others, Chester Cathedral, Londonderry Cathedral, Auckland Cathedral, St. Nicholas, Cork; and the latter in various smaller churches in different parts of the country.

JOHN WARNER AND SONS.

8, Crescent, Cripplegate, London, March 2.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELHAM, HERTS.

My object in these papers is easily stated. I wish to remove difficulties and to give explanations, and thus to assist others in their use of the books published on Change-ringing, and in their endeavours to master the art. Change-ringing is confined, generally speaking, to those who have a natural aptitude for its practice, and to those who have been associated with ringers from their boyhood. Such men are really not aware that what is perfectly easy to themselves may present very great difficulties to others; and also, frequently, they have no words in which to express themselves upon the subject other than those technical terms which require to be explained. Hence, many a first-rate performer makes but a very indifferent teacher; and their books, however able in themselves, are all but useless to those who need them most.

Mr. C. A. W. Troyte's 'Bell-Ringing' (published by Masters, 1869) is an exception; it is, indeed, the book for one who has everything to learn, as well as a manual for advanced ringers. If I had been earlier acquainted with its pages I should probably have remained silent; but as my papers were designed, and in great part written, before I ever saw this book, they are now offered as a contribution to the common cause. They may reach a circle of readers who would not meet with anything else of the like kind; their price will bring them within the means of all; they may be useful to distribute among young ringers; they may contain some hints and explanations which will be an assistance to the student.

I shall confine myself within the limits thus indicated. I shall pause when I have fairly introduced my readers to this curious and intricate art; and I shall leave those who would pursue it fully to the standard works on Campanology, from which I, too, have much to learn.

I. *A Church Bell at Rest.*—The man who desires to ring well must acquaint himself with the manner in which a bell is fitted and hung. Let him, therefore, go into the belfry and examine carefully a bell when at rest. He will see that it is fastened to the under-side of a block of wood, called 'the stock,' and that this stock rests by means of two pivots called 'the gudgeons,' in the 'brasses,' or brass-sockets, which are let into the timbers of the bell-frame or cage. It is upon these gudgeons that the bell swings; and the brasses, besides being perfectly level, must be carefully supplied with oil or grease, and kept quite free from grit or dirt of any kind. To one end of the stock is attached a wheel, provided with a groove on its outer circumference to receive the rope, and thus to afford the means of swinging the bell easily. That part which is called the felloe of a carriage-wheel is called 'the sole' of the wheel of a bell; the rope is so fastened as to pull from a fixed point on the sole, called 'the fillet;' and from the fillet it descends into the ringing-chamber below, over such fixed pulleys as are necessary to guide it to the required spot. Ordinarily, the rope is passed through the sole at the fillet, and tied securely to the upright spokes of the wheel, and some care is necessary when this is done to save the rope from being worn through by continued friction at this point. It is frequently surrounded with a piece of leather, which is, of course, a protection; but the only remedy is a fillet differently constructed. And I am told that Mr. Ellacombe has invented a fillet which effectually saves the rope from wear and tear at this point, so that it will keep sound and good for years; and also a simple contrivance for lengthening or shortening the rope at pleasure, without untying it. From the top of the stock there rises a strong, upright piece of wood, or sometimes of iron, called the 'stay;' and immediately below the bell's mouth, fixed to the frame, is the 'slider,' or sliding-rest; which can move easily backwards and forwards between two blocks, and by which the stay is caught when the bell is thrown mouth uppermost.

II. *The Bell in motion.*—The learner should next place himself at some point from which he can conveniently watch the bell while it is being rung. He will see, in the first place, that the clapper, which rests on one side of the bell when she is set mouth uppermost (bells are always spoken of in the feminine gender), moves with her as she is swung round: and at the moment when the bell slackens her motion as she turns mouth uppermost, being about to balance, the clapper flies across, and, striking the opposite side, lies still once more on the place which it struck.

(2.) He will observe, in the second place, that as the bell is set, the stay rests against the slider on one side and on the other alternately; and that the rope at the one position crosses the wheel, merely touching it; but at the other position, the rope is wound round the wheel for the greater part of its circumference. The former position is that of the 'hand-stroke;' the ringer then has the tuffing of the rope in his hand, and the slack part lies before him on the floor in a large loop, the extreme end being held in his left hand. The latter position is that of the 'back-stroke;' and the ringer then has only the extreme end of the rope within reach, a large portion being gathered round the wheel.

(3.) It may occur to the watcher that this 'setting a bell, at hand-stroke and back-stroke,' admits of a good deal of nicety. (a) If the bell be swung too hard the stay will rebound from the slider, and the bell will return, swinging down again, instead of coming to rest. If the bell be checked too soon, she will fail to balance, not rising sufficiently high;

and again she will swing down before she is wanted. (b) But that which is required is knack, not strength—the weight of the bell does the work; the hand of the ringer interferes only at what a mechanic would call 'the dead point;' i. e. the moment at which the bell is on the balance, and when a very slight force is required to send her either way. (c) The exact position in which a bell is brought to rest admits of some variety. She may be allowed to go right up, and back, until the stay rests against the slider; in which case she has passed the balance; and if the stay broke would swing down on the other side. She may be just balanced, so that the touch of a finger will bring her back again; or she may be held by the rope in some position between these two. In the first case the bell is said to be 'rung high;' in the second to be 'rung low.' It obviously will require more time and labour to bring her back from the first position than from the second; hence the former is used in slow ringing, the latter in quick ringing; and the expressions 'high compass' and 'low compass' mean in the language of ringing exactly the same as 'slow time' and 'quick time' in the language of music.

(To be continued.)

Change-Ringing.

ON Monday, March 6th, there was rung, on the Oldham parish-church bells (the latter eight), a touch of Treble Bob Major, by the following persons:—1st, Joseph Wilkinson; 2nd, James Mills; 3rd, George Gartside; 4th, John Mayall; 5th, Samuel Howard; 6th, Wm. Holland; 7th, Charles Lewis; tenor, Abraham Jackson. It was rung in commemoration of a peal of Treble Bob Maximus, consisting of 7392 changes, which was rung at Oldham (single-handed) on the 6th of March, 1832, on 12 bells, and the only two of those ringers now alive are James Mills and Abraham Jackson. It is worthy of remark, that at the touch rung on Monday last the ages of the ringers averaged 57 years, the oldest being 74 and the youngest 38.—[Contributed.]

CHANGE-RINGING BY OXFORD SCHOLARS.—On Tuesday, the 14th inst., six members of the University of Oxford paid a visit to the neighbouring village of Islip, and succeeded in ringing on the pretty peal of six several peals of Sixscore Grandsire Doubles. Rev. E. P. Barrow (Oriel), treble; J. S. Leadam, Esq. (Univ.), 2nd; R. Troyte, Esq. (Trinity), 3rd; H. C. Sturges, Esq. (Univ.), 4th; J. E. Troyte, Esq. (Christ Church), 5th; W. B. Ingham, Esq. (Univ.), tenor. Conducted by John E. Troyte, Esq., College youth.

[Probably these are the first peals on record rung entirely by gentlemen of education. The bells were fairly struck, without any break down; three of the ringers had only been learning since last November. What an encouragement to follow their example! Besides being able to sing, we think every young clergyman should be able to ring, and then he will be able to take his proper place in the belfry.—Ed.]

Bells for Mason's Orphanage.

THE firm of William Blews and Sons, of Bartholomew Street, Birmingham, is well and favourably known for the successes it has achieved in the somewhat uncertain process of bell-casting. From time to time at this establishment, bells for all countries, climes, and communities, have been modelled, cast, and perfected; and yesterday an addition to the fame of this already famous house was made, when Mr. Blews announced to a select few who had assembled by invitation, that the casting of a peal of bells for Mr. Mason's Orphanage, at Erdington, was an accomplished fact. These bells, five in number, are composed of Mason and Elkington's pure deposit copper, with a slight admixture of tin. The large bell, which weighs 9 cwt., will strike the hours, and the other four—respectively weighing 6, 5, 4, and 3 cwt.—are intended to chime the quarters. The Orphanage clock, which regulates the peal of bells, and is now being constructed in the factory of Messrs. Gillett and Bland, of Croydon, Surrey, will have four dials, each five feet in diameter, three of which will be illuminated. The following inscriptions are on the Orphanage peal of bells:—Hour bell, 'I call upon the orphans' trustees to be faithful.' Four-quarter bell, 'Josiah Mason, born February 23, 1795. Age 76, 1871.' Three-quarter bell, 'These five bells are made of Mason and Elkington's electro-deposit copper.' Two-quarter bell, '2 Timothy, chap. 3, verse 15.' One-quarter bell, 'James, chap. 1, verse 27.' Yesterday complete success attended the casting, which of itself is a very simple proceeding—nothing more than a fiery stream of molten metal finding its way from the cauldron through a cutting in the sand-floor to a series of five holes, underneath which are deposited the bell-moulds. It will be Monday before the metal cools; then the bells will be hoisted from the pits and tuned and finished off, so that in a week or two the inhabitants of Erdington and surrounding district may expect to be saluted every quarter of an hour with the chimes from the tower of Josiah Mason's splendid charity. Besides the bells mentioned, and many others in course of completion, the Messrs. Blews have in progress a bell of 25 cwt. for the International Exhibition of 1871, and a peal of six bells for a church tower in Alloa, Scotland.—*Birmingham Gazette*, March 4, 1871.

* * * MANY kind friends have sent us letters about the Harvest-Bell, &c., the insertion of which must stand over from want of space.

SEVERAL notices of changes rung have been left over for the same reason. They shall appear in our next.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELHAM, HERTS. (continued).

III. *On the Management of the Rope.*—More can be learned by watching a good ringer, and by the help of a few lessons from him, than from any description. Therefore, as the lessons cannot in any case be dispensed with, I shall give here a few hints and cautions only. (1) Adjust the length of the rope, so as exactly to suit your own height and reach; leave no loose end below your hand, to dangle in your face. Ropes shrink in damp and stretch in dry weather. Grasp the tuffing always at the same place, and allow no part of the rope to slip through your hand. (2) Hold the end of the rope, never insert your hand in the loop; lest you should break the stay, and overturning the bell, be dragged up by it, unable to loose your hold. (3) Stand upright: if you wish to throw your weight upon the rope, do so by dropping a knee, never bend from the hips. Stand firm, never lift a foot. You require steadiness in ringing. And there is a risk of putting your foot down upon, or on the other side of, the rope as it falls on the floor before you; in which case you would be instantly tripped and thrown down as the bell gathered up the rope in its swing. (4) Draw the bell, rather than pull it, with a continuous and steady strain, not harder at one time than at another; bring your hands down in front of your chest as low and as straight as possible. (5) Spare no pains in obtaining a perfect mastery of the bell. Go alone into the tower, and having tied the clapper fast, practise with the bell dumb until you can set her at hand and back stroke with ease and certainty. Count the time, according to the number of bells in the tower, and practise bringing down your bell at different intervals: just when and as you may wish to move it. Go up with a friend, and practise on two dumb bells; ringing one, two, two, one, &c., so as to acquire the habit of following and of leading correctly. The clapper should be tied with two ropes, so as to stand fast in the centre of the bell, otherwise its weight, being all on the one side, will affect the balance.

IV. *On the names and places of the Bells.*—The smallest bell in a peal is called the treble, and the largest the tenor: whatever the number of the peal or its key note. The others are called the second, the third, and so on, counting from the treble to the tenor.

The bell which is struck first is said 'to lead' that which is struck last, 'to be behind' in the change. The others are said to be in second's place, in third's place, &c.: or, more shortly, to be 'in two,' 'in three,' &c., according to the order in which they are struck. *Example.* In the change 2, 1, 3, 5, 4, the second bell, leads: the treble is 'in two': the third, is at home 'in three': the tenor is 'in four': and the fourth, is 'behind.' Any bell struck (like the third in the example) in her own place is 'at home'; and it is essential that the ringer know at every moment the place in which his bell is then struck.

Hand-stroke and Back-stroke.—The bells having been rung up and set mouth uppermost, each is struck twice before it returns to the same position. The first of these blows is called the hand-stroke, the second, the back-stroke (see above under II.). And when the bell, having been struck twice, has been brought back to the position from which she started, 'a whole pull' has been made with her. *Example* (two whole pulls):—

Hand-stroke. Back-stroke. Hand-stroke. Back-stroke.
1, 2, 3, 4, 5, 1, 2, 3, 4, 5; 1, 2, 3, 4, 5, 1, 2, 3, 4, 5, &c.

The bells should be struck at exactly equal intervals of time one after the other, upon both hand-stroke and back-stroke. Then exactly double that interval must be allowed before the next hand-stroke is made. For example, in a peal of five bells, if they be struck 1, 2, 3, 4, 5, 1, 2, 3, 4, 5: 1, 2, 3, 4, 5, 1, 2, 3, 4, 5; 1, 2, 3, 4, 5, &c., each bell exactly half a second after the other, a whole second must be allowed before the treble strikes again. This is shown by the spaces left between the figures.

The operation of raising and sinking or falling a bell in peal is omitted for the present, as a feat better unattempted by the beginner until he has acquired some proficiency.

V. *On Rounds and Changes.*—When bells are struck in their regular order, each at home in her own place, as 1, 2, 3, 4, 5, they are said to be rung 'in rounds' when that order is varied, and they exchange places, as 2, 1, 3, 5, 4, they are rung 'in changes.' A 'call-peal' is one in which the conductor tells each man his work, and they continue repeating the same over and over again, until the conductor calls the variation which is to be made:—but in ringing thus, men acquire habits absolutely fatal to true change-ringing, therefore call-peals should be positively forbidden in every tower.

Rounds must be rung, as the scale must be practised by those who are learning music, with the same object, and with that alone, viz. to train the ear and the hand. The beginner, as he rings rounds, should always count the time; he should accustom himself to watch all the

bell-ropes, as well as that which he follows immediately; and he should ring sometimes one bell, sometimes another,—so as to be able, in whatever part of the ringing chamber he may stand, to see at a glance what every other person in it may be doing. The eye assists the ear very materially in keeping tone compass (*i.e.* time); even the man at the lead, who strikes his first or hand-stroke by ear alone, often uses the eye at the second or back-stroke, following the bell which is behind at that change, just as the other bells follow each other. Still the ear must never be idle. It is of great importance to know by listening when the treble leads; and also the place in which your own bell is at any moment. It is to be remembered that the larger the bell, the longer is the time which she requires to swing; therefore, in following a bell smaller than his own, the ringer treads closely on her heels, if the expression may be used: if there be a great difference in size, the larger bell will require to be moved before that which she is to follow, in order to preserve the proper interval between their actual blows. The reverse holds good in the case of a smaller bell following one larger than itself.

Changes.—Strictly speaking, if one pair of bells alone change places, it is called a single change; if two pair, a double change; if three pair or more, a triple change or cross-peal. But these expressions are now obsolete, although traces of them survive in the names by which peals are distinguished. Thus the changes on four bells are called 'singles'; those on five, 'doubles'; on six, 'minor'; on seven, 'triples'; on eight, 'major'; on nine, 'caters' (*i.e.* quarters); on ten, 'royal'; on eleven, 'cuques'; on twelve, 'maximus.' In ringing eight bells and upwards, 5000 changes are considered a peal: any smaller number, a touch or flourish.

The rule or system by which changes are made is called the method. Thus the expression, 'a peal in grandsire doubles,' means a peal in the system called 'grandsire,' rung on five bells; 'a peal in grandsire triples,' the same on seven bells; 'a peal in bob minor,' one in the method called 'bob' on six bells, and so on. Shipway's 'Campanology' enumerates twelve distinct methods, each of which admits of variations: some methods are more suitable to bells in odd numbers, others to bells in even numbers.

(To be continued.)

Change-Ringing.

CHANGE-RINGING EXTRAORDINARY.—On the 14th ult. the company of ringers at Kenninghall, assisted by Mr. James Rudd of Diss, ascended the tower of St. Mary's, and rang a true and complete peal of Oxford Treble Bob Major, containing 10,176 changes, in 6 hours and 20 minutes. This is the longest peal that has ever been performed in the tower. It was composed by Mr. W. Harrison of Mottram, and conducted by Mr. J. Mordey in a most able manner, the men being stationed as follows:—W. Oxer, treble; T. Oxer, 2nd; J. Murton, 3rd; J. Woods, 4th; J. Rudd, 5th; R. Hutton, 6th; G. Edwards, 7th; J. Mordey, tenor. The tenor bell is in the key of F, and weighs 16½ cwt.—*Diss Express.*

CHANGE-RINGING AT CHRISTLETON, NEAR CHESTER.—On Friday evening, February 17th, 1871, six ringers of Christleton, assisted by two from Chester, ascended the tower of the village church, and rang in a masterly style a true and complete peal of Kent Treble Bob Major, consisting of 5088 changes, in 3 hrs. 8 min.: weight of tenor, 10 cwt. The performers were placed as follows:—Thomas Mayers (treble), George Gibson, 2nd; John Mayers (Chester), 3rd; William Lunt, 4th; Freeman Ball (Chester), 5th; S. Mayers, 6th; George Mayers, jun. 7th; George Mayers, sen. tenor and conductor.

CHANGE-RINGING AT WEST THOUGHTON.—We find we were mistaken in saying that the first peal of 5040 Grandsire Triples was rung here on the 4th instant, as stated in our issue of March 18, by a mixed band of ringers from the neighbourhood; for in our issue of the 26th ultimo we announced that the honour of ringing the first peal of 5040 was due to a band from Hindley on the 6th ult.—*Ed.*

Music for Hand-Bells.

IN reply to 'Campanologist,' no special music is published, but if he will write to Mr. William Bannister, at the Royal Dockyard, Devonport, or Mr. Miller, 53 Richmond Terrace, Clapham Road, S.W. (inclosing stamps to cover postage), he will probably obtain what he inquires about.
C.

EASTER CARDS (London: S. Beal, St. Paul's Churchyard). These form a series of beautifully-illuminated cards, on which are printed texts of Scripture, or verses of hymns, suitable for Eastertide. They are well adapted for presentation, or to be used as rewards by Sunday-school teachers.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

By THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS (continued).

VI. On Hunting, Place-making, and Dodging.—The manner in which bells change can be explained by a simple illustration. Suppose five men to take their stand on the five steps of a short but broad staircase. Let each carry a number corresponding with that of his step; No. 1 standing at the bottom, No. 5 at the top. Let these men mark time with their feet, without moving from their steps. They resemble bells rung in rounds. Next, let them leave their steps, and still beating time, exchange places one with another on the staircase. The manner in which they will move so as to change thus admits of three or four variations, *e.g.* one man may ascend from the bottom step by step, changing places regularly with each other man as he meets him on his way; and, having reached the top, pause there one beat, and then descend in like manner; make a similar pause at the bottom, and repeat the process. Another man may walk, in the same manner, down and up; *i.e.* begin by descending. A third may begin with the pause; waiting on his step for the space of one beat, and then starting on his path. The two men remaining may begin as a separate pair, exchange places one with another as though setting to partners, before they fall in with movements of the others. But if all these varied movements be properly arranged, the direct paths, the pauses, and changing of any separate pair, and if the men move in correct time, they will be able to exchange places continuously without jostling one another, and without any two men ever being on the same step at the same moment.

Thus changing, they resemble bells rung in changes.

Let the columns represent the steps in the staircase; and the figures the men, according to the numbers which they carry. The first two lines give the position of rounds; the remainder those of changes.

It will be seen that No. 1 pursues the direct path from the bottom up to the top, changing places regularly with each other number as he meets them on his way. On arriving at the top, he pauses one beat, and returns as he had come; to make a similar pause at the bottom and to repeat the process. No. 2 does the same, except that he begins by walking down. No. 3 begins with a pause; he waits upon his own step for the space of one beat; then descends. The two remaining, 4 and 5, begin as a separate pair; they exchange places once as though they were setting to partners, then they too move by the same rule as the others.

The direct path is termed the 'hunting-course,' or 'plain hunt,' and may be thus defined in technical language. A bell hunts when she leads a whole pull, strikes once in the place of each bell in succession, lies behind a whole pull, and then returns in the same manner step by step to the lead.

A pause such as that made by 3 is termed 'place-making.' A bell makes a place when she strikes twice in succession in any place except at the lead or behind; that being part of the hunting-course.

The changing of a separate pair is called 'dodging.' A bell dodges when she moves a step backward in her path, and then goes on as before. This will be understood more clearly from the following example:—

Here 5 is hunting up from the lead towards tenor's place; 2 is hunting down from behind (*i.e.* tenor's place) to the lead. But when 5 arrives at fourth's place, she steps back into third's; then remounts into fourth's; and goes on her way. In like manner, when 2 has hunted down as far as third's place, she steps up again and back into fourth's, then down into third's a second time, and so through second's to the lead.

In this example the dodging is made between the third and fourth places, therefore it is said to be in '3 and 4.' The 5 is hunting up when she dodges, therefore she is said to dodge 'in 3,4 up;' the 2, being on her way down to the lead, is said to dodge 'in 3,4 down.' The full description of the work of the bells would be as follows:—'Bell 3 makes second's place; 5 dodges in 3,4 up; 2 in 3,4 down; 4 and 6 dodge together behind. Dodging may be repeated twice, and is then called double-dodging, as in the annexed example: where also two bells make third's place in succession.

Examples may be rendered more clear by copying them, and using red ink for one number and black for the remainder; or by drawing lines of red, black, green, &c. through the numbers: the paths of the bells will thus be marked out each in its own colour.

(To be continued.)

Bot. Step.	Step 2	Step 3	Step 4	Top Step.
1	2	3	4	5
1	2	3	4	5
2	1	3	5	4
2	3	1	4	5
3	2	4	1	5
3	4	2	5	1
4	3	5	2	1
4	5	3	1	2
5	4	1	3	2
5	1	4	2	3
1	5	2	4	3
1	2	5	3	4

*	5	*	6	2	4
3	1	5	2	6	4
1	3	2	5	4	6
1	3	5	2	6	4
3	1	2	5	4	6
3	2	1	4	5	6
*	*	*	*	*	*

4	*	3	2	5
1	4	3	5	2
1	3	4	2	5
3	1	4	5	2
3	4	1	2	5
*	*	*	*	*

Change-Ringing.

St. JAMES' SOCIETY.—On Friday, March 17th, the following members rang in good style, at St. Martin's-in-the-Fields, 5040 changes, of Kent Treble Bob Maximus, in three hours forty-nine minutes, being the first of maximus rung in that steeple for forty-three years; also the first peal of twelve-in, rung by this Society. Performers: J. Cox, treble; W. Green, 2; G. Newson, 3; R. Rose, 4; Jas. Hewett, 5; P. Coote, 6; R. Haworth, 7; J. Howe, 8; W. Baron, 9; I. Rogers, 10; W. Howard, 11; H. Booth, tenor. The peal contains eight continued courses, so that there are but seventeen calls. It was composed and conducted by Mr. J. Cox. Weight of tenor bell, 3½ cwt.

A Lancashire Ringer on Bell-Ringers.

SIR,—Being a ringer, and one that has taken an active part to promote that most interesting science and art of change-ringing, I hope you will not think me imprudent in attempting to make a few remarks on change-ringing upon church-bells, and also how very differently they arrange the building of churches at the present day from what they did in the time of our ancestors; for in those days a church was seldom built without a beautiful tower or a splendid spire, which contained a peal of musical bells, consisting of six, eight, or ten, and sometimes twelve; but at the present time, although there are so many churches built, you seldom find one completed with a tower, spire, or a peal of bells; but as a substitute you find sometimes one or two placed in a small building erected just above the church, which can neither be called a tower nor anything else. But this is not the case at Oldham, where I have the honour to ring; for we have a very beautiful tower and a splendid peal of twelve bells, and one of the most beautiful churches in England. There are some persons who run away with an idea that ringing merely consists in pulling a rope; and that that is all which is required to produce those harmonious changes, so properly called 'steeple music;' but these changes cannot be produced until the performers have acquired by great perseverance the proper method. As close application is essential to become a proficient performer either in instrumental or in vocal music, so it is in steeple music; but in one case they have a copy before them; in the other they have to trust to memory—no easy task, even after the method is acquired, for to ring long-peals of such magnitude as 15,120 of Bob Major, and 14,016 changes of Treble Bob Major by eight men only at each time and peal; and also on the 6th of March, 1832, was rung at Oldham upon the new peal of twelve bells a peal of 7392 changes, which was brought round by twelve men only in 5 hrs. 14 mins. 32 secs. Sir, these are extraordinary feats in the art of ringing. We are at present very much short of good ringers; but an effort is now being made which I am confident will produce good effect. We are now learning some of the older scholars from our Church Sunday-school to ring; and by this means we wish to make them not only good ringers but better Churchmen at the same time, and 'ring out the false and ring in the true.' I am afraid I have gone too far for the 'CHURCH BELLS' space. But there is something beautiful in the church bells: beautifully they talk to high and low, rich and poor, in the same voice. There is a sound in them that should scare pride, and envy, and meanness of all sorts from the hearts of men; that should make the earth seem to them, at least for a time, a holy place. Yes, there is a whole sermon in the very sound of the church bells, if we have only ears rightly to understand it. There is a preacher in every belfry that cries, 'Poor, weary, struggling, fighting creatures, poor human things!—take rest, be quiet, forget your vanities, your follies, your week-day craft, your heart-burning.'

J. M.

A Lincolnshire Ringer crying out for Belfry Reform and the Presence of the Parson.

SIR,—I trust that the fact of being myself a ringer will plead as an apology for my venturing to trouble you with a few lines on the subject of ringing in general. It is undoubtedly the fact that for some years past, ringing, as a science, has been on the decline; but it is to be hoped such will no longer continue to be the case, since a paper like 'CHURCH BELLS' has been established. I cannot help feeling, but I beg to say it with all deference and respect, that if the clergy as a body took more interest in ringers, the art would be greatly advanced in the estimation of the world. It is now in many places no uncommon thing to find a set of men who ring merely for what they can get, or, in plain language, for 'beer;' their belfries and bells being considered as merely the means to the end, and if they could get their beer without working for it they would not ring from one year's end to another. Now this is one of the greatest enemies to ringing, and what has tended more than anything else to bring the art into disrepute. I venture to think, that if clergymen would occasionally visit the belfries of their churches, and encourage their men to practise changes, they would very soon find out the beneficial effects to the general morale of ringers: because changes must have clear heads to ring them. Unfortunately it is too often the custom to have a regular 'ringing-house,' *i.e.* a public-house, where the

ringers adjourn as soon as they have finished ringing, and sit drinking for hours afterwards. Although it may be necessary to have some refreshment after ringing a long touch of changes, yet it is done far oftener than it need be, and frequently leads to most pernicious effects.

As regards Chiming, it ought to be a *sine qua non* that all who are recognised ringers at their parish church should chime for, and attend, Divine service; were this insisted upon, we should have little need for ingenious chiming apparatus, nor should we see the ringers make their exit as the clergyman walks in—a scandal which is but too common. It is a pity that in these days, when athletics are so popular, so few young men turn their attention to ringing; in mere sports you frequently require only brute power, but a good change-ringer requires powers of both mind and body. The fact is, ringing requires much patience to learn. Any man can run by nature, but no man can ring by nature.

I must apologise for taking up so much of your valuable space, but my interest in the subject may perhaps excuse me. I enclose my card, and remain, Sir,

Stleford.

Your obedient servant,
T. H. H.

LETTERS OF COMMENDATION.

CLERGYMEN who have large town parishes, in which strangers are constantly arriving and settling for the sake of work, or otherwise, are grateful to their brethren elsewhere who bring such new-comers under their notice. The Rev. J. Ingham Brooke (Rector of Thornhill, Dewsbury, Yorkshire) has had neatly printed on a sheet of note-paper the following form, which he will send post free to any applicant on receipt of stamps, at the rate of threepence per dozen copies, or 1s. 6d. per hundred:—

LETTER OF COMMENDATION.

Reverend and dear Sir,—

of this Parish, is moving to

May I commend to your kindly notice and pastoral care? I send on the other side some particulars which may be of service to you.

I am,

Your faithful Brother in Christ.

The fly-leaf of the sheet of note-paper is ruled so as to show when filled up the following particulars:—

- Name.
- Number of Family.
- Attending Day School.
- Attending Sunday School.
- Baptized.
- Confirmed.
- Communicants.
- Remarks.

MEDITATION.

XV.—PRAYER: ORDINARY SUBJECTS OF.

By W. Walsham How, M.A. Author of 'Plain Words.'

IT is scarcely sufficient to speak of the greater subdivisions of Worship, such as Confession, Praise, Thanksgiving, Petition, and Intercession. Many desire more particular help. They ask, What should be the ordinary subjects of our Prayers? Plainly no catalogue of the particular subjects of Prayer will suffice for all alike. Circumstances differ so much that what will be suitable for one will require to be much modified to suit another. Still we may perhaps give such an outline as may help beginners, and at any rate secure the recognition of the main features of Prayer. Only let us take care that this bare skeleton be not only filled up with its due form and proportions, but also quickened into life and warmth by the 'Spirit of prayer' and supplication.

First then of our Morning Prayer. It seems fitting that this should always begin with Thanksgiving for protection during the night past, and Praise to God for His goodness in the renewal of the blessings of the day. It should next embody a brief confession of sinfulness with a prayer for grace to withstand the special temptations of the coming day. We may then proceed to Intercessions.

These should of course embrace first those nearest and dearest to us. But surely none but little children can be content that their Intercessions should be thus narrowed to the home circle. It is very obvious that they should at least embrace the Church at large ('Oh pray for the peace of Jerusalem'), and the Parish in which we live. Most will have special cases—such as those of friends in sickness or trouble, of any who have asked for their prayers, of any good works in which they take an interest, and the like, which they will desire daily to plead before God. It is hoped that many pray regularly for their Ministers, and the full width of Intercession is not reached until a place is found in it for the spread of Christ's Kingdom in distant lands, and the success of Missionary labour. Then again Sponsors should never omit to give a place in their prayers to their God-children. The conversion of those living in sin will not be forgotten, and probably special cases will be commended to the mercy of God. Lastly, if we have unhappily enemies, they, according to our Lord's own command, have a right to a place in our Intercessions. If we add to the above a Prayer for the special graces of which we stand most in need, we shall have an outline of Morning Prayer, which will be generally suitable, although of course with such variations as varying circumstances require.

In the Evening, as has been stated on a former occasion, it is plain that our first act of worship should be Confession. We have just ended the day with all its trials and temptations, its sins, negligences, and ignorances, and to any thoughtful mind it would seem most unsuitable and incongruous to begin the Evening devotions with Praise or Petition, and not first to confess, and seek pardon for, all the sins of the day. After this an act of Praise or Thanksgiving is most fitting. Intercessions will follow, as in the Morning, and the Evening Prayer will end with a Commendation of the soul and body into God's Hands for protection during the night.

Of course it is assumed that the Lord's Prayer will sum up and crown our Prayers, both Morning and Evening.

It is well to add that the faithful Christian will not omit to introduce into his prayers the thoughts suggested by the Church's special seasons and days as they come round. It is probably a very common practice to add a special prayer on Sundays, commemorating the Resurrection of the Lord, and asking for a blessing upon the day. It is not so common (yet surely it is a very blessed practice) to make also a weekly memorial of the Death of the Lord on Friday, praying that the memory of His Cross may help us to die to sin, and to crucify the flesh with its affections and lusts. There is no more truly Evangelical observance ordered by our Church than that which marks Friday as a weekly fast, calling to mind the precious sacrifice of the Cross, which is the sinner's only stay.

It is a good practice for those who have learnt to spend some little time in prayer to make a list of the subjects of prayer which they wish to remember, so that none may be carelessly or accidentally omitted.

Such as can use a Mid-day Prayer will probably require no direction as to its nature, but it may be briefly suggested that the cares and business of the day, the Presence of God, and the dying love of the Saviour, are obvious topics at such an hour.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELHAM, HERTS. (continued).

Hunting Up and Down.—Hunting consists of two parts—*hunting up*, from the lead to the tenor's place; and *hunting down*, from the tenor's place, or behind, to the lead. It will be seen from the first example on five bells, that when a bell is hunting up and has struck once, she has to wait for five others before she strikes again; e.g. the treble having struck in second's place waits for 3, 5, 4, 2 and 3, before she strikes again: the reason being that she has advanced a step over the 3. It is the same in every change till she reaches the last place. But in hunting down from behind to the lead she has to wait for three bells only instead of five, between any two blows of her own, viz. in this case the 4, 5, and 3, because in stepping down into fourth's place she has anticipated the 2, or allowed 2 to pass her. It is the same in every change until she reaches the lead: and what is true of one hunting bell is true of all. Thus, in hunting up, a bell is struck at long intervals of time, or slowly, and therefore is rung high; a bell in hunting down is struck at short intervals of time, or quickly, and is therefore rung low (see under II.); hence the use of the expressions hunting up and down. It will be well for the beginner as he rings to mark the distinction by counting his steps thus: in hunting up, 'into two, into three, into four, into five, in five;' in hunting down, 'four, three, two, lead,' in order to keep tone-time.

Rules for Hunting.—Suppose the beginner to ring the treble of a peal of five. Let him stand well back from his rope, and so that he can see all the other ropes in the ringing-chamber. So long as rounds are rung he will have no bells below, and four above him, as he is always at the lead. Let him watch with both eye and ear the bell which follows him; and, on commencing changes, let him follow that bell by striking after her. He is now in second's place, has one bell below and three above him. Let him watch (with eye and ear) the three, notice which follows him, and follow her. He is now in third's place, has two bells below and two above him. Let him watch the two, notice which follows him, and follow her next time. He is now in fourth's place, and has but one bell above him; let him follow her next time; this is his first blow behind. He has now four bells below and none above him. Let him watch the four, and follow that which strikes fourth; this is his second blow behind. He has four bells below him. Let him watch the four, and as soon as three of them move, let him follow that which strikes third; thus allowing the bell which he last followed to pass him. He has now stepped down into fourth's place, and has three bells below him. Let him watch the three, and as soon as two of them move let him follow that which strikes second: thus allowing the bell which he last followed to pass him. He has now stepped down into third's place, and has only two bells below him. Let him watch those two, and follow that which leads; thus allowing the other to pass him. He has now stepped down into second's place, and has but one bell below him. Let him strike first of all next time. This is his first blow at the lead, and after leading a second blow, he must hunt up and down again as before.

These 'directions' may be expressed briefly thus:—In hunting up, strike on the bell which strikes on you, until you come out behind. In hunting down, see four bells move and follow the last; three, and follow the third; two, and follow the second; one, and follow that one: lead.

Rules for Place-making and Dodging.—If the hunting-course has been learned thus, place-making and dodging will be easy. For the man who knows at every moment the place in which his own bell is struck, and who is also accustomed to watch the bells above and below his own, will be able to change with them in any way required by the peal which he is ringing. For instance, if he wishes to strike two blows instead of one in any given place, i.e. make the place, he has merely to watch the bells below him and follow the last of them, instead of going on a step higher or lower. He will then proceed up or down as his work may require.

In like manner when he wishes to dodge. On arriving at the place from which the dodge is to be made, he will watch the bell with which he is to dodge, and those below him; and he will step alternately up and down, or down and up, as may be necessary, passing his companion in the dodge, or allowing himself to be passed, as explained in the rules for hunting. The beginner will thus, in acquiring his first step thoroughly, have made sure of two others in addition. Hence he may understand the extreme importance of mastering the hunting-course. He should commence with the treble in a peal of four: and when familiar with other work, by the same rule, should take the second bell and learn upon her; then the third; and, lastly, the tenor: he will find no great difficulty after learning on one or two. He should proceed in like manner with each bell in a peal of five; and then with each in a peal of six. At all events he should persevere until he can take any bell indifferently, and ring her through her hunting-course with ease and certainty; also until he has acquired what is called 'a good sight of six ropes;' i.e. the power

of watching five bells beside his own, and of seeing the order in which they are rung, without being confused by the motion of the ropes.

This course will, unquestionably, require much application and patience in the learner himself and in all those with whom he rings. But they may remember, that the work once done will never be any trouble again; that the time occupied in laying a thorough foundation is not spent, but invested; and that it will be repaid manifold as the party advances to the higher branches of the art. The beginner will be rewarded with that confidence and ease which (in ringing as in more important matters) are reserved for those only who master their subject: the company will gain a recruit on whom they can rely and who will never be a drag upon them, keeping them back from methods which he cannot understand, because new to him.

I give one rule only for hunting a bell, because that one is the best. I say nothing about aids or easy modes of learning, because a beginner should avoid them. Aids have their proper place, in which they are most useful, but their proper place is certainly not at the outset. If employed then they will tend to prevent a man from learning his work from the beginning, and they will entail in the long-run far more trouble than they save.

(To be continued.)

Gross Abuses of Bell-ringing.

SIR,—The *Standard* says that the Church of St. Mary's, Reading, rang out a merry peal to celebrate the victory of Churchmen over Dissenters in the election of the School Board. If Reading Churchmen know not what is due to themselves in the way of self-respect and charity, they might at least consider that church bells are essentially for religious purposes, and that it is a mere prostitution of their use to make them the means of proclaiming a victory in a religious feud arising out of Parliamentary legislation. Perhaps the most charitable construction to put upon it is, that the Vicar could not be aware that the belfry key was in his keeping, and that the ringers were glad of any opportunity of displaying their proficiency.

A LONDON LAYMAN.

MUFFLED PEALS AT ROCHDALE.—On Saturday, March 25th, the funeral of Mr. Robert Grindrod took place. Deceased had been for a great number of years parish-clerk and conductor of the ringers at the Rochdale parish church. As a tribute of respect to his memory muffled peals were rung, both on his own bells and on those of the neighbouring parish of St. Alban. At St. Alban's, during the evening, a full peal of 5040 changes was rung in two hours and fifty-seven minutes. It was conducted by Mr. Joseph Butterworth, this being the first time that he had occupied that difficult position. The band was stationed as follows:—Thomas Marcroft, treble; James Lord, 2nd; Samuel Stott, 3rd; Thomas Bamford, 4th; Charles Butterworth, 5th; Robert Hampson, 6th; Joseph Butterworth, 7th; Edward Hey, tenor.—[Contributed.]

Notice to Ringers in all Parts of England.

THE Editor solicits the opinion of Ringers on the subject of Belfry Reform. He requests them to *speak out*, in a letter addressed to him, what is wanted to reform the Belfry, and raise their respectability; because it is a fact that Ringers are in many places a scandal to the Church, and a disgrace to themselves, from the habits of drunkenness, Sabbath-breaking, and other immoral conduct, of which some are guilty; and while the public think so, ringing as an amusement suffers, and the Church suffers.

CORRECTION.

THE notice of a peal of 5040 Stedman Caters Triples, reported in our issue of Feb. 25 to have been rung at St. John's Church, Waterloo Road, London, in two hours and fifteen minutes, contained a mistake. The peal was struck in two hours and fifty minutes.—ED.

CHURCH BELLS IN THE GUIANA MISSION STATIONS.—Last November the Rev. W. H. Brett wrote:—'I have revisited our Indian Missions, taking with me the bells which have been presented to each station by kind English friends. Each bell has its own appropriate inscription. That for Cabacaburi runs thus: "In memory of Cornelius, the first Indian convert to Christ in the Pomeroun district. Died February 1868." The inscription on the Waramuri bell is: "In memory of Caroline Elizabeth, infant daughter of the Rev. J. H. Nowers, first missionary to the Warow Indians. Died August 1846, aged four months." The infant white child and the aged red man are thus equally commemorated at the respective stations where their bodies have been laid to rest, in the sure and certain hope of resurrection through Jesus Christ our Lord. The arrival of these bells produced a great sensation among our people. The sons of Cornelius were much affected at reading their father's name, and I saw tears on the cheek of the eldest as he gazed on the memorial which was to do what his father had done for so many years—call his people together to worship God.—*The Mission Field*, April 1871.

COMMENTS.

ONE of the principles of this paper is, 'A loyal subordination to the Bishops of the Church, as set over us in the Lord;' therefore it would ill become us to discuss adversely the letter with which the Archbishop of Canterbury has anticipated the presentation of the Remonstrance of the seven thousand.

We may, however, say, with all submission, that we think the Primate has hardly gauged aright the sentiment which led to the rapid accumulation of those thousands of names, without any party organisation or any preliminary excitement.

They are the names, not of lawless and disobedient, but of law-accepting and law-obeying men. The great majority of them probably care nothing for the vestments or any peculiar ornaments of the altar. Many of them do not celebrate eastward, or wish to do so; but they sympathised with many of their brethren who do feel strongly about the eastward position, as being an external sign which, for them, touches very closely on sacramental doctrine. They knew that such brethren had the example even of some living bishops for such a practice, and they sympathised with their brethren who had to choose either to ignore the law—which, by a side-wind, had altered their position—or to celebrate the Eucharist in a way repugnant to their convictions.

It was against this narrowing of ancient liberty that the Remonstrance was directed, in the hope that the Bishops, to whom, in the first instance, the clergy owe obedience, might so express themselves as to relieve the consciences of those who strongly believe that the rubrics enjoin the eastward position, and who yet wish to be subject to lawful authority.

It is to be regretted that the Remonstrance, which was probably drawn up in haste, is open to the Archbishop's criticism of ambiguity, and also that other questions affecting the Final Court of Appeal are involved in it, beside the broad principle of mutual toleration; for, had it been otherwise, possibly the Primate might have put in a more positive form the sentences at the close of his letter, which practically grant the prayer of the Remonstrants—viz. the Bishops should 'abstain from acting on this decision'—which, in this case sure, is not synonymous with 'refusing obedience to the highest tribunals.'

For the Archbishop at the close of his letter (which will be found in full in another column) reminds us 'that the whole Episcopate of England, in the administration of its duties, is averse to anything like tyrannical interference with individual liberty.' 'Our rule is, to leave them (the clergy) to act according to their own consciences under the direction of the rubrics.' 'As a matter of fact, not all the clergy are expected by their parishioners, or required by their bishops, to observe every point in the rubrics at all times, and under all circumstances.'

This is not, indeed, the most satisfactory way to have such a question left, but there is here sufficient guarantee for continued toleration of the principles and example of the Primate to be followed by his Suffragans in the Southern Province, and by the Episcopate of the Northern Province.

DISESTABLISHMENT.

DEVONSHIRE is certainly placing herself at the head of all England in her work for the defence of the Established Church. There the Church Institution, which elsewhere seems to have been suffering from paralysis of the heart, has been energetic and successful; and we are not without hope that the warmth may spread from this branch to head-quarters. As drowning persons are often in a measure restored to consciousness by rubbing and chafing the extremities, till the life stimulated there reaches the very centre of

the frame, and stirs it into action, so we hope that the head-quarters of this useful but slumberous institution will turn its organism, and the very fact of its existence, to some good purpose, now that the work has been begun by this Western branch. We refer with special hopefulness to a recent meeting at Exeter. The president of the branch, the Earl of Devon, Archdeacon Woolcombe, Canon Cook, Mr. Raikes, M.P., and several Exeter laymen, made admirable speeches, and the meeting was hearty. But what we specially look on with interest and gratitude was the fact that the Hon. C. L. Wood, the Chairman of the English Church Union, spoke in support of the institution, and thereby gave the lie to that latest invention of our opponents, that the High Church party desire the separation of Church and State. One fact is worth a thousand assertions. We do not pretend that the President of the E. C. U. carries the opinions of all the members of that society with him, but we do say that he is a representative man, and that the fact of his speaking at all on the occasion referred to shows us that a large body of our fellow-Churchmen, whose loyalty and patience are frequently impugned by Liberationists, are still cordially at one with us.

Another great meeting—greater, undoubtedly, in many ways—has also been lately held, and many of the newspapers are full of it. We mean the Nonconformist meeting in Cannon Street. That, too, contains great ground for encouragement to Churchmen. Indirectly, it has drawn out a very able reply from the *Spectator*, the organ of a party occupying a very different position on the Church platform from that represented by Mr. Wood at Exeter. The thorough Liberal, in the ecclesiastical as well as political sense of the word, condemns the Disestablishment movement as thoroughly as could be desired. The two wings of the Church army are in their places, loyal and steady; there can be no doubt about the centre. The great mass of English Churchmen, composed of the Evangelicals and the moderate High Churchmen, are known to be the foremost in their opposition to the threatened attack. Let the Church Institution assert itself, and, with its already existing organisation, it will be the means of kindling the enthusiasm, and informing and directing the energy, of that great Church army which we see now so fairly—God grant it be not in a wrong sense!—so secretly posted.

