

BELLS AND BELL-RINGING.

[THE papers we are now about to publish in weekly succession will prove interesting, not only to our ringing friends but to the general reader; and we hope they will induce the former to take all the more interest in the writings of another author, viz. Mr. W. Banister, whose work we are pleased to hear is nearly ready; and we hope these articles by Mr. Snowdon will stir up those who are ignorant of the science to study the mysteries of *practical* permutations, which Change-ringing is. We advise all who wish to possess Mr. Banister's book to write at once to him, 10 Morice Square, Devonport, that they may receive a copy as soon as it is out.—Ed.]

ON THE IN AND OUT-OF-COURSE OF THE CHANGES.

By Jasper W. Snowdon, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

CHAP. I.—In and Out-of-Course Changes.

It is of the greatest necessity that any one attempting the composition of peals, or seeking a thorough knowledge of the science of Change-ringing, should be acquainted with what is termed the 'in and out of course' of the changes. Among other things, by this knowledge it can be ascertained whether it is possible to acquire a certain length by the system and on the principle it is proposed to frame a peal. As a simple example of this, it can be easily proved, to those acquainted with these courses, that it is impossible, by any arrangement of the ordinary bob changes and plain leads in Bob Minor, to produce more than 360 of the 720 changes that can be produced on six bells. A knowledge, therefore, of the arrangement of the changes, whether in or out of course, will in this case save the waste of time which would occur if any one endeavoured to realise this impossibility.

In nearly every treatise on Change-ringing the value of this knowledge is impressed very emphatically on the reader; but as the explanations published hitherto appear to me to be generally very hard to understand, and in some cases quite at variance with the truth, I shall now endeavour to state the matter so as to be at once both as simple and plain as possible.

First of all it is to be borne in mind, that the consideration of 'the two courses of the changes' belongs wholly to the science of Change-ringing as distinguished from its *practice*, and that the word 'course' is here used in a sense altogether different from that intended when speaking of 'one bell coursing another,' or in the expressions, 'the course of a bell,' 'a plain course,' and the like. To explain these three latter expressions would be needless for my present readers, besides leading away from the subject; I shall therefore confine myself to the former. And I may add, that although of opinion that other words might be found better adapted to express the meaning than are those actually employed, yet (to quote from Shipway) 'as the use of these terms has long been sanctioned by the custom of the exercise, it is not my design to make any alteration.'

As the same term in Change-ringing is often used to denote two different things, I will, before proceeding farther, fix the meaning of some of the technical terms which I shall employ.

When one bell changes its position another bell must of necessity take its place; therefore, to produce any alteration, two bells, that is a pair of bells, must be changed, and therefore by a *change* I shall mean that two bells have altered their positions. This is a single change. A double change, therefore, means that four bells, or two pairs, are altered; and a triple change, that six, or, in other words, three pairs, are changed, and so on.

In order that this word 'change' may not be confounded with the arrangement of a certain number of bells, as 2 1 4 3 6 5, I shall call such an arrangement a *row*; the row 1 2 3 4 5 6 being the row of rounds.

When attention is required to be drawn to the fact that certain pairs of bells have been altered, either from rounds or from any other given row, it will be shown by a line drawn underneath those so altered.

A single change may be called an odd change, and a double change an even change; that is, in the first case an odd number (viz. one pair), and in the latter an even number of pairs (viz. two pairs) of bells is changed; likewise, a triple change makes an odd change, and a quadruple change an even change, and so on. The following are examples of these rows:—

(a) By a single change	2 1 3 4 5 6 7 8	Differences from rounds by	an odd change being made. (out).
(b) By a double change	2 1 4 3 5 6 7 8		an even change being made. (in).
(c) By a triple change	2 1 4 3 6 5 7 8		odd changes being made. (out).
(d) By a quadruple change	2 1 4 3 6 5 8 7		even changes being made. (in).

The terms *in* and *out of course* are used to express whether any particular row differs from rounds by the alteration of an odd or an even number of pairs of bells. The row of rounds, and those rows which differ from it only by the alteration of an even number of changes, are called *in course*, whilst those which differ by the alteration of an odd number of changes are termed *out of course*. Thus, in the above examples, the single change makes the row (a) *out of course*, the double change makes the row (b) *in course*, whilst the triple change produces an *out*, and the quadruple change an *in-course* row.

The course of any given row can therefore be ascertained by altering the given row to rounds by only one change at each alteration, and if it takes an even number of changes to bring it round, the row contains an even number of changes and is *in course*; but if, on the contrary, the number of alterations is an odd number, it is an *out-of-course* row, as example.