G. C. H.

BELLS AND BELL RINGING.

. The continuation of 'Change-Ringing Disentangled' has been postponed to give more room for the correspondence. We are compelled, however, to hold over several letters till next week.

SIR,—Is practical bell-ringing a clerical impropriety? Surely not. When inducted, an Incumbent is required to ring the bell—in token, probably, of his taking charge of the belfry; and what impropriety in his trying to make himself master of its mysteries? Is there not, indeed, policy in his doing so when he can? There is an old saying,—and its truth how many have proved?—'That singers and ringers are the plague of a clergyman's life.' One form of plague has been pretty generally eradicated from the parochial system; a fairly musical parishioner, or better still, a musical wife, and a harmonium with a few voices from the school, have superseded the trombone and fiddle, *et hoc genus omne*, in the western gallery of many of the smallest village churches, and the control of the choir then falls easily and pleasantly into the Incumbent's hands. But how about the ringers? They are not to be quite so summarily disposed of; but they even *can* be managed. Here is a recipe, with a genuine testimonial: Into a small town or large village in a Southern diocese came a young curate some few years ago. The place was a hot-bed of Dissent and Radicalism, and vice of every sort. The choir combined all the abominations of wind and stringed instruments; these soon disappeared before the appearance of harmonium and school-children. But the ringers presented a graver evil and more serious difficulty. Liquor in the belfry, swearing and obscenity *ad libitum*; the members having among them a club, avowedly to provide weekly allowance during sickness, but really to provide a 'jollification' about Christmas, when the club was broken up, to be revived again with the exclusion of any sick member. Such our young friend found the ringers. But he was young, hopeful, energetic, and muscular. 'I should like to try my hand at a bell,' he said one day. The idea had the charm of novelty for the men of the belfry. He was

at once enrolled, took his place on week-day evenings, learnt his work, learnt his men too, and they began to learn *him*; he pulled well and truly, and was soon in high favour. One fine morning in November the treasurer of the 'fund' disappeared, and with him the best part of a year's subscriptions and all prospect of a Christmas feast. Our friend was at once asked to draw up rules for the stability of the 'Ringer's Club.' He started with certain conditions:—No swearing or coarse language in the belfry, and a heavy fine for every violation of the rule. No squandering of the funds; only fines to go towards Christmas dinner. No yearly break-up of fund: all balance to be placed in Savings' Bank. One or two of the older hands looked askant; these terms were not palatable: still they were the only terms on which he would act with them. A majority consented; the disaffected withdrew; and the result was, sobriety and decorum in the belfry, and in a few years a good sum in the bank; a personal regard for the muscular clergyman; and the ringers began to drop down from the belfry, their ringing over, and find their way into church instead of 'the public' over the way; for was not the clergyman 'one of themselves?' This may seem an imaginary case, but the writer can vouch for its truth. Now all clergymen, even all muscular curates, cannot become bell-ringers. No; but all may in some way or other show interest in the ringing, encourage it, occasionally look in while the youngsters of the parish are developing their thews in the belfry, and now and again have a chat about caters, treble bob majors, and other mysteries of the craft. All this interest produces influence, and influence thus obtained may produce incalculable good in a parish. Only make the experiment,—show the ringers that, if they will let you, you would be in interest, if not in practice, 'one of themselves,' and you will have little cause to regret it.

J. C. B.

SIR,—Will any of your correspondents inform me whether a crack can be filed out of a bell so as to render it usable and to preserve its tone?

WM. BRICKWOOD.

Tottenhoe Vicarage, Dunstable.

SIR,—I beg leave to ask you, or some of your ringing correspondents' advice in the matter of which I write. First, in our parish we have a good peal of five bells and plenty of ringers; and having started a club, we should like some good rules to govern it. Secondly, the tower is not at the extreme end of the church, but on the south side; and the congregation having to pass through the belfry into church, makes it very inconvenient for either ringing or chiming. It is proposed to erect a floor above, which will make a good place for ringing, but we should like to know what will be the best distance from the new floor to the one above. Thirdly, it is proposed to add a new treble, to make a peal of six, and we should like some good advice as to where is the best place to get it, and about what weight it would have to be. The tenor is a beautiful bell in the key of G, and weighs from 12 to 14 cwt.—I do not know exactly, for there are different accounts, but that part the bell-hanger would manage. I hope I have not gone too far for your space, for mine is a long subject, but if you or any of your ringing friends will give us some good advice in the matter, I shall be much obliged.

Witnesham, Suffolk.

T. SADLER.

A Cry from Birmingham for Parsons in the Belfry.

SIR,—I have been talking over with my friends in our town the subject of 'Belfry Reform,' and our opinion is that the clergy do not take sufficient interest in their ringers. Until lately, all the thirty years I have been a ringer, I never saw a parson in our belfry. Then the belfries are often in a disgraceful state, not at all fit for a decently dressed man to go into. If the parsons would only go among their ringers, as they do among their singers, giving them kindly advice, and not be too strait-laced with them, much good might be done.

Knowing that there is no help like self-help, I and a few friends, lovers of the art, determined some years ago to try and lift the thing out of the mire in Birmingham. Our plan is to avoid the public-house as much as possible. We meet in the tower after practice; we do the business of our Society, then say 'Good-night' at the church-gates, and go home.

We give encouragement to young men of respectability only, and admit none else into our Society. Our rules are strict as to propriety of conduct, language, &c., and we obey them. At present we have about thirty members, comprising tradesmen, shopkeepers, clerks, artisans, &c. We are not money-ringers, and yet we have a good fund, and I am thankful to have had a hand in bringing this about.

I wish more gentlemen and clergymen would learn to appreciate the art of ringing as it deserves, and would associate with decent men in the tower, and then I have no doubt we should soon have a better state of things in every belfry in the kingdom. We have a peal of twelve bells, and our Vicar has taken an interest in their restoration, and pays us a visit occasionally. I am, Sir, yours, &c.

Birmingham, March 31.

J. DAY.

Reform in the Belfry.

SIR,—Having had thirty years' experience in the tower as a Change-ringer in Yorkshire, there is still the same cry, 'What shall we do with the ringers?' which is a most sorrowful question for a clergyman to ask, as well as difficult to answer: but will not the circulation of your excellent 'CHURCH BELLS' among the towers and ringers do something towards lessening the evils so justly complained of? I am convinced that the presence of the clergyman of the parish among his ringers occasionally, would be a great inducement to them to attend the services to which they have been summoning the parishioners. I would also, with all due deference to the clergy, recommend them to study the 'science' themselves, so as to see the beauties there are in Change-ringing, and to be able occasionally to join in the healthy exercise it affords. Also, I should wish that we all could, with St. Paul, 'become all things to all men, if by these means we could save some,' for by *persuasion* and kind words we can do more good than by dark looks and compulsion. I was very much pleased to see the letter from a Lancashire ringer in your issue of April 8th, for I think it is a great step in the right direction, and may ultimately do a great deal of good; for what better sight should I like to see, than the whole company of ringers going in a body to the 'Lord's Table,' in a meek and quiet spirit? Hoping that some few more ringers will send you a few lines on the same subject, so as to reform the belfries of Old England and to elevate their character, is the wish of yours, &c.

W. H. II.

SIR,—I have seen with pleasure in the Ringer's column of 'CHURCH BELLS,' the very just reflections of 'Incumbent' and 'H. A.' on the depraved habits of very many sets of Church bell-ringers of the present day; and I regret to say that I have the misfortune now to be unavoidably resident in a district in which this disgrace to the Church exists in its worst form; and being myself a member of an influential Metropolitan Society of Scientific Change-ringers, and having, in conjunction with other members, worked hard and long in an endeavour to effect a favourable reformation by the introduction to the steeple of respectfully conducted persons to this sacred duty, and the advancement of scientific ringing, I feel it incumbent on me to address you a few lines on this subject, in support of the statements already set forth; and to offer such remarks as my experience dictates, for the information of such Church officials as may be willing to assist in the furtherance of this good, just, and highly necessary movement.

With your permission I will commence with a description of what I have personally witnessed in three parishes immediately contiguous, and inclusive of the one in which I reside. The ringers are almost exclusively comprised of unskilled ordinary labourers, and in no instance can I find that any of them ever attend Divine service, but are constant in attendance at the pot-houses adjacent to the church, and pay an occasional compulsory visit to the Police-court to account for sundry breaches of the peace. As an evidence of the very low estimate the presiding magistrate formed of one of them (who had committed an assault on his wife on returning home from a night's debauch, following a day's ringing), he very considerably consented to pardon him on receiving a solemn promise not to ring any more: from this I infer that the magistrate considered drunkenness and crime inseparable from ringing as practised in these parishes, and doubtless formed his judgment on what had been brought to his notice in the exercise of his magisterial functions.

Much of this abuse may be fairly attributed to those Church officials who do not recognise this as a sacred service; and in two instances out of the three in question they have made terms with the proprietor of a low public-house to provide ringers for a merely nominal sum: but with permission to use the bells on occasions of weddings, elections, regattas, horse-races, &c., for profit; and the said proprietor improves his coffers by employing such men to ring as are willing to spend their earnings in his house. At the other church there appears to be no other remuneration than the free use of the bells, the men to find their own ropes; and as a consequence the bells are always ringing away on all festive occasions, and the ringers swilling to their heart's content.

I do sincerely hope that the publication of 'CHURCH BELLS' and the exposure of these abuses may be the means of awakening those offending Church officials to a sense of decency; that they will at once set to work in earnest and effect a sound reform. It is quite within their power; let them without delay banish from the precincts of the church those desecrators of God's house; put their bells and ringing-chamber in good order; and invite to this duty persons of respectable habits; and a result will follow that will make one proud of the name of a Ringer; that under the present Church *regime* one is ashamed to admit.

Z.

CORRECTION.

The following corrections should be made in the 'Change Ringing Disentangled' of our last issue:—

Par. 1, line 21—Read 'true time' instead of 'tone-time.'

Par. 5, line 9 and 10—Read 'and when familiar with her work, should take the second bell and learn upon her, by the same rule.'

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELLAM, HERTS (continued).

VII. *On the Study of Ringing.*—Much can be accomplished outside the belfry. The learner should habitually 'prick' peals; *i. e.* write them down, working out their changes by the rules given for them: a slate is more convenient than paper for this purpose. Peals are never printed in full; ordinarily the 'lead ends' only are given, *i. e.* those changes when the treble leads at her back stroke; and the treble's figure (1) is omitted, because, as it is always in the same place (the first) at that stroke, the repetition of the figure would be useless. The same plan will be followed, generally, in these papers. It is to be understood that figures printed thus, 2 5 3 4, mean 1 2 5 3 4, and represent a change rung when the treble led at her back-stroke. The lead-ends enable a man to test the correctness of his pricking at every few lines.

When a peal has been pricked, the work of some one bell should be analysed, as in an example which will be given farther on.

A peal can be rehearsed in imagination, thus: Suppose the learner to be one of five ringers, let him imagine himself to be standing at his own bell; let him take four points in positions suitable to represent the four other ropes in the tower: sticks, the corners of a table, anything will mark the points. Then, with the figures before him, let him study his own bell's work; looking from point to point as he would look from rope to rope, and imagining them to move as the ropes do in reality. It is not necessary to mark the points at all; and, with changes pricked on a card, I have thus often rehearsed a peal during a walk.

Any method can be thoroughly learned on hand-bells. These cost, according to their size, from 3*l.* to 6*l.* for a set of eight; they can be purchased from any bell-founder who pays especial attention to their manufacture. They are used as follows:—The ringers sit in a circle, each holding one bell; they strike, either upwards towards the shoulder and downwards towards the knee, or inwards towards the chest and outwards from the body, to represent the hand and back-strokes, stopping the bell each time with a slight jerk. They follow the same rules exactly as if in the church-tower; even the ladies of a family in their own drawing-room can take part in this ringing.

The practice on church-bells with the clappers tied can be continued to any extent desired. I know a company of six ringers who were never heard until they rang a peal of 120 changes with the tenor always at home. The only drawback is, that the car has no share in the practice with the hand and eye.

'A lead, or treble lead,' means the changes rung between that at which the treble leaves the lead to begin her hunting-course, and that at which she completes her lead after coming down again. In simple methods all the bells hunt during the first lead. The changes thus made are, in number, exactly double that of the bells changing; and their order can easily be so arranged, that when the treble returns to the lead they shall either come into rounds again, at her back-stroke, or else, as she moves up into second's place, they begin to repeat the changes already made. Hence the hunting-course can be learned on every bell in turn: *viz.* by ringing a treble lead over and over again repeatedly.

A bell is said to 'turn another from the lead' when she leads next after the bell thus turned away. And in like manner, to 'turn another from behind,' when she goes into the last or tenor's place next after the bell thus turned away from that place.

When two bells, the one hunting up the other hunting down, exchange places elsewhere than at the lead or behind, they are said to pass in those places where they thus exchange. Example:—Here the '4 and the 1 pass in 2, 3,' or the '4 meets the treble in 2.'

The number of changes which can be rung is decided by the arithmetical law of permutations, and is equal to the product of the numbers multiplied one into the other. Thus, the changes on three bells are $1 \times 2 \times 3 = 6$; those on four, $1 \times 2 \times 3 \times 4 = 24$; on five, $1 \times 2 \times 3 \times 4 \times 5 = 120$, and so on for any numbers. The object of the composer is to produce a peal which shall be at once correct and musical.

I would now request attention to the fact, that each advance in the art of change-ringing follows upon that which has gone before, in a manner so direct and natural that they may be truly said to *grow* one out of the other. Hence it possesses that high interest which properly belongs to the development of a science; and the learner may be assured that he will be able to master this art provided that he will be at the pains to ground himself in the hunting-course, and that he will take care to understand every forward step as it is made before he attempts to make another.

(To be continued.)

Cracked Bells.

No filings, nor anything but *melting*, will cure a cracked bell. Very knowing workmen may pretend to do it, but it is throwing money away.—Ed.

Change-Ringing.

CHANGE-RINGING EXTRAORDINARY.—On Easter Monday, April 10, seven of the following ringers ascended the tower of Christ Church, Liversedge, and succeeded in ringing 10,272 changes of Kent Treble Bob Major in 5 hours 48 minutes. The performers were stationed as follows:—James Whitworth, Liversedge, treble; James Knott, ditto, 2nd; John Wilson, ditto, 3rd; Thomas North, ditto, 4th; Charles W. Clegg, Huddersfield, 5th; Mosley Ramsden, Liversedge, 6th; John Illingworth, ditto, 7th; William Collins, ditto, tenor. The peal was composed by Mr. William Sottenstall, of Sowerby, and was conducted by John Illingworth: it was taken out of Mr. Sottenstall's work, which abounds with the most valuable compositions ever yet published, containing nearly 1000 pages, which ought to be in the hands of all change-ringers, comprising all the latest variations, with proof scales upon eight bells, and may be obtained by applying to Mr. William Sottenstall, Sowerby, near Halifax, Yorkshire.

WATERLOO SOCIETY OF CHANGE-RINGERS.—On Thursday, 20th April, 1871, eight members of the above Society rang on the bells of St. John's Church, Waterloo Road, London, a true peal of Grandsire Triples (Holt's 10-part), containing 5040 changes, which was accomplished in 2 hours 56 minutes. The performers were Messrs. J. Martin Routh, (Tylehurst, Reading), treble; William Baron, 2nd; John Mansfield, 3rd; William Green, 4th; James H. Digby, 5th; William Coppage, 6th; Robert Rose, 7th; George Chesterman, tenor. Conducted by Mr. William Baron. Weight of tenor, 18 cwt.

CHANGE-RINGING.—On Friday, April 21, eight members of St. James's Society rang, on the bells of St. James's Church, Clerkenwell, Holt's 10-part peal of Grandsire Triples, consisting of 5040 changes, in 2 hours 57 minutes. H. Hopkins, treble; W. Coppage, 2nd; J. R. Haworth, 3rd; W. Green, 4th; W. Baron, 5th; D. Stackwood, 6th; Thos. Richards, 7th; G. Chesterman, tenor. Conducted by Mr. J. R. Haworth, who completed his fiftieth year on the above day.

Jubilee of the Rotherham Change-ringers.

ON Monday, the 17th inst., the Rotherham Society of Change-ringers celebrated the fiftieth anniversary of the placing of the existing peal of bells in the parish-church tower. For a considerable part of the day the town resounded with the music of the bells, which are well known for the sweetness and purity of their tone. The reputation of the Rotherham peal of bells has in no way suffered in consequence of being unskilfully rung, but, on the contrary, the ringers have always striven to show themselves worthy of the honour of being possessed of such a peal. During their ringing on Monday, they were frequently complimented on their skill by brother ringers who had been invited from other towns to take part in the festival. In celebration of their jubilee the ringers of Rotherham decided, some time ago, to invite a number of the followers of the campanologian art from other towns, and there were visitors present on Monday from Birmingham, Nottingham, Wakefield, and Sheffield. Every provision was made for their reception, a subscription having been commenced for the purpose a short time since. The first peal—a piece of Bob Royals—was commenced at eight o'clock in the morning and was rung by the Rotherham ringers, under the leadership of Mr. John Chester. Subsequently the visitors from Birmingham rang a peal of Kent Treble Bob Royals, Mr. John Chester of Rotherham again conducting. Then the Sheffield company, led by Mr. John Lomas, gave a piece of Stedman Caters. Next followed the Wakefield company, who rang a peal of Grandsire Caters, under the conductorship of Mr. James Firth. The programme was brought to a conclusion by the ringing of another piece of Grandsire Caters by the visitors from Nottingham, who were conducted by Mr. John Lomas of Sheffield.

About fifty of the ringers dined together in the afternoon. Amongst these were two veteran ringers (*viz.* Mr. J. Taylor, and Mr. R. Heald) who had assisted in ringing the bells when they were placed in the tower half-a-century ago.

The tenor bell of Rotherham, which weighs 32 cwt. bears the following inscription:—'This harmonious peal was erected in the parish church of All Saints', Rotherham, by voluntary subscription, in the year 1821. The Rev. Thomas Bayliffe, vicar. Churchwardens: Robert Clarke, John Fisher, James Woodhead, and John Lambert. Directors: Samuel Clarke, Francis Squires, Thomas Bagshaw, James Wilkinson, John Oxley, Andrew Crawshaw; T. Mears, London, *fecit.*' The peal is in the key of D, and consists of ten bells.

On Tuesday morning a select band of the Birmingham, Rotherham, and Sheffield United Societies of Change-ringers paid a visit to Rawmarsh Church, and rang on the beautiful peal of bells that has been recently augmented by J. Knapton, Esq., Holt's 10-part peal of Grandsire Triples, consisting of 5040 changes, which was rung and brought round in a scientific style in 3 hours 15 minutes. This was the first peal that has been rung on the bells. The ringers were placed as follows:—J. Spencer, Birmingham, treble; C. H. Hattersley, Sheffield, 2nd; J. Horner, Rotherham, 3rd; J. Bannister, Birmingham, 4th; G. Flint, Rotherham, 5th; H. Green, Birmingham, 6th; J. Chester, Rotherham, 7th; H. Whithers, Birmingham, tenor. The peal was conducted by J. Bannister.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELLHAM, HERTS (continued).

VIII. *Changes on Three Bells.*—These are six in number, viz. :— They are all obtained by hunting alone; therefore all description has been anticipated under VI. It is necessary to add merely that the learner should practise until he can see, by watching the ropes, that they do move in this order.

IX. *Changes upon Four Bells, or Bob Singles; 24 in number.*—The hunting-course alone will produce all the changes possible upon three bells, but in those upon four it is necessary to employ in addition both the other variations already explained; viz. place-making and dodging. This is done upon a method extremely simple, and yet capable of being applied to any number of bells from 4 to 12. It is especially suited to the even numbers, but can be adapted to the odd numbers also. It is called the Bob method, and its rule is as follows:—All the bells hunt until the treble leads; the bell which she turns from the lead makes second's place, and leads again; those above second's place making at the same time a single dodge.

1	2	3
2	1	3
2	3	1
3	2	1
3	1	2
1	3	2
1	2	3

The whole peal is here given, viz. :— The learner will observe that the treble, and she alone, has a plain hunting-course throughout. Hence her work has been explained already. All the other bells have to vary; each taking her turn in making second's place; and in dodging in 3, 4.

These bells, therefore, need a guide; and this guide is to be found in the treble herself.

The place-making is easy; the ringer can both see and hear when the treble turns him from the lead; and will know at once that he is to follow her a second time, thus striking twice in second's place, to lead again for two blows and to resume his hunting-course immediately.

The dodging is a little more difficult, but the treble is again a sure guide. The learner as he hunts up will know the place of his own bell at each stroke; he must also watch for the moment at which he meets the treble as she hunts down. He will see from the example that if his bell be then in second's place she will dodge immediately on running out behind, and lay a whole pull behind after dodging; but if she be then in third's place she will lay the pull behind first, and will dodge afterwards. See the bells 2 and 4 in the first lead of the example, 2 and 3 in the second lead, and 3 and 4 in the last. The reason is, that as the treble never varies her work, the bells cannot begin to dodge until she is out of the way, nor continue dodging after she has returned to part them: therefore the bell which turns the treble from behind must strike twice in that place to allow her to go down and the other dodging bell to come up; and as the dodging proceeds, the bell which finds herself striking next after the treble is obliged to go down at once in order to allow her to pass up, and the other dodging-bell is obliged to strike twice behind, because she has no longer any bell with which to dodge. Hence the following rule:—The bell which the treble turns from the lead makes second's place and leads again: that which meets the treble in two dodges in 3, 4, at once and lays the pull behind, last; that which meets the treble in 3, lays the pull behind at once, and dodges last.

Analysis of the work, e.g. that of bell 4. She hunts down and leads. Hunts up, meeting treble in 2, dodges in 4, 3, with the 2, lays the pull and hunts down; is turned from the lead by treble, makes second's place and leads again. Hunts up, meets treble in 3, lays the pull behind, and dodging with the 3 completes the peal.

Reverse Bob.—The twenty-four changes may be produced by a rule the exact opposite of the foregoing, viz. the bell which the treble turns from behind makes third's place and goes behind again; the two bells below third's place making a single dodge. I give one lead complete, and the back-stroke leads of the treble for the remainder of the peal.

It is rung by the following memoranda:—The bell which in hunting down turns the treble from the lead, leads a whole pull at once and dodges afterwards; that which in hunting down meets the treble in 3, 2, dodges at once and leads the whole pull afterwards; that which is turned from behind by the treble makes thirds and goes behind again. The reason is to be found, as before, in the fact that the treble never varies from her hunting-course.

1	2	3	4
2	1	4	3
2	4	1	3
4	2	3	1
2	4	3	1
4	2	1	3
4	1	2	3
1	4	3	2
1	3	4	2
*	*	*	*
1	4	2	3
*	*	*	*
1	2	3	4

Double Bob.—The two modes of producing the twenty-four changes may also be combined in Double Bob. Thus; the bell which the treble turns from behind makes thirds and goes behind again, those below third's place making a single dodge; also, that which she turns from the lead makes second's and leads again, the bells above second's place making a single dodge.

Thus; pricked as before,— The ringer's memoranda for practice are as follows: If turned by the treble from either the lead or from behind, make your place and go back. If you turn the treble from either the lead or from behind, lay the pull at once, and then dodge. If you turn any other bell from any of these places, dodge first and lay the pull afterwards.

(To be continued.)

1	2	3	4
2	1	4	3
2	4	1	3
4	2	3	1
2	4	3	1
4	2	1	3
4	1	2	3
1	4	3	2
1	4	2	3
*	*	*	*
1	3	4	2
*	*	*	*
1	2	3	4

Belfry Reform.

SIR,—I am pleased to observe in your issue of April 15, that the attention of the clergy is drawn to this subject. I have for the last eighteen years put in practice a plan that has produced very happy results in three separate parishes which I have held, and I can recommend it to my clerical brethren; it is simply to visit the belfry, and take an active part in the ringing. I have known good results to follow from the occasional appearance of the incumbent there, although he was not a ringer; but I have known greater influence exercised when the clergyman could handle the ropes, and showed that he was not less skilful in the art of ringing than the men themselves. The pleasing results that I have witnessed are these: a love of bell-ringing for its own sake; a more regular attendance at the services; and a more reverential feeling for the place where God's honour dwells. In two of the parishes of which I was the incumbent, in the south of England, I found the ringers had got into very bad habits. They were glad enough to ring so long as money was to be gained by it. They practised for a few weeks before Christmas, because it was their custom to make a house-to-house collection at that season; and as soon as the money had been collected it was spent in eating and drinking at the public-house, so that the only persons benefited by church-ringers were the publicans. When the riotous feasting was over the bells were silent; excepting on Sundays, when the same ringers, having chimed the people to church, retired from the sacred precincts to while away in idleness or slumber the hours of service. These men were not, and never could become, proficient in the art of ringing. They knew nothing of its principles, and of course cared not to acquire them. The object I aimed at was their reformation. I might have done what I have known other clergymen do, viz. swept them clean out of the belfry, and adopted mechanical means for chiming the bells for service, or I might have required the clerk or sexton to chime one or two of the bells. But, although the readiest mode of getting rid of an evil, it is decidedly an objectionable one. You offend the men thereby, and it will take a very long time for them to forget the affront, if they ever do forget it. It is much better, therefore, to endeavour to reform them. A belfry that is neglected by the clergyman is sure to be a kind of refuse-heap, a midden of irreligion, profanity, and moral corruption. It is wrong for him to pass it by, on the ground that the same individuals are to be met with and influenced for good in their homes. They are men who are not often found at home, and the clergy cannot go to the ale-house where they are sure to be congregated. No: reformation must be commenced in the belfry.

My plan, then, was the following:—On the first opportunity to present myself in the belfry, and if the bells were set to take hold of a rope. 'You had better take care, sir; she may come off, and do you some harm,' was, perhaps, the first remark addressed to me; or there was a sullen stare, and a hardly-smothered hope that she might come off, and do for the parson. A few strokes, and a setting of the bell at back and fore stroke, done with self-possession and ease, immediately secured their respect; for although my knowledge of the art was very imperfect, what they saw sufficed to convince them that I could do as well as the best of them, and further, they were conscious that I knew something of bell-machinery, &c.

After this it was a comparatively easy task to lead the men on to better things. They began to discover that there was an intellectual pleasure in the science of change-ringing, and by degrees the mercenary motives that used to actuate them were laid aside. The work of reformation was gradual, of course; there were occasional relapses and breaches of adopted rules, but a firm and uncompromising enforcement of the penalties prevailed, and in the end I had the satisfaction of bringing about the desired reformation.

One word with regard to belfry rules. Let none be made unless it is intended to carry them out most strictly; and never let the men have the liberty of altering or suspending a rule without the clergyman's or churchwarden's express permission.

It is a more difficult question when the clergyman has no knowledge of the art of ringing and no inclination to acquire it, and yet desires to reform his ringers. I must postpone that point to another time.

Wath Rectory, Ripon.

W. C. LUKIS.

Change Ringing.

ON Saturday, April 22, six of the Rirstal change-ringers, assisted by Messrs. Lockwood of Leeds, rang at the former place a peal of Kent Treble Bob Major, consisting of 5088 changes, in 3 hours and 15 minutes. Wright of tenor, 20 cwt. The peal was composed by Mr. H. Hubard, of Leeds, and contained the whole of the 867's, 786's, and 678's. The band stood in the following order:—Treble, Joseph Barroclough; 2nd, Tom Lockwood; 3rd, James Lockwood; 4th, William Waker; 5th, James Barroclough; 6th, Benjamin Parkinson; 7th, Benjamin Dodgson; tenor, John W. Yates. Conducted by Mr. T. Lockwood.

[Communicated.]

SIR,—In reply to 'A Vicar' in 'CHURCH BELLS,' No. 17, we beg to state that we shall have much pleasure in sending him an estimate for the church clock if he will apply to us direct, and give us the following information. What is the weight or diameter of tenor bell; the amount of direct fall that can be obtained for the weights; and are the dials to be copper (gilt)?

GILLETT AND BLAND.

Steam Clock Factory, Croydon.

New Peal of Six Bells at Alloa, Scotland.

ON Thursday, April 20th, a new peal of six bells, lately hung in the tower of St. John's Episcopal Church, was opened by a band of ringers from St. James's, Leith. Morning Prayer and Holy Communion were sung at 11 a.m., the service including special hymn and collects; the sermon was preached by the Rev. Gildart Jackson, Incumbent of Leith. Before service, and at intervals during the day, rounds and peals of six-score Grandsire Doubles were rung. Treble, S. Reeves, College Youth; 2nd, Rev. G. Jackson; 3rd, H. S. Dyer; 4th, J. Gibson; 5th, J. L. Watson; tenor, J. Maddison. Mr. S. Hodson rang No. 2 during part of the ringing. The ringers were very hospitably entertained by the Rev. A. D. Hallen and the congregation of St. John's, and left the next morning. The bells, cast by Messrs. Blews, Birmingham, are of fine tone (tenor, 13 cwt.), and are exceedingly well hung by Mr. Thomas Hooper, of Woodbury, Devon. They are the third peal that have been hung in Scotland in the Episcopal Church,—the first, of eight, being at Aberdeen, and the second at Leith, where they were placed in 1866. May the example thus set forth be widely followed!

[Contributed.]

SIR,—Allow me, in reply to W. H. H. in your issue of April 22nd, to state that the sight he longs to see, viz. 'the ringers in a body going to the Lord's Table,' was witnessed in St. John's Episcopal Church, Alloa, Scotland, on the occasion of the opening of a peal of bells there by the St. James's ringers from Leith, on Thursday last, the 20th of April; their own incumbent, who had previously rung in the opening peal, and preached the sermon, taking part in the celebration. Next to our first and highest reason for communicating, we felt we could not better show our deep attachment to one who, whether in the belfry as a ringer or in his ministerial office, is beloved by us all. These remarks are not written in a boasting strain; but having, when a boy, witnessed in different belfries in Devonshire some of those scenes you, Sir, justly condemn, I am delighted to find a great change is now going on; and if the clergy take their place in ringing changes, I believe they will soon work changes in another way, and that ere long the sight W. H. H. wishes to see will be the rule, not the exception.

S. R.

MEDITATION.

XIX.—THE LORD'S PRAYER: 'OUR FATHER, WHICH ART IN HEAVEN.'

By W. Walsham How, M.A. Author of 'Plain Words.'

WHEN the Sinless One prayed, He prayed to His Father. When the Prodigal son came, with the load of all his sins upon him, seeking mercy, he came to his Father. Oh! thrice blessed Name of all-embracing Love!—'God is Love.' What is this but to say, 'God is 'our Father'? For a Father cannot but love.

Faithful Christians, you have long known and loved and worshipped your heavenly Father, you need not to be taught now the blessedness of having a Father in heaven. It is this very knowledge which gives such peace, and brightness, and happiness to your prayers and to your life. You have the Spirit of adoption. The Spirit of God beareth witness with your spirit that you are the children of God. You pray as children; you love as children; you trust as children. It is very blessed, not alone to be, but to be conscious that you are, children of God. Your heart feels often a thrill of joy as you cry in the Spirit of adop-

tion, 'Our Father.' The very words have a sweet, happy, homelike sound to you. Whether you pray in sorrow, or whether you pray in joy, still your strength and confidence, your comfort or your rejoicing, lies in those blessed words—'Our Father.' It is true indeed that the ending of your prayers has its prevailing might, as well as the beginning; but it were little to pray 'through Jesus Christ our Lord,' except you might pray to 'Our Father.' Then think how you are indeed one in your very prayers with your Saviour Himself. He prayed as the Son: you pray as sons. And your sonship is His. You are *in Him*—the Son. Therefore God also regards you as sons. 'God hath predestinated us 'unto the adoption of children by Jesus Christ to Himself.' Yes: the very Saviour Himself is speaking in your 'Our Father.' He leads the strain; and all His Church on earth—yea, and all His Church in the peace and rest of Paradise—takes up the voice of worship, and in one vast chorus echoes evermore the mighty 'Our Father.'

Sinners, yet lying in bondage, yet in the far country, unmindful of your true home, hiring yourselves to do all manner of evil, (and for what wages!) know you not that you too have a Father? If you were to come to yourselves, and to seek once more the home from which you have wandered so far, whom do you fancy you would meet there? A stern wrathful Judge? A hard and cruel Taskmaster? A God, who will only frown on so rebellious sinners as you have been, and drive you from His all-holy presence? Nay! you have forgotten. You too have a Father, to whom you may go. A Father, do I say? Nay—the tenderest, the most loving and gentle Father you can dream of—a Father who will run to meet His returning child, while yet a great way off, and who will surprise you with His wonderful forbearance and loving-kindness. It is worth making trial of that Father's love. He has not struck your name yet out of the roll of His children. He has still your place left ready for you. You have been called, adopted, loved, by your Father:—not for your own sake, for you have never deserved anything from Him, but for the sake of His dear Son, who bought you with a price. So even you sinners have your interest in the 'Our Father.' It is a cry for penitents as well as a cry for saints. If they can say, 'Father, I love Thee,' you can at least cry, 'Father, I have sinned.'

Oh! blessed are they, be they saints or be they sinners, or be they (like most of us) still hovering on the border line, not very decided Christians, and not very wilful sinners,—blessed are they who can say from the heart, 'Our Father.' Humbly we would say it, as we kneel in our chamber, looking forward to the temptations and trials of the day, which often make us so unlike God's true children: confidently we would say it, when, in our Morning and Evening Prayer in Church, we have just listened to the blessed message of God's pardon for the sins we have penitently confessed: beseechingly we would say it, when it falls in the Litany or other portion of supplication: thankfully and joyously we would say it, when we have returned to our places after kneeling at the blessed Feast of our Lord: peacefully we would say it, when once more we kneel in our chamber, and having unburdened our souls of the day's sins and weaknesses, we commit ourselves in perfect trust into the sure and loving protection of 'Our Father.'

BELLS AND BELL RINGING.

SIR,—You ask for our opinion about Belfry Reform, and tell us to speak out. Now I am going to do so. I have rung in forty-six parish churches, and never found that drunken, reprobate lot of ringers, you are so continually speaking about; and wherever I have found Change-ringers I have always found them to consist of, or to be led by, some respectable tradesman or mechanic in the place. I will give you the names of the places in this neighbourhood where change-ringing is practised, and I ask you to inquire into our characters: and then as a gentleman, which I suppose you are, to ask yourself if the character you have given Church bell-ringers has been very kind or courteous towards the ringers in this part of Kent. Now there are change-ringers in Ashford, Aldington, Frittenden, Folkestone, Hythe, and Mersham. Men that can and do ring Kent or Oxford Treble Bob, minor or major; Plain Bob, minor or major; Grandsire Doubles; Minor or Triples Court Bob, or Bob Triples. Men that do not ring for beer, but solely because they are fond of the art. And I am happy to be able to contradict your assertion that we are a scandal to the Church or a disgrace to ourselves, from habits of drunkenness, Sabbath-breaking, &c.

Now what Belfry Reform you are wishing for I do not know, as I do not believe ringers to be the men you picture them; and if you know any such I would ask, has there been care and pains taken to teach them better? It was become absolutely necessary to take notice of you, or the readers of 'CHURCH BELLS' would conclude we are all the bad characters your correspondents state us to be.

I remain, yours, &c.

F. FINX.

Mersham, Ashford, Kent, April 1871.

[We rejoice to hear such a good report of ringers in Kent.—ED.]

SIR,—I think the time has arrived when something ought to be done to reform the past scandalous doings in the belfry, and of those who officiate in them. To belong to a set of ringers in your parish has been thought by some to be a degradation, and I have known instances where parents have objected to their sons learning the science of campanology rather than to allow them to mix with the low characters which usually form the band of village-ringers. During the short time I have been a ringer, I have seen things done in the belfry which have made it like a taproom—drinking, smoking, swearing, and other obscenities, have been carried on within its sacred walls. No wonder there is a cry for a reformation, and I hope, by publicly describing the disgraceful scenes of the past in your little paper, a new state of things may be brought about. I know several clergymen who have begun the reformation in their parishes; I hope others will follow their good example, and I do not doubt but that in a short time we shall have the belfry freed from these low characters, and in their place a respectable set of men, who will do credit to the bells, and become useful members of the House of God in which they are placed. The first step towards a reformation will be to dismiss all the low characters, and fill their place with respectable parishioners. Draw up a set of rules, and admit none but who are willing to comply with them. Let the Vicar in each parish (where practicable) join the ringers; by so doing, much good will be done. Try to promote the science of change-ringing, and where the ringers show any musical abilities, purchase a set of hand-bells. With these few remarks I beg to subscribe myself, yours, &c.

M. D.

Change-ringing.

ON Saturday, the 22nd of April, the ringers of St. Mary's Church, Frittenden, Ashford, in Kent, assisted by Mr. Bourne of Biddenden, and Mr. Payne of Tenterden, rang a peal of 5,040 changes, Bob Triples, at Ashford, which included eighty-eight Bobs and two Singles, conducted by Mr. T. Daynes, and arranged by Mr. C. Payne. The bells were brought round in three hours and four minutes by Messrs. Caleb Payne, treble; James Potter, 2nd; James Bourne, 3rd; Edmund Potter, 4th; John Taylor, 5th; Thomas Potter, 6th; Thomas Daynes, 7th; Peter Hodges, tenor. Weight of tenor, 24 cwt., in the key of E.

ON Saturday, April 20, eight members of the Waterloo Society of Change-ringers rang on the fine-toned bells of St. Margaret's, Westminster, a true peal of Grandsire Triples, containing 5,040 changes, which was accomplished in three hours and six minutes. The performers were Messrs. William Baron, treble; Henry Hopkins, 2nd; George Harvey, 3rd; William Coppage, 4th; Joseph William Cattle, 5th; George Newson, 6th; William Hovert, 7th; George Chestman, tenor. Conducted by Mr. William Baron. Weight of tenor, 28 cwt.

WATERLOO SOCIETY OF CHANGE-RINGERS.—The Annual Supper of the above Society took place on Monday evening, the 1st inst., at the Windsor Castle, Waterloo Road, London. The company numbered twenty-two persons. The Chairman spoke at some length of the good effected by this Society in teaching young men the art of Change-ringing, his remarks receiving great approbation. A vote of thanks to the chairman and officers present brought a pleasant evening to a close.

English Bells and Belfries, and Belgian Carillons.

THAT our architects should design larger and more suitable towers for the reception of peals of bells, the writer of these lines has often said. He has also stated over and over again, in the *Builder*, that very many of the single bells in use for calling the people to prayers in our metropolitan churches are truly disgraceful. And as musical bells could be substituted for these noisy 'corrupters of the public ear' for a mere trifle, all such offensive things ought to be broken to pieces and cast into the furnace.

I have asserted, too, that we find discordant and offensive church bells in many country towns and villages; but that all our English bells deserve the extremely censorious remarks of a clever writer (the Rev. H. R. Haweis) in the last number (April) of the *Contemporary Review*, I deny.

In the article alluded to the author takes occasion to say.—'Let us supply some simple machinery for the common ringing of the bells.' He also boldly asserts,—'There is no reason whatever why, with a better tolling mechanism, one man might not ring half a dozen bells instead of, as at present, half a dozen men being often set to ring a single big bell.'

Now the term *ringing*, when used with reference to church bells, always implies *swinging to and fro*. It will, therefore, be found impossible to construct a machine that can ring any number of church bells with precision, and bring out the proper tone.

As to 'better tolling mechanism' I will only say, that should Mr. Haweis ever become practically acquainted with bells in general and their gear, he will certainly abandon his present opinion on the subject, and never again intimate that one man might ring half a dozen bells.

A word now on 'Carillons aux clavecins et aux tambours,' or, in plain English, musical chimes played by a barrel, and played from a key-board.

'Belgium,' said a writer in 1862, 'is the classical land of bells and chimes. In no part of Europe have they thought of poetising the striking of the hours and of offering to the populace, as we do, a brilliant and aerial music which, both night and day, soothes them by its sweet melodies and harmonious concord. All our towns possess musical mechanism for announcing the hours.'

'Although the chime-bells are left free for a performer (*carillonneur*) to play tunes on them according to his fancy, yet they play automatically a different air every quarter of an hour. The half-quarters even are indicated, either by a melodious roulade or by a succession of brief modulations.'

In 1837 Victor Hugo was lodging at Mechlin, and during the night he found it impossible to sleep; the music of the tower of St. Rombaud caused him a most agreeable, though a most extraordinary, sensation. Tired of vainly invoking sleep, it is said that he rose, and with the diamond of his ring inscribed certain lines on the window of the bedroom of his hotel, a few passages from which have been thus rendered:—'How I love to hear the chimes in thy ancient cities, O veritable country, guardian of thy domestic manners! . . . Chimes! you are the wild and wandering spirit of the hours, which fancy pictures to itself in the costume of a Spanish dancer; an apparition flashing suddenly upon us as though the gates of light flew open at her approach . . . Now like a joyous bird flitting from spray to spray, now quivering like an arrow on reaching the target. . . .

'By invisible crystalline steps she descends,
And sweetly with melody harmony blends.'

I may here state, that having examined the bells and machinery of the finest Belgian carillons now in existence, I gave a descriptive account of them some years ago; and subsequently quoted Dr. Burney's account of the wonderful performances of M. Potthoff upon *le carillon à clavier* at Amsterdam, on which I made some remarks.

But in the opinion of certain writers, Matthias van den Gheyn of Louvain, who died in 1785, was the greatest organist and *carillonneur* Belgium has ever produced. He played fantasias, fugues, &c., the difficulties of which, probably, no other person could have conquered. Here is a story of one of his performances:—'A wager was decided at Louvain. A violinist of great talent boasted that he alone could execute certain passages on the violin. The *carillonneur* proposed a trial, and undertook to play on the bells all the passages that the other would perform on his instrument. The proposal was accepted, an honorary jury was appointed, and the *carillonneur* gained the wager in the most brilliant manner.'

Now this may amuse those who believe everything they see in print. But as an amateur musician, knowing the characteristics and capabilities of both instruments, I do not hesitate to say that, however astonishing the performances of Van den Gheyn may have been, the story in question is nonsense. It is about as absurd as to say that the most difficult passages written for a violin were executed upon a dulcimer.

Respecting periodical chimes worked by a cylinder, I suggested long ago that it appeared very desirable to introduce improved machinery equal to that of the carillons in Belgium, in many of our large church towers, and in certain other lofty structures, to play appropriate melodies upon the ordinary peals of eight, ten, or twelve bells; and if in any case the number of bells could be augmented to fifteen or more, so much the better. Certain instruments in Belgium have from forty to forty-eight bells, tuned to the chromatic scale.

But the writer in the *Contemporary Review* intimates that certain eminent horologists in England have invented carillon machinery, which he prefers to any other.

Now those well-known and respectable mechanics require no extravagant puffs. I will, therefore, merely repeat the substance of what I said in the *Builder* some years ago,—If any of our skilful countrymen can construct a carillon machine superior to the finest in Belgium, when such a machine is playing upon a proper set of bells, may I be there to see and hear.

THOMAS WALESBY.

. The continuation of 'Change-Ringing Disentangled' has been again postponed to give more room for the correspondence. We are compelled also to hold over several letters till next week.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

X. *Changes on Five Bells, Grandsire Doubles.* 120 in number.—Five bells can be rung upon the same method as four, but it is far preferable to employ a method properly adapted for the odd numbers; especially as there is a very good one ready to our hands. It is called 'Grand-sire,' and its rule is as follows. All the bells hunt until the treble has finished leading; then the bell which she turned from the lead makes third's place and returns to the lead, while the bells above third's place make a single dodge. The learner should prick the changes at once; and for this purpose I give one lead entire, and the lead-ends of the remainder.

The peculiarities of the method which thus appear are: (1) that beside the treble there is another bell (in this case the 2) which has a plain hunting-course throughout; and is therefore said to be 'in the hunt' with the treble; (2) the work of the bell which the treble turns from the lead.

The first essential difference from four-bell ringing is, that whereas on four bells the rule of the method alone will produce all the changes possible, the rule will produce on five bells but one plain course (as it is called); and the bells come round at the 30th change. It is therefore necessary to introduce two new variations, called Bobs and Singles, in order to obtain the whole 120 changes.

A Bob is a variation in the rule. Bobs are employed in all methods; the manner in which they are made varies with the method, and forms one of its distinctive features. In Grandsire the Bob is made thus. The bell which in hunting up meets the treble in 2, 3, as she is hunting down, makes third's place and returns to the lead. Immediately afterwards, the bell also which the treble turns from the lead makes third's and leads again; and the bells above third's place make a double dodge, thus;—Hence it is commonly said, that 'a Bob in Grandsire is two third's places.'

By the use of these Bobs alone sixty changes can be obtained. It is then necessary to introduce yet another variation, called a Single, to prevent the bells from coming round: in this way we are able to ring the whole 120, when a second Single completes the peal.

A Single on five bells is that which its name implies, a single change; two bells lie still and one pair change, the remaining bell leading. Its effect is to cause two bells to exchange their work, or, as it is expressed, to 'shift their courses'; so that the second half of a peal thus rung, with a Single in the middle, is exactly like the first; except, that the 2 is throughout in the place which the 3 did fill, and the 3 in the place of the 2. The name Single is retained on higher numbers, even after it has ceased to be strictly accurate, whenever bells lie still to allow others to exchange work or 'shift courses.' It is made thus. The bell which meets the treble in 2, 3, strikes four blows in third's place, and returns to the lead. That which the treble turns from the lead makes second's place and leads again. The bells above third's place make a double dodge; exactly as they do at a Bob.

I will now give the lead-ends of a peal of 120 changes, the first lead of which has been already printed at length, distinguishing the Bobs by the letter B, and the Singles by the letter S. The two parts being placed side by side, the resemblance between them, and the exchange of work by the 2 and 3 is easily seen.

In ringing upon five bells a conductor is necessary; it is his business to call the Bobs and Singles at the proper times; for which purpose he guides himself by watching one bell in particular, called the 'Observation Bell;' and makes his

calls as she enters certain positions with respect to the others, according to rules which he carries in his memory. In the above peal the tenor is the observation bell, and the rule is as follows. Call a Bob when the tenor dodges behind, and a Single when she and the 4 are both at home. Any bell can be selected as the observation; she can be recognised at once (in 5-bell peals) by the fact, that she always makes third's place at a plain lead, and is behind when a Bob or Single is called. Thus, although she goes up as far as third's place at regular intervals, she never hunts out behind and back to the lead; whereas the treble never does anything else. Hence, the observation is often called

1	2	3	4	5
2	1	3	5	4
2	3	1	4	5
3	2	4	1	5
3	4	2	5	1
4	3	5	2	1
4	5	3	1	2
5	4	1	3	2
5	1	4	2	3
1	5	2	4	3
1	2	5	3	4
2	1	5	4	3
2	5	1	3	4
*	*	*	*	*
1	2	4	5	3
*	*	*	*	*
1	2	3	4	5

3	4	5	1	2
4	3	1	5	2
4	1	3	2	5
1	4	3	5	2
1	3	4	2	5
3	1	4	5	2
3	4	1	2	5
*	*	*	*	*

3	2	1	5	4
3	1	2	4	5
1	3	2	5	4
1	3	2	4	5
3	1	2	5	4
3	2	1	4	5
*	*	*	*	*

1st Part.	2nd Part.			
2	3	4	5	
2	5	3	4	
B	3	4	2	5
B	5	4	2	
B	4	2	3	5
B	4	3	2	5
S	3	2	4	5
S	2	3	4	5

'the half-hunt,' the treble 'the whole hunt,' and the pair 'the two hunts;' names which, although not scientific, may be allowed because convenient.

In actual ringing, the practitioner will find that the place-making gives but little trouble. The work is well defined, thus: if the treble turns him from the lead, or if a call be made as he meets the treble in 2, 3, then he makes third's place, once at a Bob and twice at a Single, and returns to the lead. This work is also simple, because he has only two bells below him to watch.

The dodging is more difficult. In this he will require a guide, and he can find one in the treble; thus: the bell which, in hunting up, meets the treble in 2, 3, dodges at once on reaching tenor's place, and lies the pull behind after so doing. The bell which meets the treble in 3, 4, lies the pull behind at once, and dodges afterwards. The bell which meets the treble in 4, 5, lies the pull at once, and hunts down to the lead.

The observation may be coupled with the treble in this rule, and thus the practitioner will have two bells to guide him instead of one, and will also obtain earlier notice of what he has to do. It will be seen from the figures that the treble follows the observation down to the lead, there being always one bell between them: thus the bells which are hunting up meet the pair, first the observation, then the treble. Hence the memorandum,—If you meet the two hunts before, *i. e.* as your bell leaves the lead, you dodge behind at once, and lie the pull afterwards; if you meet them in the middle, *i. e.* when your bell is one step higher, you lie the pull behind at once, and dodge afterwards: if you meet them behind, you lie the pull and hunt down. These rules will be readily understood by comparing them with the figures: see, for instance, the work of bell 4 after the sixth and after the twenty-fourth changes in the peal of 120 given above. (To be continued.)

New Peal of Eight Bells at Northallerton.

THE re-opening of the peal of eight bells, four of which are new, in All Saints' Church, Northallerton, took place on Tuesday, the 2nd inst. The Rev. Canon Hedley preached at morning service on Eph. v. 14., 'Awake, thou that sleepest.' He alluded to the awakening of the Church during the last twenty years in building new churches, restoring old ones, and supplying the service with such adjuncts as organs, bells, &c., and wove in the nursery legend of Whittington, who thought he heard the bells calling him to return to be Lord Mayor of London. During the afternoon, and up to the service at six o'clock, the ringers performed about 3000 changes of Bob Major. The Rev. T. C. Rawe, of Ainderby, preached in the evening. The whole peal of eight bells has been hung in a most excellent manner by Mr. Thomas Mallaby of Masham. Four of the bells are new, cast by Messrs. Warner (two of which were re-cast), being the celebrated Mount Grace bell and one marked 'Glory Bee to God on hee, 1656.' The ancient inscriptions have been retained, that on the Mount Grace bell is 'In Multis Annis resonat Campana Johannis' (May the Bell of John always resound), and will be rung morning and evening hereafter. The four old bells have been tuned and entirely refitted with new clappers and ringing gear complete. The outlay will be 235l.; upwards of 160l. has been collected. The ringers were from Masham, assisted by Mr. T. Clark, Sharow, and Mr. John Stodard, Ripon.

SIR,—As you have in your 'CHURCH BELLS' recently invited the ringers of England to state what they think will be the best means to reform the belfries, I wish to give you my views on the subject.

I am a ringer at a church near Manchester, which has a peal of eight most excellent bells, made by Mears and Stainbank; they have been praised by all ringers who have heard and rung them, as good-going and very good-toned bells. I am very glad to say that our belfry is in a better state than some I know, though we have room for improvement. One rule we have is, that no intoxicating drinks are allowed in the tower, which I think ought to be law in all belfries. Another rule is, that if any ringer come to ring on Sunday, and is not capable through drink, he be fined 5s. If all ringers had this rule it would reform many a belfry. I may here say that I myself am a teetotaler of twenty-one years' standing, and having rung in several peals of 5040 changes, can say from experience that the less drink the ringers have, the better will be the ringing. I think that if the ringers were recruited from the Sunday-school it would improve the belfry; some of us belong to the school. Another thing that would do the ringers good is, that they should be visited by the parson and churchwardens: and that the belfries should be kept clean, and fit to go into by persons having good clothes on, for if ringers cannot go to ring in their Sunday clothes, you cannot expect them to attend church; we have a rule that all ringers come clean and respectable, or be fined. I also think that hand-bells in a belfry do the ringers more harm than good, because in a deal of places they take them to some public-house. I am of opinion that the ringing-room should be as near to the ground-floor as it is convenient to make it. I also think the ringers should be paid by the churchwardens, and not have to go begging for their salary, for then you have more control over them. I would advise all parsons and churchwardens, having bells at their churches, to read *Belfries and Ringers*, by the Rev. H. T. Ellacombe.

No. 6 BELL.

['No. 6 BELL' is requested to favour the Editor with his name and address.]

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

By THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS (continued).

If a call be made this work is varied; the bell which meets the treble in 2, 3, is stopped in third's place; that which having met her in 3, 4, was about to lie the pull behind, now dodges doubly first and lies the pull afterwards; that which having met her in 4, 5, and having lain the pull, was about to hunt down, now makes a double dodge before so doing. See also the rules for bobs and singles; but both produce the same effect on the bells above third's place.

Peals are divided into 'parts,' which may be described as repetitions if the bells are considered all together: for the plain leads Bobs and Singles follow one another in the same order in each part, although individual bells exchange work one with another. It is usual to print the lead-ends of the first part only of a peal, and to add the words 'repeated' for a two-part peal; and 'twice repeated' for one in three parts. I give examples of two and of three-part peals: two of which have their lead-ends printed in full, the remainder as above.

Bell 5, the Observation.		Bell 5, the Observation.		
1st Part.	2nd Part.	1st Part.	2nd Part.	3rd Part.
2 3 4 5		2 3 4 5		
2 5 3 4	2 5 4 3	B 4 5 2 3	B 3 5 4 2	B 2 5 3 4
S 4 3 2 5	S 3 4 2 5	S 3 2 4 5	S 2 4 3 5	S 4 3 2 5
4 5 3 2	3 5 4 2	3 5 2 4	2 5 4 3	4 5 3 2
B 3 2 4 5	B 4 2 3 5	S 4 2 3 5	S 3 4 2 5	S 2 3 4 5
3 5 2 4	4 5 2 3			
B 2 4 3 5	B 2 3 4 5			

Bell 3, the Observation.		Bell 5, the Observation.	
1st Part.	2nd Part.	1st Part.	2nd Part.
2 3 4 5	2 3 4 5	2 3 4 5	2 3 4 5
B 4 5 2 3	S 5 4 2 3	2 5 3 4	2 5 3 4
4 3 5 2	B 2 3 5 4	B 3 4 2 5	S 4 3 2 5
B 5 2 4 3	S 4 5 2 3	3 5 4 2	B 2 5 4 3
5 3 2 4	4 3 5 2	B 4 2 3 5	S 3 4 2 5
S 4 2 5 3	Twice	4 5 2 3	Twice
4 3 2 5	repeated	S 3 2 4 5	repeated
Repeated		Repeated	

Double Grandsire cannot be rung upon five bells, and the reverse of the method is no improvement upon its simple form.

XI. *Changes upon Six Bells, Bob Minor.* 720 in number.—Six bells are rung according to this method by the same rule as are four; subject only to the variations arising out of the greater number of bells, and out of the necessity of employing Bobs and Singles. *Rule.*—All the bells hunt until the treble leads; that which the treble turns from the lead makes second's place and leads again; the bells above second's place making a single dodge.

The plain course thus rung contains sixty changes; of which I give the first lead entire and the lead-ends of the remainder:—

In actual ringing, the first thing necessary is that the learner be perfect in his hunting-course on six bells; therefore, if he be not so already, he should resume its practice according to the rules given under Section IV. For this purpose he should be put to the treble; or the changes should be commenced thus, 2 1 4 3 5 6, when the lead will repeat itself, if the place-making be omitted at the 13th change, and thus every bell will hunt continuously.

When the practitioner is perfect in hunting, and has a good sight of all the six ropes, he will be able to guide his bell through the course by either of the following rules:—

(1) The bell which in hunting up meets the treble in two-three must dodge in three-four up: that which meets her in three-four, must dodge in five-six, and lie the pull behind after dodging: that which meets her in four-five must lie the pull behind and dodge after so doing: that which meets her in five-six must dodge in three-four going down.

Or, (2), by what is called the Course Method, a rule which is more generally convenient, because it will serve for any number of bells. After laying the pull next the treble, dodge in three-four going down; at the next lead lie the pull behind, and dodge in five-six; at the next lead, dodge in five-six first, and lie the pull behind afterwards; at the next lead, dodge in three-four going up; then lie next the treble again.

1	2	3	4	5	6
2	1	4	3	6	5
2	4	1	6	3	5
4	2	6	1	5	3
4	6	2	5	1	3
6	4	5	2	3	1
6	5	4	3	2	1
5	6	3	4	1	2
5	3	6	1	4	2
3	5	1	6	2	4
3	1	5	2	6	4
1	3	2	5	4	6
1	3	5	2	6	4
	*	*	*	*	*
1	5	6	3	4	2
	*	*	*	*	*
1	6	4	5	2	3
	*	*	*	*	*
1	4	2	6	3	5
	*	*	*	*	*
1	2	3	4	5	6

See the work of bell 2 in the plain course, and compare it with either of these rules.

The *Bobs* and *Singles* are called one change later than in Grandsire, viz. when the treble is at the lead.

(To be continued.)

SIR,—In reply to the invitation contained in No. 17 of 'CHURCH BELLS,' I venture to address a few remarks upon the subject of 'Belfry Reform.' Before starting, however, I assume that this title is to be taken in its strictly literal sense, and does not refer to the reformation of the ringer, only so far as it will be consequent upon the adoption of some such course as I am about to propose.

Nor do I read your invitation in a sense implying the reform of ringing as an art—although I would gladly hear legitimate scientific ringing from every steeple, where now only the so-called 'Churchyard Bob,' or set changes, are rung. Yet I consider, when I read of such feats as are performed by the Ancient Society of College Youths, that ringing is not likely to be deteriorated as a science.

Then, sir, I think that the proper way to set about the matter is, in the first place, to reform the belfry if it stand in need of it (and I am sorry to say most belfries do), by repairing, cleansing, and, if possible, adding some little decoration to the ringing-chamber, thus making it tolerable for a decent man to spend an hour in.

It may seem strange to insist on this point, and the first thought that arises to one's mind is, that the Rector or Incumbent, as the case may be, of course attends to this, as the custody of the belfry is intrusted to him on his induction; or that at least the churchwardens, who are, as a rule, immensely practical men and hate dirt, would see that the belfry is at least clean, in order to have clear consciences when they appear before the Ordinary to render an account of their stewardship.

Yet what is one's actual experience? Why, sir, more than one half of our metropolitan belfries are unfit for any decent man to enter, and I could instance noble churches that one looks on with pride, where it would seem that if the state of the belfry were only known to the authorities, they could not so far forget their duties as to neglect them any longer.

A reform in this respect has commenced, I am happy to say, in several churches, and I hope will be continued with all vigour.

In the second place, I think that the great cause of the office of a ringer being placed in a category with the dog that got a bad name, is the fault of the clergy. I say this advisedly, as no man who has a moderate amount of self-respect likes to be so utterly ignored as are ringers as a rule, simply because they are ringers, and not for any demerit on the part of individuals.

Every one is aware how full of allusions to the beautiful music of the bells our English poetry is, yet I never came across any writer who alluded in any way to the skill of the ringer. It cannot be unreasonable to ask that the *skill* at least of the men who 'discourse such sweet sounds,' shall be esteemed in an equal measure with the professor who presides at your organ, or with the questionable skill of many a choir that occupies your chancel.

Then, sir, if with a clean and tidy belfry, and with a Rector who recognises the services of his ringers, not provoking them to leave the church as he enters, but exercising a judicious and firm hand to see that their duties are properly performed as well as his own, I venture to assert that a great reform will be effected in every way. Of course there is a pecuniary view of the question, but this I leave to others to deal with as they think best, giving the above remarks simply as conclusions I have arrived at after four or five years' experience as a practical church bell-ringer in London.

Change-Ringing.

ON Saturday, the 6th instant, a band of ringers from Stalybridge rang on those beautiful bells of St. Alban's Church, Rochdale, a peal of Kent Treble Bob Major, consisting of 5088 changes, which was brought round in three hours and four minutes, the ringers being stationed as follows:—Treble, John Lawton; 2nd, Hugh Shaw; 3rd, John Bramall; 4th, Edmund Schofield; 5th, William Fawcett; 6th, Daniel Whiteley; 7th, Robert Williams; tenor, John Thorpe. Conducted by Mr. Robert Williams. Weight of tenor, 18 ewt.

Perverted Use of Church Bells.

ONE of the Church papers recently stated that the church bells were set a-ringing at Newmarket to celebrate the victory of Baron Rothschild's horse in having secured the One Thousand Guineas Stakes at the recent races. The Baron has an extensive training establishment at Newmarket.

[We reproduce the above paragraph to express our indignation that any bells dedicated to holy uses, as all church bells are, should have been allowed to send out their notes of joy and gladness on such an unholy occasion. We hope the parson and churchwarden knew nothing about it, and that if they do their duty, without fear or favour, they will inhibit such characters who rang on such an occasion from ever handling the ropes again.—ED.]

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS. (continued).

Changes on Six Bells.—Bob Minor (continued).

A Bob is made thus. The bell which was about to dodge in three-four up makes fourth's place and returns to the lead. That which was about to dodge with it (i.e. in three-four down) comes down to the lead. That which was about to make seconds, omits doing so and hunts out behind. If a Single be called, three bells lie still: viz. those in the third and in the fourth places, in addition to that in the second place (which the treble has just turned from the lead): and the former, that which should have dodged in three-four down, goes back behind; while the latter, that which should have dodged in three-four up, returns to the lead. The bells above fourth's place are affected by neither Bob nor Single.

Examples.		216 Changes by the Lead-ends.	
A Bob.		2 3 4 5 6	
5 1 6 2 4		2 3 5 6 4 B	
3 1 5 2 6 4		2 3 6 4 5 B	
1 3 2 5 4 6 B		3 4 2 5 6	
1 2 3 5 6 4		3 4 5 6 2 B	
2 1 5 3 4 6		3 4 6 2 5 B	
2 5 1 4 3 6		4 2 3 5 6	
* * *		4 2 5 6 3 B	
A Single.		4 2 6 3 5 B	
3 1 4 2 5 6		2 4 3 5 6 S	
1 3 2 4 6 5 S			
1 3 2 4 5 6			
3 1 4 2 6 5			
3 4 1 6 2 5			

Touches on Bob Minor are pricked thus:—Take the first plain lead-end and compare it with the round 1 2 3 4 5 6, 1 3 5 2 6 4. It will be seen at once, that the bells have been removed as follows: that which was in second's place, viz. the 2, into fourth's place; that which was in third's, viz. the 3, into seconds: that which was in fourth's place, viz. the 4, into sixth's; that which was in fifth's, viz. the 5, into third's: and

that which was in sixth's place, viz. the 6, into fifth's place. Transpose the lead-end, 3 5 2 6 4, in the same manner. In this case the 3 will be moved from second's place into fourth's; the 2 from fourth's into sixth's; the 4 from sixth's into fifth's; the 6 from fifth's into third's; and the 5 from third's into second's place, 5 6 3 4 2. Transpose once again in the same way, 6 4 5 2 3. Repeat the process once again, 4 2 6 3 5. Repeat it yet once more, 2 3 4 5 6. Thus all the lead-ends of the plain course have been obtained in a few lines; and when any lead-end is known, the next plain lead-end may be written off at once.

The Bob changes are made with equal ease: the first lead-end, if plain, is 3 5 2 6 4; if made with a Bob, it is 2 3 5 6 4. Thus the Bob transfers to second's place the bell which would otherwise have been in fourth's; and, by so doing, moves up to the third and the fourth places those bells which would otherwise have been in the second and the third places. Therefore a plain lead-end is converted into a Bob change by simply erasing the figure in that fourth place, and rewriting it in the second place.

The Single is yet simpler: it affects two places only, the third and fourth; and is produced from a plain lead-end by merely transposing the bells in those places. Thus: plain lead-end, 3 2 4 5 6; Single, 3 4 2 6 5. Hence we obtain these memoranda: To write a plain lead-end move the bells thus,—from second's to fourth's; from fourth's to sixth's; from sixth's to fifth's; from fifth's to third's; from third's to second's.

The lead-end being thus known, to convert it into a Bob change move the bell from fourth's to second's. To convert into a Single, move from fourth's to third's. The times at which calls are to be made is shown by the position of the Observation bell, according to the rule by which the touch is arranged.

The terms 'Right and Wrong.' A bell is said to dodge 'the wrong,' when she is in fifth's place at the lead-end: and to dodge 'the right' when she is then in tenor's place. In the case of the tenor, 'home' is equivalent to 'the right.' These expressions may have originated in the idea that it is correct to begin at the hand-stroke, and, therefore, that the bell which dodges into fifth's at back-stroke and out at hand dodges wrong; that which goes in at hand and out at back dodging the right way. I append several examples of these expressions, and advise the learner to prick the following touches by the rules alone, using my figures merely to test the correctness of his own.

In printing the changes upon six bells it is usual to give the Bobs only: and upon higher numbers the course-ends only; i.e. the changes at which the two largest bells (often called the two tenors) are both at home. If small numbers are attached to the lines of figures, these indicate the number of leads after the last Bob change at which the next call is to be made. The half-peal (360) is the maximum which can be obtained by Bobs alone; it is then necessary to introduce a Single.

Examples. The tenor the Observation, unless another bell be named as such:—

2 Courses by the Lead-ends.	8 Courses by Lead-ends.	5 Courses by Bob Changes.
2 3 4 5 6	2 3 4 5 6	2 3 4 5 6
B 2 3 5 6 4	3 5 2 6 4	2 3 5 6 4 ¹
3 6 2 4 5	5 6 3 4 2	4 5 2 3 6 ⁴
6 4 3 5 2	6 4 5 2 3	2 4 5 3 6 ⁵
4 5 6 2 3	4 2 6 3 5	5 2 4 3 6 ³
B 4 5 2 3 6	B 4 2 3 5 6	5 2 3 6 4 ¹
B 4 5 3 6 2	2 5 4 6 3	3 5 2 6 4 ⁵
5 6 4 2 3	5 6 2 3 4	
6 2 5 3 4	6 3 5 4 2	
2 3 6 4 5	3 4 6 2 5	
B 2 3 4 5 6	B 3 4 2 5 6	
	4 5 3 6 2	
	5 6 4 2 3	
	6 2 5 3 4	
	2 3 6 4 5	
	B 2 3 4 5 6	

Call, once the wrong, and once the right repeated.

Call a Bob when 5 and 6 dodge together behind.

Once the wrong; twice the right; and twice the wrong.

720. Call when the 6th dodges behind, unless the 5th be with her.	5th, the Observation, Call when she is behind, unless the 6th be with her.
2 3 4 5 6	2 3 4 5 6
2 3 5 6 4 ¹	6 4 2 3 5
4 5 2 3 6 ¹	6 4 3 5 2
4 5 3 6 2 ¹	2 3 6 4 5
3 4 5 6 2 ²	6 2 3 4 5
2 5 3 4 6 ¹	6 2 4 5 3
2 5 4 6 3 ¹	3 4 6 2 5
4 2 5 6 3 ⁵	6 3 4 2 5
3 5 4 2 6 ⁴	6 3 2 5 4
3 5 2 6 4 ¹	4 2 6 3 5
S 2 4 3 5 6 ¹	S 2 4 3 5 6
Repeated	Repeated

One the wrong, one the right, and out the wrong; twice repeated.

One the right, one the wrong, and one the right; twice repeated.

These touches are quoted from the *Campanologia* of Shipway or of Hubbard: books which contain several others of the like kind.

The three bells which thus regulate the work of the others are conveniently distinguished by their old-fashioned names, the Hunt, Half-hunt, and Quarter-hunt. If the learner will take notice from the figures of the manner in which these hunts meet and pass his own bell, he will be able to make rules for his own guidance in

actual ringing, and to be ready for a Bob or a Single before the conductor calls. (To be continued.)

On Saturday, May 6, eight members of the Society of Ringers, Todmorden, rang a true and complete peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 58 min. They were stationed as follows:—John A. Sutcliffe, treble; Benjamin Midgley, 2nd; Young Greenwood, 3rd; William H. Crabtree, 4th; James W. Greenwood, 5th; Robert Pearson, 6th; John Sutcliffe, 7th; Joseph Sutcliffe, tenor. Weight of tenor, 14 cwt. The peal is one of the many excellent compositions of the late Mr. Thurstan, of Birmingham; it contains 75 Bobs and 170 Singles. Conducted by John A. Sutcliffe.

JAMES W. GREENWOOD.

On May 13th, eight members of the Oxford Society of Change-ringers paid a visit to Dorchester, Oxfordshire, and by kind permission of the Rector rang a true and complete peal of Grandsire Triples, containing 5040 changes. R. H. D. Trovte, Esq. Trinity College, treble; J. E. Trovte, Esq. Christ Church, 2nd; C. Houslow, 3rd; R. Young, 4th; J. Hine, 5th; J. Rogers, 6th; E. Harrison, 7th; F. Bayliss, tenor. Conducted by Mr. J. Rogers. Time, 3 hrs. 10 min. Weight of tenor, 17 cwt.

New Peal of Eight Bells.

On the 11th of April last a very fine peal of eight bells was opened at Sawbridgeworth, and between forty and fifty ringers met together on the occasion. The peal was universally pronounced to be very fine indeed, and very well hung. The tenor, which is 24 cwt., in the key of D, and the third, are the only two bells which were in the old peal of six. The six new bells were cast and the new frame constructed by Messrs. Taylor & Co. of Loughborough.

Our Belfries.

SIR,—It may interest some of your readers to know, that since I took charge of a large country parish four months ago, my friend and coadjutor took up bell-ringing, and the bell-ringers were delighted, and have openly testified that since the clergyman joined them they have quite changed their habits. No drink is brought into the tower, and they do not go to 'the public' afterwards. Another result also has been that we get a peal on all holy days. I remain, Sir, yours,

A DEVONSHIRE PRIEST.

[We reproduce the above from the *Church Times*, May 27th; and request the writer, should this meet his eye, to favour us with the name of his parish.—Ed.]

of the Church. A vigorous effort on the part of the present generation would secure one half of the amount required, and the next generation would be left to raise the other half. It is calculated that, if the present generation can secure a sum equal to 230,000*l.* a-year, it will leave about 230,000*l.* a-year to be raised annually by those who come after us. Unless we bear our share of the burden, how can we expect that our children will bear the overwhelming burden that would be thrown upon them in consequence of our neglect? It would be a lasting disgrace to us who have so long enjoyed the ministry of the Gospel without paying for it, if now we fail to take our full part in securing the blessings of that Gospel both for ourselves and for those who are to come after us.

How it is to be Raised.

It is calculated that if every one gave about sixpence in the pound on his income, it would meet the necessities of the case. Those who live on weekly wages should contribute one week's wages every year. Farmers and landed proprietors should give sixpence in the pound on their Ordnance valuation, and those deriving income from other sources ought to give on the same scale. Suppose a man who earns ten shillings a-week gave twopence half-penny of it, and a man who had 100*l.* a-year gave about one shilling a-week of it to the Sustentation Fund; this would not be very burdensome, but it would be sufficient.

There are about 700,000 members of the Church in Ireland; a penny a-week from every one of them, old and young, would bring in a revenue of 140,000*l.* a-year. This, together with one shilling per quarter from each individual, would supply all that is required. It would be well to have a collecting-card and a collecting-box in every house, and thus the money could be regularly taken up and put safely aside, till it be given to the treasurer.

Help from Rich and Poor.

Large contributions from such as can afford them are very important at the present crisis, but the smaller and continued contributions of all members of the Church are far more important. It is only by these that the work can be sustained. The widow's mite is as necessary and acceptable as the rich man's costly gift.

In some parishes help might be given to the Sustentation Fund by increasing the offertory, so as not to encroach upon the amount given to the poor.

The Future.

The future of the Church in this land will depend, under God, upon the character and piety of its members. Our bishops and pastors for the time to come will be selected by the Church itself; and if our Church as a whole be pure and faithful, we may expect to see a pious and devoted clergy. Should error spring up, it will be easier to deal with it and expel it than in past days; for the old Ecclesiastical Courts with all their slow and expensive processes are at an end, and the Church will have its own courts and judges to administer its own laws cheaply and expeditiously, and thus prevent the spread of false doctrine and corruption. But above all and beyond all we must seek the blessing of the Lord; let there be much prayer in the congregation, in the household, in the closet, that He would bless our Church, and use it for the maintenance and spread of His truth. Let there be the unity of the Spirit in the bond of peace and righteousness of life; and then our Church will be 'fair as the moon, clear as the sun, and terrible as an army with banners.'

Future Government of the Church.

From this time onward every man will have a voice in the regulation of Church affairs. The laity and the clergy are to be combined in all synods and meetings, and to vote on all questions that concern the common good.

The Parish.

In every parish there will be a vestry, composed of all male persons who reside or have property in it, or have been for six months previously accustomed members of the congregation, and who choose to register their names. They will have the power of electing a select vestry from amongst themselves, who will have direction of all parochial charities, and the appointment of all church officers.

The choice and nomination of the future clergy, except in cases of private patrons, will be in the hands of a body of seven persons called the Board of Nomination. This board will be composed of the bishop, three members chosen by the Diocesan Synod, and three chosen by the parish itself. When a parish becomes vacant, this board will meet under the presidency of the bishop, and choose a suitable pastor to fill the post. In this way both the wants of the particular parish and the good of the whole Church will be considered.

The Diocese.

Each diocese will have its Synod, consisting of the clergy, and of laymen elected by the vestrymen of each parish. They are to meet together from time to time, to make rules and regulations for the welfare of the diocese, and to exercise a general superintendence over all its interests. They will

be aided by a Diocesan Council of clergy and laity, chosen by themselves, who will attend to all business in the diocese whilst the Synod is not sitting, and carry out all its instructions. When any bishopric becomes vacant, the new bishop is to be chosen by the consent both of the clergy and the laity in the Diocesan Synod, and thus the chief pastor will be a man who has the confidence of those over whom he is to preside.

The General Synod.

The governing body will be called the General Synod, which is to meet at least once a year. It is to be composed of the bishops of the Church and of 208 clergymen chosen by the clergy, and of 416 laymen, chosen by the laity; these will be selected from every diocese in Ireland, so that the whole Church will be duly and fully represented in all its parts. This General Synod will make all the Church's laws, and be a Final Court of Appeal in all legislative matters.

The Representative Body.

The Representative Body, incorporated by Royal Charter, consists of all the archbishops and bishops, together with twelve clergymen and twenty-four laymen, elected by the General Convention, and twelve additional members co-opted by the others, thus making sixty members in all. This body is to act as trustees of certain parts of the property of the Church, and administer the same according to the provisions of the Irish Church Act, and the directions of the General Synod; and assist in arranging commutation, collecting a sustentation fund, and other matters.

BELLS AND BELL RINGING.

Bournemouth.

A NEW peal of eight bells—raised as a testimonial of loving respect for the Rev. A. M. Bennett, M.A., incumbent of the very beautiful church of St. Peter—cast by Messrs. Taylor of Loughborough, the tenor being 19 cwt. in E, were rung for the first time on Whit-Tuesday, after a special dedication service. The bells had been raised singly the evening before.

The ceremony began at twelve o'clock (before which hour the church was filled by a most orderly congregation), when a procession of choristers and twenty-six surpliced clergy entered the west door, singing the Processional Hymn; after which the following very appropriate service was gone through:—

Processional Hymn (314 Hymns A. and M.).

'Veni, Creator Spiritus' (127 Hymns A. and M.).

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Sing we merrily unto God our Strength.

Make a cheerful noise unto the God of Jacob.

O God, make speed to save us.

O Lord, make haste to help us.

Glory, &c.

As it was, &c.

Alleluia!

Psalms xxix. and cl.

The Lesson, Num. x. 1-10.

HYMN.

Now at length our bells have mounted To their holy place on high, Ever to fulfil their mission Midway 'twixt the earth and sky.	Year by year the steeple music O'er the tended graves shall pour, Where the dust of saints is garnered Till the Master comes once more.
As the birds sing early matins To the God of nature's praise, These their nobler daily music To the God of grace shall raise.	Till the day of sheaves' ingathering, Till the harvest of the earth, Till the saints rise in their order, Glorious in their second birth.
And when evening shadows soften Chancel cross, and tower and aisle, They shall blend their vesper summons With the day's departing smile.	Till Jerusalem, beholding That His Glory in the east, Shall, at the archangel trumpet, Enter in to keep the feast.
Christian men shall hear at distance, In their toil or in their rest; Joying that in one communion Of one Church they too are blest.	Now at length our bells have mounted To their holy place on high, Ever to fulfil their mission Midway 'twixt the earth and sky.
They that on the sick-bed languish, Full of weariness and woe, Shall remember that for them, too, Holy Church is gathering so.	CHRIST, to Thee, the world's salvation, FATHER, SPIRIT, unto Thee, Lo, we bend in adoration, Ever-blessed One and Three. Amen.

The Address.

Hymn 320 (Offertory).

Our help is in the Name of the Lord,
Who hath made heaven and earth.
Blessed be the Name of the Lord,
From this time forth for evermore.
The Lord be with you;
And with thy spirit.

Let us pray.

ALMIGHTY GOD, who by the mouth of Thy servant Moses didst command to make two silver trumpets for the convocation of solemn assemblies, be pleased to accept these bells, which we dedicate to Thy service, and grant that through this generation, and through those that are to come, they may continually call together Thy faithful people to praise and worship Thy Holy Name; through Jesus Christ our Lord. Amen.

GRANT, O Lord, that whenever their sound is heard, men may remember and turn unto Thee, as the Author of every blessing and the Defender of all in adversity. Amen.

GRANT, O Lord, that when they bid to Thy House of Prayer we may have willing hearts to obey Thy call. Amen.

GRANT, O Lord, that whosoever shall be called by the sound of these bells to this Thy Temple, may enter into Thy gates with thanksgiving and into Thy courts with praise; and finally may have a portion in the new song, and among the harpers harping with their harps in Thine House not made with hands, eternal in the heavens. Amen.

GRANT, O Lord, that whosoever shall, by reason of sickness or any other adversity, be so let and hindered that he cannot come into the House of the Lord, may in heart and mind thither ascend, and have his share in the communion of Thy saints. Amen.

GRANT, O Lord, that the marriage peal may remind those here united in holy bonds that their vows have been heard in heaven; and that the festal chimes may teach us to bless Thee, the fountain of all joy. Amen.

GRANT, O Lord, that all they for whose passing away from this world the bell shall sound, may be received into the Paradise of Thine elect, and find grace, light, and everlasting rest, through Jesus Christ our Lord. Amen.

GRANT, O Lord, that Thy blessing may rest upon Thy servant, the Vicar of this parish; and be pleased to vouchsafe to him Thy strengthening grace, that he may minister in Thy Church to the praise and glory of Thy great Name, who livest and reignest ever One God, world without end. Amen.

Te Deum Laudamus.
The Blessing.

An interesting Address on the subject of Bells, and on the occasion of the Incumbent's return after a long absence on account of his health, was delivered from the chancel step by the Rev. R. F. Wilson, Prebendary of Sarum and Vicar of Rowhams.

After the Blessing, the ringers—a select band of the Ancient Society of College Youths, established in London 1637, who kindly gave their services—ascended the belfry, and at once pulled the bells off in 'rounds,' the Rev. H. T. Ellacombe, the Rev. R. Cattley, and the Rev. T. S. Stewart each handling a bell; after which touches of 518 and 112 Grandsire Triples were struck in a most masterly style by the following members of the Society, standing as we record their names—viz. Messrs. Haley, Muskett, Cooter, Pettit, Hopkins, Haworth, Wood, and Hayes. Then followed a touch of 672 Stedman's Triples by Messrs. Haley, Mash, Cooter, Pettit, Hopkins, Dwight, Wood, and Hayes, followed by a touch of 576 changes of Treble Bob Major.

At half-past three a Lecture on Bells was delivered by the Rev. H. T. Ellacombe, M.A., &c., at the Bellevue Assembly Rooms, to a crowded audience. The lecture was illustrated by models explanatory of bell-founding and bell-ringing, and numerous large drawings suspended on the walls. The College Youths, with their sweet-toned hand-bells, also assisted to illustrate.

In the evening the bells again pealed forth from the majestic tower—first in rounds—and then closed with a touch of 216 Stedman's Triples, in which the music of bells, when in the 'Queen's' and 'Tittum's' position, was most beautifully exemplified.

The inhabitants of Bournemouth may be congratulated on possessing such a noble peal, which, when properly chimed or rung, will be far more agreeable and composing than their late old, solitary, *penny* 'Ting-tang.'

The South-Western Railway had most courteously allowed the ringers to travel the double journey at a single fare, returning the third day. This indulgence allowed them on Wednesday to gratify the inmates at the Sanatorium with the music of their hand-bells before they left Bournemouth.

Change-Ringing.

On Saturday afternoon, May 20, the ringers of St. John's, Manchester, accompanied by two from the Cathedral of the same town, succeeded in ringing a true peal of Grandsire Triples, consisting of 5040 changes (Holt's Ten-part peal), in 3 hrs. 9 min. The performers were—W. Cross, treble; Peter Sudlow, 2nd; H. Royle, 3rd; T. Brayshaw, 4th; J. Grimshaw, 5th; J. Withers, 6th; W. Royle, 7th; T. Ogden, tenor. Weight of tenor, 25 cwt. W. Royle, conductor. This is the first peal ever rung on the bells since they were re-hung in the new tower.

On Saturday, the 20th of May, a select band of Change-ringers from St. Nicholas, Liverpool, rang on the new peal of eight bells of St. John's, the Brook, near Liverpool (cast by Warner and Sons, London), peals of Treble Bob and Grandsire Triples. Conducted by Mr. John Heron, jun.

OXFORD.—On May 20, being the day on which the birthday of Her Majesty the Queen was appointed to be kept, some members of the Society of Change-ringers in this ancient and loyal city ascended the tower of the New College, and, by kind permission of the authorities, rang a complete peal of Grandsire Caters, containing 5003 changes, in 3 hrs. 20 min. Performers.—J. H. Warner, treble; C. Hounslow, 2nd; J. E. Troyte, Esq., 3rd; J. Field, 4th; R. Young, 5th; T. Hill, 6th; J. M. Hine, 7th; E. Harrison, 8th; J. Rogers, 9th; A. Strange and C. Harris, tenor. This peal was composed and conducted by Mr. J. Rogers; it contains the whole of the 8-9's and 7-8's, with the 5th and 6th only behind the 9th, the 2nd, 3rd, and 4th never being in that position.

On May 21st, an excellent peal of Grandsire Triples, containing 5040 changes, was performed on the bells of the parish church, Aston, near Birmingham, in 3 hrs. 7 min., by the following members of the St. Martin's Society of Change-ringers, Birmingham, viz.—J. Buffery, treble; H. Avery (first peal), 2nd; W. R. Roberts, 3rd; F. Bate, 4th; H. Johnson, jun., 5th; H. Bastable, 6th; G. W. Baldwin, 7th; J. Phillips (first peal), tenor. The peal was composed by Mr. Thomas Day, of the St. Martin's Society, and conducted by Mr. H. Bastable. Weight of tenor, 23 cwt.

THE LANCASHIRE AND YORKSHIRE BELL-RINGERS' FESTIVAL AT KEIGHLEY.—On May 30th, the Bell-ringers' Annual Festival was held at Keighley, and was a very successful gathering. The association was formed eleven years ago, for the purpose of doing away with prize bell-ringing in churches. The festival opened at six o'clock in the morning, when the Keighley parish-church ringers rang 2528 changes of Kent Treble Bob, after which the various sets of ringers sat down to an excellent breakfast, prepared by Mr. John Normington for the occasion. After breakfast the Lindley ringers ascended the tower, and rang a peal of Grandsire Triples. The Burnley ringers also rang a peal of Grandsire Triples. The Otley visitors rang a peal of Bob Major, after which a mixed company from Otley, Guiseley, Leeds and Keighley, rang a peal of Bob Major. All then adjourned to the King's Arms Inn, where they sat down to a good dinner, provided by Mr. John Smith. About fifty-six sat down. When the cloth was removed, the usual loyal and patriotic toasts were given and duly honoured by the company: after which 'The Clergy and Gentry of Keighley and neighbourhood' was given, with acknowledgments for their having so kindly subscribed to the festival. The business of the meeting was then entered into, and it was arranged that the next festival should be at Otley.

Belfry Reform.

SIR,—F. Finn's letter, in No. 20, and your remark upon it, must put the men of Kent, and especially her ringers, on their mettle.

I hope his estimate of the latter, whether in Kent or elsewhere, is correct; but I hear too much on all sides to make me very sanguine even of change-ringers. However, let me contribute my mite, in the hope that others, especially in this county, will say whatever their experience justifies their saying, on either side of the question.

This is a country parish. The ringers of our five bells ring for the love of ringing, and of the privilege of taking part in any ministry in God's Church. They are divided into seniors and juniors. No one can become a senior-ringer unless he be a communicant and eighteen years of age. Of the present ringers, all the seniors and two of the juniors are communicants; one junior besides has been confirmed, and the remaining one is about to be. There are no payments of any kind, unless at a wedding a fee happens to be paid, which is shared by those who ring; a very rare occurrence. The privileges are the same, whatever they may be, for both seniors and juniors. There is a foreman of the belfry and a captain of change-ringers, whose word, respectively, is law. Their few rules are conscientiously observed. They chime well; ring the Grandsire Doubles, and promise soon to accomplish all that five steeple-bells and eight hand-bells are capable of. The parson is their president, and generally rings with them. I am told that their meetings are most harmonious and enjoyable; and that their president entertains great hopes that their brotherly union and loyal Churchman-like feeling will produce a lasting influence for good on the parish generally.

Yours faithfully,

A BELIEVER in the great benefit, physical, intellectual, and moral, that the too-often-despised belfry is capable, with God's blessing, of effecting.

Ightham.

TO CORRESPONDENTS.

PERSONS suffering as described by W. Camp, would soon come to fatal grief if they handled a bell-rope.—Ed.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

By the Rev. Woolmore Wigram, M.A., Vicar of Furneaux Pelham, Herts (continued).

On Singles.—As the plain course contains sixty changes, two Singles alone will produce the whole peal, and Bobs are unnecessary in ringing five bells on this method. As the work of all the five is the same, any one of them may be taken as the Observation bell, and the calls may be made at any particular part of her work; but in general practice, they are made the blow before the Observation leads: in some peals, as she 'comes down quick;' in others, as she 'comes down slow.'

On the call being made, the bells in the fourth and fifth places lie still one whole pull; that which had come out quick goes in again quick; and that which had come out slow, goes in again slow. But the manner in which this is done varies as the Observation bell is in quick or in slow work; and I believe that the following explanation includes both cases. It will be seen from the figures, that at the time when a Single is called, one of the pair of dodging-bells has only just come out from the changes, but the other has been dodging behind for a whole six. Each is struck a second time in that place in which the call finds her; the pair next exchange places one with another; then, that which has just come out from the changes goes in again directly; and that which has been dodging lies the pull behind again, dodges twice more in four-five; and finally, after having been 'out' for three whole sixes in succession, goes in again quick or slow, as she came out.

Examples.—The Treble the Observation; call the Single when the Treble comes down quick.