As in any even number—for instance, in the number 100—there are fifty even numbers, 2, 4, 6, 8, &c., and fifty odd numbers, 1, 3, 5, 7, 9, &c., so in the total number of rows that can be arranged on any particular number of bells half of them will be *in* and the other half *out of course*; that is, half will

Given row	2 1 4 3 6 5 7 8 out.
1st change	1 2 4 3 6 5 7 8 in.
2nd "	1 2 3 4 6 5 7 8 out.
3rd "	1 2 3 4 5 6 7 8 in.

contain an even number, and the other half an odd number of changes. Thus, in a peal of Bob Doubles, sixty of the rows will be *in*, and the other sixty *out-of-course* rows. This comes to pass because any one of the 120 rows of Bob Doubles must differ from some one other row by a single change only. As the number 8 differs from the number 9 by an odd number only, so the row 2 1 3 4 5 differs from 1 2 3 4 5 by the making of one change only. But it is not to be understood that these rows must necessarily follow one another in practical ringing, but that they do exist in the peal, and that they do correspond to one another in the degree mentioned.

Since I have endeavoured to illustrate my meaning by the use of ordinary numbers, I shall carry this illustration farther, and lay down a few axioms which may probably be more easily understood by first applying them to numbers before applying them to the rows.

- I. If an even number be added to an even number the result must be an even number.
- II. " " " " uneven " " " uneven "
- III. " uneven " " even " " " even "
- IV. " " " " uneven " " " even "

This can easily be understood with reference to simple numbers, and can with as much facility be applied to the rows, thus:—

- I. If an even No. of changes be made in an in-course (even) row, the result must still be in course.
- II. " " " " out-of-course (odd) row, the result must be an out-of-course row.
- III. " uneven " in-course row, the result must be an out-of-course row.
- IV. " " " out-of-course row, the result must be an in-course row.

Examples of these axioms, showing how the alterations affect the rows in which single, double, triple, and quadruple changes are made, will be found in those given before and marked a, b, c, d.

I. The row (b) differs from rounds by the alteration of an even number of changes, and is therefore an *in-course* row: the row (d) is another example of this, from rounds.

II. The rows (a) and (c) differ from rounds by odd numbers of changes being made, and thus *out-of-course* rows result.

III. The row (c) differs from the row (b) by an uneven, that is an odd, number of changes being made, and the result is an *out-of-course* row.

IV. The row (d) differs from the uneven row (a) by an odd number of changes being made, and the result is an *even in-course* row.

From all this it may be inferred, that if an even number of changes is made, the row resulting is continued in the same course, but any uneven number of changes being made an alteration of the course ensues.

(To be continued.)

A Nut for Change-ringers to Crack.

A CORRESPONDENT has kindly sent us the following account of a Date Peal, or rather *Touch*. We should like to hear what our friends who are proficient in the science of Changes have to say about the difficulties of 1873 in the Grandsire method, and whether they commend Mr. Dumsday for his happy discovery how to crack such a nut:—

'BOLNEY.—CHANGE-RINGING.—On Wednesday, Nov. 19, the Bolney ringers, with the assistance of two from Cuckfield, achieved upon the well-known Bolney church bells the number of changes in the method of Grandsire Triples to correspond with the date of this year, 1873; it was accomplished in 1 hr. 8 mins. The performers were—G. Walder, sen., Bolney, treble; T. Dumsday, Cuckfield, 2nd; A. Dumsday, Cuckfield, 3rd; G. Walder, jun., Bolney, 4th; A. Attree, Bolney, 5th; H. Potter, Bolney, 6th; T. Attree, Bolney, 7th; A. Walder, Bolney, tenor. It was composed and conducted by Mr. A. Dumsday without a single, and came round at hand. Some explanation might be useful, as this number of changes deviates from the order of change-ringing; that is to say, this method is divided into leads, each one numbers fourteen; therefore 134 leads will make 1876 changes, which is more than required—a difficulty which, of course, was made right by the composer. This number of changes was reported in February to have been performed by the Brighton ringers, but the calling fell in the hands of Mr. A. Dumsday, who proved it false by three changes in the first lead being repeated in the thirty-eighth lead. It is evidently, therefore, a task of considerable difficulty to compose the date of the present year.'—*Sussex Daily News*.

Bells and Bell-ringing at Bawtry, Yorkshire.

ARRANGEMENTS having been made with Messrs. Taylor of Loughborough to add a treble bell to the present ring of five in Bawtry church-tower, on Nov. 19 the ringers had a farewell pull, and rang several touches of Grandsires as Echo or Double Peals. The bells being well muffled on the back-stroke, the effect was very good. R. Ledger, treble; F. J. Oram (in some pulls, C. Swinden), 2nd; G. Davison, 3rd; F. H. Cartwright, 4th; C. Fawcett, tenor.—*Per Letter*.

Change-ringing at Gorton, near Manchester.