1 2 3 4 5				
2 1 3 5 4				
2 3 1 4 5				
3 2 4 1 5	1 4 5 2 3	2 5 3 4 1	5 3 1 4 2	4 1 2 3 5
2 3 4 5 1	4 1 5 3 2	5 2 3 1 4	3 5 1 2 4	1 4 2 5 3
2 4 3 1 5	4 5 1 2 3	5 3 2 4 1	3 1 5 4 2	1 2 4 3 5
4 2 3 5 1	5 4 1 3 2	3 5 2 1 4	1 3 5 2 4	2 1 4 5 3
4 3 2 1 5	5 1 4 2 3	3 2 5 4 1	1 5 3 4 2	2 4 1 3 5
3 4 2 5 1	1 5 4 3 2	2 3 5 1 4	5 1 3 2 4	4 2 1 5 3
4 3 5 2 1	5 1 3 4 2	3 2 1 5 4	1 5 2 3 4	2 4 5 1 3
4 5 3 1 2	5 3 1 2 4	3 1 2 4 5	1 2 5 4 3	2 5 4 3 1
5 4 3 2 1	3 5 1 4 2	1 3 2 4 5	2 1 5 3 4	5 2 4 1 3
5 3 4 1 2	3 1 5 2 4	1 2 3 5 4	2 5 1 4 3	5 4 2 3 1
3 5 4 2 1	1 3 5 4 2	2 1 3 4 5	5 2 1 3 4	4 5 2 1 3
3 4 5 1 2	1 5 3 2 4	2 3 1 5 4	5 1 2 4 3	4 2 5 3 1
4 3 1 5 2	5 1 2 3 4	3 2 5 1 4	1 5 4 2 3	2 4 3 5 1
3 4 1 2 5	1 5 2 4 3	2 3 5 4 1	5 1 4 3 2	4 2 3 1 5
3 1 4 5 2	1 2 5 3 4	2 5 3 1 4	5 4 1 2 3	4 3 2 5 1
1 3 4 2 5	2 1 5 4 3	5 2 3 4 1	4 5 1 3 2	3 4 2 1 5
1 4 3 5 2	2 5 1 3 4	5 3 2 1 4	4 1 5 2 3	3 2 4 5 1
4 1 3 2 5	5 2 1 4 3	3 5 2 4 1	1 4 5 3 2	2 3 4 1 5
1 4 2 3 5	2 5 4 1 3	5 3 4 2 1	4 1 3 5 2	3 2 1 4 5
1 2 4 5 3	2 4 5 3 1	5 4 3 1 2	4 3 1 2 5	3 1 2 5 4
2 1 4 3 5	4 2 5 1 3	4 5 3 2 1	3 4 1 5 2	1 3 2 5 4
2 4 1 5 3	4 5 2 3 1	4 3 5 1 2	3 1 4 2 5	1 2 3 4 5
4 2 1 3 5	5 4 2 1 3	3 4 5 2 1	1 3 4 5 2	
4 1 2 5 3	5 2 4 3 1	3 5 4 1 2	1 4 3 2 5	

Bell 4 the Observation; the Single called as she comes down slow. The first Single printed in full, the remainder by the last changes of the sixes. The bells come round at the fourth change of the twentieth six.

1 2 3 4 5	5 1 4 3 2
2 1 3 5 4	5 1 3 2 4
2 3 1 4 5	1 2 5 4 3
3 2 4 1 5	1 2 4 3 5
2 3 4 5 1	2 3 1 5 4
2 4 3 1 5	2 3 5 4 1
4 2 3 1 5	3 4 2 5 1
4 3 2 5 1	3 4 5 1 2
3 4 2 1 5	3 4 5 1 2
4 3 1 2 5	4 1 3 2 5
4 1 3 5 2	4 1 2 5 3
1 4 3 2 5	1 5 4 3 2
1 3 4 5 2	1 5 3 2 4
3 1 4 2 5	5 2 1 4 3
3 4 1 5 2	5 2 4 3 1
4 5 3 2 1	2 3 5 1 4
4 5 2 1 3	1 2 3 4 5

In the first of the two peals which follow the fourth bell is the Observation; in the second the Tenor. Both are called 'in quick.'

All my examples are from the collections of Messrs. Troyte and Hubbard.

1 2 3 4 5	1 2 3 4 5
2 1 3 5 4	2 1 3 5 4
2 3 1 4 5	2 3 1 4 5
3 4 2 5 1	3 4 2 5 1
3 4 5 1 2	S 3 4 5 2 1
4 1 3 2 5	4 3 2 1 5
4 1 2 5 3	4 2 1 5 3
1 5 4 3 2	2 5 4 3 1
1 5 3 2 4	2 5 3 1 4
5 2 1 4 3	5 1 2 4 3
S 5 2 4 1 3	5 1 4 3 2
2 1 5 3 4	1 3 5 2 4
2 1 3 4 5	1 3 2 4 5
Repeated	Repeated

The Single can be made upon the changing bells; by causing that in second's place to lie still one, and that in third's place two whole-pulls (as in the Grandsire method), retaining the work of the dodging-bells unaltered. But this plan is now considered obsolete, although some old ringers maintain that it produces better music, and renders the work of the bells more regular.

Change-ringing Contest.

ON Monday and Tuesday in Whitsun-week, prizes amounting to 28l. were awarded to eight bands of ringers from Liversedge, Bradford, Huddersfield, Ossett, Dewsbury, Elland, and Bristol, who competed on the eight bells in the tower of Holy Trinity, Low Moor, each band ringing half the peal of Holt's Grandsire Triples, or 2520 changes, four times repeated, and a peal of Kent Treble Bob.—[Contributed.]

We regret to record in our pages the above short report of prizes competed for with bells dedicated for holy uses, and which were never intended for purposes of a competition which is nearly allied to gambling.

Advocating, as we desire to do, the cause of bell-ringers, who are often contemned, and a love for change-ringing and friendly meetings of ringers, still we shall not shrink from raising our voice against such an ungodly use of the appendages of the church. Surely the authorities are to be blamed for permitting such acts of desecration, linking together the bells in the parish steeple with the beer, &c. in some neighbouring public-house, and so prostituting for the benefit of the latter the goods of the Church committed to their custody for the honour and glory of the Almighty.

Ringers may rest assured that nothing has tended so much to lower them in the eyes of the public as prize-ringing; and if they wish to raise their respectability in the scale of society, as we believe most of them do, and in this we wish to help them, they should make up their minds to put an end to prize-ringing. Men may become proficient in the art and science of change-ringing without money, and any such unhealthy excitement; of this we have constant proof in the wonderful performances which occasionally take place in London and other parts of the kingdom which are noted for first-class change-ringers.

We shall be glad to hear what our subscribers may have to say on this subject.—Ed.

Change-ringing Extraordinary.

STR.—Holmfirth can boast of having one of the oldest ringers in England. Joseph Marsden, until very recently one of the Change-ringers at Holmfirth, completed his ninety-first year on the 1st of May. On Saturday, May 5th, the event was commemorated by a number of Change-ringers from Almondbury, Kirkheaton, Meltham, Huddersfield, and other places. After dining together at the King's Head, Upperbridge, six of the oldest ringers in the company (including the veteran J. Marsden) ascended the tower and rang a peal of 720 changes,—their average ages amounting to 73½ years. Joseph Marsden has been a ringer upwards of seventy years; and I may here state one important fact, viz. that neither Joseph Marsden, senior nor junior, were ever the worse for liquor. I do not mention this with any desire of boasting, but being myself a subscriber to your valuable publication, the 'CHURCH BELLS,' and reading therein several able letters on Belfry Reform, I thought it could not be out of place to mention it here.

Wigan, Lancashire.

H. MARSDEN.

ON Saturday, June 3rd, eight members of the Ancient Society of College Youths ascended the tower of St. Andrew's, Enfield, Middlesex, and rang a peal of Kent Treble Bob, consisting of 5184 changes, in 3 hrs. 12 min. The following were the performers:—H. Haley, treble; G. Mash, 2nd; J. Oldfield, of Enfield, 3rd; G. Dorrington, 4th; T. Powell, of Waltham Abbey, 5th; J. R. Haworth, 6th; W. Cooter, 7th; M. Hayes, tenor. Composed and conducted by Mr. H. Haley. The first peal of Kent Treble Bob on these bells, and twenty years since the last peal was rung.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS. (continued).

XIII. *Oxford Treble Bob Minor*.—As Stedman's principle is the masterpiece of Odd-bell ringing, so is Treble Bob the most perfect of all methods adapted to the even numbers. The music which it produces is very beautiful, and the work very interesting; it also admits of varieties practically inexhaustible, and of every degree of complication. Mr. Troyte having explained the Kent Treble Bob, I will try to do the same with the variety named after the city of Oxford.

The distinctive peculiarity of the method consists, as may be guessed from its name, in the work of the treble, which dodges in all the places in the course of each lead. The distinctive features of the Oxford variety consist in the work of the bells which happen to be in the third and the fourth places when the treble is dodging before; also in the mode of making the Bobs. Thus the learner has to consider, first, the work of the treble; and secondly, that of the other bells; in which must be included the variations introduced when the treble is below the third place, and also when a Bob is called. The work of the treble herself never varies; and there are no singles.

The plain course contains 120 changes; of which I give 36, or one lead and a half, and the lead-ends of the remainder.

The Work of the Treble.—She dodges once before and once after her two blows at the lead; hunts up into fourth's place, dodges back into third's; hunts up into sixth's, dodges back into fifth's; lies two blows behind; hunts down into fifth's, dodges back into sixth's; hunts down into third's, dodges back into fourth's; hunts down to the lead, dodges back into second's; leads two blows; and so on.

Thus she dodges from the even places into the odd places as she goes out, and from the odd places into the even as she comes home. When she leads her single blows, they are said to be her 'snapping leads;' and the bell which dodges with her is said to 'snap with the treble.'

The Work of the other Bells resembles that of the treble thus far, that they dodge in 'four-three out,' and in 'three-four home;' also in five-six, before and after lying the pull behind. But they never dodge before, excepting with the treble, and are subject to variations in their work when she is below the third place. Also, there is always one bell called the 'slow hunt,' which performs thus:—She dodges with the treble in one-two; leads a pull and makes second's place alternately until the treble comes down to dodge with her again.

The Variations are as follows:—At the first snapping-lead, the bell which is coming down from behind and has reached the third's place, makes third's place instead of dodging into fourth's (as the treble moves up into second's), and returns behind again. At the same moment, the bell which is coming up from the lead and has reached the fourth's place, makes fourth's place instead of dodging into third's; and returning to the lead, goes into the slow hunt. These are called the 'first third and fourth places.' At the next snapping-lead, the bell which has just left the slow hunt, and has gone up as far as the fourth's place, makes fourth's place (as the treble leads), and returns to the lead; that which has come down from behind as far as the third place, makes third's place and goes up again behind. These are called the 'second third and fourth places.'

The remaining bell, that which is behind when the treble leads her whole pull, continues her work unaltered.

I venture to advise the learner to make himself very thoroughly acquainted with the plain course, both on paper and in the belfry, before he attempt to proceed any further with this method.

On the actual Ringing.—1. The Treble. It will be seen from the figures that the treble (whose work has been described already) dodges with a bell and passes a bell, alternately, throughout her whole work. Also, that when behind, she can obtain a useful guide down to the lead by means of what is called her Course Bell. The course bell is that with which she dodges when she first goes out into five-six: and it precedes her to the lead, keeping always one clear step in advance. In the plain course given above, the

1	2	3	4	5	6
2	1	4	3	6	5
1	2	4	3	5	6
2	1	3	4	6	5
2	3	1	6	4	5
3	2	6	1	5	4
3	2	1	6	4	5
2	3	6	1	5	4
2	6	3	5	1	4
6	2	5	3	4	1
6	2	3	5	1	4
2	6	5	3	4	1
2	5	6	4	3	1
5	2	4	6	1	3
5	2	6	4	3	1
2	5	4	6	1	3
2	4	5	1	6	3
4	2	1	5	3	6
4	2	5	1	6	3
2	4	1	5	3	6
2	1	4	3	5	6
1	2	3	4	6	5
2	1	3	4	5	6
1	2	4	3	6	5
1	4	2	6	3	5
4	1	6	2	5	3
1	4	6	2	3	5
4	1	2	6	5	3
4	2	1	5	6	3
2	4	5	1	3	6
2	4	1	5	6	3
4	2	5	1	3	6
4	5	2	3	1	6
5	4	3	2	6	1
5	4	2	3	1	6
4	5	3	2	6	1
4	3	5	6	2	1
*	*	*	*	*	*
1	5	6	3	4	2
*	*	*	*	*	*
1	3	5	2	6	4
*	*	*	*	*	*
1	2	3	4	5	6

4 is the course bell to the treble in the first lead, the 6 in the second lead, and so on. Therefore, the man who is ringing the treble has simply to keep his eye on the course bell, and to follow her down, allowing one bell to come in between them, until he sees and hears the course bell lead. He will then dodge back one place, and having passed the course bell in three-two, will take the lead himself.

SIR,—You ask us to speak out on Belfry Reform, and I think it high time there was a reform in many belfries, for, though your correspondent 'F. Finn,' speaks so highly of the ringers in Kent, I know that ringers are often a disgrace to our beloved Church; and I take it that any one holding such important office as ringing the bells to call the people to worship, should have an eye to the praise and glory of God: for I think, when David said, 'Praise Him upon the loud cymbals,' he must allude to something like the church bells.

During the time I have been a ringer in Staffordshire, I have seen the belfry made more like a tap-room than a part of the House of God. I have often been disgusted with the smoking, drinking, gambling, swearing, and other obscenities, that have been carried on within its sacred walls. But I am happy to say a change has taken place; the Vicar, who could not put up with such conduct any longer, discharged them—drew up a code of rules, and chose some young men that were regular church-goers, and some of them communicants, and all but one teetotallers: so I think I can say there has been a reform in our belfry. I hope many other ministers will 'go and do likewise.'

N. C. K.

Protest against Prize-Ringing.

SIR,—Permit me to thank you very sincerely for your emphatic protest against the system of Prize-ringing. It came into existence at a time when no one seemed ever to think of the bells as being consecrated to holy uses, or of the church tower as a part of the house of God. And from what I know of the ringers in the West Riding of Yorkshire, I feel sure that, in a general way, they ring for prizes simply from having grown up under the system, and so have taken it as a matter of course. Many of them read 'CHURCH BELLS,' and as I have no doubt that as they there see the matter put in its proper light, those who have most influence will lift up their voices against the abuse, and that new sets of ringers at least will make it a rule never to ring for prizes. In the first place it is making a wrong use of the bells, and in the next place it looks as if ringers did not care enough about distinction in their noble art and science to engage in friendly competition without the prospect of 'filthy lucre.' Let them show in every way they can that ringing is a branch of 'Church-work,' and that change-ringing in its higher branches is, indeed, one of the 'liberal sciences.'

J. T. F., a Ringer and a Musician.

THE Royal (Poland Street) Temperance Hand-bell Ringers paid a visit this Whitsuntide to the fine old city of Gloucester, where, as usual, they played, and conquered the good will of the townsfolk. The first performance was given on Saturday, May 27th, in the Corn Exchange, before a select and fashionable assemblage, and from the playing of the first tune until the close of the entertainment the applause was most hearty, and stamped the visit as a genuine success. On Monday morning a visit was paid to the Old Crypt Church, outside which a large crowd had collected to listen to the chiming and tune-playing of the Polanders, and which appeared to give the good folks of Gloucester unqualified delight; one result of which was to send them in crowds to the performance at the Corn Exchange in the evening. Here, as well as at the children's meeting, held in the afternoon at the Workman's Institute, their entertainment excited the warmest enthusiasm. The subjoined is an extract from the *Gloucestershire Chronicle*, which may be taken as a sample of the good opinions elicited by this visit of ringers. Speaking of their performance on the Crypt Church bells, it says,—'We would suggest that instead of the "clanging of sweet bells out of time," with which the youths weekly annoy the citizens, especially those living within a quarter of a mile of Crypt Church, the ringers should endeavour to emulate the soft, sweet chimes which the Temperance Campanologists caused to issue from the tower on Monday.'

On Monday, June 5th, eight members of the Lincoln Band of Ringers, and with upwards of forty musical hand-bells, paid a visit to the town of Grantham, where they were allowed to ascend the tower, and rang a few touches upon the fine-toned peal of ten bells, the tenor weighing 1 ton 12 cwt. During the evening, by kind permission of the Mayor, the band under their leader, Mr. T. Jackson, and conducted by Mr. J. B. Bayles, gave several selections of popular music upon St. Peter's Hill, to the great delight of a very numerous and respectable audience.—[Communicated.]

Belfry Boards.

In requesting our Subscribers to favour us with copies of these and of Belfry Rhymes, the Editor wishes it to be understood that they will not be published immediately, but will be reserved until they can be arranged in some sort of order, so as to form a separate article.—Ed.

CORRESPONDENCE.

* * * *The Editor wishes it to be understood that he does not hold himself responsible for the opinions expressed by Correspondents.*

SACRILEGE.

SIR,—1. The Government lately desired to raise some money, and proposed an increased Income-tax, and a Match-tax. If Church property be State property, why did they not apply the Irish Church property to this purpose?

2. They will want, ere long, some few millions for the so-called Military reforms. Why not apply the Irish Church property to the indemnification of those who have 'purchased' into the army?

3. Many Roman Catholics in Ireland are puzzled because they find that they have as many taxes as ever to pay, and that their priests are as exacting as ever, while they themselves believed that the Irish Church property was to be shared out to all of them. They find the 'Protestant parson, who was always their friend (as they abundantly declare), is now, poor man, so reduced as to be no longer able to help them.

4. Now, some men are puzzled at all this, and cannot understand why the Government should talk of borrowing money, and of raising money by taxes, when they have got these millions of the Irish Church into their hands.

They ask, Why is this? There is only one answer. The State has not dared even to propose any such use for such property. The State knows well enough that the Irish Church property never belonged to the State at all; that it was not given by the State; and that, if it had been given, a gift is not a thing to be re-taken. The State knows that it was the sacred gift of thousands of people to Almighty God, and therefore, it even now will not venture to appropriate it to the purposes of the State. Will not they who are so full of declamation about the Church of England, pause and inquire into this thing? We challenge them to do so.

If Church property be, as we were so often told it was, State property, why does the State hesitate in applying it to its own use? T. S. R.

MUSICAL CONTRIBUTIONS.

SIR,—I have been asked, by one whose opinion claims respect, to reply to 'C. T.' Personally, I would have preferred to leave an anonymous letter unnoticed.

No one can explain an art without using the terms which belong to it; and if he has to explain it from the very beginning, he is obliged to write at considerable length. I have left no technical expression unexplained, and, therefore, none unintelligible.

I define 'slang' to be a use of language in a manner improper or ungrammatical: especially the use of technical terms out of place. So tested, change-ringing need not fear comparison with music. In all my pages what is so truly 'slang' as the expression, 'To sol-fa a piece of music?' Will any schoolmaster, musical or otherwise, parse that sentence?

The technical terms of the choir outnumber those of the belfry manifold. What can be less intelligible to the uninitiated than such words as 'semiquaver,' 'the leading note,' 'the sub-dominant,' 'an inverted interval,' 'a pluperfect fourth,' and a host of others? What less interesting to the unmusical than a musical discussion?

Now let me protest most strenuously against that temper, most truly unecatholic, which allows a man to think that his favourite art cannot take its true place except at the expense of another, and which makes him sneer at the utility of that which he does not understand. The ringers and the tower have a place in the Church, and in her work, as real as that of the choir and of the organ.

It may comfort some of your correspondents to know that I have more than half finished; and while my writings are yet inflicted on them, perhaps they will ponder over two questions:—Has your paper room for everything at once? Are musical people without resource, even if you decide to decline their compositions? W. WIGRAM.

SIR,—Your kindness in allowing communications on the question of musical contributions occasionally appearing in your columns, is, I hope, appreciated by advocates on both sides. They are so brief, fair, and to the point, that good must result. Allow another correspondent to add a few words.

Exhibitions of vanity on the part of amateurs contributing would most easily be kept in check by a competent musical editor. There could be no infringement on other musical periodicals already existing, for the doors of such are said to be opened only by the golden key of powerful trade interest, or by some Ouseley, or Elvey, or Wesley, standing A 1 in the musical world.

And then, with respect to numbers preferring music to bell-ringing, allow that, in rural districts, they are about equally matched, it will not, I think, be denied, that they decidedly form a large majority in those which are manufacturing. The neighbourhood in which I live will very clearly illustrate, and, I hope conclusively prove, my assertion; for, out

of eleven churches (in the three circumjacent parishes), only three, being mother churches, can boast of a peal of bells, while every church has an organ, and there is not one without a choir. These are facts which seem to speak with all the power of a trumpet-stop 'on the great.' I trust, therefore, they will make themselves heard. J. P. W.

NOTES AND QUERIES.

IN answer to 'W. J. T.,' who asks 'Why some people bow at the "Gloria be to the Father, and to the Son, and to the Holy Ghost," at the "Holy, Holy, Holy Lord God of Sabaoth," in the *Te Deum*, and other places in the Service?' we give the following reply by the Author of the *Harvest of a Quiet Eye*:—

'This ancient custom will be almost at once understood, when it is remembered that at the time spoken of we are adoring the Most Holy Trinity.

'For such due reverence we have the most ample warrant in Scripture, as in Nehemiah, viii. 6:—"And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground."

'And, in the worship of Heaven, we read of that white-robed choir which St. John saw (Rev. iv. 9—11):—"The four-and-twenty Elders fall down before Him that sat on the Throne, and worship Him that liveth for ever and ever, and cast their crowns before the Throne."

'Surely, then, it cannot be otherwise than becoming to unworthy and sinful creatures, such as we are, to bow in our direct worship of the Most Holy Trinity, seeing that such is the custom of the pure Angels and mighty powers of Heaven.

'Any worship to the creature (as in the erring Church of Rome) is to be entirely shunned. But we need not fear the possibility of *over-reverence* in our worship of God.

'Many people, who at first sight might object to the practice, have not thought of the matter in this way. Is it not true that, because the words are known, when the *glorias* come, the eyes are often lifted off the book, and set to wander about the church? or perhaps the place found for the next Psalm? It is not realised that so solemn an act of worship is thus being disregarded.

'The head bent in reverence (besides being a part of the worship of the body) will also assist the devotion of heart and spirit. We are to worship God "in spirit and in truth," but we are also to "glorify God in our body."

'But the matter is one of liberty, not of compulsion. The rule in such matters is that of St. Paul, concerning a case which commended itself differently to different minds (see Rom. xiv. 3, 4).'

'M. E. G.' is happy to inform 'C. L.' that a fly-sheet, called 'The Testimony given by the Rev. J. Wesley, M.A., of his own steadfast adherence to the Church of England,' reprinted *verbatim* from his *Arminian Magazine* for April, 1790, may be purchased for distribution on application to Mr. B. Brown, Marketplace Corner, Huddersfield, or found as an article in the *Penny Post* for last month.

John Wesley in Company with High Churchmen, by an Old Methodist, price 4s.; and *John Wesley on Baptism, and on Godfathers and Godmothers: verbatim* Reprints from scarce editions, price 6d.—may be obtained of John Hodges, 47 Bedford Street, Covent Garden, London.

'C. L.' will find suitable for his purpose *John Wesley's Place in Church History*, by R. Denny Urrin, &c. Rivingtons, 1870. It is to be wished that a cheap edition could be published. J. U. P.

POSITIVISM.

SIR,—In answer to Mr. Lay's question in a recent number, I understand 'Positivism' to be an expression assumed by Comte and his followers to signify the 'scientific precision' of their tenets, as opposed to the sentimental fancies, or the half truths, or the ignorant or wilful deceptions, as they would regard them, of all other views. There are two noble papers from the versatile pen of Canon Westcott upon this subject, in the *Contemporary Review* for December 1867 and July 1868, which will put Mr. Lay in possession of some of the best and some of the worst features of Positivism. Canon Westcott shows in a very masterly manner how all the high aspirations of the followers of Comte—and there are high aspirations and enlarged views in the system—can be satisfied *fully* in Christianity, and Christianity only.

Ludlow.

E. S. LOWNDEN.

VISITATION FEES.

SIR,—In your impression of the 17th ult., an article appeared under the above heading. Now, my parish being rather peculiarly circumstanced, the churchwardens would be glad if your correspondent (who signs himself 'A True Churchman,') would be good enough to state how far, in his judgment, the recent decision of the Queen's Bench is applicable to their case. *We have no Church-rate*; and the expenses appertaining to the churchwardenship have, for time immemorial, been paid out of the rents of certain lands in the parish, allotted to agricultural labourers, under the sanction of the Charity Commissioners. Can, therefore, the Archdeacon demand the fees from the churchwardens in this case? A NORFOLK VICAR.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

By THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS (continued).

2. *The other Bells.*—These can employ their course-bells at certain times only; because, when the treble is dodging in one-two, the work of both course-bell and her follower is altered by the necessity of making the third and fourth places.

It will be seen from the figures that each bell works thus in the plain course. On leaving the slow-hunt, she makes the second fourth's place and leads; goes out behind, and in coming down makes the first third's place, and returns behind: thence down to the lead, and runs one course clear; then she goes behind once more, makes the second third's, and goes back behind; finally, she comes down to the lead, makes the first fourth's, and goes into the hunt again. Expressed briefly, each bell on leaving the hunt makes the second fourth's, the first third's, and runs a clear course; then makes the second third's, the first fourth's, and goes into the hunt again.

Also, as the work of the treble is constant and unchanging, she can be employed as a guide by the other bells. For instance: the bell which the treble turns from the hunt makes the second fourth's place and leads again; that which dodges with the treble in five-six up (and in consequence has the treble for a course-bell) makes the first third's place and goes behind; that which dodges with the treble in three-four up, runs a clear course; that which on coming down into the third place finds the treble in the second and sees her lead, makes the second third's place and goes behind again; that which dodges with the treble in five-six down, makes the first fourth's place and enters the hunt.

The learner will, I think, be enabled by these hints to make out for his own use such rules as he will remember easily, and which will be sufficient to guide him in actual ringing: men will naturally differ in the memoranda which they employ for this purpose, and multiplied directions readily become perplexing.

The Bob.—When a Bob is called, the bell which made the first third's place makes the fourth's place immediately afterwards; she then makes the second third's place and returns behind: the two bells in five and six make two dodges extra.

This Bob is supposed to be called at the end of the second lead, when the tenor is about to enter the slow hunt. It will be seen from the figures that its effect is as follows, viz.:—The 4 which is coming out of the hunt, and the 6 which is going into the hunt, are unaffected. The 2, that is to say the bell which makes the additional fourth's place, makes the second third's two whole leads sooner than she otherwise would have done; in other words, her work is thrown forward two whole leads. The 5, which was coming down to make the second third's place, is thrown back in her work one lead, and makes the second third's at the next lead. The 3, the other bell which was behind at the Bob, is also thrown back one lead; she comes down to the lead, and begins again the clear course, which was half completed when the Bob was called. The call is made at the first snapping-lead of the treble.

(To be continued.)

Change-ringing.

On Monday evening, June 12th, a capital peal of Grandsire Triples was rung by eight members of the Ancient Society of College Youths (established 1637), at St. Matthew's, Bethnal Green. The band was placed as follows:—Messrs. Geo. Lee, treble; Geo. Dorrington, 2nd; William Greenleaf, 3rd; M. A. Wood, 4th; Arthur Hayward, 5th; James Pettit, 6th; Edward Turner, 7th; Robert Turner, tenor. The peal was Mr. Holt's 'Original,' or one-part, and was conducted by Mr. James Pettit. Time occupied, 2 hrs. 50 min.

On Saturday, June 24th, a mixed band of Change-ringers ascended the tower of St. James's Church, Milnrow, Lancashire, and rang Mr. John Holt's peal of Grandsire Triples, consisting of 5040 changes; conducted by Mr. William Ashworth, and truly brought round in 3 hrs. 5 min. by the following ringers:—John Standring, Leesfield, treble; Joseph Burgess, Leesfield, 2nd; William Seel Parker, Oldham, 3rd; Albert Hirst, Milnrow, 4th; William Ashworth, Leesfield, 5th; Thomas Platt, Milnrow, 6th; John Ashworth, Leesfield, 7th; Benjamin Bailey, Leesfield, tenor. Weight of tenor, 20 cwt.

On Sunday morning, June 25, eight of the Stockport Society of Change-ringers ascended the tower of St. Mary's Parish Church, Stockport, and rang a true and complete peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 53½ mins. The ringers were stationed as follows:—Messrs. Samuel Roper, treble; W. Gordon, 2nd; Alfred

Gordon, 3rd; J. Cooper, 4th; J. H. Edwards, 5th; W. Albinson, 6th; J. Sutcliffe, 7th; James Brown, tenor. The above peal contained 10 courses, and 2 singles, and is the composition of Mr. William Gordon, who conducted it, on Mr. Holt's principle. Weight of tenor, 24½ cwt.

[We are sorry to record the ringing of such a noble peal on a SUNDAY MORNING. It is our great wish and aim to raise ringers in the estimation of the public; for which purpose we beg to appeal to their own good sense of propriety to assist us; and we would ask them to give up all thought of ever ringing a long and intricate peal on a Sunday morning (aye, or evening); it must interfere with their attendance on the public service of the Church, their absence from which is often talked of and deplored. The practice of ringing bells before service is peculiar to the North of England; but it is not the legitimate way for calling the people to church; the bells should be chimed, pouring forth their sweetest and most subdued music.—Ed.]

REOPENING OF BECCLES BELLS.—The fine peal of ten bells (tenor, 28 cwt., key of C), in the tower of St. Michael's Church, have been re-hung, and two new bells supplied in the place of the sixth and seventh by Messrs. Warner and Sons. The whole of the work was intrusted to Mr. G. Day, bell-hanger of Eye. On Monday, the 19th ult., ringers arrived from Norwich, Yarmouth, Bungay, Diss, Eye, Kedenhall, Kenninghall, Loddon, &c. The ringing was kept up with great spirit during the day; a touch of Stedman Caters by the Norwich Company being well rung, as was also a touch of Grandsire Caters by a mixed company. A dinner was provided at the White Horse Inn, at which about 100 sat down, the Mayor (J. Mayhew, Esq.) in the chair. After dinner the Mayor rose, and in alluding to the occasion said he was glad to hear the bells ringing again, and also to see so many ringers present at the opening. Gervas Holmes, Esq. of Brockdish Hall (a gentleman fond of ringing), on behalf of the ringers present, thanked the Mayor and Corporation for the dinner they had just partaken of, and hoped that other towns and villages would follow the example of Beccles, which would tend to spread and advance the noble science.

Belfry Reform.—What a Norfolk Ringer has to say.

SIR,—I have been thinking to say a few words about Belfry Reform, &c., which I am sure is much needed, not only as regards the ringers, but as regards the cleanliness and decency of the place; for many towers there are where the ringers (it is a wonder there are any) have their belfry, or rather cell, stuck nearly up against the bells, so that no one but the ringers think of going up. Any person going up will see that he is covered with dust before he has been there ten minutes, raised by the ropes touching the floor; he will not find any seats for the ringers that are not ringing at the time to sit down upon: perhaps a few rusty nails to hang their clothes on, or not even that, but their clothes flung into the dust in some window-sill, or even laid on the floor in one corner of the place. I do not exaggerate, as I have in many places seen it myself. Now, what we want is this, to stand below and ring, or chime. But some will say, the ropes look so ugly, and obstruct the view of our west window; I say, that they can easily be drawn up, or led down by the side of the wall after we have done. And how nice would it be to find ourselves among our neighbours, all clean and decent, helping to call others to Divine worship, rather than to have to come down after the service has begun, besmeared with dirt and dust, and hardly fit to sit with people with clean clothes on! In some towers the belfry need be raised, for different reasons. Where it must be so, let the churchwardens see that the staircase and belfry are kept clean, provided with seats, some wooden pegs to hang our clothes on, and a piece of matting to keep the ropes from knocking against the floor.

And as to the ringers reform, the first thing we want is the clergyman to take notice of us, and learn to ring with us; by this means we shall improve in every respect; and if he does, I am sure he will never repent of it, from the good that will ensue. There is no doubt but the public-house has been a great drawback to ringing; but I am glad to say, in my neighbourhood this is greatly on the decrease; and if one or two ringers would set themselves dead against it, and give the others good advice, they would soon follow it; for ringers are reformable.

Then, as to the Club-nights, as they are called, that is, when they meet for practising on hand-bells, paying forfeits, &c.; it is much better to meet at their own private houses, as I am happy to say is being the case, where they could even then have their glass of beer if they think fit.

I hope no ringers will take amiss what I have said, but will try as much as possible to put it in practice, as I am sure it would be productive of much good to the interests of ringers and ringing at large.

If this should meet the eye of any clergyman (as I hope it will) who has a peal of bells in his church, I trust that he will give this important subject his special attention, and that he will try to learn the art of ringing, which will bind him and his ringers in the bonds of brotherly affection, and by that means a happy and prosperous future will await the lovers of change-ringing.

Sir, I am sorry I have said so much to take up your valuable space in 'CHURCH BELLS,' but trust that it may do good.

A LOVER OF THE NOBLE ART.

forward from the opening sentences to the crowning act of Christian devotion. The Sermon might well be removed from its present position to the end of Morning Prayer: where it occurs at present, it is a sad break in the Communion Service.

I am too conservative to wish to change a doctrine which the Church of England holds to catch the multitude, but, in our present peculiar circumstances, it is sound policy to adapt our machinery to new positions, so as to keep what we have and endeavour to win aliens to our fold.

Perhaps these hurried suggestions may induce you, or some of your fellow-workers in a good cause, to think the matter over, and lead to some practical suggestions to remove a difficulty which is often felt by parents.

CHAS. GEO. RHODES.

Highfield View, Urmston, near Manchester.

BELL-RINGING, MUSIC, AND SUNDAY-SCHOOLS.

SIR,—I fear it is not with the most amiable feelings that I observe, how week after week you insert letters discussing the question of a column in 'CHURCH BELLS' to be devoted to music. It is not long since I wrote to you, asking for a column to be devoted to Sunday-schools; my letter was not inserted, but, a fortnight afterwards, a short editorial notice said several such letters had been received (*none* of which were inserted), and you would be glad to receive *short* and *practical* papers, on certain subjects which were named, the said subjects being such as a great number of learned people have already written upon, their writings, so far as I have seen, being eminently non-practical. To your subscribers and readers who are interested in Sunday-schools this was merely a civil way of throwing the *wet blanket* over them. Their desires, so far as your paper is concerned, were at once and naturally extinguished.

But, sir, I (and I conclude most other Church Sunday-school teachers) am too much accustomed to have wet blankets thrown over us to be greatly offended thereat. I still continue to subscribe to your excellent paper, and have even at this moment the assurance to address you a second time on the question of a special column for Sunday-school news. I don't begrudge the space given to bell-ringing; I certainly should to music—and always thought that the music columns of the *Orb* had much to do with causing its weekly revolutions to cease.

Hoping that you will on this occasion be good enough to allow my letter to appear, I will venture to repeat that there are many more persons who would take a very lively interest in Sunday-school intelligence than in either bell-ringing or music.

It is held theoretically that Sunday-schools form a most important branch of Church-work, and yet we not only are unable to maintain a special weekly organ,—which the Baptists are able to do—but are also unable to induce any Church paper to show us the slightest favour.

As a rule, Church Sunday-school teachers receive very little encouragement from the clergy. Will you give us an opportunity of encouraging each other through the medium of your columns? J. D. P.

MUSICAL CONTRIBUTIONS.

HOWEVER humbly 'J. F. W.' (in last week's 'CHURCH BELLS') may think of himself or others, he may comfort himself by feeling assured that it requires no 'golden key of powerful trade interest' to open the pages of at least one high musical periodical—the *Musical Standard*. I am myself but a humble individual, yet I have never found the pages of that periodical closed to the trifles I may have occasionally sent; and not only that, but I have been favoured with thanks from the editor and a gratuitous supply of his periodical to boot. H. T. E.

** THE Editor hopes the little controversy of Bell ringing v. Choir-music has not been without its use. It has confirmed his own impression of the value of the somewhat abstruse page of 'CHURCH BELLS' which is under Mr. Ellacombe's able direction; for it has shown that there are clergy who have yet to learn that Bell-ringing is true Church-work; and who, learning this, may not be satisfied to have unshaven, slovenly fellows, slipping out of the Belfry instead of attending the service to which they have summoned their neighbours. There has hitherto been no special organ for Bell-ringers, and yet there is a belfry, larger or smaller, in every parish. And we hope that in time 'CHURCH BELLS' may find readers in many of these; for it is remarkable what enthusiasm about bells and all that pertains to them is found to exist in the breast of many a man otherwise illiterate, and this enthusiasm ought by all means to be encouraged.

As regards Choir-music, the fact that there are other weekly papers which give space to the musical contributions of their subscribers seems a sound reason for not adding this as a special permanent feature of 'CHURCH BELLS'; but the discussion of matters affecting choirs, either in their moral or musical aspects, may well be admitted, and we should be glad of such co-operation. The experience of the musical Editor of the defunct *Orb* and of other correspondents is adverse to the encouragement of musical contributions; but there need be no rule forbidding the occasional insertion of any notable composition which may be offered and may approve itself to the judgment of our co-workers who are versed in Church music.

Touching Sunday-schools, the Editor is anxious to evoke discussion and correspondence on any useful questions affecting this agency of the Church, which is specially important at the present time. But does 'J. D. P.' think that letters asking for a Sunday-school column are the same thing as letters on Sunday-schools?

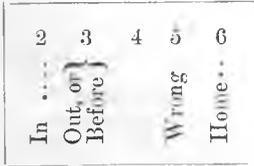
BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS. (*continued*).

On Conducting, &c.—The tenor is by custom the Observation bell of this method; but another may be selected for the purpose, and thus a great variety of peals may be obtained. The following terms are employed by conductors:—

'Into the hunt,' which means that a Bob is called when the Observation is about to enter the slow hunt. 'Out of the hunt,' or 'Before,' that the call is made as she leaves the slow hunt; 'the Wrong,' that the call is made so as to bring her into the fifth's place at the lead-end; and 'Home,' so as to bring her then into her own, or the sixth place. Thus:—



It being understood that the figures show the place in which the Observation bell is struck at the lead-end immediately after the Bob; which is called at the first snapping-lead of the treble.

A bell enters the hunt after making the first fourth's place, and leaves it when the treble comes down to the lead; so that, in the first two cases, the conductor can readily perceive when the call is to be made. And as the Bob retains in 5, 6, the bells which occupied those places at the previous lead-end, he has, in the last two cases, to call the lead after the Observation has been struck in that place into which she is to be brought by the Bob.

The plan by which these Bobs are called may be altered almost at will, and touches produced of various length; the following examples are adapted from the works already quoted:—

1 4 4	1 4 4	2 4 0
2 3 4 5 6	2 3 4 5 6	2 3 4 5 6
4 2 6 3 5	4 2 6 3 5	4 2 6 3 5
6 4 5 2 3	B 6 4 2 3 5	B 6 4 2 3 5
B 5 6 4 2 3	2 6 5 4 3	B 2 6 4 3 5
4 5 3 6 2	5 2 3 6 4	4 2 5 6 3
3 4 2 5 6	B 3 5 2 6 4	5 4 3 2 6
B 2 3 4 5 6	2 3 4 5 6	Repeated.
Call 6 before and home.	Call 6 into the hunt and wrong.	Call 6 in and out.

3 6 0	720. The full peal as usually rung. In three parts. Call 6 in and out, unless the 5 be with her, i. e. going in as she comes out of the hunt.
2 3 4 5 6	Part ends { 4 2 3 5 6 First
4 2 6 3 5	{ 3 4 2 5 6 Second
6 4 5 2 3	{ 2 3 4 5 6 Third
B 5 6 4 2 3	2 3 4 5 6
4 5 3 6 2	6 4 2 3 5 ¹
3 4 2 5 6	2 6 4 3 5 ¹
Twice repeated	6 3 5 4 2 ¹
	6 3 4 2 5 ¹
	4 6 3 2 5 ¹
	6 2 5 3 4 ¹
	6 2 3 4 5 ¹
	3 6 2 4 5 ¹
	6 4 5 2 3 ¹
	Pricked by the Bob changes. The small figures show the number of leads after the last Bob at which the next call is made.

To prick from lead-end to lead-end, transpose the bells as follows:— That from two to three, from three to five, from five to six, from six to four, from four to two. To convert the lead-end thus obtained into a Bob change, move the bell in the fourth place to the sixth. This trick is fully explained in Chapter XI.; it can be adapted to the pricking of both course-ends and part-ends.

The *Course Bell* is the most valuable aid. It can be employed in all methods and upon any number of bells; in ringing with seven or eight bells, its use is absolutely necessary. I have not mentioned it earlier, because my belfry experience has made me feel very strongly the danger of entrusting a beginner with any 'aids' whatever. Men trust to them and to memory, and thus fail to acquire any real or intelligent grasp of the subject. Shipway mentions, as a frequent occurrence in his day, that men followed their course-bell with so little attention, that while they allowed time for another to strike between her and their own, they were altogether ignorant which bell thus interposed. I believe that one chief reason why, out of all the many men in England who can ring, so few comparatively either can ring well or ever will do so, is, that they were insufficiently grounded at the outset. They work by a

'rule of thumb' which they do not understand, and therefore cannot vary, nor apply to any method but that for which it was taught to them. I would urge that no man is entitled to call himself a ringer until he has acquired a 'really good sight of six ropes'; that is to say, until he can ring minor, and, as he rings, can watch all the ropes in the tower, reading the order in which they are moved as he would read off at a glance a line of six figures, and can strike his own bell in her proper place throughout the peal.

I have now 'disentangled,' to the best of my power, the four great methods which form the foundation of all kinds of Change-ringing. For the reasons given in my introduction, and because the great length to which I should be led would be unsuitable to the mode of publication, I shall not proceed to the consideration of peals on the higher numbers; nor to points which involve the Science, as distinguished from the Art, of Campanology.

But, in the hope of being useful to some among the many parishes whose Church towers possess five or six bells, I shall, before I conclude, treat of two or three of the variations from these four methods which are most generally rung.

(To be continued.)

Drayton.—Dedication of the New Bells.

MANY years ago the very old church of St. Peter, in this parish, possessed a peal of five bells, but the oldest man in the village cannot remember the ringing of more than three of them. The people having thus missed the pealing of the bells, which in most other villages were to be heard Sunday after Sunday calling them to worship, and on every joyful occasion, the Vicar of the parish (Rev. F. Theobald), the churchwardens (Mr. T. N. Dewe and Mr. Robert Bishop), and others set on foot a subscription for a new peal; the villagers and most of the gentry living in the neighbourhood responded to the call, and immediately sufficient money was obtained to warrant their being commenced. The Messrs. Mears and Stainbank, of London, were ordered to cast six bells, the heaviest weighing about 8½ cwt., which were afterwards hung by the Messrs. White of Appleton. Wednesday, June 28, was fixed for the dedication of the bells by the Lord Bishop of the diocese.

The ceremony, it was stated, would take place at four o'clock, and long before that time the church, which was seated for 500, was literally crammed, many of the neighbouring gentry attending with their friends; and there were also visitors of all classes from Abingdon and the surrounding villages. Shortly after four a procession, consisting of the choir; the Vicar; Rev. Mr. Summers, Master of Abingdon Grammar-school; Rev. J. Ridgway, Principal of Culham; Rev. J. T. Lockwood, Milton; Rev. J. Robinson, Appleton; Rev. P. R. Atkinson, Hendrid; Rev. Mr. Barber, Radley; Rev. Mr. Jephson, Hinton; Rev. H. Waddington, Stevenon; Rev. H. C. Adams, Dry Sandford; Rev. J. C. Clutterbuck, Rural Dean; and Ven. Archdeacon Pott, was formed, the rear being brought up by the Bishop, preceded by the Rev. F. C. Causton of St. Helen's, Abingdon, carrying the crozier. They marched into the church singing the processional hymn, 'Onward, Christian soldiers.' The prayers were read by the Rev. Mr. Barber, the first Lesson by the Rev. J. C. Clutterbuck, and the second by Archdeacon Pott. At the conclusion of the prayers his Lordship ascended the pulpit and preached a short sermon, taking for his text Num. x. 1, 2, 'And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly.'

The Bishop, with the Vicar and choir, and part of the clergy, then proceeded to the bottom of the church, where the ringers were, and after the Lord's Prayer his Lordship read the following prayers:—

O ALMIGHTY GOD, who by the mouth of Thy servant Moses didst command to make two silver trumpets for the convocation of solemn assemblies, accept, we beseech Thee, these Bells which we dedicate to Thee for Thine Honour and Glory, and the use and benefit of Thy Holy Church. Amen.

GRANT, O Lord, we pray Thee, that all they who have given to Thee for that which Thou hast given them, may receive it back an hundredfold now in this present time, and in the world to come life everlasting. Amen.

GRANT, O Lord, that whenever these Bells shall call Thy people to this House of Prayer, they may not call in vain. Amen.

GRANT, O Lord, that the Marriage Peal may remind those here united in Holy Bonds that their vows have been heard in Heaven. Amen.

GRANT, O Lord, that whenever the Passing Bell shall toll, we may call to mind how short our own time is. Amen.

GRANT, O Lord, that the glad sounds of the full Peal may remind us that all good things come from Thee, and all true joys are in Thee alone. Amen.

SEND, O Lord, Thy grace into the hearts of all those who shall work for Thee in ringing these Bells, and grant that they may never forget the sacredness of Thy House, nor profane it by thoughtlessness and irreverence: and make them ever to remember, that when they ring, they ring for Thee, and for Thine Honour and Glory, only.