On Saturday, Nov. 22, a mixed company of change-ringers met at Gorton, and rang at Brookfield Church a true and complete peal of Kent Treble Bob Major, comprising 5088 changes, in 3 hrs. 12 mins. The peal was composed and conducted by Mr. Thorp, and had the sixth bell its full extent right at nine different course-ends. The ringers were stationed as follows:—W. Harrison, Mottram, treble; T. Fletcher, Manchester, 2nd; R. Ainsworth, Gorton, 3rd; T. Stopford, Ashton, 4th; B. Broadbent, Ashton, 5th; D. Heap, Ashton, 6th; T. Whitehead, Saddleworth, 7th; J. Thorp, Ashton, tenor.—*Per Letter*.

Change-ringing at Pendlebury, Lancashire.

On Saturday, Nov. 22, a mixed set of ringers met at Christ Church, Pendlebury, and rang Holt's ten-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 58 mins. The ringers were—W. Booth, Prestwich, treble; W. Pendlebury, Whitefield, 2nd; R. Fray, Whitefield, 3rd; S. Hilton, Whitefield, 4th; T. Worrall, Pendlebury, 5th; W. R. Watson, Pendlebury, 6th; W. Warburton, Whitefield, 7th; J. Briscoe, Pendlebury, tenor. Conducted by W. Pendlebury. Weight of tenor, 15 cwt.—*Per Letter*.

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CHAP. I.—In and Out-of-Course Changes.

(Continued.)

THE foregoing principles can now be applied to any system, and having previously referred to it, I will illustrate it on Plain Bob Minor. The changes made in the rows of Bob Minor are: first, from rounds a triple change, and then from the row so obtained a double change is made. The changes run thus throughout the peal,—first a triple, and then a double change. No alteration in this rule is made either by the leading of the treble or by a bob; because in the former instance second's place is made, and in the latter instance fourth's place is made instead of sixth's (the whole pull behind). Hence, Bob Minor runs thus,—first a triple change and then a double change. The triple change will, as shown, alter the course of the rows, whilst the double change will have no effect on them, the rows continuing in the same course that they were in before the double change was made. The first row from rounds contains a triple change, and is therefore an *out-of-course* row; then comes the double change, which leaves the rows still *out of course*; then the triple change alters the rows to *in course*, and so on, the rows running *two out* and then *two in course* throughout.

Now by the given example of the first treble lead it will be seen that both the rows when the treble leads are *in course*, and as the rows in all the subsequent leads will be in the corresponding course, all the

rows when the treble leads are *in-course* rows, and it has been shown that the bobs have no effect on the courses; so all the rows that can be obtained by bobs or plain leads, when the treble is at the lead, will be *in-course* rows. But there are 120 rows which can be obtained with the treble at the lead, of which one-half will be *in* and the other half *out* of course, and so some further call is necessary to produce these *out-of-course* rows. The ordinary means is to have a 'single,' which implies a single change, instead of one of the ordinary double changes. This is usually, though not necessarily, made at the end of the first half of the 720 rows. For instance: supposing you call the tenor behind without the fifth, the bells would come round at the 360th row with a plain lead, the row at the hand-stroke of the treble, the 350th row, being 1 2 4 3 6 5, which will be, as previously demonstrated, an *in-course* row. Now if, instead of making a double change at the next row, a single change only is made, 1 2 4 3 5 6, you will have an *out-of-course* row, and in the next half of the peal the rows will all be different; that is, where you had *in* you will have *out-of-course* rows, and *vice versa*, as shown by the first treble lead of this half of the peal.

When the 359th row of the second half of the peal is arrived at, the 60 *out-of-course* rows, with the treble at the lead, will have been used, as there are 59 in this half, and to these must be added the row (1 2 4 3 5 6) in the first half, therefore another single must be called, which alters the course of the rows and uses the only *in-course* row which has not been used, which is 1 2 3 4 5 6, viz. the round.

Any observations on the arrangement of the 'courses' in Bob Minor would be incomplete without some allusion to the peal, obtained without the use of singles, by Mr. Holt, the composer of the well-known ten-part peal of Grandsire Triples. This peal is a capital illustration of the use of the knowledge of the two courses.

As already stated, the rows in this system run alternately *two out* and *two in course*. Now Mr. Holt causes a bob to be made when the treble is in five-six, where she dodges and then proceeds in her ordinary hunting path. Although a bob does not alter the arrangement of the courses, the treble dodging behind adds two rows to the lead, and thus the rows, when the treble is at the lead, become *out of course*. In this state they continue until another bob, when the treble is in the same position, is called, which adds two more rows to the lead and causes the courses in the following leads to be reversed. These bobs are at a distance of thirty, that is, half the whole number of treble leads from each other, but as they each add two rows to their respective leads some means must be taken to obviate this addition. This is effected by the treble between these two dodging bobs making fourth's place in an additional bob, which shortens the lead four rows, and thus equalises the parts of the peal without deranging the courses.

By the use of the rules previously given the course of the rows in any system can be ascertained, and also whether by certain alterations the full extent of the rows can be obtained.

In concluding this part of the subject, I may add that there are rows which may be termed simple, and others complex rows: the former being such as are recognisable at sight as to the number of changes which they contain. Thus, 1 2 4 3 6 5 is what I would term a simple, and 3 5 2 1 6 4 a complex row. There are many ways by which the course of a row can be obtained by an analysis of the positions of the bells. These I purpose to investigate in another chapter, but it may meanwhile be remembered that the course can always be determined by altering two bells only at one time, and observing, when rounds are obtained, whether it contains an odd or even number of changes.

(To be continued.)

Date Peals.

[THE nut is cracked, and we have the pleasure to present the kernel to Mr. Dumsday. We hope he will enjoy it and digest it.]

SIR,—The account in last week's issue of *Church Bells* respecting a touch of Grandsire Triples, comprising the exact number of 1873 changes, has induced me to pen a few observations to you on the subject of Date Peals.

The accounts which I have seen lately of some of these performances have struck me with a peculiar interest, inasmuch as some of them appear impossible to obtain by the true and orthodox permutation of the principles of the method; and, therefore, I am strongly of opinion that they should never be attempted unless they are composed in accordance with the strict laws of the particular method selected, and no artificial means employed to obtain an exact number of changes, such as (in the Grandsire method) interrupting the treble in her work, or other peculiarity, preventing the recognised proper mode and true working out of the system.

To bring Grandsire Triples round at the exact number of 1873 changes, by ringing the strict method, is an impossibility, and several other methods which have latterly been selected for date peals will not allow of that exact number. I am not attempting to disparage the endeavours or desire of any young composer, who may be aiming to produce a touch for the present or the following year: quite the contrary; but let a method be selected enabling the bells to come round at the exact number of changes required, without disturbing, artificially, so to speak, the treble, or any other bell, in its natural work. To be at all times able to accomplish this object, on any number of bells, and to any length, the principle of Stedman seems to be most convenient.

It is said in the account of the touch at Bolney, that the bells came round at hand without a single! Now the principle of Grandsire Triples being one change in and one change out-of-course, alternately (the hand-stroke being *out*, the back-stroke *in*) throughout the peal, it is obvious to the meanest capacity that they cannot be brought round at hand without the aid of a single or triple change; either of these turns the course of the bells, the hand-stroke change becoming *in*, and the back-stroke *out-of-course*, clearly showing that whatever unnatural artifice Mr. Dumsday has employed to bring his touch round, the same effect has been wrought upon the course of the bells as if he had used a single.

VERITAS.

Augmented Ring and Opening.

THE ring of six (tenor, 11 cwt. in F sharp, by Taylor) in the Ilkley parish church has lately been increased to eight by the addition of new treble and tenor bells; the fourth being recast 2 cwt. heavier to form the fifth in the new ring of eight. Messrs. J. Taylor of Loughborough have very successfully executed the work of casting the new bells, which weigh 5 cwt. 20 lbs. and 18 cwt. 13 lbs. respectively, the tenor being a capital bell, and in this case have produced two 'maiden bells,' without any further tuning. All have been rehung, with new fittings, &c., by Mr. T. Mallaby of Masham. The bells, which were first rung for evening service on Sunday, Nov. 23rd, were opened on Saturday, Nov. 29, and on Nov. 30 special collections were used and a sermon preached by the Vicar, the Rev. John Snowdon, M.A., and the offertory and collection devoted to the bells fund. The Ilkley Amateur Society of Change-ringers, whose contribution towards the new bells, consisting of the personal subscriptions of the members and all sums received for ringing on such occasions as weddings, &c., amounts to above 50l., entertained the visitors on Saturday to tea, when upwards of forty ringers sat down, Mr. Jasper W. Snowdon, the conductor of the Ilkley ringers, presiding. All those who rang expressed their approval of the way in which Mr. Mallaby had carried out his work, the bells 'going' very easily. Altogether the alterations will cost nearly 350l., of which about 40l. remain to be raised.—*Per Letter.*

Change-ringing at St. Mary's, Lambeth.

ON Monday, Dec. 8th, eight members of the Waterloo Society of Change-ringers rang a true peal of Grandsire Triples, containing 5040 changes, in 3 hrs. and 5 mins. Performers:—A. S. Ough, treble; W. Baron, 2nd; G. Mash, 3rd; C. Hopkins, 4th; P. Coote, 5th; R. Rose, 6th; J. Breakpear, 7th; W. Digby, tenor. Called by Mr. W. Baron.

BELFRY RECORDS.

ST. PETER'S, ST. ALBAN'S. (Tablets in the Belfry.)

(Continued.)

530. LIST OF TREE PEALS RANG IN THIS CHURCH.
In 1728, 5 out of the peal of 6 were broken.
In 1729 the original peal of 8 were cast by R. Phelps.