ALL this we beg in the Name and through the Mediation of Thine only Son, our Lord and Saviour Jesus Christ. Amen.

As the procession returned to the chancel the ringers sounded a merry peal, and this hymn, by Dr. Neale, was afterwards sung, during which a collection in aid of the bells was made:—

HYMN.

Lift them gently to the Steeple, Let our Bells be set on high; There fulfil their sacred mission Midway 'twixt the earth and sky.	Year by year the Bells so softly O'er the graves shall music pour; Where the dust of Saints is garnered Till the Master comes once more;
As the birds sing early matins To the God of nature's praise, These their far-resounding music To the God of grace shall raise.	Till the day of sheaves in-gathering; Till the harvest of the earth; Till the Saints arise in order, Glorious in their second birth;
And when evening shadows soften Churchyard-cross and tower and aisle, These shall blend their vesper summons With the day's departing smile.	Till Jerusalem, beholding All His glory in the east, Shall, at the Archangel Trumpet, Enter in to keep the feast.
Christian men shall hear at distance, In their toil or in their rest, Joying that in one Communion Of one Church they too are blest.	Lift them gently to the Steeple, Let our Bells be set on high, There fulfil their sacred mission Midway 'twixt the earth and sky.
They that on a sick-bed languish, Full of weariness and pain, Shall rejoice their names are whispered In the Church's prayerful strain.	Honour, glory, virtue, merit, To the Blessed Three in One, Father, Son, and Holy Spirit, While eternal ages run. Amen.

The Blessing by the Bishop concluded the service. The procession was reformed and marched to the school-room, singing 'For thee, O dear, dear country.' Messrs. Ives and Coleman, of Oxford, were present with the choir, and rendered most efficient service, and Mr. F. K. Coudrey, of Abingdon, presided in a most creditable manner at the organ. During the evening the sweet-toned bells rung out merry peals, which appeared greatly to enliven this usually quiet little village.—*Abingdon Herald*.

A Lancashire Ringer on Prize-ringing.

SIR,—In answer to your invitation to the subscribers of 'CHURCH BELLS,' requesting their opinion on the subject of Prize-ringing, I beg to offer a few remarks.

I have occasionally attended Prize-rings for more than thirty years upon six, eight, and ten bells, and I never knew of an instance where beer or spirituous liquors were ever offered as an inducement for the ringers to attend.

When a Prize-ringing is announced to the various societies of ringers, each company is required to ring (if upon six bells) three true Treble Peals of 720 changes, each different in name and changes, occupying about 1 hr. 20 min.; if upon eight bells, 2500 changes of Kent Treble Bob, in 1 hr. 30 min., a task requiring a clear head and little or no beer. Therefore, in this point of view, Prize-rings are preferable to *Festivals*, where eating and drinking are the principal inducements held out to the ringers, and where little regard is paid to the quality of the ringing. In proof of this, I would refer you to the *Keighley Festival*, which took place on the same day as the Lowmoor Prize-ringing. In No. 24 of 'CHURCH BELLS' there is a paragraph referring to this festival, which the writer tells us was 'established eleven years ago for the purpose of doing away with Prize-ringing.' Well, what is the result? Although Keighley is only a few miles from Lowmoor, and in the Change-ringing district, where were the ringers? At Lowmoor! A proof that the Prize-ringing was preferred by the ringers themselves.

That Prize-ringing is instrumental in promoting proficiency in the noble art of Change-ringing, is proved by the fact that the best ringers are to be found in those districts where Prize-ringing is allowed.

Honourable competition upon its merits in every branch of art, science, literature, or music of every description, is worthy of encouragement, and produces results beneficial to the whole civilised world, and can in no sense be allied to gambling.

H. MARSDEN.

Wigan, Lancashire.

Remarks on Prize-ringing.

SIR,—As a ringer well known to the London societies, and a conductor, I am much pleased with the remarks on the evils of Prize-ringing given in your late issue (June 24); and am much surprised and pained to see that societies representing so much talent in the art of scientific ringing can be induced to enter upon contests of this description, which almost invariably lead to scenes which disgrace them in the eyes of an observant and discriminating public. I have, in my ringing experience, seen several of these exhibitions, both by scientific ringers and those of lower degree, who never attempt to attain further knowledge of ringing than rounds, set changes, and ups-and-downs; in all such cases, disputes and quarrels have arisen in the distribution of awards, and scenes better (the interests of the Church considered) imagined than described. Competition in a friendly spirit is ever to be commended, leading as it does to improved scientific attainments; but the introduction of prizes should, in my opinion, be at all times deprecated.—Z.

TO CORRESPONDENTS.

BEING limited for space, we cannot immediately insert articles kindly sent to us for our 'Bell Columns'; and we beg to be allowed to abridge such as we consider unnecessarily long.—Ed.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS (continued).

XIV. *Changes on Five Bells. Variations upon the Grandsire Method.*—Under this head I give some examples of the touches of 120 changes each, which can be produced upon five bells, by rules differing materially from those of Chapter X., but retaining the essential characteristics of the Grandsire system. As all explanations, properly so called, have been fully given, I shall now study brevity.

Antelope.—Observation bell 5. The bell which meets the observation and treble as she leaves the lead makes fourth's place, strikes once only behind, and hunts down. That which meets the same pair as she leaves the second place strikes thrice behind, and dodges into fourth's place: then strikes twice behind, and hunts down. A Single is called whenever the observation dodges behind, and a Bob when she and the 4 are both at home.

1	2	3	4	5	5	2	4	1	3
2	1	3	5	4	5	4	2	3	1
3	2	1	4	5	*	*	*		
3	2	4	1	5	5	4	2	5	S.
3	4	2	5	1	*	*	*		
4	3	5	2	1	3	5	2	4	
4	5	3	1	2	*	*	*		
5	4	1	3	2	4	2	3	5	S.
5	1	4	2	3	*	*	*		
1	5	2	4	3	4	5	3	2	
1	2	5	4	3	*	*	*		
2	1	5	3	4	*	*	*		
2	5	1	4	3	3	2	4	5	B.

Repeated.

Cambridge Delight.—Observation bell 5. A Snap is called whenever the observation and treble are together

1	2	3	4	5	*	*	*		
2	1	3	5	4	4	2	3	5	B.
2	3	1	4	5	*	*	*		
3	2	4	1	5	2	5	3	4	B.
2	3	4	5	1	*	*	*		
3	2	5	4	1	3	4	2	5	B.
3	5	2	1	4	*	*	*		
5	3	1	2	4	4	5	2	3	B.
5	1	3	4	2	*	*	*		
1	5	3	2	4	B.	*	*	*	
1	3	5	4	2	3	2	4	5	S.

Repeated.

the bell in third's then makes that place and returns behind, and those before dodge once. A Bob is called whenever the observation and treble are together before, and also whenever the former dodges behind. A Single is called when the 4 and 5 are both at home.

Mem.—When a Snap is called, if your bell turned the treble from the lead, you lead two blows and dodge afterwards; if any other bell, you dodge

first and lead two blows after dodging. There are no plain leads.

St. Dunstan's Doubles.—Observation bell 2. Peculiarity: the extremes, which are made thus. The bell which the treble displaces from the lead makes second's place and leads again.

That which meets the treble in two-three makes third's in going up, and strikes once only behind; that which meets her in three-four strikes once only behind, and makes third's place in coming home; that which meets her in four-five strikes twice behind and once in fourth's continuously, until the treble comes back and turns her from behind.

If the treble and the observation bell are met on their way down, the latter coming before the former, an extreme is at hand: the call is made as the treble takes the lead from the observation.

2	3	4	5	Example.
4	5	2	3	The 1st Extreme.
*	*	*		3 2 5 1 4
3	2	4	5	2 3 1 5 4
*	*	*		2 1 3 4 5
4	5	3	2	1 2 3 5 4
*	*	*		1 2 5 3 4
2	5	3	4	2 1 5 4 3
				2 5 1 3 4
Twice Repeated.				5 2 3 1 4
				&c. &c.

The Dream.—Observation bell 2. Peculiarities: the manner in which the changes commence, also the extremes. The extreme is made thus:—The bell which goes behind on the treble lies a whole pull in fifth's place, makes third's in coming down, and returns behind.—The observation bell makes second's and leads again.

1	2	3	4	5	1	3	5	4	2
2	1	4	3	5	1	5	3	2	4
2	4	1	5	3	*	*	*		
4	2	5	1	3	4	2	5	3	S.
4	5	2	3	1	*	*	*		
5	4	3	2	1	5	3	4	2	B.
5	3	4	1	2	*	*	*		
3	5	1	4	2	2	5	3	4	E.
3	1	5	2	4	B.	*	*	*	

Twice Repeated.

Singles may be substituted for Bobs in both St. Dunstan and Dream.

Bell-ringing at a Dissenters' Chapel.

SIR,—I was somewhat surprised at seeing in your columns of June 17th a notice of change-ringing at a Unitarian Chapel at Todmorden, being always under the impression that Nonconformist Meeting-houses are forbidden by Parliamentary legislation the use of bells. Will you, or any of your readers, kindly explain in what reign such an Act was passed, and under what circumstances? Has it since been repealed? And how comes it that Roman Catholics are allowed to use them?

On asking a Wesleyan a short time ago for an explanation, I was met with the reply 'that bells were a nuisance, and that only the Churches of England and Rome were permitted to create a nuisance.' Now it seems that Dissenters, as a body, differ from my informant, as evinced by their behaviour at a meeting recently held at a village near Leeds, where many of them offered to subscribe handsomely towards a new peal for their parish church. A CHURCHMAN.

[It is a vulgar error to suppose that Roman Catholics and Dissenters are prohibited by any legal enactment from having bells. They may be inhibited by an injunction from the Court of Chancery if proved to be a nuisance, as may our Church bells—all excepting one to call to service and to toll for funerals. In Ireland many Roman Catholic chapels have had bells for years, and no proceedings have been taken against the parties.—ED.]

Hand-bell Performances.

THE Shelley (Yorkshire) Company of Hand-bell Ringers are in the habit of styling themselves 'Royal,' as being (as they suppose) the most proficient body in this art in England. They certainly merit the highest praise that can be bestowed upon them for the excellence of their performances, and it would not be easy to surpass them. The following programme of music performed by ten of them on 110 bells, on Aug. 15, 1870, at Ripon, by invitation of the Committee of the Fine-Arts Exhibition held there, will convey some idea of what they are capable of doing. Overtures—'Caliph of Bagdad,' 'La Gazza Ladra.' Songs—'Not for Joe,' 'Just before the Battle.' Quick Steps—'Honest Working-man,' 'Beautiful Spring.' Selections—'Sinfonia,' 'Martha,' the 'Hallelujah Chorus.' Polkas—'West,' 'Vanguard,' 'Wave Tress,' Waltz, &c. The time was admirably preserved, and every piece was performed with the greatest spirit and precision. W. C. LUKIS.

Royal Hand-bell Ringers.

WE observe with pleasure that this month's number of *The British Workman* contains an illustration of the Royal (Poland Street) Temperance Hand-bell Ringers, as they appeared before Her Majesty the Queen, at Osborne. A short notice of the band is appended thereto.—ED.

Death of a Veteran Ringer.

ON Wednesday evening, June 14th, Mr. Henry Hobart, well known as an excellent ringer, and one whose knowledge of the theory of ringing was most extensive, died at Bildeston, Suffolk, in the 72nd year of his age, after three days' illness. Having the gift of a superior ear, and his father being a ringer, his attention became directed to that art at a very early age: he could whistle many peals with his mouth to exact time and tune. When a boy, he had a stage made to stand on in the belfry, so that he could reach the tuft of the rope; and when weighing himself only four stone, he rang the second bell in Bildeston steeple 720 changes, the bell weighing 7 cwt. After he grew to manhood he used frequently to visit various towns, and took a part in the most difficult peals. He rang two peals at Stowmarket, one Oxford Treble Bob, the other Bob Major (one 5040 and the other 5600 changes). He rang the tenor at Hadleigh two peals, about the same length: weight of tenor, 28 cwt.: in Bildeston steeple he rang the tenor seven different peals in succession, viz. Bob Minor, Court Bob, Oxford Treble Bob, Kent Treble Bob, London Pleasure, Morning Exercise, and Cambridge Surprise.

As a last tribute of respect to his memory, muffled peals were rung at Hitcham, Stowmarket, Lavenham, and Monks Eleigh. E. L. P.

Belfry Boards.

WE repeat our request to be favoured with copies of these. We are thankful for those already sent to us. It will be interesting to see in what towers there are records where the various peals were first rung.—ED.

Books on Ringing wanted.

'Tintinnalegia; or, the Art of Ringing;' London, 1668. Ditto, 1671. 'Campanalogia,' 1677. 'A Poem in Praise of Ringing,' by the author of the 'Shrubs of Parnassus.' Folio. London, 1761. Any who have them, please to address the Editor.

WE request our Subscribers to understand, that as we open our pages to advertisements from as many firms carrying on any branch of business connected with Church-work as will favour us with their cards, we decline to recommend in our pages one tradesman in preference to another, when there are two or more in the same line of business. We repeat this, because we are often asked to recommend the best bell-founder, the best rope-maker, the best organ-builder, &c. We wish to leave it to our subscribers to find out the merits of each, which can easily be done without asking us to publish the name of the parties we should ourselves prefer.—ED.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELHAM, HERTS (continued).

XV. *Stedman's Slow Course*.—Under this name is included so much of Stedman's principle as can be rung with the treble retained in the plain hunt. Some ringers consider it a fine method spoiled, and there is truth in this criticism; still it may be useful occasionally, especially among small companies.

Rule.—The bell which turns the treble from the lead, leads a whole pull and strikes one blow in second's place continuously, until the treble returns to the lead; she then hunts out. That which meets the treble in three-two down leads a single blow, makes second's place, leads another single blow, and then hunts out. Bells which meet her in four-three or five-four down make third's and return behind. If a Bob is called, the bell which meets the treble in two-three up makes third's place and returns to the lead, as in the Grandsire method.

I give two peals, quoting from Hubbard's *Campanologia* :—

1	2	3	4	5		2	3	4	5
2	1	4	3	5		5	2	3	4
2	4	1	5	3	3	4	2	5	
4	2	5	1	3	*	*	*	*	
2	4	5	3	1	5	3	4	2	
2	4	3	5	1	*	*	*	*	
4	2	3	1	5	*	*	*	*	
2	4	1	3	5	2	5	3	4	
2	1	4	5	3	4	3	2	5	
1	2	4	3	5	*	*	*	*	
1	4	2	5	3	2	5	4	3	

Each to be twice Repeated.

XVI. *Change-ringing on Six Bells. Variations of the Bob method.*
(1.) *Oxford Bob*.—In writing upon this variation of a method already explained I shall study brevity, depending upon my readers having mastered my Chapters IX. and XI.

Rule.—The bells which meet the treble above fourth's place, as she hunts down from behind, dodge in five-six continuously, until the treble returns to separate them; that which meets her in three-four up makes fourth's place immediately, dodges once in four-three, and then goes down; that which meets her in two-three up dodges immediately, then makes fourth's place, and goes down; that which she turns from the lead makes second's place and leads again.

The Bobs and Singles are made as in Bob Minor; and that method is followed on all points excepting those included in the above rule.

I give one lead complete, and the lead-ends of the first part of a complete peal of 720. If a plain lead be substituted for the single, the bells will come round at the 360th change.

1	2	3	4	5	6					
2	1	4	3	6	5					
2	4	1	3	5	6					
4	2	1	6	5						
4	3	2	6	1	5	4	2	6	3	5
3	4	6	2	5	1	2	3	6	4	5
3	6	4	5	2	1	6	2	5	4	3
6	3	5	4	1	2	4	5	2	3	6
6	5	3	1	4	2	3	2	6	5	4
5	6	1	3	2	4	2	4	6	5	3
5	1	6	3	4	2	4	5	3	6	2
1	5	3	6	2	4	6	2	5	3	4
1	5	6	3	4	2	3	4	2	5	6

The whole to be repeated. The course-ends in the second part are 2 4 3 5 6, 4 3 2 5 6, and 2 3 4 5 6 S. The short mode of pricking by lead ends is explained in Chapter XI.

(To be continued.)

Ringling on Sundays.

SIR,—I am delighted to see your outspoken strictures about ringing on Sundays; it is often the parent of great evil in a parish and in the ringer's own family. The late Mr. Hopkins, a well-known ringer at Birmingham, once told a friend of mine that he had attended the steeple for more than thirty years, and seldom missed the services of the Church twice on Sundays. Many years ago he was tempted to ring one or two long peals on a Sunday, but it had always been a great sting to his conscience. Depend upon it, ringers would be more respected if they gave up all Sunday ringling (and, I would say, prize-ringing too), and attended the services of their parish church more frequently.—A COLLEGE YOUTH.

The Ringing Festival at Keighley.

SIR,—It is not my intention, in replying to the letter of the Lancashire ringer, Mr. H. Marsden, in No. 29, July 15, to enter at length upon the relative merits of prize-ringing and voluntary associations of ringers for mutual improvement. I only wish, on very good authority, to contradict the statement that the ringers of Keighley parish-church were present at the ringing contest held at Lowmoor on Whit Tuesday. It would, indeed, seem strange and unaccountable that the Keighley ringers should invite seven or eight kindred bodies from neighbouring towns to their own parish-church for a friendly competition, and then depart to Lowmoor, a distance of twelve miles, to be present at a ringing-match. Such conduct would be unbecoming to their guests, and, indeed, altogether inconsistent with the avowed purpose of the Annual Festival, namely, 'to do away with prize-ringing.' I can assure Mr. Marsden that the Keighley parish-church ringers were present at their own festival, and took part in it, both as a body and also in conjunction with miscellaneous sets who were occasionally sent up into the tower during the day. No doubt there was 'eating and drinking' amongst the ringers on Whit Tuesday at Keighley, as well as amongst other classes of the inhabitants; but if these were the 'principal inducements' of the meeting, clearly *ringing* was the principal occupation, for the bells were giving out their sweet-toned music from early morn to night, with brief intervals for change of parties and necessary refreshment.

Without referring to some of the questionable features of ringing-matches, Mr. Marsden would not like 'the noble art of change-ringing' to sink below the level of cricket, which has reached its high state of proficiency simply from pursuing a system of honorary competition. Add to this consideration the sacred purpose to which church bells are dedicated, and one can scarcely think that the true interests of change-ringing will be benefited by the adoption of the practice of ringing matches for prizes.

ROBERT STANSFIELD, Curate of Keighley.

Another Lancashire Ringer on Prize-ringing.

SIR,—You ask me what I think about Sunday-ringing, Prize-ringing, &c. As for Service-ringing, it is the custom in this part of England (Lancashire), and I do not object to it, provided the ringers attend church. I think Prize-ringing and Bellevue hand-bell ringling are great sources of evil.

No. 6 BELL.

SIR,—Having a good peal of bells in my church, and a set of ringers willing to be improved, I purpose learning to ring with them, by way of encouraging them. Will 'A Lover of the Noble Art' kindly favour me with a few rules for the formation of a Ringers' Club, and for the regulation of their ringling practice, and of their conduct in the belfry?

T. H. C.

[GET Ellacombe's *Practical Remarks on Belfries and Ringers* (Bell and Dally); Troyte's *Change-ringing (Masters); Steps to Ringling* (Hayes).—ED.]

Change-ringing.

THE ringers of St. John's, Deansgate, Manchester, paid a visit to Gorton on Saturday afternoon, July 1st, to try the lovely bells lately put up by Messrs. Mears and Stainbank, and succeeded in ringling a very nicely-struck peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 9 mins. The performers were placed thus:—W. Cross, treble; T. Fletcher, 2nd; J. Eachus, 3rd; T. Brayshaw, 4th; T. B. Idle, 5th; H. Rowle, 6th; W. Royal, 7th; J. Moores, tenor. The peal was conducted by W. Royle, and is the first ever rung on the new bells.

ON Tuesday, July 18, the company of ringers of Kenninghall rang at West Tofts a complete peal of 5120 Oxford Treble Bobs, in 3 hrs. 12 mins. The men were stationed as follows:—1st, W. Oxer; 2nd, T. Oxer; 3rd, G. Edwards; 4th, J. Woods; 5th, J. Rudd; 6th, R. Hutton; 7th, R. Stackwood; Tenor, J. Mordey. The Bobs were called and the peal conducted by J. Mordey in first-rate style. Weight of tenor, 13 cwt.

ON Sunday, July 9th, the undermentioned band rang upon the eight bells belonging to Christ Church, Liversedge, a true and complete peal of Kent Treble Bob Major, consisting of 5280 changes, with the 120 course ends, sixty at the Snap, and sixty at the Backstroke, in 3 hrs. 8 mins.—James Whitworth, treble; James Knott, 2nd; William Firth, 3rd; Thomas North, 4th; John Wilson, 5th; James Lodge, 6th; Mosley Ramsden, 7th; John Illingworth, tenor and conductor. The peal was composed by William Sottanstill of Sowerby, and was rung in honour of him having attained his 71st year. The peal will be found in the Appendix of Mr. Sottanstill's work on Bell-ringing.

[We gladly record the above in our pages out of respect to Mr. Sottanstill's talent as a peal-composer, and congratulate him on his 71st birthday; but we regret to see, though it was a labour of love, that it took place on a Sunday, protesting as we do against such performances on the Lord's Day.—ED.]

Muffled Peal at Ombersley.

THE Ringers of Ombersley, in the county of Worcester, ascended the church-tower on July 6th, and rang a muffled peal, in token of their joining in the universal respect felt for Margaret Smith, who had for forty-two years been postmistress of that place, and was buried on that day.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELHAM, HERTS (continued).

(2.) *Double Oxford Bob*.—The meaning of a method being doubled is explained in Chapter IX. In the present case the practitioner must remember the following rules, in addition to those given above for Single Oxford Bob. When the treble is hunting up from the lead those bells which she leaves before, that is to say, the pair which meet her below third's place, dodge continuously, until she returns to separate them. That bell which meets her in four-three down makes third's immediately, dodges in three-four, and returns; that which meets her in five-four down dodges immediately, and makes third's after dodging; that which the treble turns from behind make fifth's, and goes behind again.

In actual ringing this method is easier than might be expected; and easier than some much inferior in both interest and melody. The work consists of nearly continuous dodging, and either before, in the middle, or behind, the treble alone interrupting it by separating the bells as she hunts up and down. Each bell, on the completion of her dodging, makes a place, passes the treble, and makes a place again directly: she then dodges once more, and, on passing the treble a second time, recommences dodging immediately, but in a new situation. The exceptions are the bells which the treble turns from the lead and from behind; these make, the one second's place, the other fifth's place, and return, to lie still a whole pull and to dodge until the treble comes back.

1 2 3 4 5 6	I give one lead complete, and the lead-ends of half a peal; called as before, Tenor the Observation.				
2 1 4 3 6 5					
2 4 1 3 5 6					
4 2 3 1 6 5					
2 4 3 6 1 5	6 4 5 2 3	6 2 5 3 4	6 3 5 4 2		
4 2 6 3 5 1	5 6 3 4 2	5 6 4 2 3	5 6 2 3 4		
2 4 3 6 5 1	2 3 5 6 4 B.	3 4 5 6 2 B.	4 2 5 6 3 B.		
4 2 6 3 1 5	4 5 2 3 6 B.	2 5 3 4 6 B.	3 5 4 2 6 B.		
2 4 6 1 3 5	2 4 6 5 3	3 2 6 5 4	4 3 6 5 2		
4 2 1 6 5 3	6 2 3 4 5	6 3 4 2 5	6 4 2 3 5		
4 1 2 6 3 5	3 6 5 2 4	4 6 5 3 2	2 6 5 4 3		
1 4 6 2 5 3	4 5 3 6 2 B.	2 5 4 6 3 B.	3 5 2 6 4 B.		
1 4 2 6 3 5	3 4 2 5 6	4 2 3 5 6	3 2 4 5 6 S.		

The whole repeated will produce the 720 changes. The course-ends in the second part are 2 4 3 5 6, 4 3 2 5 6, and 2 3 4 5 6 S.

Double Bob Minor.—The Bob method itself can be rung double. See Chapter IX. In the case of six bells, the lead-ends are the same as those of the Single Oxford Bob Minor.

XVII. *Court Bob Minor*.—This method deserves careful attention. It possesses considerable merits when rung on six bells; and, if applied to eight, admits of variations which introduce the practitioner to some of the highest branches of his art. The distinctive peculiarities are the work in the fourth and the third places, with the dodging thus caused behind and before.

Rule.—The bell which the treble turns from the lead makes first the fourth place, secondly the third place, and then goes out behind. The pair which the treble leaves before, as she hunts up, make a single dodge. The bell which, as the treble hunts down, meets her in three-four up, lies behind, and dodges; that which meets her in two-three up dodges behind, and then lies the pull.

At a Bob, the bell which meets the treble in two-three up makes the fourth place and comes back to the lead; the pair in five-six dodging until parted by the treble. At a Single, the bells in the second and third places lie still one whole pull: the former returns to the lead, and the latter does the work of a bell which the treble has turned from the lead.

1 2 3 4 5 6	Tenor the Observation. Call a Bob whenever she is in the second or the third place at the lead-end, unless the 5 be with her.				
2 1 4 3 6 5					
2 4 1 3 5 6					
4 2 3 1 6 5					
2 4 3 6 1 5	5 6 3 4 2	5 6 2 3 4	4 5 3 6 2		
4 2 6 3 5 1	6 4 2 3 5 B.	6 3 4 2 5 B.	6 2 3 4 5 B.		
4 6 2 5 3 1	4 3 6 5 2	3 2 6 5 4	2 4 6 5 3		
6 4 5 2 1 3	3 5 4 2 6	2 5 3 4 6	4 5 2 3 6		
6 5 4 1 2 3	5 2 3 6 4	5 4 2 6 3	5 3 4 6 2		
5 6 1 4 3 2	2 6 4 3 5 B.	4 6 3 2 5 B.	3 6 2 4 5 B.		
5 1 6 3 4 2	6 3 5 4 2 B.	6 2 5 3 4 B.	6 4 5 2 3 B.		
1 5 3 6 2 4	3 4 6 2 5	2 3 6 4 5	4 2 6 3 5		
1 3 5 2 6 4	4 2 3 5 6	3 4 2 5 6	3 2 4 5 6 S.		

The whole to be repeated. The course-ends in the second part are 4 3 2 5 6, 2 4 3 5 6, and 2 3 4 5 6 S.

(To be continued.)

Aids and Rules.

SIR,—I have just had the pleasure of reading the excellent papers which have come out in 'CHURCH BELLS,' by the Rev. Woolmore Wigram, entitled 'Change-ringing Disentangled,' and while I acknowledge, with many thanks, the kind way in which he more than once mentions my work, 'Change-ringing,' I cannot help remarking that his paragraph on 'Aids' at the end of the paper, in your 16th number, upsets the advice I give in the corresponding part of my book; and while I express my opinion that he is wrong, I wish to do so in no unfriendly or argumentative spirit. We both work for the same end, and being about to bring out another edition, I heartily court the same criticism on my book from any practical ringer, which I am about to bestow on his paper.

He says he gives 'one rule only for hunting because that is the best'; he happens curiously enough to give the rule that I call an 'aid.' It is certainly the most difficult in the tower, and the one the learner is most likely to be disheartened by attempting to learn, and I do not believe it is by any means the safest. I have myself been cautioned often against the use of it as unsafe, and I entirely differ from him as to the fact of one only rule being right. The word 'aid' may be used quite improperly in my book, but the fact which I wish to establish is, that there is one equally good and safe way of hunting both up and down, and that the learner having all of them put before him should be taught to combine them all. Mr. Wigram's only rule is called by ringers, ringing by 'counting your place, and, good as it may be on hand-bells, a great objection to it in the tower is, that should the learner have learnt to ring a bell in five only, and be put to ring in seven, he will be utterly lost, whereas by the ordinary rule 'striking after the bell that strikes after you for hunting up, and coursing for going down,' having thus only one bell to look after at a time, a few minutes' practice will bring him to ring a bell in seven, nine, or even eleven, and the conductor can at once put him right by telling him what bell to pull after or which to course.

It is by the use of such 'aids' that a ringer is able to know what other bells are doing besides his own; it would be out of the question in nine for the conductor to count for each bell into two, into three, etc., and nine, eight, etc., as proposed; and he has, of course, to know where most of the bells ought to strike. I do not think these 'aids' are easier and less safe; they are merely less complicated, and a combination of them makes certainty.

CHARLES A. W. TROYLE.

Hantsam Court, Bampton, Devon.

Bells and Belfries neglected.

SIR,—The most striking external feature of a church is the tower, which was built to contain bells. But in these days of reparation, everything belonging to our churches receives attention, generally speaking, except the bells, and the towers in which they are suspended. In many instances, the latter are in a filthy and dilapidated condition, while the bells themselves have been shamefully neglected for so many years, that very few persons care anything as to their condition, intonation, or how they are abused for calling the people to prayers. These remarks apply to numerous churches in Great Britain, especially to some of those which I have lately visited in the diocese of Peterborough.

One very interesting edifice, the Church of the Holy Sepulchre, Northampton, has been considerably enlarged and repaired, at a cost, it is said, of about 10,000*l.* All honour and thanks to Mr. G. Gilbert Scott, the architect; also to the committee, and to the numerous subscribers to the fund, &c. But even here I find the staircase leading to the bell-chamber is left in so dilapidated a condition, that it is extremely difficult for any one to ascend to the tower to wind up the clock, or attend to the bells.

As to the random and offensive manner in which the bells are sounded for calling the congregation to church in many towns and villages, having so often written on this subject, advocating melodious chiming, I will merely say here, that such wild jangling is a disgrace to the house of prayer, and to those who allow it to be continued.

Bishop Hall says,—'While every bell keeps due time and order, what a sweet and harmonious sound they make; all who hear them are cheered with that common music: but when once they jar and clash with each other, either jangling or striking irregularly, how harsh and unpleasing is that noise!'

It is to be hoped that those who sanction the random practice in question will read the above extract over and over again.

In conclusion permit me to say, that the cause which has contributed in a great measure to the continuance of the lamentable state of our church bells and belfries, and the offensive jangling on the Sabbath day, has been the coldness and indifference with which the matter has been treated by the more intelligent and influential members of the congregation. The remedy is therefore obvious, and can be easily applied.

To digress slightly, let me add that the bells should never be 'clammed,' or 'fired,' that is, all struck simultaneously, except on occasions of public rejoicing. Two of my correspondents, clergymen and eminent campanists, say they never allow such a practice on any occasion whatever.

THOMAS WALESBY.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX PELLIAM, HERTS (continued).

Double Court Bob Minor.—In the Double method, the third and the fourth places are made by the bell which the treble turns from behind; in addition to the fourth and the third places, made as in the Single Court Bob. In actual ringing, the treble continues at all times in the plain hunt. Every bell which goes down dodges in one-two before and after she leads; and every bell which goes out behind dodges in five-six before and after she lies the pull behind, unless the treble interfere. The bells which the treble turns from the lead and from behind make respectively the fourth and the third place; allow the treble to pass, make the third and the fourth place; then continue their course.

The Bobs and Singles are made as already described.

1 2 3 4 5 6	Tenor the Observation. Call a Bob whenever she is in the second or third place at the lead-end, unless the 5 be with her.					
2 1 4 3 6 5						
4 2 3 1 6 5			5 6 2 3 4		5 6 4 2 3	
2 4 3 6 1 5	4 2 6 3 5		3 4 6 2 5		2 3 6 4 5	
4 2 6 3 5 1	3 5 2 6 4		2 5 4 6 3		4 5 3 6 2	
4 6 2 5 3 1	6 4 2 3 5 B.		6 3 4 2 5 B.		6 2 3 4 5 B.	
6 4 5 2 1 3	3 5 4 2 6		2 5 3 4 6		4 5 2 3 6	
4 6 5 1 2 3	2 6 4 3 5 B.		4 6 3 2 5 B.		3 6 2 4 5 B.	
6 4 1 5 3 2	3 5 6 4 2		2 5 6 3 4		4 5 6 2 3	
6 1 4 5 2 3	4 2 5 6 3		3 4 5 6 2		2 3 5 6 4	
1 6 5 4 3 2	6 3 5 4 2 B.		6 2 5 3 4 B.		6 4 5 2 3 B.	
1 5 6 3 4 2	4 2 3 5 6		3 4 2 5 6		3 2 4 5 6 B.	

The whole to be repeated. The course-ends of the second part are 4 3 2 5 6, 2 4 3 5 6, and 2 3 4 5 6 S.

XVIII. *Notes and Memoranda.*—In a belfry no one thing is so costly as neglect, or so mischievous as dirt. Therefore let the whole tower be thoroughly cleaned, then carefully examined. If there be any clear and obvious mischief at work, or if neglect has reigned for years, it will be wise to call in a professional bell-hanger at once, and to let him report fully and in detail on the condition of affairs in general.

Each bell in the tower, if its motion alone be considered, is a heavy pendulum swung through the entire circle. Therefore it exerts pressure throughout that circle in every direction; and varying in intensity from its own weight when at rest up to more than six times that weight when in its most rapid motion: hence the sum total is perfectly enormous. Further, as in change-ringing the bells swing separately, and in ever-varying order, their pressures are exerted under conditions extremely complicated. Doubtless two or more frequently balance each other, as they swing in opposite directions at the same time; but there must remain a resultant pressure sufficiently powerful to be highly dangerous to the walls, especially when we remember the height of the belfry above the foundations. If this resultant pressure act vertically downwards it will be harmless, but if it act horizontally it tends to rock the tower; and to calculate its direction at all times is a problem certainly very difficult, and perhaps even impossible to solve. Still, a simple precaution will effectually prevent mischief. The bell-frame, or cage, should be nowhere attached to the masonry, but should be a framework complete in itself, and should simply stand upon a set-off in the walls, or upon stone corbels projecting from them. The sides of the cage should not, on any account, touch a wall at any point, but a clear space should be left the whole way round between the timber and the stone-work. Then, whatever happens to the cage, the tower will be unharmed.

(To be continued.)

A Voice from Halifax advocating Prizes for Change-ringing.

SIR,—It is with the utmost courtesy I can possibly command that I attempt to make a few remarks on that so-called evil, viz. Prize-ringing contests. I think your remarks about the Lowmoor contest on Whit Monday and Tuesday are entirely uncalled for. I have attended contests, and, fortunately for the honour of myself and my brother-ringers, I was present along with them at that contest. I beg leave, Sir, to give a most emphatic denial to the charge made against the ringers, as it is neither more or less than a complete falsehood. I maintain, as your correspondent (H. Marsden, of Wigan) has already stated, that Prize-ringing contests produce beneficial results. I also maintain that they are a necessity, inasmuch as they have a tendency to make men proficient in change-ringing.

Now, at the Lowmoor contest, the one on Whit Monday and Tuesday, which you have so deplorably laid down as a great sin, was neither allied with gambling or drinking.

J. HARDCASTLE.

CORRECTION.

In Mr. Troyte's letter on 'Aids and Rules' in our last number, the sentence, 'there is one equally good and safe way of hunting both up and down,' should have read, 'there is more than one equally good and safe way,' &c.

A Yorkshireman's View of Prize-ringing.

SIR,—Notwithstanding what some of my countrymen and Lancashire neighbours may say in favour of Prize-ringing, I beg leave to differ from them altogether; and I have had experience of many years, and belong to a large company of Change-ringers who can ring anything, but we patronise it as little as possible. It would, perhaps, be difficult to do away with it, because it is an old custom in the north; yet it is a disgrace to the Church, and so say the Dissenters. It leads to drunkenness, and it also has a tendency of creating a bad feeling among companies. I have always considered Prize-ringing as a disgrace to the art also, and I wonder any incumbent allows it; I have heard the bells ring all night.

Originally it was meant to be betwixt A B and C, distinct companies; but now it is totally different. One or two of the best men from as many companies amalgamate, calling themselves A or B, when, in fact, the majority of them live miles away from the place named; they carry off the first prize, leaving the other companies to go to the wall, and this gives great dissatisfaction, and well it may do. I don't agree with it at all, and, as I have said before, it ought not to take place in a church-tower. No doubt the publicans are the ringleaders—it brings grist to the mill—and the parsons, however reluctant, don't wish to get into hot water with their parishioners, and so the evil is allowed to take place. It will be a grand step towards raising the respectability of the ringer and the due appreciation of the noble art, when ringers themselves agree to give it up; and that has long been the wish of their sincere well-wisher and brother,

AN OLD YORKSHIRE COMPOSER AND CONDUCTOR.

A Voice from the Eastern Counties against Prize-ringing.

SIR,—As a ringer of long standing, and able to take any bell in any tower in England, and go through a peal or a touch in any method, allow me to observe, that it seems to me that the advocates for Prize-ringing do not recognise as they ought, that all Church-bell ringing is a part of the Church services; and that ringing should not be taken up only as a pastime, and to be followed for pecuniary benefit.

I contend that district gatherings of ringers (if necessary) should be conducted by the clergy of the district. Companies contending for supremacy in the high degrees of scientific attainments, if composed of poor labouring men, their expenses of the day might be met by money contributions from those admirers of the art of scientific change-ringing who can afford to give; provision should be made for their entertainment in some suitable building adjacent to the church; honourable and friendly contentions, by companies invited to the steeple; and a memorial tablet erected in honour of the company which achieves the best performance of the day.

I further contend, that money prizes are not necessary to secure good ringing; and I point, for example, to the Western counties, where prize-rings (merely rounds and rounds, and ups and downs) are frequent, yet scientific ringing is scarcely known there,—the ringers being, as a rule, of the very worst description; whilst in London and Norwich districts, and indeed throughout the Eastern counties, with no prize-ringing, the recorded achievements in scientific ringing are of the very highest order of merit in the world; and therefore I contend that money prizes are not necessary.

A RINGER OF THE EASTERN COUNTIES,
AND COLLEGE YOUTH.

Woolwich.

Change-ringing at Hardingstone, Northampton.

ON Tuesday, the 20th of June, on the occasion of a new 2nd bell cast by Messrs. Taylor and Co., Loughborough, which completes a good peal of five bells, by the kind invitation of Mr. Churchwarden Gray, five of the Society of Change-ringers from All Saints, Northampton, rang many peals of six scores. The Hardingstone ringers also rang some very good peals.

Change-ringing at Wilton, Norfolk.

ON July 28th, a company of ringers from the little village of Ingham, Suffolk, where a peal of bells has lately been given to the parish, rang some excellent peals of Grand sire. The Vicar, Mr. Hutt, himself a well-known adept in the art, kindly entertained them at the Vicarage during the day, and expressed himself well satisfied with their performance. We hope that this may be an encouragement to them to make further progress in a neighbourhood where ringing till lately has been little practised. The company was stationed as under:—W. Buckle, treble; B. Foster, 2nd; C. Channell, 3rd; W. H. Pridden, Esq., 4th; R. Wilding, 5th; R. P. Moore, tenor; R. Wilding, conductor.

Change-ringing at Hindley, Yorkshire.

ON the 3rd of August the ringers of St. Peter's Church, Hindley, ascended the tower of the said church, and rang in first-rate style, true and complete, Mr. John Holt's Ten-course Peal of Grand sire Triples, viz. 5040 changes, which was conducted and brought round in a masterly manner by Mr. Thomas Brown in 2 hrs. 48½ min. The ringers were stationed as under:—Thomas Brown, treble, conductor; Richard Calland, 2nd; Edmund Brown, 3rd; William Chadwick, 4th; James Brown, 5th; Joseph Prescott, 6th; Richard Molyneux, tenor. Weight of tenor, 14½ cwt. The Rev. P. Jones, Incumbent; J. H. Johnson, R. Betley, Wardens.

BELLS AND BELL RINGING.

CHANGE-RINGING DISENTANGLED.

BY THE REV. WOOLMORE WIGRAM, M.A., VICAR OF FURNEAUX
PELHAM, HERTS (continued).

IN some cases, however, the cage has been built as part of the structure; in others the walls have been cut into, in order to construct one larger than the tower would properly hold. More often, the attempt has been made to strengthen a rickety cage by means of wedges driven between it and the walls: an act which at once inflicts on the tower itself that rocking motion which it was never intended to bear, and which has already broken the wood-work. In the first two cases there is no remedy but the costly one of rechanging; but there is no reason against one or more of the bells standing above the others, provided that the upper cage forms part of the lower, and is kept quite apart from the side-walls. In the latter, the wedges must be removed at once, and the frame drawn together from within by means of bolts and screws; and as a rod of good wrought iron, one inch in diameter, will bear a strain of 2½ tons, there need be no difficulty in stiffening a cage to any degree necessary.

Examine the bells one by one. Remove the clappers: if they be hung by a simple iron strap, interpose a piece of good leather, well greased, between that strap and the crown-staple: a much better plan is to box the clapper in well-seasoned elm or ash-wood. Let the balls of the clappers, if flattened, be again forged round. A wire should be passed through the clapper bolts, so as to prevent the possibility of the nuts working off and releasing the clapper from the crown-staple while the bell is in motion.

Occasionally pits will be noticed in a bell, worn by the clapper striking constantly on the same points: it is then necessary to turn that bell half round, and to rehang the clapper from a false crown-staple attached to the original, and below it. But a clapper thus altered will probably 'rear,' instead of lying still upon the bell after each blow; and will, therefore, need to be lengthened, either in the 'shank,' *i.e.* the part above the ball, or in the 'flight,' *i.e.* the part below it. The adjustment of clappers is one of the real niceties of bell-hanging: no one who does not thoroughly understand the work should be allowed to meddle with them, for a bell may easily be put out of tune, or even broken, by its clapper, if it does not strike in the proper place, *viz.* the thickest part of the bell.

Friction.—Inexperienced persons are quite unaware of the great power of friction, and quite unprepared for the enormous increase which is occasioned by causes apparently very slight: for instance, by wet weather; a rope passing round a curve, especially a sharp curve, instead of perpendicularly from the wheel to the ringer; a pulley, especially if roughly made, or fixed a very little out of the proper place; lack of grease; or any part of the gear being too tight or too loose. The most common illustration of the power of friction is the 'break' of a railway carriage; the most apt, the grooves which too often deface the arches of a church tower, cut by the rope being dragged across the stone-work. Friction in a belfry should be reduced to the least possible; any rattling or creaking is a sure sign of its presence, and also of mischief.

Examine the wheels, and let them be fixed securely to the stocks: the brasses and gudgeons, to make sure that they are truly level, and that they are wearing evenly. Take precautions that no grit find its way down with the oil.

Examine the stays and sliders; they should allow the bells to be set securely, but not to go too deep: that increases the labour of ringing, and is also dangerous. Line the fillets with leather if the ropes wear, and provide each ringer with a mat on which the ropes shall fall at the hand-stroke; especially if the ringing-chamber be many feet below the belfry, and paved.

If a bell rings heavily the probable cause is friction; but it may be the position of the fillet, or the shape of the stock; but this last point involves some of the most difficult questions connected with bell-hanging.

It is quite necessary to shut out birds, which is easily effected by wire-work in the windows. Most louvres muffle the sound unduly; it is very difficult to construct such as shall avoid this fault and yet exclude drifting rain: none are safe against snow. If the church clock can be provided with a bell of its own, on the roof, the windows might be opened wide when the peal is rung, and closed at all other times.

For grease, use 4 oz. fresh lard melted down with two table-spoonsful of the best salad oil; but for wood sliding over wood use, if anything, black lead.

Enforce a regular periodical inspection, at fixed times, of all the chief points now mentioned. Repair immediately any accident, however slight; an inheritance so valuable as a church tower and peal of bells deserves care and attention.

XIX. *The Prejudice against Ringers* is too widely extended and too deeply seated to be overlooked, or to allow me to think that it is altogether undeserved. I believe the truth to be, that Drinking and Ribaldry are a temptation to many; that when men meet for any purpose the Tempter finds an opportunity, especially if there be any cause of excitement, and that danger exists. A proverb is current in this County that 'Singers and Ringers are little home-bringers,' and I can produce

abundant proof that instrumental music is as bad as either; but I deny most emphatically that there is any necessary connexion between change-ringing and the abuses of the belfry. Our 'Singers' have been changed into our 'Choirs' by the power of religious principle, by personal influence, by the control of sound public opinion, brought to bear by the abolition of the organ-galleries and their removal into the Chancel, and by the intellectual pleasure of the study of their art. Let the same means be tried with our 'Ringers,' and any cause for complaint which may remain will speedily disappear. The exact mode in which the work is to be done must vary in different parishes; the Clergy must take a leading share: for while I should be one of the very last to undervalue lay influence, especially in efforts of this kind, I feel that in everything which relates to the Church and her Services our place is in the first rank, and that we must not shrink from our responsibility.

Sunday Ringing is closely connected with the foregoing. It is in the power of Ringers to render this a good or a bad practice. If the bells 'call God's folk to prayer and praise;' if the company enter Church in a body to take their place among the worshippers, and at the close of the service speed the congregation homewards with a joyful peal; then an office is discharged to the parish at large, similar to that of the organ and choir within the sacred walls. But if men ring on a Sunday because it is their idle day, and because they begrudge a few hours of their own time in the week; if they make the belfry a place of amusement and of lounging for those who do not attend Church service; such Sunday ringing is an unmixed evil, and should be forbidden.

A company of ringers may attend a neighbouring Church rightly and usefully, as may a choir or a private family of worshippers. But if they habitually go out to ring, I must hold that they do wrong; because the practice involves a failure of principle: it amounts to treating the Lord's House and the Lord's Day as our own, for our own amusement, and without reference to His service. Exertion, prudence, and self-restraint, are all needed to raise our art to that high place to which it is justly entitled: but much greater is the need to each individual ringer that he should remember the warning legend of an ancient tenor:—

Who rings this bell let him look well to Hand, to Head, to Heart,—
The Hand for Work, the Head for Wit, the Heart for Worship's part.'

. The Author, having obtained the requisite permission, proposes to republish this series of papers immediately, of which further notice will appear.

For what uses were Church Bells intended?

SIR,—If this discussion about Prize-ringing is to be continued (pray let it be with all good-humour and courtesy—and the best ringers are notorious for being good-tempered fellows), it will save a good deal of time and trouble if Mr. Marsden, or other advocate of the thing, will first let us know for what purpose *he* considers bells were set up in our churches, because it all turns upon that. Were they intended to do honour to the services of the Church, and for occasions of sorrow and public rejoicings, or for the amusement and money-profit of any who have the ability and a fancy for handling them? C. G., *Ringer*.

[We think it best to cry 'Bob' and 'Stand,' until Mr. Marsden favours us with his view of the uses of Church bells, in reply to the above sensible question by 'C. G.'—Ed.]

Aids and Rules.

SIR,—Mr. Troyte is so much my superior in his knowledge of both the science and art of ringing, that I prefer explaining the steps by which I arrived at the conclusion which he challenges, to defending it against his authority. I allude to the Course-bell in my Chapters VI. and XIII.; but I think that Mr. Troyte's letter was written before XIII. had been published. Let both those paragraphs be read together, and let the whole scope and object of my papers be fairly considered. I write avowedly for 5 and 6 bell-ringers; and I say a good deal about 'hunting;' besides that aids are to be avoided.

My great difficulty has been, and is, to lead men to think of a peal as a whole, of the work which their own bell has to perform, and of the place in which she is struck at each change; instead of 'taking this bell up and that bell down, &c. &c.,' according to some wholly inexplicable memoranda of their own. Therefore I have preferred a rule which, whatever its difficulty at first (and to myself this difficulty was extreme) has this merit; it keeps those three points before the mind at all times.

That plan is doubtless best for beginners, which is on the whole safest—a point which experience alone can decide. I give my own; but it is, as I am well aware, too limited to have justified my writing so decidedly as I did, if I had not believed that I was supported by both the words of Shipway and the silence of Hubbard. I quote from the former in XIII.; the latter never mentions the Course-bell until he treats of Stedman's Triples.

I learned without it, and habitually ring by counting my place. I consider it an aid, because it is followed in no way for its own sake, but avowedly as a guide along a path which can be traced by other means.

To Mr. Troyte I offer my sincere thanks; and my best acknowledgment of his criticism will be the use which I shall make of it when I bring out my papers, now completed, in the form of a pamphlet.

W. WIGRAM.

NOTES AND QUERIES.

REGISTER OF BAPTISMS.

SIR,—In your impression of this day, a letter appears from Mr. Collis, of St. Philip's, Maidstone, in which he recommends the insertion in the register of baptisms of the date of the child's birth, which he evidently supposes to be equivalent to having the birth properly registered, and which he intends to be in substitution for such registration. I hope you will give insertion to these few lines, to warn parents from following this advice; the only effect of which would be, that some day, when they want legal proof of the date of a birth by means of a register, they would find themselves deprived of that advantage. Parish registers are regulated by the statute 52 Geo. III. cap. 146, and are only evidence of such facts as the law requires to be recorded in them. If Mr. Collis will look at the schedule to the statute, he will find that the date of a child's birth is *not* one of the things required to be entered; and consequently the register of baptisms, although evidence that the child was in being at the date of baptism, is no evidence of the age, or of any fact dependent on the *date of birth*, even although that date should have been inserted.

FRANCIS BARROW.

SIR,—In a letter in a recent number, S. M. L. suggests entering the date of birth in the parish register at the time of baptism. This is always done in the diocese of Calcutta (and, I believe, over India generally); and in the case of deaths, the date of death and of burial, and the profession of the deceased, are entered. In the station I was at, the cause of death had also been entered for some years in a column ruled off from another by the chaplains, and I always entered the cause of death in the returns I forwarded quarterly to the registrar, and believe this must have been done by order of Government. I believe the marriage registers are also better in form than those in use at home, but I cannot recall the exact difference. It has often struck me that those Indian registers are better and fuller in information than these in use in England, and hope ours may be, at some future date, made like them.

RETIRED BENGAL CHAPLAIN.

BELLS AND BELL RINGING.

Mr. Wigram's Papers.

SIR,—I willingly accept Mr. Wigram's 'explanations' of the passage in his excellent papers, to which I took exception in the letter I forwarded to you on the 10th July last. I think his various pupils will benefit by the promise inferred in the last paragraph of his letter to you in to-day's 'CHURCH BELLS,' that he will make use of my criticism. But far more do I thank him in the name of 'Us Ringers' for the last two paragraphs in his able papers, in which he, as a clergyman, sanctions our performing our 'Angels' music' on Sunday. I and many others look forward to our hour's ringing on Sunday afternoon as a precious privilege, and would be deeply hurt were the Sabbatarian notions of some to succeed in keeping us out of the tower. Let us go and ring our best (and only our best) on Sunday, and let it be understood that only the best ringers may ring on that day. If we are a bad lot, put an end to us altogether; but if we can ring in the week for our pleasure, we ought to be expected to ring on Sunday in honour of Him to whom the day especially belongs.

CHARLES A. W. TROYE.

A Correction.

SIR,—Please excuse the liberty we take in calling your attention to a few mistakes made in your notice of the peal we rang on the 3rd inst. 1st, Hindley is in Lancashire. 2nd, a paragraph states that 'we rang this peal without the assistance of any other company'; we are amateurs, and have been taunted that we could not ring a peal without assistance. 3rd, Richard Molligneaux rang the 7th.

THE RINGERS.

St. Peter's Church, Hindley, near Wigan, Lancashire.

Bromsgrove.

THE repairs to the bells of the parish church have been completed, and the first peal was rung on Thursday evening, the 4th inst., to welcome Mr. William Holyoake and his bride on their return from their wedding tour.

Chimes and Carillons.

A CORRESPONDENT in the *Church Times* has given the following description of these pieces of machinery, which we feel will prove interesting to our readers:—To make our description more intelligible, as there are doubtless a great many persons who have never ascended a cathedral or church tower, for the purpose of inspecting the machinery for playing the chimes, we will, in the first place, give a description of the old system, which is the same in principle throughout Europe. We cannot do better than select the one at the Hall of Bruges. It plays a variety of tunes on forty-eight bells, which are played by 140 hammers, the largest bell weighing 11,589 pounds, and the smallest 12: the weight of all the forty-eight is 53,166 pounds, the cost of which was 3,000,000 francs. The barrel which has to lift the hammers and

play the music weighs 19,000 pounds, is of solid brass, eight feet long and six feet six inches in diameter, and is driven by a large cast-iron wheel, the motive power being given by weights of 4000 pounds. The music is arranged upon this brass drum by steel pins being screwed into it, which in its revolution have to lift the hammers also. There are 30,000 holes in the barrel, the workmanship of each one of which cost sixty-three centimes. The chimes play every quarter of an hour, and two men live in the tower to attend to them. The disadvantages of this system are, that the hammers have to be raised by the pins on the musical barrel for the purpose of striking upon the bells; hence a great loss of time when rapid passages are required in the music. And when a large hammer or several have to be raised at one time the strain upon the barrel is so great that it causes a sudden jolting and uneasiness of action, and stops the revolution of the barrel sufficiently long to throw the music completely out of time; and then, when only a few hammers have to be lifted, the strain upon the barrel not being so great, it rushes forward with considerably increased speed. The pins on the barrel having to do all the work by dragging one body over another, a great exertion has to be used to lift the levers over the pins which oppose them, and the consequent friction necessarily acts as a retarding influence to the action of the machine, and destroys about half of the power employed. These barrels cannot have more than seven tunes arranged upon them, and if at any time fresh tunes should be required it can only be done at great trouble and expense. From the above description it will be seen how utterly impossible it is to produce anything like perfect harmony by the cumbrous system of machinery hitherto in use. The first carillon machines that Messrs. Gillett and Bland, of Croydon, made and fixed upon their new patented system was at Boston Church, in Lincolnshire, playing twenty-eight tunes on forty-four bells; and at Madesfield Church, for Earl Beauchamp: since then they have made further improvements, which they introduced in the machine which they have erected in the tower of Croydon Parish Church. The novel features and advantages that this machine possesses over all others are, that instead of the barrel, upon which the music is arranged, having also to lift the hammers, the two actions are entirely separated. The hammers are kept continually suspended and always ready to strike the bells by one means, and are simply let off like the trigger of a gun by another at the instant the pins on the musical barrel liberate them. They are not raised at all by the musical barrel, as is the case under the old system, but by means of continually revolving cams fixed on a long shaft driven by the main wheel at one end of the driving barrel, to which the weights giving the motive power are attached. An ingenious arrangement of mechanism regulates the velocity of these cams, and also the barrels upon which the tunes are pricked, which revolves once in seventy-five seconds.

The pins on the musical barrel are only one-sixteenth of an inch square. Over this barrel are several keys working on a shaft; they have catches at their upper end, and projecting pieces at the bottom, which, on being given a slight pull by the pins as the barrel revolves, the ends of the hammer levers are released and the hammers fall on the bells, and are again instantly raised into the striking position, and remain there until again liberated. The two actions of letting off and raising the hammers being perfectly simultaneous, the blow on the bells is not felt on the musical barrel, and all dragging and unevenness of action is entirely avoided, which is so detrimental in machines made on the old system. The musical barrel, instead of being made of iron or brass, six or eight feet long and four feet in diameter (as in the old machines), is made of hard wood; it is ten inches in diameter and fourteen inches long: therefore these new machines do not take up a quarter of the space that the old ones did, so that they may now be erected in church towers that otherwise could not have had them. Another advantage is, that the bells may be played from this machine with the fingers as easily as a church organ or pianoforte, which has been done on several occasions with great success, and it is the first instance on record in which a lady has played tunes on church bells by a carillon machine. We need scarcely say that this cannot be done under any circumstances by any of the old systems. Any number of tunes can be played on any number of bells of any size, by simply having a variety of barrels with seven tunes on each; these barrels are inexpensive, and can with the greatest facility be taken out and a fresh one put in at any time, and in a few seconds. The action of the machine being so instantaneous any tune can be played, no matter how difficult or rapid the passages, which cannot be done by any other system.

The machine is placed in the same room as the clock, to which it is connected by a wire for the purpose of letting off the music. It plays seven tunes on eight bells, the largest weighing 31½ cwt., and the smallest 8 cwt., the total weight being six tons; a fresh tune is played every day in the week. Each tune is played three times over every three hours day and night, and the changes take place at midnight by a self-acting arrangement. The whole of the machinery is comprised within an iron frame three feet by two feet, and not quite four feet long, which is enclosed in a glass case.

We are pleased to hear that Messrs. Gillett and Bland are now constructing a carillon machine for Worcester Cathedral, to play twenty-eight tunes on fourteen bells, the largest weighing 4½ tons, and the smallest 9½ cwt., the total weight of metal being over sixteen tons. And we are informed that still further important improvements will be introduced in this machine, by which means much heavier hammers will be raised for striking the bells, which will be let off with much greater rapidity, so that the tunes will be heard as far as the quarter chimes of the clock, which has never been accomplished before in this country or on the Continent.

Books on Ringing wanted.

'Tintinnologia; or, the Art of Ringing:' London, 1668. Ditto, 1671. 'Campanologia,' 1677. 'A Poem in Praise of Ringing,' by the author of the 'Shrubs of Parnassus.' Folio. London, 1761.

Any who have them, please to address the EDITOR.

CORRESPONDENCE.

* * * *The Editor wishes it to be understood that he does not hold himself responsible for the opinions expressed by Correspondents.*

PERVERSIONS TO ROME.

[The following letter contains the exact words of the extract from a Romish paper referred to in last week's 'Comments.']

SIR,—The following extract from a Romish paper, the *Weekly Register*, appeared some short time ago in the *Manchester Courier*; and it seems to me that it cannot be too widely disseminated, since it may convince some who have hitherto been indifferent about such matters, of the danger there is in either supporting or giving any encouragement to Roman Catholic Dissent:—'From every Ritualistic congregation in London there is a continual stream of converts drifting towards us, and the number would be increased had we priests sufficient to look after those who are hesitating as to this future step in the right direction. In various parts of the country different Anglican clergymen have been received into the Church, to the number of some ten or a dozen, and at least as many ladies connected with various Anglican sisterhoods have followed in the same direction. Out of every twenty Anglicans who joined the Catholic (?) Church, not less than seventeen have been prepared for the step by the teaching they have heard from Ritualistic pulpits, and by the practices they have got accustomed to in Ritualistic churches.'

Allderley Edge.

GODFREY DILLON.

NOTES AND QUERIES.

REGISTER OF BAPTISMS.

SIR,—I was rather amused at 'Francis Barrow's' reply to my suggestion, that it is well to enter the date of birth at the time of baptism. He might at least have given a town clergyman the benefit of a doubt that he was not ignorant of the law of registration.

I am quite informed upon the point of law, and I venture to think so are most clergymen; nevertheless, I still maintain it is most desirable that such a course as I suggest should be taken, as it is well known that in consequence of the date of birth being omitted, the certificate of baptism is rapidly being ignored amongst the poor.

In a town like this, where there are mills requiring date of birth, certificates of birth from the register are substituted for certificates of baptism. If the want can be met, why should not the Church do so?

St. Philip's, Maidstone.

H. COLLIS.

MANUALS OF THEOLOGY.

SIR,—A correspondent, 'S. M.,' desires a cheap and compendious Manual of Theology. I have lately, at the expense of many months' study and labour, published *The Churchman's Manual of Apostolical Doctrine*, for the express purposes mentioned by him. It has the approbation of some of our eminent divines and of some Church reviewers of high estimation; and I believe is to be placed on the Religious Catalogue of the S.P.C.K. It is published by Longmans, London; and by Miller, Norwich. Price 3s.

ED. WILSON.

Topcroft.

SIR,—Allow me to inform 'J. M.' that the book which he desires, and thinks would be so very useful for circulation among the laity, already exists, viz. *A Catechism of Theology*. It is published by Masters, and its price is 1s. 6d. This book certainly contains 'clear, intelligible and authoritative teaching'; and its study would no doubt 'remove many misapprehensions.'

T. P.

TRACTS ON CHURCH PRINCIPLES.

SIR,—I write in the hope that some of your readers may be able to supply two wants of mine. The first is, a Catechism suitable for Church Sunday Schools, putting forth in simple language the reasons why we are Churchmen, why we hold Episcopacy, why we think it does matter to what denomination our people belong. The second is, a simple tract for grown persons, answering the arguments of Plymouth Brethren against the Church.

C. J. R.

SIR,—In answer to one of your Correspondents, the tract *Baptism, or, What is the good of being Christened?* by Bishop Ashton Oxenden, is a very nice introduction to more definite teaching respecting that holy Sacrament. (Macintosh, 24 Paternoster Row. Price ½d.) M. C.

BIBLE CLASSES.

SIR,—Your correspondent might find useful hints in *Bible-Class Teachings*, by the author of *Old Old Story*, published at 3s. 6d. by Macintosh.

EPSILON.

GUILDS.

SIR,—I think 'A Country Curate' would find the Society of Holy Living—an account of which was given in 'CHURCH BELLS' of 25th March last (No. 13)—answer his purpose admirably. M. S. H. L.

INSTITUTION OF CHORISTERS.

THE following Form for the Institution of a Member of a Choir has been forwarded to us, and we insert it in 'CHURCH BELLS' as suggestive to others.

FORM FOR THE INSTITUTION OF A MEMBER OF A CHOIR.

The Vicar is *ex-officio* Precentor: the Organist is Choirmaster.

At the time appointed, the Choirmaster going to the place appointed within the Quire of the Church, accompanied by one of the Senior Choristers who holds a Surplice in his hand, and bringing with him the Candidate or Candidates for admission, says to the Precentor:

Sir,—I present to you this person [or, boy], to be admitted a Member of the Choir of this Church of —

The Precentor, sitting in a Chair, says:

The Office which you desire for him [them] is a Sacred office, and ought ever to be esteemed as Sacred. Angels delight to sing praises unto our God, and we are taught that 'Whoso offereth praise unto God, glorifieth Him.' Let no one then belong to this Choir whose life does not show that he desires to reverence and to praise our God.

All kneeling, the Precentor says:

Almighty God, Thou hast ordained every faculty of man to Thy glory, and hast taught us in Thy Holy Word, that 'It is a good thing to sing praises unto Thee; yea, a joyful and pleasant thing it is to be thankful.' Sanctify the members of this Choir, endue them with the spirit of true and holy worship, that they may offer unto Thee the sacrifice of praise continually in their hearts as well as by their lips. Hear us, for the sake of Jesus Christ, to whom, with the Father and the Holy Spirit, be all praise, adoration, and glory, at this time and for ever. Amen.

O God, who inhabitest the praises of Thy chosen, we humbly beg Thy blessing upon Thy servant [servants] here before Thee, and now about to be admitted a member [members] of this Choir. Grant that he [they] may assist to edify Thy congregation in Psalms, and Hymns, and Spiritual Songs, singing and making melody in his heart [their hearts] unto Thee. Make him [them] pure and religious in his [their] daily walk and conversation, and help him [them] to adorn the doctrine of God his [their] Saviour in all things.

We ask these mercies in the name and for the merits of Jesus Christ, our Advocate. And unto Him, with the Father and the Holy Ghost, we would ascribe all glory, thanksgiving, and praise, both now and evermore. Amen.

All rising from their knees, and the Precentor sitting in a Chair, and taking the right hand of the person to be admitted, says:

In the Name of the Father, and of the Son, and of the Holy Ghost, I admit thee and constitute thee [name of candidate] a member of the Choir of the Church of —

The Choirmaster and the Attendant Chorister then place the surplice upon the newly-appointed member, and the Precentor gives the following Admonition:

See that what thou singest with thy mouth, thou believest also in thy heart; and that what thou believest in thy heart, thou confirmest also in thy life.

The newly-admitted member having taken his place in the Quire, the Lesson following will be read.—Rev. vii. 9-15.

Then shall be sung Ps. cxxxiii. and Ps. cxxxiv.

Then shall the Precentor say:

Let us pray.

O Lord God, enable us to render unto Thee glory and strength, and to give to Thee the honour due unto Thy name, and to worship Thee in the beauty of holiness. Help us, in this Thy house, to be often praising Thee; and make us, always and everywhere, to show forth Thy praises, who hath called us out of darkness into marvellous light.

Thus bless, O Lord, the Clergy, the newly-appointed Member, and all other Members of this Choir, to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

THE BENEDICTION.

The everlasting Father bless us with His blessing everlasting:

God the Son, vouchsafe to bless and succour us:

The Holy Ghost illumine us in heart and body. Amen.

(NOTE.—The Benediction is from a very ancient form. The word *Quire* is used to signify the place in the church, and *Choir*, the persons occupying the same, as being a convenient mode of distinction, but no authority is claimed for it.)

BELLS AND BELL-RINGING.

For what were Church Bells intended?

WE have just received a letter from Mr. Marsden purporting to be a reply to the above question, put to him in our issue of August 19; but it is not a reply to the main question, viz. *For what purposes* does he consider bells were intended to be rung?

For the present we keep back all letters relating to Prize-ringing until Mr. Marsden favours us with his view as to the original purposes of Church bells. We hope he will express himself more courteously, and with better temper, than in the letter we have just received.—ED.

Mr. Holt's Peal.

OUR Subscriber who asks for the above, has not favoured us with his address.—ED.

all he should be, at least to be a very good boy indeed. Unfortunately, we don't always find this to be the case; in fact, some of us would be much surprised if such was the result of the course pursued in, I fear, the majority of instances.

But, on the other hand, we are thankful to know that there are schools so ordered that results the most happy and lasting are produced.

Will some of the superintendents and teachers in such schools oblige us, through your courtesy and the medium of 'CHURCH BELLS,' with a few hints as to what they do, and what they leave undone, and especially their experiences in the management of refractory scholars?

Do any of their scholars honestly prefer coming to the Sunday-school to staying away, say directly after the school treat? if so, how has such a happy result been brought about?

Have they ever been called after and jeered at in the streets by the boys of their own class?—I have—and how did they take it, and finally obviate it?

Have they ever had a row in the school and been obliged to call in the police? or if they did not call in the police, what did they do?

Have they ever had a boy in their class sent before the magistrates for stealing?—I have—and what did they do when he came out of prison?

Have they ever had a boy, who before all the school has told them a direct lie, has refused to kneel during prayer, or to leave the school when ordered? if so, how under these circumstances have they acted?

If any of your numerous Sunday-school readers will kindly reply to some of these inquiries, they will confer a favour upon myself and many whom I know.

J. D. P.

NOTES AND QUERIES.

SIR,—Would you kindly inform me what is the belief of the Greek Church concerning the Procession of the Holy Ghost,—that is, do its members deny the fact of the Holy Ghost proceeding from the Father and the Son? or do they admit the fact, but are unwilling to change the ancient form of the Nicene Creed, which may be understood to include this belief?

J. C.

[The Greeks reject the 'Filioque,' as an unauthorised addition to the Nicene Creed. In this they are right, for it is impossible to show any authority for its interpolation. They also have in times past controverted the doctrine which the 'Filioque' expresses, *i.e.* the double Procession of the Holy Ghost from the Father and the Son. But it would not be difficult to show that this doctrine is contained in some of the ancient Greek Fathers, of whose orthodoxy no question is made. The fact is, the whole controversy about the 'Filioque' is largely mixed up with the political rivalries of the two Churches of Rome and Constantinople; and, as every student of Church history knows, it only requires such feelings to be imported into a controversy to make it grow out of a mere question of fact and authority into a graver dispute about truth and doctrine. It has been supposed by many, who are willing to make the least of the differences between Eastern and Western Christendom, that the Churches are substantially agreed about the doctrine, and only are at issue about the authority for inserting the word. But it is not certain that this is the case; and we have been informed that the Archbishop of Syria, when interrogated upon the point during his visit to England, intimated that the Greek Church regarded the 'Filioque' as expressive of doctrinal error. Upon the whole subject, Mr. Ffolkes' works, including his recent *Sermons on Difficulties of the Day*, may be most advantageously consulted. Also a remarkable article in No. 126 (October 1864) of *The Christian Remembrancer*,—a Church Quarterly Review, which, notwithstanding its acknowledged worth, was allowed to die, because, of the multitudes of Churchmen who were willing to read it, not enough were found to subscribe to it: a signal instance that a periodical cannot live upon mere approbation, but must be bought as well as read.]

SINGING WITH THE BACK TO THE CHANCEL.

SIR,—You recently noticed in 'CHURCH BELLS' the intended restoration of the parish church of Haddenham, Cambridgeshire.

I used to visit at Haddenham a few years since, and remember being much surprised at the curious custom of all the congregation in church turning round to sing with their backs to the chancel, and all faces fixed on the organ. Can you say what ground there is for such a practice, and whether it prevails in other country places?

Greenwich Street, E. C.

WILLIAM H. ALLEN.

EPISCOPACY.

SIR,—In answer to 'C. J. R.,' let me strongly recommend Mr. Arden's *Little Catechism on the Church*, 5th edition (Masters).

W. WALSHAM HOW.

FASTING COMMUNION.

SIR,—Will one of your contributors kindly inform me whether our Church, or any of the great Anglican Divines, enjoin or advise a fasting celebration? A certain school in the present day seem almost to consider it sacrilege to receive the Sacrament otherwise. With me it would be almost impossible to do so, as there is no early celebration anywhere near, and it is necessary to walk to a church some miles off to communicate oftener than bi-monthly.

A WEAK BROTHER.

BELLS AND BELL RINGING.

Chimes and Carillons.

SIR,—Having on various occasions carefully examined the bells and machinery of the finest carillons in Belgium, often listened to their music, and recommended instruments to be constructed upon similar principles for some of our large towers in Great Britain, I cannot allow the article from the *Church Times*, which appeared in 'CHURCH BELLS' of Aug. 26, to pass without note or comment, especially as the writer of that article has given an erroneous and disparaging account of such carillons.

The writer selects the carillon at the Hall of Bruges as a specimen of the Belgian, or what he terms the old system, which he says 'is the same in principle throughout Europe.' And having given an untruthful description of the barrel and action of the instrument, he thus concludes:—'These barrels cannot have more than seven tunes arranged upon them, and if at any time fresh tunes should be required it can only be done at great trouble and expense. From the above description it will be seen how utterly impossible it is to produce anything like perfect harmony by the cumbrous system of machinery hitherto in use.'

Now, I cannot understand how any one could make anything like such statements as these if he had ever seen a fine Belgian machine when in motion, or heard the music which it performed.

Instead of a wooden barrel, the pins in which are fixtures, these machines have a hollow metallic cylinder, which is so constructed, and has so many holes for the reception of pins, that any appropriate tune or tunes can easily be set upon it by any intelligent musician; and as the pins are movable by merely turning the thumb-screws, new tunes can be substituted for the old ones on the same cylinder as often as required, at little or no expense.

As to the action of the finest machines under notice, I beg to assert that selections of music containing very difficult and rapid passages, streams of pleasing melody enriched now and then with touches of delightful harmony, are uniformly performed with precision and accuracy.

So much for Belgian carillons. Should any of our skilful countrymen be able to construct more excellent instruments we shall be much pleased.

THOMAS WALESBY.

Sunday Ringing.

SIR,—Opposed as I have avowed myself to be for forty years and more to all ringing on Sundays, excepting on the early mornings of our high Festivals, no person would rejoice more than I should to hear the bells ring out in peals—the best that can be—every early morning, aye, and in the evenings too, of our Sundays, as my friend Mr. Troyte so strongly advocates. But will he tell us how the thing is to be done? Not now and then, and when the best ringers can be got, but REGULARLY THROUGHOUT THE YEAR? for that is the way in which all Church services should be conducted—not by fits and starts: not, as in times gone by, when the people used to get a sermon only when a preacher could be got.

I will defy any parson or squire in the kingdom, unless he be an autocrat, to secure the REGULAR attendance of the required number of ringers—to say nothing of the best and most holy men—without payment for such regular service. See the difficulty of securing the regular attendance of the members of a choir, excepting in our Cathedrals, where they are all well paid.

Besides, the same parties ought to be the chimers of the bells before the services, morning and afternoon,—and also to join with the worshippers whom they have called together. The thing, in my opinion, is practically impossible; and therefore, objecting to all irregularities in Church matters, it is far better to have no ringing at all on Sundays than run the risk of only occasional peals by those who do it as a work of love; and sometimes, when one or two may be absent, asking the help of some Tom, Dick or Harry, who, having had their pull together in the belfry, will probably not part company until they have had a friendly cup together in some neighbouring public-house. Such things do happen, and have brought great discredit on ringers, and therefore the advice given to me by many an old ringer, is, I consider, the safest to follow, *viz.* 'It will be better for us and many others to have no ringing at all on a Sunday.'

H. T. ELLACOMBE.

Opening of a New Peal of Hand-bells at St. Bartholomew's, Westhoughton, Lancashire.

ON Monday evening, the 28th ult., there was a tea-party at the above schools, and occasion was taken of the event to open the new peal of twenty-seven hand-bells, recently supplied by Mr. George Stockham, hand-bell maker, 34 Carey Street, Lincoln's Inn, London. The ringers of St. Peter's, Hindley, were selected for the occasion. They rang changes on eight and ten bells, and merry tunes. The bells were well handled, and the performances called forth great applause from the company, and great credit to the maker of the bells. This is the third occasion on which the St. Peter's ringers have been selected by the Vicar and Wardens of Westhoughton, *viz.* opening the bells at the new church, ringing the first complete peal of changes (5040), and last, though not least, opening the new peal of hand-bells, which may be considered high honours for a company of amateurs.

ference.' Now persuasion and argument are in such a case powerless. The power of drink is too strong over a man; and consequently many men (for the case is not an isolated one) are allowed thus to besot themselves to death, when legal restraint for a few months would break the deadly habit, and restore them to their health and station.

In the case above described, the relatives did everything which lay within their power. They consulted eminent physicians. The reply was, 'It may be possible to have him put under confinement as a lunatic; but if he is kept from drink for three weeks he will be perfectly sane, and then will probably bring an action against those who have shut him up.'

Of course, in any measure to be passed for putting any one under restraint, the greatest precautions against abuse must be taken. I do not now enter upon that. All I do contend for is that habitual drunkards, such as I have described, are lunatics, are of unsound mind for the time, and ought to be treated in such a manner as may restore them to a sound state; and this can only be done by placing them under restraint.

E. R.

LESSONS IN CHURCH.

SIR,—'Would it surprise' your correspondent, Mr. Macray, to hear that 'the irregular exercise of private judgment, irrespective of law and authority,' is by no means uncommon amongst the clergy throughout the length and breadth of the sees of Canterbury and York? I greatly fear that even the Rector of Ducklington is not guileless of this offence. Is the daily Morning and Evening Prayer said in his parish church? Does he invariably read, after the Nicene Creed and sermon, the Offertory Sentences and Prayer for the Church Militant? Does he consecrate the elements standing before the table? Does he diligently, on Sundays and holy days, after the second lesson at Evening Prayer, openly in the church catechise the children of the parish? If not, he is exercising, irregularly, his private judgment: he is living in an unbridled and vitreous house, and he must not throw stones at

A COUNTRY VICAR.

'A PILGRIMAGE TO PENDEEN.'

SIR,—I must thank you very much for 'A Pilgrimage to Pendeen,' in last Saturday's 'CHURCH BELLS.' I feel every word the writer states. It brings so vividly to my recollection my own pilgrimage there, fifteen years ago; and I rejoice to find that the same good work is still going on. Just what he describes I saw myself, when I was there for ten days. The good Vicar I shall never forget. Although we may not agree with everything he does and believes, yet would it not be a blessed thing for our beloved Church if we had more such men, and more of such work?

I should rejoice to see more of such articles as 'A Pilgrimage to Pendeen' in 'CHURCH BELLS.'

J. R. L.

NOTES AND QUERIES.

SINGING WITH THE BACK TO THE CHANCEL.

SIR,—I beg to inform Mr. Allen that the congregation of the parish church of Whatton, Notts, used to sing with their backs to the chancel. It originated through the gallery being at the West end of the church, which was occupied by a band of music, and of course the people turned to see the performance. There were two large holes in front of the gallery, to let out the sound of the 'brass fiddles.' I am happy to say it was cleared away a few years ago (to the sorrow of some of the old performers), and that there is now a harmonium to lead the choir, which is enrolled in the Notts Church Choral Union.

It may interest some of your readers to know that Archbishop Cranmer was sometime Rector of Whatton. There is a mound at a distance on which it is said he used to sit, listening to the sweet bells of Whatton church. The church is being restored, and will shortly be reopened.

Basingstoke.

W. WHITE.

SIR,—I witnessed this curious, and, to me, very ugly custom, a few weeks ago, in Mostyn Church, North Wales. There the congregation turned round to face the choir and organ in the West-end gallery, at the singing of both the hymns and Canticles.

E. H. T.

BOWING TO THE ALTAR.

SIR,—Will you or any of your correspondents kindly tell me why people bow to the altar on entering and leaving church? I should also like to know if there is any warrant in Holy Scripture for so doing?

A YOUNG GIRL.

BOOKS ON SCIENCE.

SIR,—In one of your recent numbers you urge scientific studies upon the clergy. I feel sure it would be doing a kindness to many besides myself if one of your correspondents would mention a few of the best books to begin upon. It is everything to have a fair start.

C. P. B.

MILTON'S ARIANISM.

SIR,—In a letter of Mr. Faber's he speaks with horror of Milton, alluding to some passage contravening our Lord's Deity. I cannot recall any such passage in his works. Can any of your readers enlighten me?

I. R. V.

BELLS AND BELL RINGING.

Sunday Ringing.

SIR,—I must trouble you again, lest I be misunderstood. I certainly consider that there is a place for ringing, as part of the services of our Church, and that it is therefore quite lawful to ring on a Sunday. I am not prepared to sanction it when for any other object,—as, *e. g.*, merely for amusement, for ringing's sake, or for practice. Neither am I blind to the difficulties which beset the custom; and, if consulted by any one, I should reply, 'Do not introduce it until you have felt your way carefully, and have made quite sure of your ground.'

In the use of every other instrument we can restrict our Sunday practice to sacred music, and can thus draw a clear distinction between one day and another: this we cannot do in the bellry. Hence, in ringing on a Sunday, we run the risk of being misunderstood by the parishioners, and of perplexing the tender consciences of some individuals; besides the trouble arising from the difficulty of collecting the proper company each week with regularity.

Assuming these points to have been dealt with successfully, it remains to secure that the Sunday ringing be, and be maintained to be, a true part of the service; to honour and adorn the service, but to be subservient to the worship for which we come together. I should suggest in (addition to what Mr. Troyte has said), Give prominence to chiming; limit strictly the time of ringing, and let it be less than that occupied by the service; let the ringers enter and leave church together, as a body of men told off for an especial duty; if they sit together when in church, and use a Collect together before they begin ringing, so much the better.

I stopped Sunday ringing in Pelham tower, and have never yet felt able to recommence it; although we seldom miss our sacred music with our hand-bells in my own house or garden. Absence from home has prevented my noticing Mr. Troyte's letter earlier.

Devonshire, 11th September.

WOOLMORE WIGRAM.

Prize-Ringing in Devonshire.

SIR,—I have lately been on an excursion in Devon and Cornwall, and, as luck would have it, I came in for a Regatta at Dartmouth, on which occasion there was also a Prize-ringing Contest, as reported in the annexed newspaper cutting:—

'DARTMOUTH, August, 1871.—Lovers of campanology had a rich treat in the afternoon of the second day of the regatta, when a prize-ringing contest, on St. Saviour's Church bells, took place. The first prize, *£*l. was won by the Blackawton ringers; second, *4*l. by Broad-Clyst; third, *2*l. by West Alvington; fourth, *1*l. by Chagford. The St. Thomas ringers also competed. Each set rang one peal of fifteen minutes' duration. The judges were Messrs. Lowday, Peck, and Parsons, of Dartmouth.'

I was told it was a good sample of Devonshire ringing: be that as it may, it will enlighten the readers of 'CHURCH BELLS,' by showing how very far behind other counties Devon and Cornwall are in proper ringing. Such peals, as they call them, would not be tolerated in the Change-ringing counties. And it is a wonder to me why any persons can be so foolish as to throw away so much money for useless purposes. We know that prizes are competed for in some northern districts for long and intricate peals, or touches of changes; but will you believe it, Sir, the ringing which I heard was nothing but ups and downs, and rounds and rounds, for fifteen minutes each party!

I find that proper Change-ringing is not known, and that it has only lately been taken up by two squires of good position—one now at Penzance, and another near Tiverton; and that all their indefatigable exertions are only pool-pooled by the majority of ringers in Devon and Cornwall. Be that as it may, they are honoured and thanked by all good Change-ringers in England for their endeavour to raise the respectability of the fraternity, and for promoting the noble science.

Certainly, the rising and falling of the bells, and the rounds, which I heard at Dartmouth, and in one or two other places, were very good and creditable; but there is no science nor head-work in all that, but plenty of heartache, I suspect, judging from the state of the bells, the large ropes in use, and the labour bestowed in ringing. It is hopeless to expect any progress can be made in the noble science, while money is so wasted away in prizes for what does not deserve the name of ringing. If prizes are to be rung for, let it be for something which is worth the name of ringing.

There are many fine peals of sixes and eights in the two counties where I have been wandering about; but most of them in an unfit state for any man to have any pleasure in handling a rope.

AN EXCURSIONIST AND LONDON RINGER.

WE have a letter from Mr. Marsden which will appear in our next number.—ED.

It is announced that the *Churchman's Pocket-Book*, the *Churchman's Remembrancer*, and the *Churchman's Almanac* for next year, published by the Society for Promoting Christian Knowledge, will contain both the Old and New Table of Sunday and Daily Lessons.

BELLS AND BELL RINGING.

WE publish to-day the following letter from Mr. Marsden, in reply to a question put to him as to the purpose for which bells are set up in our churches. We do not think any correspondent will be disposed to accept his challenge,—the subject having been already amply ventilated in our columns. We have evidence from the best ringers in London, Birmingham, Yorkshire, &c., that there is no NECESSITY for prizes to stimulate the lovers of the noble art to become proficient in it, and we think that Mr. Marsden himself (if he will consider the matter dispassionately, and with an unbiassed mind), having admitted that bells were set up to call the congregation together, they are thereby dedicated to the honour and glory of God, and are, therefore, as 'Holy to the Lord' as other ornaments, &c., belonging to the Church; and being so, it is as if we were prostituting them to unholy purposes to use them for PRIZE-ringing competitions. Besides, ringing the bells in peal for services is a practice peculiar to the North of England, by no means general. It may be a great source of amusement to parties who enter into such competitions, and we do not blame them; the parties to be blamed are the Incumbents and Churchwardens who allow the bells to be rung for other purposes than for what they were intended.—ED.

For what Uses were Church Bells intended?

SIR,—I think there can be no two opinions as to the use of Church bells, viz. to call the congregation to church on Sundays. I beg to remind you, however, as courteously as I possibly can, that this is not the subject in question. What says your correspondent, 'C. G.,' in No. 34 of 'CHURCH BELLS'? 'If this discussion about Prize-ringing is to be continued,' &c.; and then he leaves the subject altogether, and asks the above irrelevant question. The question is simply this,—Is Prize-ringing consistent with, and promotive of, the true interests of the art of Change-ringing? Again I say, I am prepared to prove the affirmative of this question against any one who will give his name and address. And as you, Mr. Editor, say you are not responsible for the opinions of correspondents, you will publish the correspondence on both sides the question without qualification, or extinction of any portion thereof, and allow the readers of 'CHURCH BELLS' and the public to judge for themselves, or else close the columns of 'CHURCH BELLS' against any further correspondence on the subject. I am, in good temper, H. MARSDEN.

Wigan.

Prize-Ringing.

SIR,—I have read with interest the letters in 'CHURCH BELLS' on the subject of Prize-ringing. The opinions expressed are, as we might expect, very different, and though on the whole they seem to be against the practice, yet I think this arises more through taking an incorrect view of the matter than from anything in the practice itself.

In considering this subject, the various writers assumed that all bell-ringing is Church-work, that all ringers are addicted to drunkenness, and that all prizes must therefore be spent in beer. Bell-ringing appears to me to be of two kinds, viz. that which is connected with the services of the Church, and that which is not. Calling the people together for public worship is of the first kind, but ringing on occasions of general rejoicing, or for amusement only, is of the second, and altogether different. Nobody practises change-ringing but by way of recreation, and if the meetings for this purpose are properly conducted, it is as unobjectionable as playing for an hour on the Church organ.

Prize-ringing on Sunday is certainly bad, and long peals are undesirable, but, excepting in the North of England, I believe it is not practised, nor is it usual to ring into church on any but special days (such as the great festivals), and then only for a short time, chiming three or four bells and then ringing in with one being more customary. This last is comparatively simple work, but to ring well in peal is an art not to be learned in a day, but requires considerable application and patience; and for proficiency in this, prizes only are offered.

Now, whether in literature, music, or the fine arts, scholarships and prizes in various forms are invariably given; it being admitted on all hands that encouragement of this kind has a good effect, by causing competition and increased effort; and I certainly cannot see that for the present purpose there is any real difference between the art of ringing and the subjects I have mentioned.

As to the ringers, it is unfortunately too true that in many cases there is a tendency to drinking and other objectionable habits, but this is the exception only, as many of your correspondents have already stated, and is mainly attributable to the neglect of those who have the superintendence of Church matters, little or no attention being bestowed on the ringers. But it is not by discontinuing prize-ringing that we may expect any good to follow; the reformation must begin at the other end. Improve the ringers, and prizes will then have their proper effect. To object to prizes because they are sometimes misapplied, is as great a mistake as to discontinue ringing because the ringers sometimes behave improperly.

The right course has already been pointed out. Let the clergy and churchwardens take an interest in the ringers' work, and, if possible, learn to some extent to ring with them, preside occasionally at their meetings,

make good rules and see that they are attended to, take care that none but respectable men are admitted as members, and generally encourage the art of change-ringing. If this is done I am satisfied that a marked improvement will be the result, and that there will be no room for the complaints which are now made. A CHURCHWARDEN IN SURREY.

A Voice from Yorkshire against Prize-ringing.

SIR,—I have been requested by an eminent clergyman in the North to give my opinion on the approval or disapproval of Prize-ringing, from my experience, in having been acquainted more or less with Prize-ringing forty-seven years; I have rung at many, and helped to win prizes, and have been a censor many times, and have seen many things very disagreeable among societies of Change-ringers, which has been the cause of many good ringers leaving the society altogether. When deeply considered, Prize-ringing proves to be a very great evil in that respect. There is another evil; prizes have not been awarded to the companies that have really won them by merit: that has caused great disputes between the censors appointed and outdoor censors, and the contending companies, and caused great disputes afterwards, and a great deal of sinning. To remedy the above evils, I would recommend all clergymen and churchwardens to take an active part in change-ringing, and associate with them, and see that the belfry is kept in proper order, and clean as any other part of the church, and made fit for any respectable man to enter; which, I fear, is not so in many parts of England. This is one reason why ringers are not respected as they ought to be. If the minister and churchwardens were to meet the ringers in the tower occasionally it would have a good effect, and induce the ringers to attend church; by that way much good might be done, and much evil prevented. As there is a general outcry about ringers not attending at church, so there is a cry of ministers and churchwardens seldom or never entering the belfry. Another thing would have a good effect; if the minister would give a little of his time, and prepare a room for occasional practice with the ringers, and give them good advice, it would tend to do away with the evil of Prize-ringing. I cannot see why a minister may not be acquainted with ringing to call people to church, as well as the people be acquainted with his sermon; they are both very good if properly attended to.

W. SOTTANSTALL.

Sowerby, near Halifax.

Sunday Ringing.

SIR,—Mr. Ellacombe asks me, How can we secure 'regular attendance' of good ringers on Sunday? and although he goes on to defy any one but an 'autocrat' to do it, I am in no way discouraged, but will do my best to show how I should set about the task.

In the first place, I would have no ringing on Sunday except good ringing, therefore I may almost add, not unless there are six bells in the tower (certainly five, for, of course, nothing can be done on four), nor unless the ringers can at least ring Grandsires; if there are six bells and the ringers can ring Grandsires, it will be a bad business if there are not seven ringers (one, or perhaps more than one, of whom should be squire, parson, schoolmaster, or some influential parishioner, or their sons), and a worse business if once having learnt Grandsires they cannot master the work comprised in the first five or six chapters of my book on Change-ringing. Mr. Ellacombe will not deny that six bells and seven ringers, as described, with the knowledge I mention, are possibilities at least. I go further, and say that such a state of things ought to exist in every tower. It is for this end that I wrote my book; and taking such a state of things for granted, it is with reference to such a state of things that all my remarks on this subject are based. Our steeples being as they should, and may be, I can accept Mr. Ellacombe's challenge, and the more I think of it the less difficulty I see in doing so. The difficulty I find is to keep ringers out of, not to get them into the steeple, and I believe the best plan to secure regularity would be to give leave under the following conditions:—That if the ringing was not regularly conducted it would be stopped; that nothing in the way of practice would be allowed; that no ringer should attempt to ring a method in which he was not perfect; and that no one should be allowed in the steeple except the actual number of ringers required to ring the bells.