NO.	DATE.	NO. OF CHANGES.	NAME OF PEAL.	TIME. H. M.	BY
1	27 Dec. 1729	5040	Bob Major	unknown	College Youths
This was the first peal ever rung in Hertfordshire.					
2	23 May, 1763	5120	Treble Bob Major	3. 28	Do.
3	26 May, 1767	5040	Grandsire Triples	3. 10	St. Alban's Ringers
In 1787 2 more bells were added by John Briant—making 10.					
4	28 Dec. 1788	5200	Treble Bob Royal	3. 37	College Youths
5	4 July, 1808	5040	Grandsire Caters	3. 31	Cumberland
6	4 Mar. 1810	5040	Grandsire Triples	3. 16	St. Alban's Ringers
7	8 June, 1840	5040	Treble Bob Royal	3. 24	Cumberland
8	26 Dec. 1857	5081	Stedman's Caters	3. 32	College Youths
9	21 Aug. 1865	5079	Stedman's Caters	3. 26	Do.
10	1 July, 1867	5000	Kent Treble Bob Royal	3. 27	Do.
In May, 1868, 2 more bells were added by John Warner and Sons—making 12—and opened 19th May, 1868, by a joint Company of College, Cumberland, St. Alban's, and Bennington Ringers.					
11	2 April, 1870	5040	Grandsire Triples	3. 6	College Youths

NOTICE TO CORRESPONDENTS.—Please to send what you wish for insertion on separate paper—not on the same as you write the letter of request.—ED.

CORRESPONDENCE.

Professor Max Muller at Westminster Abbey.

SIR,—Many of your readers will, I venture to think, regret with myself that your *Bells* of last week 'rang out the false' with so uncertain a sound, in that peal upon the appearance of Professor Max Müller in Westminster Abbey. 'Taken by itself,' very many of us cannot fail to see that harm has been done; and we have yet to learn that even Professorial brilliancy, or (to quote your own words) 'exceptional position in every way, social, intellectual, academical, ecclesiastical,' are passports *per se* to the lecterns or pulpits (if you care for the distinction) of our Church.

If a lecture is demanded by popular taste, let it by all means be delivered, with any number of reserved seats, under the lectern in a lecture-room. Exeter, or St. James's Hall, is sufficiently central and spacious for such a purpose; but let the consecrated houses of God be houses of prayer on special days of intercession, and omit from the programme that intellectual luxury of the sceptical world, so aptly described in your article as 'Stanley's last.'

Your contemporary the *Guardian* is right in describing the proceeding as 'unprecedented and unwarrantable,' introducing, as it has, the sole note of discord 'to mar the perfect harmony on a day when all should have been absolutely at one.' Such views may be deemed narrow and old-fashioned, but they are shared, thank God, by many 'in these dangerous days' besides

A LOVER OF 'THE OLD PATHS.'

How to increase the Circulation of 'Church Bells.'

SIR,—I observe with much regret an intimation in your paper that *Church Bells* is not yet self supporting, and being one of those who believe it is doing good service in the Church, and who would 'greatly deplore its extinction,' I have immediately ordered two extra copies for distribution, and know another subscriber who intends doing the same. If all who can afford it would do this, and if those who can not afford it would make an effort to procure new subscribers, I believe the circulation of the paper might soon be almost doubled. I would suggest to subscribers that real good may be done by sending *Church Bells* to hospitals, where it is sure to be read by the better educated men of the working class, and may influence them for good, besides helping to make the paper widely known. May I add, that to my mind the absence of 'vituperation' from your paper is one of its chief merits, and one which particularly distinguishes it from other (so-called) religious papers.

I hear great regret expressed at the proposed discontinuance of the *People's Magazine*, and, I must say, much blame attributed to the S. P. C. K. on that account. If the Religious Tract Society can (as I believe it does) supply two periodicals, surely the S. P. C. K. might, even at a pecuniary loss, have continued to provide the reading public with one.

A SUBSCRIBER TO *CHURCH BELLS* FROM ITS COMMENCEMENT.

Christmas Reunion Services.

SIR,—I earnestly appeal to your clerical readers, and especially to those of them who are members of the Home Reunion Society, to invite their Dissenting parishioners to their churches on Christmas Day. The expense and trouble involved would be trifling; but I am satisfied that this effort, if made in the name and for the sake of Christ, would not be barren of results.

WILLIAM T. MOWBRAY.

NOTES AND QUERIES.

Beer in Working Men's Clubs.

SIR,—Let me intreat your correspondent, 'W. H. Hitchcock,' to admit beer in his Working-men's Club, or, at any rate, to give it a fair trial. The experiment has been tried at a Working-men's Club in Sheffield, and has been attended with the greatest success. Surely we do not want our working-men to be children, kept in leading-strings, but men, conscious that they are trusted, and determined to prove themselves worthy of trust. Certainly I think that of the two 'sets' it were better to lose the 'steadiest and best,' that is, if gaining one involves the loss of the other, but I confess I do not at all see why this should necessarily be. Granted, however, that it be so, then leave the 'steadiest and best' to take care of themselves; they are better able to do so than the 'young and independent' ones, who, by a little judicious guiding, not driving, may be led to become useful, manly, self-respecting citizens. Let me add another hint, that the management of the club be left entirely in the hands of the men themselves. They may want a little help at first starting, in raising the necessary funds; but let them frame their own code of laws, and let each man consider himself responsible for their being carried out. Working-men do not want to be ruled or supported by their superiors in rank, but they should be helped to help themselves. The Sheffield club owes its success, in a great degree, to the fact that its members manage it.

JEANIE HASLEHURST.

Queries.

SIR,—John Wesley, in one of his sermons uses the phrase, 'Cleanliness is next to godliness,' as if it were a quotation. Can any of your readers inform me whence the sentence is taken?

L. WEST.

[A similar question was asked in our No. for Jan. 4, 1873, but it does not seem to have received a reply.]

SIR,—In whose custody is the tithe-map and apportionment of a parish kept? What fees are legally payable for inspection, &c.? Are the fees payable to the clergyman or parish-clerk?

A. A.

SIR,—Will any of your readers kindly tell me of a good Hymn-book for the Sunday-school—of distinctive Church tone—and the price?

A COUNTRY CURATE.

SIR,—Could any of your correspondents kindly inform me as to the best means for organising a Band of Hope or Guild for the purpose of resisting the terrible and increasing evil of Intemperance?

HENRY G. MOORE.

SIR,—Can any of your readers inform me where the following lines are to be found, and who is the author of them?—

'I do not ask my cross to understand,
My way to see:
Better in darkness just to feel Thy Hand,
And follow Thee.'

SISTER CATHERINE.

Answers.

SIR,—In reply to 'J. H. B.':—Formerly banns were ordered to be published only after the Nicene Creed. To provide for cases where there was no Morning Service, banns were ordered to be published after the Second Lesson at Evening Service. There is no contradiction in the two rubrics if read thus: 'During the time of Morning Service (after the Nicene Creed as usual), or of Evening Service if there be no Morning Service, immediately after the Second Lesson.'

SIR,—In answer to 'An Inquirer,' a peculiar place for saying or singing the Litany in seems to be required by the rubric before Ps. li. in the Consecration Service, where the priest and clerks are required to kneel 'in the place where they are accustomed to say the Litany,' evidently mentioning a different place to the reading-pew or pulpit where the first part of the service is to be said. As regards its position, the following remarks of Cosins, quoted in the *Annotated Book of Common Prayer*, may be taken as a guide:—(1) He inquired whether a certain church had 'a little faldstool or desk, with some decent carpet over it, in the middle alley of the church, whereat the Litany may be said.' (2) In his *Notes on the Common Prayer*, he says, 'The priest goeth from out his seat into the body of the church, and at a low desk before the chancel-door, called the faldstool, kneels, and says or sings the Litany.' The Book of Joel, ii. 17, seems to give some authority for this position, which is almost universally adopted in those churches where the faldstool is used.

H. T. CARRINGTON.

'C. C. S.' will find the lines

'Lo! the poor Indian, whose untutored mind
Sees God in storms and hears him in the wind,'

in Pope's *Essay on Man*, Epistle I., lines 99, 100.

'S. G. B.' recommends *Pleasant Hours* (National Society) as suitable for 'T. S.'s purpose.

RECEIVED ALSO.—A Subscriber; Curate; R. S. B.; Self; T.

BELLS AND BELL-RINGING.

ON THE IN AND OUT-OF-COURSE OF THE CHANGES.

By Jasper W. Snowdon, of the Hkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

CHAP. II.—On the Analysis of Rows, whether In or Out of Course.

HAVING explained the nature of the rows called *in* and *out* of course, I will now give some hints towards discerning the course of any particular row. Although the course of some can be seen at a glance, others are more complicated; these, however, may be so simplified, that their course can then be analysed at sight. For this last reason every attention must be paid to the course of the rows on three and four bells.

As previously stated, the simplest way, though not the quickest, of analysing any row, is by pricking it until rounds are obtained, only altering one pair, or an uneven number of pairs of bells, at each operation. If rounds come up in an even number of rows (exclusive of the given row) it is an *in*-course; but if an odd number of rows are pricked, an *out*-of-course row. This arises from the facts (1), That changing an odd number of pairs each time changes the course of each row in succession, so that if any row is *in* course the next to it is *out* of course, and *vice versa*. (2), That the row of rounds is fundamentally *in* course, hence starting from rounds and working backwards to the given row, all the alternate rows (*i.e.* the 1st, 3rd, &c.) are *in* course, and all the intermediate rows (*i.e.* the 2nd, 4th, &c.), *out* of course, as will be seen in the annexed example, 3 2 5 7 1 4 6.

I shall now proceed to examine the courses of rows on different numbers of bells, and also consider the order of the courses in the systems usually practised.