All this would equally apply where there are eight, ten, or twelve bells in a tower. I do not consider it necessary in any case to insist on a certain number of bells being rung; one would not dismiss the choir because a bass or a tenor, or both, were absent occasionally.

I quite agree with Mr. Ellacombe that the ringers should be chimers, and where the clergyman thought fit, it would be an easy rule to make that no one should ring after church who had not attended. I am sorry, however, that he should have made the remark about 'Tom, Dick, and Harry'; I take it for granted, that the ringers are a respectable body, and it is unlikely that they would want a 'cup': if they did, I can trust them to make no worse use of it than I have often done of Mr. Ellacombe's hospitable glass of wine or cup of coffee after church.

Huntsham Court, Sept. 11.

CHARLES A. W. TROYTE.

P.S.—I object to round-ringing on principle, but I see no reason why, in cases where the ringers are thoroughly respectable and to be trusted, the remarks made should not apply to them where Change-ringing is not practised.

and the performance at once recommenced. The chorus began to sing in plaintive, beautiful tones:—

'The battle of sorrows has begun,
 Begun in Gethsemane.
 O sinner, take it to heart;
 Never forget that scene
 Which we have beheld upon the Mount of Olives.'

Annas now appears in the balcony; our Lord is led before him bound, is questioned by Annas, and smitten in the face by a soldier.

Two typical tableaux from the Old Testament follow, neither of which are very striking: one representing Naboth condemned to death through false witnesses; the other, Job mocked by his wife and his friends. Shouts of laughter are now heard; a crowd appears, and Christ is seen bound and surrounded by soldiers. He is now brought into the house of Caiaphas, who questions Him, and He is condemned to death.

The next scene represents the Roman soldiers making a fire—female servants pass to and fro—St. Peter and St. John appear—St. John afterwards retires, and then St. Peter denies our Lord three times—the cock crows, and Christ, accompanied by soldiers, passes through the hall and looks at St. Peter. Peter's extreme remorse is remarkably well done.

In the next scene Christ is seen seated among soldiers, who smite Him, bandage His eyes, throw Him to the ground, and treat Him with every possible indignity.

The next tableau, Cain and Abel—the latter lying dead upon the ground, the former full of remorse at his bloody deed—is a very good one.

The scene represents Judas's repentance. He is first seen soliloquising in the wilderness, bitterly reproaching himself for having betrayed his beloved Master. Then he is again before the Sanhedrim, whom he implores to take back the money—the price of blood. They refuse, so he throws down the bag with the silver pieces and rushes out. He is next seen again, in despair, outside the city. A greater prominence is given than in Scripture to Judas's repentance. Our sympathies are quite enlisted in his favour, so bitter and grievous seems his sorrow as he is taking off his girdle to hang himself. The curtain falls just before the catastrophe. The man who performs the part of Judas in the play is certainly one of the best of actors.

A typical tableau represents Daniel accused before King Darius, and condemned to the den of lions. The scene now is Christ brought before Pilate, who appears in the balcony. (The man who now performs the part of Pilate acted that of Christ in 1850 and 1860.) Caiaphas is of course the great accuser, and is furious in his anger against Him. Pilate tries hard (harder, we think, than Scripture justifies) to exculpate Christ: he sends Him to Herod, declaring Him to be innocent.

Samson mocked by the Philistines is the typical tableau of the next scene—Christ before Herod. It is a short scene. Herod is in appearance something like the portraits of Henry VIII. Caiaphas and the priests are as noisy and angry as ever. Christ is silent. A white cloak is put on Him. He is insulted by Herod and the soldiers, while the multitude cry out, 'Let Him die!'

The two following tableaux are very beautifully arranged and grouped. One represents Jacob's sons bringing to their father Joseph's blood-stained coat. The other shows Isaac on the altar, about to be offered up by Abraham, with the ram caught in the thicket—the part of Isaac, bound and motionless, was admirably performed by Petrus's son, a handsome lad of fifteen.

In the next scene we again have Pilate on the balcony; a repetition of Caiaphas' and the chief-priests' furious accusations, and of Pilate's endeavours to save our Lord, follow. Then comes one of the saddest and most painful scenes. Our Lord, stripped of His garments, is seated on a pillar: He is scourged by the soldiers; He is crowned with the crown of thorns, which is pressed tightly upon His brows, and causes great agony; His face is spotted with blood; a sceptre is placed in His hand; the soldiers laugh and mock at Him, saying, 'Hail, King of the Jews!' Christ's manner is resigned and patient, but one of deep suffering.

Joseph riding in a chariot in the land of Egypt, and exalted to great honour, represented in the next tableau, is meant for a contrast to our Lord's degradation. This is described by the chorus in their song. The next tableau is more really typical, for it shows us the interior of the Tabernacle and the two goats before the altar, one about to be slain, the other to be released. The singing during this part is very fine and descriptive. The people exclaim wildly, 'Let Barabbas be released!' 'To the cross with Jesus!' 'To the cross!' 'Let His blood be upon us and upon our children!'

There is a great crowd in the next scene, led on by the implacable Caiaphas, before Pilate's house. He appears in the balcony and addresses them. Christ is now led out in the crown of thorns and scarlet robe—'Behold the man!'

Barabbas, a wretched-looking old man in a long sackcloth garment, also appears. Pilate, after vain endeavours again to release Jesus, washes his hands publicly, with the words, 'I am guiltless of the blood of this just man.' The people call out loudly, 'His blood be on us and on our children!' The two thieves are led out and placed beside Christ, dressed in sackcloth like Barabbas. A decree is read, condemning the prisoner, from the balcony; so He is led away to crucifixion.

(To be continued.)

BELLS AND BELL RINGING.

BELFRY RECORDS.

By the kindness of many friends, especially of J. D. Tyssen, Esq., who has kindly sent copies of 200, we are enabled to gratify our readers with a series of Belfry Records, as they appear on the BOARDS of various dates: they will furnish a curious history of peal-ringing in different places.—Ed.

ST. MARY, LAMBETH. (Tablets in the Belfry.)

MONDAY, 20th October, 1777.—The Society of College Youths rung in this Steeple a true and complete Peal of 5040 Grandsire Trebbles, in 3 hours 10 minutes. The performers were—

John Tofield, Treble.	George Plowman, Fourth.	Josh. Rosewell, Seventh.
James Worster, Second.	William Smith, Fifth.	Richard White, Tenor.
Henry Vaughan, Third.	Joseph Holdworthy, Sixth.	

The Peal was called by Jas. Worster.

This Board was fixed in honour to the above Society by
 John Field. }
 Josh. Buckmaster. } Churchwardens.
 William Blackwell. }

TUESDAY, 31st March, 1778, the Society of London Youths rung in this Steeple a true and complete Peal of 5120 Oxford Treble Bob, in 3 hours 21 minutes.

The performers were—

Richard Wilson, Treble.	William Jones, Fourth.	Thomas Elven, Seventh.
Christopher Wells, Second.	William West, Fifth.	William Susans, Tenor.
Robert Pye Donkin, Third.	John Reeves, Sixth.	

The Peal was called by Jne. Reeves.

This Board was fixed in honour to the above Society by
 John Field. }
 Josh. Buckmaster. } Churchwardens.
 Willm. Blackwell. }

On Thursday, February 20th, 1806, the Society of Westminster Youths rung in this Steeple a true and complete Peal of Grandsire Triples, consisting of 5040 changes, which was rung in 3 hours and 13 minutes, by—

John Leach, Treble.	C. Bright, Fourth.	Jno. Jagers, Seventh.
T. Humphrys, Second.	Jas. Ladley, Fifth.	T. B. Harris, Tenor.
W. Wheeler, Third.	Jno. Hints, Sixth.	

Called by Mr. Thos. Hints.

Win. Burrows. }
 Jas. Goodwin. } Churchwardens.
 Hy. Bingham. }
 Jn. Austin. }

COLLEGE YOUTHS.—The above Society rang in this Steeple, on Monday, March 24th, 1806, a complete Peal of Grandsire Triples, consisting of 5040 changes, in 3 hours and 12 minutes. The performers were—

John Leach, Treble.	Thomas Thomas, Fourth.	Thomas Martin, Seventh.
Thomas Humphries, Second.	John Jagers, Fifth.	Thomas Smith, Tenor.
Charles Bright, Third.	Jno. Hints, Sixth.	

The Peal was composed and called by Mr. John Hints, with 103 Bobs and 2 Singles.

William Burrows }
 James Goodwin. } Churchwardens.

A FRIENDLY SOCIETY.—On Tuesday, April 8th, 1828, was rung a true and complete Peal of Grandsire Triples, containing 5040 changes, in 3 hours and 3 minutes. Performed by—

Dani. Beakley, Treble.	— Fourth.	Jne. Mathews, Seventh.
Thomas Pollit, Second.	Jne. Jagers, Fifth.	Reun. Wood, Tenor.
— Third.	Geo. Smith, Sixth.	

Conducted by D. Beakley.

T. Jones, Esq. }
 William Simpson, Esq. } Churchwardens.

ST JAMES'S SOCIETY.—On Monday, October 9th, 1848, eight members of the above Society rang in this Steeple a true and complete Peal of Grandsire Triples, containing 5040 changes, in 2 hours and 54 minutes, this being the first Peal on these bells since the recasting of the 6th and tenor. Performed by—

Jno. Jagers, Jun., Treble.	G. Stockham, Fourth.	Jno. Cox, Seventh.
Jno. Bradford, Second.	Js. Pratt, Fifth.	Saml. Sessions, Tenor.
R. Hayworth, Third.	Thos. Pearce, Sixth.	

Conducted by G. Stockham.

Rev. C. B. Dalton, M.A., Rector.

John Rosseter, Esq. }
 Jno. Hunt, Esq. } Churchwardens.
 Rt. Taylor, Esq. }

This Board was presented to the above Society by Robert Taylor, Esq.

Sunday Ringing.

SIR,—May I be allowed to protest against the abolishment of Sunday ringing? Being a female hand-bell ringer only, it may seem presumption in me to dispute the opinion of one who has so much knowledge of ringers and ringing as Mr. Ellacombe; but although I have not had practical experience in the matter, I think I may venture to say that I have had some personal experience, and could name at this moment several parishes where the clergyman, squire, or their sons, ring with the poorer parishioners, and the latter are only too proud to join either of the former in giving the church-goers a good peal, both before and after the services. I may also add with certainty, that the ringers I refer to regularly attend the services of the Church. I should be greatly grieved if the godly practice of honouring God's holy day by joyful peals be discontinued, and I wish it could be impressed on all ringers that the church is God's House, the tower part of the church, and that the bells in the tower, therefore, ought to be specially used to His glory—indeed, I think those who will not go to church ought not to be allowed to ring at all on Sundays. Trials of skill in change-ringing, however, should never take place on Sunday, but let the best ringing be devoted to Sunday, which is the result of week-day practising. I doubt not that it is more difficult to find a set of men who will ring regularly without remuneration in towns than in country parishes; but if gentlemen would come forth more generally and ring with their humbler neighbours, I believe that in most, nay, in all cases, the disgraceful behaviour of ringers we now hear of would become a thing of the past.

E. C. S.

LIGHTING A VILLAGE CHURCH AT NIGHT.

SIR,—I write a few lines to inform your correspondent 'P. P. C.' that I have found the following a simple and effective method of lighting a small village church. A hole is bored through the book-shelf, one inch in diameter, and also a corresponding hole in the floor immediately beneath. Through these holes a rod, one inch also in diameter, is passed, and on the top of the rod a plain candlestick, with bowl about four inches 'over,' is fixed, by a socket soldered underneath the bowl, exactly like the socket in which the candle is placed; in fact, the candlestick is made 'double,' up and down, and can thus be easily pressed on to the pole and removed for cleaning. The great advantage of the above plan is this, that when not in use the poles can be drawn out and stowed away, and replaced in a few minutes before service-time. Should there be no book-board, a plain staple might be driven into the back of the seat.

A COUNTRY CURATE.

SIR,—Churches are lighted most effectually by lights hung from the roof; most economically by those on standards, and placed where the light is needed. Brackets can seldom be used without injury to the walls or pillars. Lamps suffer less from draught than do candles, but are more troublesome to clean. Mineral oil is far cheaper than vegetable, or, I believe, than candles; if good and carefully managed it emits neither smoke nor smell. It is most important to employ the lamps which have no chimney-glasses; but 'aneukaphnic moons,' lamps, or candle-sockets, can be purchased at the manufactory, and the frames made at home, either circular or triangular. Perhaps the simplest plan is to procure candle-sockets to fit upon the ends of staves six feet long, and to fix these staves to the pews by passing them through a hole bored in the seat, and through one or two rings below it to another hole in the floor. Octagonal staves look far better than round, and are scarcely, if at all, more expensive. A row of lights should be fixed to the altar rails. W. W.

BOOKS ON SCIENCE.

SIR,—As the inquiry of 'C. P. B.' in your number for September 16th has remained unanswered, I shall presume to offer him the desired information. For opening blind eyes there is no book like Sir Charles Lyell's *Principles of Geology*. No previous scientific training is required for understanding and appreciating the historical chapters of this most important work. The book is an expensive one to purchase, but so popular that few really good lending libraries are likely to be without it.

Torquay.

THOMAS R. R. STEBBING.

SIR,—Your correspondent 'C. P. B.' would find Sir John Herschel's *Familiar Lectures on Scientific Subjects* (Strahan), Hunt's *Poetry of Science* (Bohn), and Dr. Chaplin's *Benedicite* (Murray), suitable. Macmillan's *Class Books of Elementary Science* are admirable. Knowing two or three good books, a reader soon finds out others. F. M. S.

QUERIES.

SIR,—I should feel much obliged if you, or any of your correspondents, would kindly tell me who 'St. Vedast' was. In the village of Tathwell, Lincolnshire, the Church is dedicated to this saint, and I can meet with no information respecting him. C. M.

SIR,—I should be obliged if any of your readers could inform me where I can obtain a good work on Baptism, as practised in the Church of England, showing the advantage of God-parents, and explaining the meaning of the vows they promise to perform. AN EARLY SUBSCRIBER.

BELLS AND BELL RINGING.

Prize-Ringing, Aye or No?

SIR,—The two sides in this controversy having approached the question each from their own point of view, and having discussed it upon principles altogether different, agreement is hopeless. The correspondence being closed we give a summary of the arguments.

The advocates of prize-ringing urge, (1) that prizes are given invariably for proficiency in every other art, without harm done or objection raised; (2), that they afford the strongest, the most direct, and the most popular encouragement available for increased effort among change-ringers; (3), that the abuses alleged (where they exist) have no place in a prize meeting when properly conducted, and are but exercises which may be removed or prevented; (4), and that to offer rewards of acknowledged value is consistent with, and promotive of, the true interests of this art.

The opponents of the practice repudiate every one of these assertions. They deny the analogy between ringing and other arts assumed in No. 1. They maintain that, as a church is consecrated throughout, from wall to wall, and from roof to foundation, and as the first and the most distinctly proper use of the bells is to summon the worshippers, and to do honour to religious days and services, these bells are as 'holy to the Lord' as are the other 'ornaments,' &c. of the sacred building; and that to apply them to money-getting is as essentially at variance with their proper use, and as blameworthy, as to employ any other portion of the Church furniture in the service of mammon. They maintain also that ringers are Church officers, and that to ask

such to perform their duties in public competition for lucre's sake, is to put forward a proposition not to be entertained.

To argument No. 2 the opponents reply:—Even if ringing be regarded as a mere amusement, prizes are no real encouragement. In London, in Birmingham, and other places where prize-ringing is unknown, there are many companies of ringers of the highest excellence. In Devonshire and Cornwall the custom has existed for years; but scientific change-ringing is unknown.

To No. 3 they reply:—The abuses complained of are practically inevitable. The experience of all clubs, of cricketers, oarsmen, and athletes, proves that where money is the object of a competition the spirit of gambling will creep in; and that those who provide the funds will expect to be repaid in some way.

Therefore, to allow prize competitions is to place the art and the men in a false position; to expose the amusement to a risk which no other amusement has ever been able to withstand; to open the door to these especial dangers, viz. the so-called patrons striving for profit on the day of meeting, disputes on the award of the judges, the temptation to 'pack a company' in order to secure the prize, the spirit of gambling, and generally the inevitable abuses which haunt large and miscellaneous assemblies.

W. WIGRAM.

Furieux Pelham.

Sunday Ringing.

SIR,—However regularly Mr. Troyte, by his energy and love of the science, may get the ringing for Service done in his own parish, my short experience of ringing and ringers tells me that it is, as Mr. Ellacombe says, a very difficult thing to find a set of men who will ring the bells for a fixed time before each Service. By Service, I mean the ordinary eleven and three-o'clock Services of most country parishes.

I tried hard to get this done a few years ago in a parish in this county, and although there were a set of ringers who could ring Grand-sire Doubles well, the ringing for Service was never regular. In the afternoon we could very often muster a side; but in the morning very seldom: in fact, the chiming even was not done regularly or punctually—and, therefore, Mr. Ellacombe's very simple chiming-hammers are most valuable.

But there is another plan as regards Sunday ringing which I have tried, and found answer much better, and that is, an early morning peal. In the town of Abingdon the following is the rule concerning Sunday and Holy-day ringing:—'All eight bells are to be rung every Sunday, Christmas Day, and Ascension Day, beginning at 7.15 a.m. and finishing at 8 a.m.'

For the morning, afternoon, and evening Services the bells are chimed. This early ringing was, on the whole, kept up very regularly during the two years I lived in the town as curate; and I am told that it is still kept up. The men were not paid, but they had a system of fines; which, of course, helped to keep them regular and punctual.

This early ringing seems to me, for many reasons, preferable to ringing before the mid-day Services, as is customary in the North; and it is making some real use of the Church bells, reminding the people that these days are to be wholly dedicated to God: and it may also be taken as a token of the joy with which the Church on each Resurrection morn greets the risen Lord.

Newton Ferrers, Ivy Bridge.

MATTLAND KELLY.

Change-Ringing at Paignton, Devon.

THE bells of Paignton Church having recently been rehung, the St. Sidwell's Society of Change-ringers were invited to open them; which they did on Saturday, 16th inst., in good style, by ringing several fine peals of Grand-sire Doubles and other peals. Their performances were much appreciated and enjoyed by a large number of listeners. The St. Sidwell's Society of Ringers have of late acquired much repute by their steady perseverance in the practice of change-ringing, being one of the first Societies that have turned their attention to proper half-pull change-ringing—so generally ignored in Devon and Cornwall. The performers were—J. Wood, R. French, T. Winsor, R. Crossman, J. Moxeys, A. Pierce, J. Alford. The bells, which are heavy, were rehung by Mr. Hooper of Woodbury.

ON Monday, the 25th of September, 1871, the two Societies of Ringers of the Cathedral and St. Martin's in the city of York paid a friendly visit to the Society of Ringers at Wakefield, and rang on the beautiful bells of the parish church some touches of Grand-sire Caters and Treble Bob Royal, and after spending a very pleasant day with the ringers and their friends returned much gratified with their visit. They passed an unanimous vote of thanks to the Rev. R. Cattley of Worcester, who kindly contributed to the above enjoyment.—[Contributed.]

Prize-ringing.

[We have received several letters for and against this question, but we think enough has been said, and with our remarks in the 23rd inst., and the *resumé* by Mr. Wigram in our present issue, that the subject may as well be dropped—for the present, at least: and the more so, as some of the writers deal too much in personalities, and in very unfriendly attacks upon individuals, to which we decline to open our columns.—ED.]

The Rev. Edward Garbett read the second paper. It insisted that the conflict between Christianity and Scepticism was one of conclusions, not of arguments. The two parties never really met. On any question but that of religion this could not be; but in religion it was an inherent difficulty. He saw a Providential purpose in it; it was the necessary condition of a state of probation, intellectual and moral; the finer discipline of faith would not be possible without it. The credibility of the Scriptural narrative had been surprisingly corroborated by archeological discoveries, but the sceptic ignored that. Christians pointed to the Jews; scepticism made no serious attempt to explain their position. Miracles were urged, and the sceptic said they were impossible *per se*. In every case the conflict was not really joined. Only upon one point could they meet in detail. The school of Renan asserted that Christ was not perfect; they said His character clouded towards the close. Even there they utterly begged the question in dispute, for they assumed that He was not the Messiah He claimed to be. But, suppose that He was so. The truth was they were moving on quite opposite lines. Scepticism could not destroy Christianity, for it was founded on facts; Christian apologetics could not overthrow scepticism if the doctrine of the Fall were true, because it had its root in disease. Only He could heal it who had power to say, 'I will, be thou whole.' Was, then, the judgment to be held suspended, as if the conclusions on both sides were equally indifferent? Not by any means. Christianity was positive, scepticism negative; and the soul could not feed on negatives. The sceptic wished sometimes that he could believe, but who ever heard of a Christian wishing that he could disbelieve? Besides all the best fruits of modern civilisation, Christianity could point to the inward witness.

A paper by the Rev. C. A. Row was then read in his absence by the Rev. J. H. Titcomb. It described modern unbelievers as of two kinds, the educated and uneducated; the latter were repeating old objections, long since given up by the former. Modern men of science were meddling in branches they had not specially studied. Mr. Darwin was an excellent naturalist, but that was not a guarantee for his acquaintance with moral philosophy. But these objections to Christianity derived authority from the eminence of their urgers in their own spheres of knowledge. What the defenders of Christianity should do, should be to ascertain what are the actual assertions of the Bible on the disputed questions, and what are the limits under which the inspiration of the Scriptures has been given. On the recognition of a human element in the Bible as well as a Divine one, nine-tenths of the objections vanished. Both Butler and Paley had given them warnings on that point. Then let them adopt the positive line of argument, and show that the difficulties of those who believed in Christianity were as nothing compared with those who denied it.

The Rev. Canon Walsham How's paper will be given in *extenso* in our next. After some remarks by the Earl of Harrowby, Major-General Burrows, Honorary Secretary to the Christian Evidence Society, addressed the meeting. The mode of opposing infidelity was twofold—attack and defence. Mr. B. H. Cowper carried on very successful arguments against sceptics. At those meetings sceptics were allowed ten minutes to reply; and it was not wise to treat those persons with discourtesy, because many of them may be sincere. Infidels were making successful efforts in various parts of the country, amongst the ignorant and those who never approached the means of grace. They now held a Sunday-school to instruct the young in their pernicious sentiments, and it would be well that Christian people should have Sunday-school teachers competent to meet and answer these teachers of infidelity.

The Rev. James Bardsley quoted Mr. Disraeli's statement—'There are some who say man was descended from an ape; others there are who say that man is descended from an angel. If that be so, I elect the angel.' If any one told him that man was descended from an ape, he would tell that person that he might believe it if he liked, but that, for his own part, he would object to be placed in the same genus. God created everything after its own kind, and that kind was transmitted. Who nursed the first child? (Great laughter.) Man comes into the world the most helpless being in the world, and could not nurse himself. They should, then, believe the first chapter of Genesis, which was the germ of the history of the creation. By cultivation you might improve, but by no cultivation could you create. You could not, for instance, cultivate an apple into a pear, or a pear into an apple. You might teach a parrot to talk, or a horse to play tricks, but they could not transmit that knowledge to their offspring. Brutes have no history; they were no wiser now than when, four thousand years ago, they came out of Noah's ark.

The Rev. W. R. Clark, Vicar of Taunton, quite agreed with the noble lord who had addressed the meeting, that they were bound to resist Scepticism, but there were some kinds of Scepticism which they should sympathise with. A living French writer called the Christianity of the present day weak and effeminate, but a French Roman Catholic could hurl the accusation back in his teeth, and cite the names of many eminent Christians of that country who would contrast well with the infidels of France; and a French Protestant could do the same. He would not meet Infidelity by a negative line, but would meet it face to face. What they taught was not a matter of imagination but a matter of fact. When Materialists spoke of facts they spoke of material facts evident to their conscientiousness; but his spiritual longings were quite as much a matter of fact as the Materialist's.

The Rev. Samuel Thornton said his experience as to the prevalent forms of unbelief in large towns was that it was of a dim and shadowy character, which could scarcely be met by lectures. He had never been asked by those persons how he could prove the 39 Articles from the Bible, but he had been told many anecdotes about the supposed offences of previous ministers, and of beads. There were abuses in the Church which went up to heaven, and these should be purged and purged into cleanliness. He wanted to point to good men and good women, to whom he could refer as persons to whom the Church teaching had done good. No more potent evidences of Christianity could be afforded to bring back the souls of those now wandering afar from the Lord. (Applause.)

(For further reports see four pages forward.)

BELLS AND BELL RINGING.

New Bells at Rochdale.

THE lofty and gorgeous tower of the new Town Hall at Rochdale, which was opened on the 27th ult. (see *Illustrated London News* of the 30th), is furnished with twelve bells, to be used as carillons, in connexion with the clock: they will be played by a machine, which is being constructed by Messrs. Gillett and Bland of Croydon, about which we may hereafter have occasion to speak.

This machine will play fourteen tunes on the twelve bells of the following weight and diameter, which have been cast by Messrs. Taylor and Co., of Loughborough, from the same moulds as the Worcester Cathedral bells:—

No.	Note.	Weight.		Diameter.		No.	Note.	Weight.		Diameter.	
		cwt.	qr. lb.	ft.	in.			cwt.	qr. lb.	ft.	in.
1	G	5	2 25	2	3 1/2	7	A	12	3 14	3	3 1/2
2	F	6	2 12	2	5 1/2	8	G	16	0 16	3	8
3	E	6	2 23	2	6 1/2	9	F	22	2 7	4	0 1/2
4	D	7	3 4	2	9	10	E	26	2 18	4	3
5	C	9	2 24	3	0	11	D	35	3 0	4	9
6	B	10	1 21	3	1 1/2	Tenor..	C	53	0 0	5	5

Total, 213 cwt. 3 qrs. 24 lbs., equal to 10 tons, 13 cwt. 3 qrs. 24 lbs.

In addition to the carillon machinery, another very effective apparatus is attached to them, known as 'Ellacombe's Chiming Hammers.' This is the invention of a clergyman, the Rev. H. T. Ellacombe, Rector of Clyst St. George, Devonshire, an eminent author on the subject of bells and belfries. It enables one man to obtain a perfect mastery and control over the whole peal, so that the bells can be chimed or made to play tunes in any variety according to the skill of the performer. The chiming gear also does away with the necessity of at any time 'clocking' the bells, that is, tying ropes to the clappers; a common practice, but one which has been found to be very destructive, many fine bells having thus been cracked. The chiming hammers were used throughout the day of opening: touches and tunes being cleverly struck by one performer. They have been supplied and fixed by Mr. Hooper, bell-hanger, of Woodbury, near Exeter, he having been employed on the recommendation of the inventor.—[Contributed from the Rochdale Observer.]

Dedication of New Bells.

ON Wednesday evening, October 4th, a peal of bells was reopened at the parish church of Uploman, Devon. Three new bells, cast by Messrs. Taylor and Sons, of Loughborough, were added to three old ones, the tenor being an 'Ave Maria,' in A flat. The bells were rehung, the frame and cage being entirely new; this part of the work was undertaken and admirably executed, by Mr. Hooper, of Woodbury, Devon, who has also placed a set of Mr. Ellacombe's chiming hammers, which are instantly available when required.

The bells are rung from the floor of the church, the tower-arch being open. As it was found necessary to have guides, these were supplied in the form of handsome iron brackets, painted and gilded. A rod of the same character, surmounted by a cross, supports a curtain, which is to be drawn during ringing practice. The iron work was by Messrs. Garton and King of Exeter.

The dedication of the bells took place at the close of a full choral evening service, at which several of the neighbouring clergy assisted. An excellent sermon was preached by the Rev. J. L. Fulford, himself a change-ringer. After the sermon followed a hymn, 'Lift them gently to the steeple,' at the close of which the Rector, the Rev. C. S. Berc, followed by the Huntslam Society of Change-ringers, and the future ringers of Uploman, proceeded to the belfry. There a very short service was held, nearly similar to one which has appeared in these columns, the ringers and congregation kneeling. The moment the last response was finished by the choir, the bells (which had been previously raised and set) were pulled off in a short peal (a plain course of Grandsire Doubles), the whole congregation standing. The effect of this was most impressive. Another hymn followed, 'Not idle are the fleeting sounds,' during which a collection was made; after the Benediction, another hymn was sung, and immediately after this was rung the first of three different peals of Grandsire Doubles—two peals of Stedman, and one of Treble Bob Minor. The ringers were—R. H. D. Troyte, treble; J. Norrish, 2nd; J. Hawkins, 3rd; J. E. Troyte, 4th; R. Fry, 5th; H. Payne, 6th. The restoration of this belfry is in great measure owing to the liberality of C. A. W. Troyte, Esq., who was, unfortunately, prevented from being present. A prettily illuminated address, framed, had been prepared for presentation to him at a concert that was held on the following evening, thanking him for this and for former acts of kindness in parochial matters. In his absence it was handed to his brother, J. E. Troyte, Esq. At this concert, which was in aid of the Belfry Restoration Fund, nearly all the music and songs were connected with bells. Various touches were rung on the handbells; one short touch being by female handbell ringers, all of whom, with the single exception of the Rector's wife, had been educated in the Uploman National School. Thus ended a two-days' festival, which we hope may long remain in the minds of the parishioners and neighbours.

The Dean of Canterbury described what has been done to improve the education of the clergy at Oxford, but he deprecated the mode of nominating examiners, as it opened the door to those offices being held by extreme and party men, who would award honours for opinions and not for industry and ability. He suggested two better modes of appointment—one by boards of studies, with the addition of the Vice Chancellor and proctors; or by the more scientific way of giving each faculty once again a corporate existence, and allowing the members of it to decide what should be the proper studies required for its degrees, and entrusting it with the regulation of its own school.

The Rev. Dr. Benson said what was needed was, first, training in doctrinal theology; and, secondly, the enlistment of clerical and semi-clerical orders. In the event of doctrinal teaching being weakened at or disappearing from the universities, and until special colleges were erected for that study, he suggested that students should receive pastoral instruction from the town and country clergymen, who were so well qualified for the task.

The Rev. Canon King impressed on the meeting the absolute necessity that those who entered the spiritual life should have a spiritual training. They should be trained as far as possible in Holy Scripture, and taught to interpret it according to the spirit of the Fathers, being themselves imbued with personal spiritual religion.

The Rev. Dr. Boulbee gave the proportion of non-University clergymen to graduates as one in four, so that the preparation of that one-fourth was of the highest importance; but it did not follow, because a man might not be a great scholar in an academical sense, that he had not well studied his Bible, or that he was not well able to influence the hearts of men either in schools, classes, or mission-rooms, or by other agencies.

The Rev. Dr. Barry felt strongly a desire that the mass of the clergy should receive their training at the Universities. While valuing greatly the theological colleges, he was satisfied that one great reason why their clergy possessed more power in some respects than any other in Christendom was the fact that they were educated side by side with their brethren of the laity, and had the means, therefore, of knowing what were the currents of thought and feeling in the lay mind of the country. More preparation was necessary for reading the services of the Church. Reading was not so good as it might be; and the prevalent practice of intoning had something to do with making it worse than it would otherwise be.

A lengthened discussion followed, in which the Rev. J. H. Titcomb, Canon Bernard, Archdeacon Emery, &c., joined.

CHURCH ENDOWMENTS.

At the Sectional Meeting papers were read on the Origin of Church Endowments, and the best method of endowing churches and schools in the future. The Rev. S. Andrews contended that endowments of the Church were as inviolable as the title-deeds of a private estate, and that they were the greatest protections the poor man could have. The next speaker, Mr. J. A. Shaw Stewart, in view of the probable approach of disestablishment, advised setting their endowments in such good order that they might save as much as possible, and appoint trust committees, on which lord-lieutenants and members of Parliament should be placed, to prevent the poor being robbed of their parish churches. Each rural deanery should be represented on this body, to whom should be committed all new endowments in the diocese. The Rev. J. Bardsley proved that tithes were legally property of the Church; not State grants, but the endowment of individuals; and argued in favour of a redistribution of revenues in parishes.

The other speakers were Mr. J. M. Clabon, Earl Nelson, Archdeacon Emery, and the Revs. G. Venables, G. Lawrence, and W. E. Jelf.

CHURCH PATRONAGE.

The Sectional Meeting considered this subject on Friday afternoon.

The Bishop-Suffragan, who presided, read the first paper, and said the variety of patronage was one of its chief recommendations. About half of the 13,000 benefices were in public, and the other half in private hands. The principal abuses of patronage were nepotism, sale of next presentations, neglect of the proportionate value of lay rectories, and their vicarages and curacies, irresponsible donatives, and the enforcement of legal rights without reference to equity or moral responsibility. Public opinion, he said, had much mitigated most of the evils. Private patronage was the most open to abuse; trustee patronage was especially objectionable. The great blot, however, on the escutcheon of the Church was the sale of next presentations, which ought to be abolished. He insisted on the necessity of equalising the value of lay livings, and of suppressing all traffic in sacred things.

The Rev. G. Holland deprecated legislative interference and the practice of clergymen purchasing advowsons in order to present themselves. Election by communicants was rather a beacon to be avoided, than an example to be followed. Perhaps the worst patrons were colleges. Upholding in the main the present system, he was favourable to trustee patronage, which he believed worked well. His hope for the Church was in raising the standard of patrons.

Mr. Beresford Hope, M.P., was glad the key note in the present case was reform, and not revolution. Patronage created variety in the type and character of the clergy of the Church of England. He contended for the freehold rights of the clergy, as a means of their independence. Our mixed system was the best. Election had not succeeded. Election by a board produced uniformity, and episcopal nomination was out of the question. Therefore there was nothing but the present system left, and all that was necessary was to introduce the necessary reforms. Sales of livings ought to be abolished, and also exchanges, and bonds of resignations through postponement of presentation might be legalised.

Mr. B. Shaw, Sir Antonio Brady, and others, continued the discussion.

[Reports of the remaining debates, on 'Hymnology and Church Music,' 'The Church and the Moral State of Society,' and 'The Deepening of the Spiritual Life,' will be given in our next.]

BELLS AND BELL RINGING.

Sunday Ringing.

DEAR SIR,—Loving the awakening and soul-stirring music of our Church bells on the early Sabbath morn, and longing to find it given expression to in every parish where the good old English Church has a well-filled belfry, I cannot allow the following extract from the letter of the Rev. H. T. Ellacombe (veteran campanologist though he be) to pass unnoticed:—'I will defy any parson or squire in the kingdom, unless he be an autocrat, to secure the regular attendance of the required number of ringers—to say nothing of the best and most holy men—without payment for such regular service.' Although not possessing autoeratical powers, nor even being a squire or parson, yet have I been enabled to secure the attendance of a sufficient number of persons to ring at least six bells—our peal consists of eight—every Sunday since starting (about eighteen months ago); with one solitary exception, when a variety of unforeseen circumstances prevented.

I should have premised that a guild was established here for this express purpose, consisting of (maximum) seventeen members. To ten of these I am in the habit of handing weekly a list of the special ringings for forthcoming week. Those who do not give me one clear day's notice of their inability to attend are, if absent—unless through sickness or other imperative cause, decided by a committee of five guilds-men—fined 3*d.*; if late, 1½*d.* Acting upon foregoing basis, I would suggest, (1) That those campanologists desirous of starting Sunday-ringing establish in their respective parishes a Society of Ringers, consisting of about five persons to every two bells, and that the captain or leader from these summon three persons. Then, supposing that every third member absented himself (a matter, presumably, of very rare occurrence), still the requisite number would be present. Or, (2) That where from sparsity of population, or other causes, it be found impracticable to secure a sufficiency of persons to constitute an entirely honorary society, those obtainable be united with the regular or paid ringers.

One word more. Your correspondent, 'An Excursionist and London Ringer,' laments that change-ringing is almost unknown in Devonshire and Cornwall. In an equally eminent degree may the same, I regret to state, be said of Dorsetshire. Here it has never been heard, and is scarcely believed in: so that all my endeavours to induce members to study its intricacies have, hitherto, been unavailing: rounds and rounds, odds and evens, ups and downs, are all that is cared for; and which must, to one accustomed to the ever-changing melody of the riper system, prove almost intolerable. In a recreative sense, too, how widely diverse are the two methods; the inferior requires the play of the body alone, whilst the other cannot be accomplished without the fullest co-operation of the mind. So why will not round ringers be persuaded to give up their method of sameness for the masterly and ever-varying changes? THOMAS PATTEN COOMBS.

Beaminster.

HOLBECK CHURCH BELLS.—The opening of the new peal of eight bells, presented to this church by Mr. J. E. Woodhouse and his lady, took place on Saturday last, to the delight of the good people of Holbeck. Everything went off with great eclat. About half-past nine a.m. the Leeds parish-church ringers ascended the tower, and, after ringing a plain course, they set-to in good earnest with a true peal of Kent Treble Bob Major, consisting of 5120 changes, which was brought round in 3 hours 16 minutes. There was no serious litch of any kind, and during the last hour the striking was as good as any hand-bell ringing. The ringers were placed as follows:—Treble, Peter Snowden; 2nd, William Pawson; 3rd, James Lockwood; 4th, Tom Lockwood; 5th, William Walker; 6th, Henry Boswell (of London); 7th, George Robinson; tenor, Thomas Birch. The peal was composed by James Lockwood, and conducted by Tom Lockwood; it was rung in good style, and reflects credit on the parish-church ringers. During the day the bells were also rung by sets of ringers from Otley, Dewsbury, Birstal, Hunslet, and Burley, who treated the listeners to various touches of Bob Major and Kent Treble Bob. There was but one opinion expressed about the bells. All the practical men present agreed in saying that the Messrs. Warner (the celebrated bell-founders of London) have supplied to this church one of the very finest peals of eight bells in the North of England. The astonishing power of these bells, combined with their delicious sweetness of tone and perfect tune, is very remarkable. The treble is confessedly one of the best bells in Yorkshire. The tenor bell bears the following inscription:—'This peal of bells was erected by J. E. Woodhouse, Esq., and Ann, his wife, to the glory of God, and in pious memory of John Woodhouse, Esq., of Woodlands Hall, who died A.D. 1871.' The hanging of the bells, too, is of no ordinary character. It has been done by Mr. H. Boswell, in a style never excelled by any man. The bells are hung in two tiers, one above the other, with separate massive English oak frames to each. Mr. Boswell had many difficulties to contend with, owing to the small size of the tower; but his great skill and perseverance overcame them all, and he has achieved an unprecedented success.—Yorkshire Post.

Unbloody Sacrifice, &c., chap. ii. sec. 3, vol. i. p. 300, &c.) Both names afterwards came into use, the one referring to the oblation of the Eucharist, the other to the participation.

In Queen Elizabeth's reign, when the people were pulling down the altars which had been used for the Roman mass, an injunction was issued by her, to the effect that it *did not matter whether there was an altar or a table, so that the Holy Sacrament was duly and reverently administered*, and ordered that where an altar had been pulled down a holy table should be decently made and set up in its place where the altar had stood. It appears, therefore, that these two terms were indiscriminately used, and I would suggest that in this, as in the position when saying the Creed, we should *all* have charity one with another. Let not him who calls it a Holy Table find fault with him who call that an altar whereon is consecrated the Blessed Sacrament of the body and blood of Jesus Christ.

F. R. SMYTH.

Weldon.

SIR,—I venture to write a few words on the question of the propriety of applying the term 'altar' to the Lord's Table. Nothing can be clearer than that there can be no other sacrifice for sin but that which Christ once for all offered upon the cross. *But upon that sacrifice He and we now intercede with God.* He for us—we for ourselves and others. Now, there is what may be called an offering of the great sacrifice in every act of intercession—our faith offers to God the merits of Christ's death—we plead those merits; we represent them before God. At any rate we know that intercession is a priestly function; and it is that part, and that only, which our great High Priest now exercises. This intercession on our part is not, of course, confined to the time of the celebration of the Holy Communion; but what more fitting than that it should be specially done at that time? To my mind, there is a depth of rich meaning in the direction inserted at the last review of our Prayer-book, that before the prayer of intercession for the whole Church on earth the memorials of Christ's sacrifice should be placed on the Holy Table. I cannot look upon them as anything but memorials in the sight of God as well as in the eyes of man, and therefore I can see a plea presented to God in the very placing of them on the table. It is the doing in act what every Christian does in words, when he pleads the merits of Christ's death to gain the acceptance of his prayers. Our Reformers, I believe, took this view when on inserting the direction before mentioned they added to the prayer the word 'oblations,' evidently regarding as such the elements placed on the table. And I need hardly remark, that as the seat of those offerings, the table may fitly be termed an altar. Justin (A.D. 140) speaks of 'the bread of the Eucharist, which the Lord Jesus commanded to offer for a memorial of His Passion' and before him Ignatius, a contemporary of the apostles, of 'one altar in every church.' And St. Paul, in Heb. xiii. 10, asserts that we Christians have an altar where we can feast on a sin offering. Of which passage even Richard Baxter says, that it 'seems plainly to refer to the sacramental communion.'

E. THOMPSTONE.

Hanley.

HIGH CELEBRATION.

SIR,—As a friend of 'CHURCH BELLS,' I am urged to take exception to the phrase 'high celebration,' used in a recent number, as unmeaning, unjustifiable, and opposed to the quotation from the will of Bishop Ken which you have stereotyped. If we would 'ring in the true,' let us not fail to 'ring out the false'; and, however innocent in themselves such phrases (and analogous practices) may be, let us, by suppressing them, show that we know the boundary line between truth and error. The novel heresy that we may say and do whatever is not forbidden by the Prayer-book is already bearing terrible fruit. The peace of whole parishes is destroyed by the mere presence of two or three persons who adopt unauthorised (though, it may be, *in themselves* innocent) phrases and practices.

The Church still walks by faith, not by excitement.

Manchester.

AN OLD CATHOLIC.

DR. GAUNTLETT'S PARISH ORCHESTRA.

SIR,—I should be glad to learn from Dr. Gauntlett, who both amused and instructed the Nottingham Church Congress so greatly, whether it is true that he not only recommends Parish Orchestras without finger-organs, but also whether he advises the use of a few instruments as accompaniments to the organ; and if so, what instruments? Would one double-bass be of any real advantage with a large organ of 25 to 35 stops? Would he advise the use of a cornet, or a clarion, or a clarinet, with an organ? If he will take the trouble to answer these questions, he will confer a favour upon several persons who are anxious to promote reverential and congregational singing in church.

G. V.

ERRATUM.

DR. GAUNTLETT presents his compliments to the Editor of 'CHURCH BELLS,' and will be much obliged by the correction of a slight error which crept into the number of the 21st instant. On page 682, the singing of Dr. Dykes' *Nicene Creed* is mentioned; but the music there sung was the composition of Dr. Gauntlett.

24 Notting Hill Terrace, W., October 23rd.

BELLS AND BELL RINGING.

Tablets in Church Towers.

SIR,—I was much pleased to see in 'CHURCH BELLS' of September 30th, the copy of the tablets in the tower of St. Mary, Lambeth; and I think all Change-ringers will feel pleased with your intended insertion of others. I have attended the meetings of the three principal societies of London,—College Youths, Cumberlands, and St. James's; and after I had stated my views on the subject, remarking that what we did was not intended to be hidden, but rather to be disseminated, at least among our brethren, they cordially agreed that it would be a pleasing feature, among others, in the page devoted to 'Bells and Bell-ringing.' I have not the least doubt our brethren in the country will think the same.

London.

J. R. HAWORTH, C. Y.

Change-Ringing.

ON Saturday afternoon, October 13th, the ringers of St. John's, Deansgate, Manchester, by the kind permission of Archdeacon Anson, rang on the bells of Birch Church a complete peal of Grandsire Triples, consisting of 5040 changes, in 3 hours. The men were stationed as follows:—T. Thorp, Treble; P. Sudlow, 2; J. Holdgate, 3; T. Brayshaw, 4; T. B. Idle, 5; H. Royle, 6; W. Royle, 7; T. Ogden, Tenor. The peal was conducted by W. Royle.