Two BELLS.—The rows are 2 1 and 1 2: the first being an odd change from rounds, and therefore *out* of course, and the latter rounds, which is therefore *in* course.

Even these two rows may be applied to a larger number of bells; because if other bells be added, either in front or behind, in their own positions, *i.e.* at home, it will be seen they have no effect on the course: as in examples,—

(a) 2 1 3 4 5 6 7 8 *out*. (b) 1 2 3 4 5 6 8 7 *out*. (c) 1 2 4 3 5 6 7 8 *out*.
1 2 3 4 5 6 7 8 *in*. 1 2 3 4 5 6 7 8 *in*. 1 2 3 4 5 6 7 8 *in*.

In the first instance, (a), the two rows are used with several bells following; then, (b), with several bells in front of them, when the figures 8 7 and 7 8 represent 2 1 and 1 2. Again, (c), bells are added both in front and behind, 4 3 and 3 4 being used for 2 1 and 1 2. It will therefore be seen, not considering what numbers represent the bells, that any quantity of bells added at home on either side will not affect the known course of any given row.

It may seem that this simple fact is too elaborately explained, but it is because this principle can be applied with a larger number of bells that I wish to show it so plainly. For example: if the course of such a row as 3 2 1

3	2	5	7	1	4	6	<i>in</i> .
3	2	5	1	7	4	6	<i>out</i> (4).
2	3	1	5	4	7	6	<i>in</i> (3).
2	1	3	4	5	6	7	<i>out</i> (2).
1	2	3	4	5	6	7	<i>in</i> (1).

(out) on three bells is known, it is available for such a row as 123476589, where three consecutive bells are changed. Since 765 answers to the row 321, with bells added in front and behind, and as these bells are at home and have no effect on the course of the row, you know 123476589 to be of the same course as 321.

THREE BELLS.—In pricking the rows on three bells, only one pair can be altered at each operation: the first row is therefore *out* and the next *in* course. In the second row two pairs are changed, viz. one in the first row, and another from that row, which therefore makes an even number of pairs altered. Therefore, throughout the six rows that can be obtained on six bells, the rows run alternately *out* and *in* course.

I would again direct attention to the fact already stated, that when one pair change the position of two bells is altered. The row 231 is therefore only the result of changing the treble until it gets behind, which in this case requires it to make two changes, viz. into second's and into third's place. Although this also throws 2 and 3 into the first and second places respectively, their position being still 23, their course is not affected except it be through the treble. Now it is evident when the treble makes its first change into second's place (213) the row is *out*, and when it moves into third's place (321) the row is *in* course, therefore the following rule is arrived at.

The alteration of one bell from its own position an even number of places leaves the course unchanged, but an uneven number of places causes the course to be altered.

Examples.—If from 123456 (rounds) you remove the treble only behind, the row 234561 is *out* of course, as one bell only is altered an uneven number of places. The row 2345671 is *in* course, as the treble has been moved an even number of places.

On three bells, the three out-of-course rows are 213, 321, and 132; the first and last rows are what I have termed simple rows, and can each be seen at once to differ from rounds by the alteration of a pair of bells only. The row 321 is more complicated, but can be analysed thus: The treble has been removed two places from its position, and therefore its situation has no effect on the course of 23, but as 23 are reversed from the position to which the treble would have altered them in moving behind, and are now 32, there is an odd change in them, and so the total number of changes in the row 321 is an odd number, and the row is therefore *out* of course.

The *in*-course rows are 231, 312, and 123. I have shown that 231 is caused by the removal of the treble only two places, and the course therefore not altered; and in 312 the third only has been moved two places forward, the course is likewise not altered. The analysis of this latter change might also be made in this manner:—The treble is moved one place, which is a single change, and comparing the position of 23 we find they are reversed to 32, which is another single change, and these results taken together make a double, that is, an even change; the result, therefore, is an *in*-course row. The row 123 is 'rounds,' and fundamentally *in* course.

N.B.—The simplest way of impressing the course of these six rows on the memory I have found to be the fact, that if any one bell only is in its own place (in rounds *every* bell is in its place) the row is *out* of course. In 132, 321, and 213, the 1st, 2nd, and 3rd respectively, are in their places, and these rows may thus easily be recognised as *out*-of-course rows. The other rows, 231 and 312, have *not* any bell at home in them, whilst 123 (rounds) has *every* bell at home.

(To be continued.)

Advice to the Composers of Peals.

SIR,—As a postscript to my letter in last week's issue, I would advise all who are desirous of attempting the art of composing to digest the able lesson by Mr. Jasper Snowden, now issuing in *Church Bells*; and I would also entreat young ringers, as soon as possible after they have mastered the elementary part of the science, likewise to give their earnest attention to composing. If, instead of money being thrown away upon prize-ringing, some prizes were to be offered for the best productions in this branch of the science, under reasonable, but efficient stipulations, some hidden talent might possibly be discovered which may have the happy effect of solving some of the grand problems of the exercise hitherto shrouded in obscurity.