Notes on Bells and Carillons, or Chimes.

(From the Builder.)

OUR great musical historian, Dr. Charles Burney, in his interesting work, 'The present State of Music in Germany, the Netherlands, &c.' London, 1773, speaking of his visit to Courtray, says,—

'It was in this town that I first perceived the passion for *carillons*, or chimes, which is so prevalent throughout the Netherlands. I happened to arrive at eleven o'clock, and half an hour after the chimes played a great number of cheerful tunes, in different keys, which awakened my curiosity for this species of music so much, that, when I came to Ghent, I determined to inform myself, in a particular manner, concerning the *carillon* science. For this purpose I mounted the town belfry, from whence I had a full view, not only of the city of Ghent, but could examine the mechanism of the chimes, as far as they are played by clock-work, and likewise see the *carillonneur* perform with a kind of keys, communicating with the bells, as those of the harpsichord and organ do with strings and pipes. . . . The great convenience of this kind of music is, that it entertains the inhabitants of a whole town without giving them the trouble of going to any particular spot to hear it.'

So far so good. The respected author then goes on to say,—

'But the want of something to stop the vibration of each bell, at the pleasure of the player, like the valves of an organ, or the red jacks of the harpsichord, is an intolerable defect to a cultivated ear; for by the notes of one passage perpetually running into another, everything is rendered so inarticulate and confused, as to occasion a very disagreeable jargon.'

Now, having myself examined the bells and mechanism—*cylindre et clavier*—of the most celebrated *carillons* in Europe, and repeatedly listened to their music at various distances, I beg to assert most distinctly that the statement made by the learned Doctor in the last paragraph is false. I deny that 'everything is rendered inarticulate and confused,' or disagreeable. On this point I speak the more plainly, because almost every Englishman who has written a line about *carillons* since 1773 has followed Burney's dictum, and told us that the great defect is the want of a damper to each bell. Several examples relating to Boston and other chimes have been contributed to our public journals.

Perhaps the following observations may suggest what led the Doctor to entertain and publish the notion just mentioned:—

Every musician worthy of the name knows that instruments strung with wire 'which have nothing to stop the sounding-strings, make an intolerable jangle to one that stands near,' as, I may add, bells do to one that is *in the bell-chamber*, and hears the continuing sound of dissonant tones. Such an instrument of the wire-string kind is the dulcimer. But the pianoforte has a simple contrivance—a damper—for stopping the vibrations of the strings when the fingers are lifted from the keys.

If, then, instead of going to a spot at some convenient distance from the tower, as he ought to have done, with a view to 'inform himself in a particular manner' concerning *carillon* music, Dr. Burney stood in the *bell-chamber* during a performance, the effect must indeed have been intolerable to a cultivated ear.

I maintain, however, that musical bells suspended in a tower, require no damper whatever; for, when their sounds have issued from the openings in the sides of the building, they spread themselves in the air, and ultimately reach the auditor with precision in subdued and pleasing tones. Even rapid passages in *carillon* music, if properly harmonised so as not to weaken or confuse the melody, and executed by, or upon, a good instrument, produce an admirable effect.

It would be well if the vibrations of many noisy and discordant things called bells were completely stopped. But to say that *musical* tower bells require dampers in order to produce the desired effect is truly absurd. It is equal to any of the 'moonshine' on bells in general with which we have been favoured during the last fourteen years.

THOMAS WALESBY.

Books on Ringing wanted.

'Tintinnalogia; or, the Art of Ringing;' London, 1668. Ditto, 1671. 'Campanologia,' 1677. 'A Poem in Praise of Ringing,' by the author of the 'Shrubs of Parnassus.' Folio. London, 1761.

Any who have them, please to address the Editor.

Belfry Boards.—Copies of old ones requested.

CANADA.

AT London, Canada, on St. Bartholomew's Day, August 24th, Dr. Isaac Hellmuth was consecrated Coadjutor of Huron, under the title of 'Bishop of Norfolk,' by the Metropolitan Bishop of Montreal, assisted by the Bishops of Ontario, Toronto, Dunedin (New Zealand), Michigan (United States), and Bishop Bedell, Assistant-Bishop of Ohio. Three Red-Indian presbyters were present. The Diocesan, Dr. Cronyn, who was prevented by illness from attending, expired on September 22. Consequently, Dr. Hellmuth is now become the second Bishop of Huron. His career has been a singular one. He was by birth a Polish Jew, and came to Canada as a Christian convert and Anglican clergyman about fifteen years ago. His father had disinherited him, and left a large fortune to his younger brother; but as the latter died without having married, this came to him after all. Liberal and wise as well as rich, he has successively founded Huron Theological College, Hellmuth College for boys, and a seminary for girls.

A GRAVE misfortune has befallen the Church in Newfoundland. The Church ship, *The Star*, employed in missionary service on the coast by Bishops Field and Kelly, has been totally wrecked. Providentially, the latter prelate, and all at the time on board, escaped with their lives. The vessel was only partially insured. Donations towards replacing the vessel by another will be gratefully acknowledged by the Rev. E. J. Beck, Rector, Rotherhithe, English Commissary for the Newfoundland Diocese.

WEST INDIES.

GREAT damage has been done to church and school-buildings by the recent hurricane in Antigua, St. Kitt's, St. Thomas', and the Virgin Islands. The Bishop of Antigua appeals for aid to restore and rebuild, as the population are rendered (nearly all) homeless and half-ruined. A special fund has been opened for the purpose by the S. P. G. in London.

'DISESTABLISHMENT' is the order of the day in nearly all the West India Islands, urged on partly by the local agitation fostered by the English Liberation Society; partly, also, by the Imperial Government itself. In Barbadoes, to meet the altered situation, a Diocesan Conference of clergy and laity was held in July, under the presidency of Bishop Parry, who was consecrated as Coadjutor to his late father, but who desires to retire from all connexion with this diocese. At this Conference resolutions were agreed to, that the several islands should make voluntary contributions for the future towards a Bishop's salary, and that, in the absence of a Metropolitan of the West Indies, the appointment of the Bishop should be left in the hands of the Archbishop of Canterbury, in conjunction with the Bishop of London and one other of his provincials.

THE Bishop of Falklands is still engaged in visiting the Anglican chaplaincies on the East Coast. The sum of 2500*l.* has been contributed towards the endowment of his see, through the agency of the South American Missionary Society. The income of that Society for the last year was 870*l.*

AUSTRALASIA.

THE Bishop-Metropolitan of Sydney is still in Europe, partly with the purpose of promoting arrangements for the erection of a new Bishopric of Rockhampton, which will embrace the northernmost part of Queensland and all Carpentaria.

THE work of the Diocese of Adelaide has stretched across the Australian Continent to the new settlement of Port Darwin, on the northern coast. Sheep-runs now stretch to 500 miles north of Port Augusta, and at intervals across the whole continent; police-stations are either formed, or are in course of formation, to guard the new overland telegraph, and missions to the aborigines are to be attached to each of these. The aborigines in those newly-explored inland parts are of a superior sort.

THE Colony of Victoria, which still constitutes the single diocese of Melbourne, has now a population of 800,000, of whom about 8000 are Chinese. Bishop Perry states that the Anglican clergy now amount to 190; there are 34 readers; 34 consecrated churches, and 148 not consecrated, besides about a dozen temporary structures for worship, and many schools and other buildings used for it. The parsonages have risen to 85, and the parishes to 55, besides 57 'parochial districts.' In 1870, the Bishop confirmed 935, against 839 in 1869.

THE Anglican Church has extended itself into the Fiji or Viti Islands—a group which will probably be annexed ere long to the British Empire. The first regular church was 'opened' at Levuka, on Easter Day, by the newly-appointed pastor, the Rev. Mr. Floyd; four services were held by him on that day, beginning with Holy Communion at 8 a.m. He is to be joined shortly by another clergyman, and will, for the present at least, be under the jurisdiction of Bishop Patteson, of Melanesia and Norfolk Island.

NEW ZEALAND'S reassured tranquillity is being followed by a revival of Christianity among the natives. Bishop Williams, of Waiapu, has lately published an interesting sketch of the Maori Mission. The 'first attempt,' he says, 'was made as far back as 1815, but no real progress was made till about twenty years afterwards. By about 1845 the natives came over almost in a body; many, however, it was evident, complying only with the new fashion. Meanwhile, the colonisation of the country was rapidly progressing, and hence drunkenness and other vices spread among the Maoris. One reason really for the King movement was, the Bishop thinks, a wish to stop this evil more efficiently. But then came the war between the two races, and with it the new superstition known as Hau-Hauism, the general effect upon native Christianity being most disastrous. Now, however, Hau-Hauism is almost universally abandoned, and its dupes are seeking readmission to the Church. In 1870, the number of native communicants rose to 600. One of the most striking features of the Maorian Church is that so much work is done by laymen acting gratuitously, as preachers and teachers. The whole number of natives now ordained is fourteen, whilst many fresh localities are coming forward with offers to support native clergymen as soon as such can be sent.'

BELLS AND BELL RINGING.

ANCIENT SOCIETY OF COLLEGE YOUTHS (Established 1637).—On Thursday, October 5th, eight members of the above Society rang a true and complete peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 58 min., at the church of St. Paul, Shadwell. The band was placed as follows:—Mr. George Longhurst, Treble; Mr. William Tanner, 2nd; Mr. William Greenleaf, 3rd; Mr. George Tanner, 4th; Mr. James Pettit, 5th; Mr. William Cooter, 6th; Mr. Arthur Hayward, 7th; Mr. William Taylor, Tenor. The peal, which was Mr. Holt's one part or 'original,' was conducted by Mr. James Pettit.

New Bells in Dundee.

THE other day, we had an opportunity of seeing the belfry in St. Paul's Episcopal Church, in which Messrs. Mears and Stainbank, the eminent bellfounders of Whitechapel, London, have recently placed two large bells—the tenor and the sixth of a peal of eight. The frame has been erected for the whole peal. The tenor bell, which weighs upwards of 23 cwt., is very rich in tone, and the sixth harmonises with it—laying the foundation of a very fine peal. The manner in which the bells have been hung is exceedingly creditable to Messrs. Mears and Stainbank. They can be either rung or chimed with great ease, and all the appliances are of the most simple and durable construction. It may be mentioned that where the sound has not to be conveyed a great distance, gong bells may be obtained at much less cost than swinging bells, and that the tones they give are remarkably sweet and musical. The adoption either of the ordinary or the gong bells, or both, at our public works, would be not one of the least pleasing improvements brought about by the Dundee Improvement Bill.—*Dundee Advertiser.*

Death of a Ringer.

ON Sunday evening, October 22nd, a muffled peal was rung on the bells of St. Peter's, Mancroft, in consequence of the death of Mr. George Smith, who, for upwards of forty years, had been a member of the society of ringers of that parish. He died at the age of fifty-eight, and was interred at the cemetery on Sunday afternoon last. He was well-known in campanological circles, having assisted in ringing some of the most intricate peals on record.

Norwich.

Death of an Old Ringer.

MR. JOSEPH MARSDEN, a native of Holmfirth, and the oldest ringer in the country, died at Heygap, Holmfirth, on Wednesday the 4th inst., in his ninety-second year. 'Old Joe' Marsden, as he was familiarly known, was very much respected. He commenced his ringing career at the age of twenty, and was one who took up the art in good earnest. Mr. Marsden was one of the set who, in 1845, rung the old year out and the new year in, with a peal of 6000 changes, including ten different methods. His last effort at ringing was on the occasion of the celebration of his ninety-first birth-day, on which occasion he rang 120 changes of violet. He was interred on Sunday, the 8th, and was followed to his last resting-place by a number of the workmen of Messrs. Brookes, of Armitage Bridge (for whom he worked ever since he could work); also by ringers from Huddersfield, Almondbury, Kirkheaton, Armitage Bridge, Meltham, Peinstone, Kirkburton, and other places. Muffled peals were rung at Armitage Bridge, Almondbury, Kirkheaton, Meltham, and Holmfirth. Joseph Marsden, sen. was respected by all who had the pleasure of his acquaintance; may he rest in peace.

BELFRY RECORDS.

LAMBETH.—(Continued.)

7. THE Southwark Youths' Society rang a Muffled Peal on Thursday, 12th April, 1860, in memory of Mr. R. Mills, a late member of the Cumberland Society, who died April 1st, 1860, at the advanced age of 84.

T. Pearce, Treble.	T. Russell, Fourth.	W. Judge, Seventh.
E. Drury, Second.	C. Weedley, Fifth.	W. Field, Tenor.
W. Pettengel, Third.	E. Farley, Sixth.	

Conducted by E. Drury.

Mr. W. Grier.	Mr. D. Sims.	} Churchwardens.
Mr. E. Grovc.	Mr. T. Lewis.	
		Rev. J. Lingham, M.A., Rector.

ST. MARY, ISLINGTON. (Tablets in the Belfry.)

8. ON Sunday, Dec. 11th, 1791, the Society of Cumberland Youths rung in this Steeple a complete Peal of Oxford Treble Bob, being the first on these bells. Performed in 3 hours 19 minutes by the following persons—

William Stephens, Treble.	Thos Norris, Fourth.	Willm. Shipway, Seventh.
John Darby, Second.	James Truscot, Fifth.	James Burless, Tenor.
Chas. Cannon, Third.	Willm. Gibson, Sixth.	

Conducted by Mr. William Shipway.

9. ON Monday, Sept. 13th, 1802, the Society of Cumberland Youths rung in this Steeple a complete Peal of Imperial Place Major, consisting of 5040 changes, in 3 hours and 15 minutes, being the first ever performed in this method. Performed by—

George Guss, Treble.	Thos. Harris, Fourth.	Willm. Shipway, Seventh.
Saml. Clewly, Second.	Thomas Fruth, Fifth.	Thomas East, Tenor.
Willm. Jackson, Third.	John Hints, Sixth.	

Composed and called by W. Shipway, Author of the *System of Ringing.*

Messrs. William Stott,	} Churchwardens.
William Robinson,	
Williams Wickings,	

we bless" is "the Communion of the Blood of Christ." The elements are the key surrendering possession of the city; the book, conferring his dignity on the abbot; the staff, transferring authority to the bishop; the ring, ratifying the vow of marriage; the "seal," to use the language of our fathers, of the covenant of grace.

There are other very useful remarks following those now given, upon the doctrine of the Holy Communion, and still better upon the Eucharistic nature of the celebration—a truth greatly forgotten by many who seem to think that they must 'afflict their souls' instead of feasting and rejoicing in the Supper of their Lord. But space will not allow more.

No true Churchman can read the foregoing without astonishment at the wonderfully improved tone and temper of at least some Nonconformists with regard to Church doctrines, as they find one of the ablest men amongst them setting forth, in such clear and forcible language, the Church's doctrine of the Lord's Supper. Its formularies show this, while it is conceived no one will regard them as the doctrines of Nonconformity.

It is, of course, simply impossible that matters can rest as they are. It may be that the surroundings, the associations, the conditions in which the author is placed, may keep him from avowing it, and that similar circumstances may affect many of his people, but sooner or later the declaration of Conformity must be made, and persons holding the views indicated in this essay will inevitably come back amongst us in the bosom of the old Church of England, the Church of their fathers, and the Church whose doctrines they so clearly hold. Circumstances may restrain them a little longer, but probably they who hold these views, and certainly their posterity, cannot remain in nonconformity with the Church of England. We repeat it, circumstances may withhold the author a little longer, but, we suspect, for no great length of time. And if he desire to enter the pale of the Church, and even to take Holy Orders there, we believe he will be received with a hearty welcome, and that he will then find himself 'at home.' G. V.

BELLS AND BELL RINGING.

SIR,—In perusing the columns of 'CHURCH BELLS,' for October 21, I read the account of a peal of eight bells lately opened at Holbeck Church, and erected by Mr. Henry Boswell, in which he states he has hung them in two tiers one above the other, and has 'never been excelled by any man.' Also, the tower being so small, he 'had many difficulties to contend with, but with his great skill and perseverance he overcame them all, and achieved an unprecedented success.'

With all due deference to Mr. Boswell, may I be allowed (through your columns) to inform that gentleman that I have put up four peals in tiers of two heights in various parts, viz. Yorkshire, Nottinghamshire, Essex, and Derbyshire; and at the latter place, Bamforth, near Castleton, in 1859, a peal of six bells, with a tenor four feet six inches in diameter, in a tower only six feet six inches square, in three tiers; consequently Mr. Boswell will see that I have been more successful.

CHARLES GEORGE BATEMAN,
Bell-hanger to Messrs. Vickers, Sons, and Co. Sheffield.

Carillons.

SIR,—Will any of your readers kindly inform me if they know of any small peal of musical bells for a village church in England, which has been lately put up by Severin Van Aerschodt, the great Belgian bell-founder?
KEITH H. BARNES.

Cattistock, Dorchester.

[No bells have been introduced by this founder; the bells at Boston are the only ones in this country obtained from Louvain,—but they are by another founder.—ED.]

Notes on Carillons, or Chimes.

SIR,—As you have copied my article from the *Builder*, in your last number, allow me to add a few words on chimes played by hand, or, as designated by French writers, *le carillon à clavier*. In several instances the Belgian instruments of this description have forty bells and upwards, tuned to the chromatic scale, with a set of keys for the hands and pedals for the feet. The keys may be called projecting sticks, being wide enough asunder to be struck by the hands clenched and sideways, without hitting the neighbouring sticks.

In his work on *The present State of Music in Germany, the Netherlands, &c.*, London, 1773, Dr. Burney gives a very amusing account of certain wonderful performances upon *le carillon à clavier* at Amsterdam. He says:—

'At noon I attended M. Pothoff to the tower of the *Stad-huys*, or tower-house, of which he is *carillonneur*: it is a drudgery unworthy of such a genius; he has had this employment, however, many years, having been elected to it at thirteen. He had very much astonished me on the organ, after all that I had heard in the rest of Europe; but in playing those bells, his amazing dexterity raised my wonder much higher; for he executed with his two hands passages that would be very difficult to play with the ten fingers; shakes, beats, swift divisions, triplets, and even *arpeggios*, he has contrived to vanquish.

'He began with a psalm-tune. . . . He next played variations upon the psalm-tune with great fancy, and even taste. When he had performed this task, he was so obliging as to play a quarter of an hour extempore, in such a manner as he thought would be more agreeable to me than psalmody; and in this he succeeded so well that I sometimes forgot both the difficulty and defects of the instrument; he never played in less than three parts, marking the bass and the measure constantly with the pedals. I never heard a greater variety of passages in so short a time; he produced effects by the *pianos* and *fortes*, and the *crescendo* in the shake, both as to loudness and velocity, which I did not think possible upon an instrument that seemed to require little other merit than force in the performer.

'But surely this was a barbarous invention, and there is barbarity in the continuance of it; if M. Pothoff had been put into Dr. Dominicetti's hottest human caldron for an hour, he could not have perspired more violently than he did after a quarter of an hour of this furious exercise: he stripped to his shirt, put on his nightcap, and trussed up his sleeves for this *exercice*; and he said he was forced to go to bed the instant it was over, in order to prevent his catching cold, as well as to recover himself, he being usually so much exhausted as to be utterly unable to speak.'

I cannot, of course, deny the statement of the learned Doctor, that M. Pothoff perspired so violently after a quarter of an hour of this 'furious' exercise, and was usually so much exhausted as to be utterly unable to speak. But having tested the touch and action of some of the largest instruments now in existence, and attended the excellent organist and *carillonneur* of Antwerp Cathedral during some remarkable performances, I may state that, in the present day, so far from being a 'drudgery,' playing upon *le carillon à clavier* is an agreeable recreation.

To prevent mistakes, however, let me add, that any musician practically acquainted with one of the finest instruments of this class ever constructed must agree with me, that it is utterly incapable of producing all the varied effects mentioned by our highly esteemed author.

THOMAS WALESBY.

BELFRY RECORDS.

ISLINGTON.—(Continued.)

10. ON Wednesday, March 16th, 1813, the Society of Cumberland Youths rung in this Steeple a complete Peal of 5040 Grandsire Triples, in 3 hours and 6 minutes. Performed by—
Wm. Chaplin, Treble. | Ts. Harris, Fourth. | Wm. Shipway, Seventh.
Rd. Bates, Second. | Ts. Fruth, Fifth. | Sl. Smith, Tenor.
Jas. Polly, Third. | Wm. Williams, Sixth.
Called by Wm. Williams.

Willm. Heath, }
Thos. Griffith, } Churchwardens.
John Tibbot, }

11. THE Society of St. James's Youths, Thursday, Feb. 8th, 1838, rung in this Steeple a true and complete Peal of Grandsire Triples, consisting of 5040 changes, in 3 hours and 7 minutes, by the following members—

Ed. Edmunds, Treble. | Thomas Talladay, Fourth. | Saml. Thomas, Seventh.
Willm. Lobb, Second. | Geo. Stockham, Fifth. | John Bulgin, Tenor.
Charley Clay, Third. | Thomas Le Sage, Sixth.
Conducted by Thomas Talladay.

Messrs. John Nicholls, }
William Burdyelt, } Churchwardens.
Thomas Bowdery, }

12. A FRIENDLY SOCIETY.—On Saturday, Feb. 7th, 1857, the following persons rung on the bells in this Steeple an excellent Peal of Grandsire Triples, consisting of 5040 changes, in 2 hours and 55 minutes, being the first Peal on these bells for a lapse of nineteen years.

Nicholas White, Treble. | Joseph Cattel, Fourth. | Richard Jones, Seventh.
John Rogers, Second. | George Menit, Fifth. | Thomas Smith, Tenor.
John Nelmes, Third. | Robert Rose, Sixth.

The above Peal was called and conducted by John Nelmes.
Rev. Daniel Wilson, Vicar.

Mr. John Savage, }
Mr. John Strudgett, } Churchwardens.
Mr. Charles L. Jenkin, }

ST. JAMES'S, CLERKENWELL. (Tablets in the Belfry.)

13. WESTMINSTER YOUTHS.—On Monday, Dec. 8th, 1800, was rung in this Steeple a complete Peal of Grandsire Triples, consisting of 5040 changes, in 3 hours and 15 minutes, by the following persons—

Robt. Mills, Treble. | Willm. Palmer, Fourth. | Jn. Jagers, Seventh.
Thos. Humphry, Second. | Willm. Wilkins, Fifth. | Robt. Lovet, Tenor.
Jn. Trueman, Third. | Jn. Hints, Sixth.

The above was call'd by Mr. Hints, with 103 bobs and 2 singles.

14. SOCIETY OF CUMBERLAND YOUTHS.—On Tuesday, October 6th, 1829, the above Society rung in this Steeple a true Peal of Grandsire Triples, consisting of 5040 changes, in 3 hours and 14 minutes

Jno. Poole, Treble. | Rd. Jagers, Sen., Fourth. | John Mherton, Seventh.
Willm. Shipway, Second. | W. H. Burwash, Fifth. | Thos. Sharp, Tenor.
John Oldfield, Third. | Jno. Whiting, Sixth.
Conducted by W. H. Burwash.

Messrs. Gregory & }
Rey, } Churchwardens.

15. SOCIETY OF CUMBERLANDS.—Eight members of the above Society rung in this Steeple, on Friday, September 22nd, 1840, a true and complete Peal of Double Norwich Court-Lob Major, containing 5040 changes, in 3 hours and 14 minutes.

Jas. Howell, Treble. | Josh. Wright, Fourth. | Jas. Burwash, Seventh.
Jas. Miller, Second. | William Lobb, Fifth. | Wm. Pratt, Tenor.
Charles Jagers, Third. | Chas. Wilson, Sixth.

Composed and conducted by Mr. J. Miller.
Mr. E. Bennett, }
Mr. B. Saywell, } Churchwardens.

16. CUMBERLAND SOCIETY.—On Thursday, 21st of Jan. 1858, the following members of the above Society rung on these bells a true and complete Peal of Triples on Stedman's principal, consisting of 5040 changes, in 2 hours and 56 minutes. Performers—

John Cox, Treble. | Willm. Chusfield, Fourth. | Willm. Antill, Seventh.
Robert Rose, Second. | Peter Coole, Fifth. | George Menip, Tenor.
Henry Booth, Third. | John Rogers, Sixth.

Conducted by J. Cox.
Rev. Robert Maguire, M.A., Incumbent of Clerkenwell.
Frederick Ring, }
Willm. Bly, } Churchwardens.

A RESULT OF THE BELL-COLUMN.

[The Editor of 'CHURCH BELLS' inserts the following letter with peculiar satisfaction, as some correspondents and friends have expressed doubts as to the value of the 'Bells and Bell Ringing' section of the paper.]

REV. AND DEAR SIR,—From the issue of the very first number I have regularly taken in 'CHURCH BELLS.' The first few touched my conscience. It is nearly two years ago since I was appointed to this living. Up to the beginning of this year, I am now ashamed to say, I had never spoken to some of the ringers of my church, and I should have had no personal acquaintance with any of them had not three or four of them resided in my parish, and I had come across them and their families in my pastoral visitations. Your paper made me feel the neglect of which I was guilty, and I went to the belfry one practising night with the intention of getting to know every one of them. On that night, however, there was no ringing.

During the next week I was one evening in my study, when I was told that one of the church-ringers wished to speak to me. I went out and found a ringer with whom I had a slight acquaintance. He said he had come as a deputation from the whole body of ringers at the Hanley Old Church to make a very particular request. They had rung in my church, some twenty years, and some thirty years, but no clergyman, whether incumbent or curate, had ever habitually visited them in the belfry, and they would much like me to visit them there sometimes, that they might know me better and I them. Of course I told their representative how glad I should be to grant what they asked, and of the effort I had made in the previous week; and then I asked him what had led them to desire a closer connexion with their clergyman. At once he replied, they had been taking in amongst themselves a paper called 'CHURCH BELLS.' Though personally a stranger to you, I feel impelled to write and tell you this, knowing well the pleasure these simple facts will afford you.

Since the time of which I have written, my curate and I have frequently visited our belfry, and one result has been, that whereas a year ago not one ringer regularly came to church, now almost all do so, or else attend our School-room Mission services.

I am forming, with the hearty co-operation of the ringers, a 'Hanley Old Church Ringers' Association,' of which the clergy of the parish, the lay deacons, and the churchwardens, besides other members of the congregation of the church, are honorary members. The pleasure which the men feel whenever they are visited in the belfry, and in trying to explain to us the mysteries of 'Change-ringing,' is most evident. When I was first appointed to this incumbency I was told that the ringers were a drunken, swearing, and troublesome set of fellows. I have not found them so. I have never seen one of them tipsy, nor heard one of them utter an improper word. They come to worship, and are willing to do anything I ask them. This is what I can say of them now. What they were a year ago I cannot tell.

C. W. BOND.

Hanley Parsonage, Nov. 9, 1871.

BELLS AND BELL RINGING.

Muffled Peals.

SIR,—Will you allow me to call to the notice of the Change-ringing community the manner in which our Society have, of late, rung Muffled Peals?

We ring with the hand-stroke only muffled, very slow, and in *whole pulls*; so that the 120 on five take us from twelve to fifteen minutes, and 720 would take us the best part of an hour; in fact, we ring as slow as it is possible to strike well. I have never heard of the plan being adopted elsewhere, and having been, by chance, absent from the tower during one of the peals, of which I to-day send you notice, I have been so much struck by the wonderful plaintiveness of the music, that I cannot but wish to hear the plan generally adopted. The great difficulty of ringing in whole peals is the thing that stands most in the way of its general adoption, but I see no reason why average ringers, with proper attention and care, should not master it. The slowness of the striking, of course, depends entirely upon whether the ringers are masters of their bells.

CHARLES A. W. TROYTE.

Huntsham Court, Bampton, N. Devon.

P.S.—I should consider half-a-peal rung in this way as far more deserving of a board in the steeple, than many a whole peal which gets one.

Sunday Ringing.

SIR,—Allow me to say (in reply to a letter from the Rev. Mr. Ellacombe which you published September 9, on the above subject, in which he states that it is impossible to obtain the required number of Sunday ringers regularly without a payment for such service), that the ringers in this parish have, with scarcely any omission, chimed, or rung the bells every Sunday, at 8 a.m., 10.30 a.m., and 2.30 p.m., and have afterwards attended the service, for the last two years, the annual payment to them

being 17s. 6d., which is to be divided between twelve. I hope, therefore, that Mr. Ellacombe will see that this service has been rendered, not for the pay, but from the desire of taking a part in the service of the Church, and the love they have for the music of the bells. Through the kindness of our Vicar and other inhabitants, the bells have been rehung by Mr. Hooper of Woodbury, in a style that has done him great credit. We only regret that the peal consists of five bells instead of six. As to the resorting to the public-house after ringing, I can confidently say that no such thing has occurred, either on Sundays or weekdays, since the adoption of a set of rules, drawn up by the Vicar, and signed by himself (as President) and all the ringers. And I may add, that although a peal, lasting for 2 hours and 20 minutes, has been rung, yet we never had recourse to any drink. And if, as Mr. Troyte recommends, the vicar or churchwardens took an interest in the belfry and the ringers, a great reform would soon take place in many parishes, where, for lack of this interest, the ringers enter the belfry for no other purpose than gaining money and drink; and, I may add, that in such cases there is a great difficulty in obtaining a sufficient number to chime on Sundays.

W. PALMER.

East Budleigh, Nov. 1871.

[One of the Band, it is presumed.]

[We congratulate the Vicar of East Budleigh on his having such a respectable band of ringers; but we are at a loss to know why, with only five bells, he crowds his belfry with twelve pairs of hands! We hope he is one of the number, and that he will soon be able to report that he and his have rung six score Grandsire Doubles in less than five minutes. When they can do that, the parishioners should give an additional bell to make a ring of six; they will also deserve the thanks of all the lovers of bells in Devon, as an example to those who are reported to be thoroughly ignorant of all proper ringing; yet boast themselves in being able to raise and fall, and strike a few rounds in good time, for which they expect to extract money prizes from the pockets of those who know no better, and for the good of the publican who promotes a ringing holiday.—ED.]

Wraysbury Church, near Staines, Middlesex.

SIR,—The new tower is now complete, from the designs of R. Brandon, Esq., architect, and the old peal of five bells, cast 1620, has been restored; the Treble, which was cracked, has been recast, and the whole peal have been rehung in a new oak frame, made to contain a sixth bell at some future time. This work has been done by John Warner and Sons, Bellfounders, Cripplegate.

H. BOSWELL.

Waterloo Society of Change-ringers.

On Saturday evening, November 4th, ten members of the above Society met at All Saints, Fulham, and rang on the fine-toned bells a peal of Grandsire Caters, comprising 5003 changes; which were struck well throughout, and brought round in a masterly style in 3 hrs. 17 mins.; this being the first peal of Caters rung by that Society. The performers were William Barron, treble; William Hovord, 2nd; Henry A. Hopkins, 3rd; William Coppage, 4th; Joseph W. Cattle, 5th; George Steventon, 6th; Richard Stackwood, 7th; George Harvey, 8th; Robert Rose, 9th; George Chesterman, tenor. Conducted by Mr. William Barron.

Change-ringing at Aston.

On the 30th October, nine members of the St. Martin's Society of Change-ringers, Birmingham, kindly assisted by Mr. William Lobb, of the Ancient Society of College Youths, rang on the bells of the Parish Church, Aston, near Birmingham, a true and complete peal of Caters, on Stedman's principle, containing 5062 changes; which was completed in 3 hrs. 20 mins. by the following band:—J. Perks, treble; John Day, 2nd; G. W. Baldwin, 3rd; William Lobb, 4th; S. Power, 5th; H. Johnson, 6th; A. Cresser, 7th; F. Bate, 8th; J. James, 9th; H. Johnson, jun. tenor. The peal was composed by Mr. Henry Johnson, and conducted by Mr. John Perks. [Communicated.]

Opening of a new Peal at Lightcliffe, near Halifax.

THE opening of this new Peal of six bells, cast by Mr. Blows of Birmingham, took place on Saturday, 28th ult., by a select company 'engaged for the occasion' from Birstall; their performance upon the bells gave great satisfaction. Due award was also given to the founder of the bells, they being considered very good and powerful for their weight. Mr. Potts, clockmaker, from Leeds, contractor for the bells and clock, was present at the opening; also Mr. Gawkrödger, from the Leeds parish church, who pronounced the bells to be very good in tune and quality of tone.

It is expected that the regular opening of the bells will take place early in the spring of next year, when their capabilities will be fully tested.

ON Friday and Sunday afternoons, the 10th and 12th inst., the Huntsham Society of Change-ringers rang (gratis) two Muffled Peals in memory of the great loss sustained by the neighbourhood in the death of Mr. J. W. Kemp, late steward to Charles Troyte, Esq., who was buried in the parish churchyard on the Friday. A short peal also was rung on the Sunday, to the memory of the late Abram Quail, hanger to Messrs. J. Taylor of Loughborough, who, five years ago, hung the Huntsham peal of six. [Communicated.]

administering either sacrament otherwise than fasting. Bingham observes, that the custom was to administer both sacraments before eating, but to do otherwise was no unpardonable sin. If we are to rigidly follow the example of the early Church in one respect, why may we disregard it in the other? I will only add that I am myself strongly in favour of early Communion, as more conducive to devotion, but cannot see the necessity of imposing it as a matter of universal obligation. Besides, I hold that in this matter our 'National Church has authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority.'

A CHURCHMAN.

[LETTERS RECEIVED.—T. F. B. (Hull); M. H. L.; A Layman; W. F. J.; J. G. D.; G. W.; H. G. Pirie; A Commercial Traveller; W. J. Rowland; G. W. Jones; R. S. Bartlett; R. H. Irvine; Rev. W. A. Marson; C. P. H.; S. Yorke; Zigzag Mi; J. T. F.; Lay Deacon; A Sunday-school Teacher of Seven Years' Standing; James Hogan; G. A. S.]

Notes and Queries will be found on page 762.

BELLS AND BELL RINGING.

Carillons.

SIR,—Having read in the number of 'CHURCH BELLS' for November 11th, a letter on the subject of 'Carillons,' or Chimes, I wish to communicate to you the following details concerning some of our Belgian chimes which may, perhaps, be of interest to your readers. Most of the Flemish cities and towns, and even some of the villages, have carillons, or chimes, hung in their church-towers, or else in those of the town halls. It is said that the first carillon ever hung in Belgium was at Alost, in Brabant, by a skilful and ingenious craftsman of that place named Bartholomew Coocke, in the year 1460. The ancient *belfroi*, or belfry-tower, of Ghent, contains a carillon consisting of thirty-one bells, the largest of which weighs 11,000 lbs., and the smallest, 55 lbs. The famous bell called 'Roland' is in this tower; it weighs 12,483 lbs., and bears this inscription in Flemish:—'Mynen naem is Rollant; als ick clippe dan ist brandt, als ick luyde, dan ist storm in Vlaenderlandt;' rendered thus—'My name is Roland; when I clink then it is for fire, when I boom then there is a war-storm in Flanders-land.' It was hung here in 1314. This bell is mentioned by Longfellow in his poem on the 'Belfry of Bruges.' On this belfry used formerly to stand six trumpeters, clad in the colours of the town, who bore silver shields (still preserved), and blew through their trumpets on public feast-days. The beautiful tower of the Cathedral of Our Lady, at Antwerp, contains a carillon composed of bells of all sizes, ninety-nine in number; the notes are produced by being struck on their outer edge by wooden mallets or hammers, set in motion by machinery put up in 1540; they play every ten minutes. There is also a large bell called 'Karl,' or Charles, after Charles the Great, weighing 16,800 lbs. It requires sixteen men to ring it, and is only used on the great festivals. On such occasions the deep tone of this huge bell vibrates through all the city, and the air is tremulous with its magnificent sound. The same is to be remarked of the carillons and bells of Bruges, Ghent, Tullemont, Ypres, and other towns, when, during the mornings of holy days, one seems to listen to a monster concert by a great organ high up in the air. On a bright Easter-day it is most exhilarating, and can be heard miles out at sea, and in the far-away country fields and woodlands: it sounds like the great voice of the city loudly praising God by one mighty psalm. But of all these carillons that of Bruges is the most remarkable, as to construction, &c. But, fearing I may occupy too much space in your interesting journal, I propose to defer my description of the chimes of Bruges till another occasion, if you will kindly allow me a little space.

MICHAEL J. C. BUCKLEY (of Bruges, Belgium).

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ON mayor-choosing day the Penzance band of Scientific Change-ringers ascended the steeple of St. Mary's, and rang a musical touch of Grandsire Triples, consisting of 559 changes, with the large bells in the Tittum position, which was admirably struck, and reflected great credit on the ringers. This touch, known by scientific ringers as the extreme of the Tittums, contains twelve bobs and one single half-way, and is peculiar in that it comes 'round at hand.' The band was stationed thus:—Treble, Henry Michell; 2nd, William Thorne; 3rd, Richard James; 4th, John Richards; 5th, Henry Boase; 6th, Francis Boase; 7th, H. R. Trelawny; tenor, William Salvage. Conductor, Mr. H. R. Trelawny. Weight of tenor, 20½ cwt. in E. This is the longest touch rung in Cornwall since the day on which these bells were opened by Mr. Bannister's band from Woolwich, Oct. 31, 1865.—*Western Morning News*.

[Squire Trelawny may well be congratulated on the progress of his pupils. All honour and thanks to him for his persevering exertions. If other gentlemen would follow his example, the miserable *ringing*, so-called, in Cornwall, would soon be stamped out, and we should have men and youths who know how to handle a bell-rope correctly, and to strike proper half-pull changes, as the best ringers in other parts of the kingdom.—ED.]

Caution to Bell-ringers in Handling the Rope.

A SAD, and what shortly proved to be a fatal accident, occurred in the belfry of St. Mary's, Barking, Essex, to Mr. Henry Hall, of that town,

on Monday evening, November 6th, 1871. Mr. Hall was ringing the seventh bell, which weighs 22 cwt.; he had a bad habit of throwing the rope on one side of him each time it came down, and raising his heel, so the rope caught him by the foot, took him up three feet, and he dropped on the floor, falling on his back, which broke the spinal cord, so that he died in a few hours. He was much respected by the neighbouring ringers and all who knew him. He leaves a wife and three small children. Mr. Hall was just in the prime of life. [*Communicated*.]

Death of an old Ringer.

ON Sunday, the 22nd of October, a muffled peal was rung before each service at St. Mary Magdalene's Church, Attenborough, Nottinghamshire, in respect of Mr. Richard Brown, who died on the 15th of October in his 77th year; for sixty years he had been a ringer at the same church, therefore great respect was shown to his memory. Attenborough has long been noted for its change-ringing.

Disgraceful Abuse of Church Bells.

At the quarter sessions held at Hereford, on Monday the 16th of October last, one Pedlingham, a ringer, and keeper of a beer-house in Ledbury, appealed against the decision of the magistrates at a petty sessions, who had refused his certificate to enable him to continue his beer-house, which he had kept nearly ten years. After a long inquiry, the court decided in support of the decision of the magistrates. On the following evening the ringers expressed their sympathy by ringing, during the whole of the evening, muffled peals on the eight bells of the parish church.

This is the grossest belfry outrage we ever heard of. It would be well if legal steps could be taken to censure the parish authorities and punish the ringers, who never ought to be allowed to enter the belfry. See *Ledbury Free Press*, October 24th, where the whole case is reported. [*Contributed*.]

Copies of Peals.

WE are much obliged to Mr. John Troyte for his kind offer to send copies of peals as recorded by the Oxford Society from 1730, in their peal-book; but at present we can only attend to Belfry Tablets.—ED.

BELFRY RECORDS.

ST. SAVIOUR'S, SOUTHWARK. (Tablets in the Belfry.)

17. THE SOCIETY OF COLLEGE YOUTHS rung in this Steeple on March 12th, 1758, a complete Peal of 5040 Treble Bob, 13 in, in 4 hours 12 minutes, being the greatest peal ever done before on 12 bells.

John Underwood, Treble.	James Darquit, Fifth.	William Moss, Ninth.
James Coxon, Second.	Thomas Bennet, Sixth.	Robert Bly, Tenth.
Robert Butterworth, Third.	William Le Dell, Seventh.	Richard Mortimer, Eleventh.
George Meakins, Fourth.	Stephen Pickhoder, Eighth.	Joseph Monk, Tenor.

The Peal was called by Mr. G. Meakins.

18. SOCIETY OF CUMBERLANDS.—On Monday, November 16th, 1766, was rung a complete Peal of Oxford Treble Bob Maximus, consisting of 5136 changes, in 4 hours 8 minutes, by the following persons—

George Patrick, Treble.	Chas. Purser, Fifth.	Samuel Wood, Ninth.
Geo. Gross, Second.	Isaiah Bray, Sixth.	Willm. Jakins, Tenth.
Tho. Dummore, Third.	Jno. Parliament, Seventh.	Willm. Scott, Eleventh.
Jno. Reeve, Fourth.	Francis Wood, Eighth.	Samuel Muggidge, } Tenor.
		Willm. Lester, }

Composed and call'd by G. Patrick.

19. THE SOCIETY OF COLLEGE YOUTHS rung in this Steeple on March 10th, 1781, a complete Peal of 7008 Treble, Twelve in, in 5 hours and 48 minutes, being the greatest performance ever done on twelve bells. By—

Winsty. Richardson, Treble.	James Darequitt, Fifth.	Joseph Monk, Ninth.
Willm. Hutt, Senior, Second.	George Scarsbrook, Sixth.	Joseph Holdsworth, Tenth.
Willm. Hutt, Junior, Third.	James Worster, Seventh.	Edward Sylvester, Eleventh.
John Povey, Fourth.	William Lyford, Eighth.	St. Muggidge, Tenor.

The Peal was composed and called by John Povey.

20. JUNIOR COLLEGE SOCIETY.—On Tuesday, 20th of December, 1836, was performed by the above Society, a true and complete Peal of Caters, on Stedman's principal (being the first Peal in that method on these Bells), containing 5001 changes, in 3 hours and 52 minutes. Performed by—

Jas. Mash, Treble.	Jno. Bradley, Fifth.	John Harper, Eighth.
Ed. Sawyer, Second.	Jno. Whiting, Sixth.	Ed. Lansdell, Ninth.
R. Thimbleby, Third.	Jno. Cox, Seventh.	Jas. Farren, Tenor.
Js. Stickbury, Fourth.		

Composed and call'd by Mr. Jno. Cox.

John Herd, Esq. Churchwarden.
Mr. George Davis, Bellwarden.

21. THE JUNIOR SOCIETY OF COLLEGE YOUTHS.—On Friday, 10th January, 1837, was performed by the above Society 5116 Cinques, on Stedman's principal, being the first Peal in that method on these bells. It had been for many years the wish to compose and call a Peal in this method on the twelve bells, but the honour remained for the undermentioned persons, who in 4 hours and 17 minutes brought their labours to a conclusion.

John Cox, Treble.	Rd. Thimbleby, Fifth.	Jno. Whiting, Ninth.
R. Mirfield, Second.	Js. Stickbury, Sixth.	Jos. Harper, Tenth.
Jn. Harrison, Third.	Jno. Bradley, Seventh.	Ed. Lansdell, Eleventh.
Ed. Sawyer, Fourth.	Jas. Mash, Eighth.	R. Farren, Tenor.

Composed and call'd by Mr. John Cox.

John Herd, Esq. Churchwarden.
Mr. George Davis, Bellwarden.

22. On Monday, June 17th, 1848, was also rung an excellent Peal of Kent Treble Bob Maximus, consisting of 5136 changes, which was completed in 4 hours 5 minutes, by the following persons—

W. Lobb, Treble.	C. Googer, Fifth.	M. A. Wood, Ninth.
J. Hewit, Second.	J. Stickbury, Sixth.	J. Whiting, Tenth.
H. Haley, Third.	H. Perry, Seventh.	C. Wilson, Eleventh.
J. Miller, Fourth.	T. Michael, Eighth.	W. Golding, Tenor.

Conducted by W. Lobb.

Wardens } Mr. Joseph Smith, Church.
Mr. Thomas Bailey, Bell.
T. Taylor, Steeple-keeper.

J. Downs, Pine Street, June, 1848.