VERITAS.

Change-ringing at Almondbury, Yorkshire.

On Saturday afternoon, 15th November, the Almondbury Society of Change-ringers occupied the tower of their parish church, and rang a true and complete peal, consisting of 5280 changes of Kent Treble Bob Major, with the sixth bell twelve times wrong and twelve times right, in five-six, which they completed in 3 hrs. and 15 mins. The ringers were placed in the following order:—E. Scholefield, treble; T. North, 2nd; J. Broadbent, 3rd; E. Brierley, 4th; A. Haigh, 5th; Wm. Lodge, 6th; W. Lodge, 7th; W. A. Womersley, tenor. Weight of tenor, 18 cwt. The peal was composed expressly for the occasion by T. Haigh of Huddersfield, and conducted by Allen Womersley. This is the first peal of 5000 changes rung on the Almondbury bells since the two new treble bells were added to the former ring of six.—*Local Paper.*

Change-ringing at Bristol.

On Monday, December 8th, eight members of the St. Stephen's Society of Change-ringers rang at All Saints, Bristol, a true and complete peal of 5376 changes of Kent Treble Bob Major, in 3 hrs. and 29 mins. The ringers were stationed thus:—D. Morgan, treble; J. Wilkey, 2nd; A. York, 3rd; J. Davis, 4th; J. Bryant, 5th; W. Thomas, 6th; J. Brain, 7th; and A. Jones, tenor. The peal was conducted by Mr. D. Morgan. Weight of tenor, 18 cwt., key F. This is the greatest attempt in the art of ringing ever accomplished in Bristol.—*Per Letter.*

Change-ringing in Ireland.

On Tuesday, December 9th, eight members of the Waterford Society of Change-ringers (all members of the Ancient Society of College Youths) occupied the tower of Christ Church Cathedral, Waterford, and rang Mr. John Holt's ten-part peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 50 mins. The ringers stood thus:—G. W. Roy, treble; R. Cherry, 2nd; R. S. Blee, V. S., 3rd; G. Clampet, 4th; C. Lee, 5th; G. J. Mackesy, M.B., 6th; T. Atherton, 7th; W. G. D. Goff, B.A., tenor. Weight of tenor, 20 cwt. Conducted by Mr. Charles Lee. This is the second peal ever rung in Ireland, and the first ever rung by a company of Irish ringers.—*Per Letter.*

A True Touch of 1873 Stedman's Caters.

Curious and interesting, but utterly useless after the departure of the year, however, 'here it goes':—

1 2 3 4 5 6 Bob on 7, 8, 9.

2 1 3 6 5 4 4 5 6 10

3 1 2 4 5 6 - - -

3 1 6 2 5 4 - - -

6 1 3 4 5 2 - - -

6 1 2 3 5 4 - - -

6 1 4 2 5 3 - - -

5 1 4 3 6 2 - - -

5 1 2 4 6 3 - - -

5 1 3 2 6 4 - - -

3 1 5 4 6 2 - - -

3 1 2 5 6 4 - - -

3 1 4 2 6 5 - - -

4 1 3 5 6 2 - - -

4 1 2 3 6 5 - - -

2 1 4 5 6 3 - - -

2 1 3 4 6 5 - - -

Brought round by the following Bobs:—

4 7 8 9 1 2 5 6 3

7 9 2 6 4 1 8 3 5

6 3 5 8 9 7 1 4 2

8 4 3 2 7 5 6 1 9

4 5 1 9 8 3 2 6 7

Round at eight sixes and one change.

HARVEY REEVES, *College Youth.*

Notice to Ringers.

THE following peal of Kent Treble Bob Major contains as many changes as there are verses in the New Testament, namely, 7956. It is the composition of Mr. John Thorpe of Ashton-under-Lyne, and contains the 120 course-ends:—

7 9 5 6

1 2 3 4 5 6 7 8

2 1 4 3 6 5 8 7

2 4 1 6 3 8 5 7

4 2 6 1 8 3 7 5

4 2 1 6 3 8 5 7

2 4 6 1 8 3 7 5

2 6 4 8 1 7 3 5

2 6 8 4 7 1 5 3

2 8 6 7 4 5 1 3

2 8 7 6 5 4 3 1

2 7 8 5 6 3 4 1

2 7 5 8 3 6 1 4

2 5 7 3 8 1 6 4

2 5 3 7 1 8 4 6

2 3 5 1 7 4 8 6

3 2 1 5 4 7 6 8

3 2 5 1 7 4 8 6

2 3 1 5 4 7 6 8

2 1 3 4 5 6 7 8

1 2 4 3 6 5 8 7

1 4 2 6 3 8 5 7

These changes to be rung instead of the first Treble lead to obtain the number of changes in the peal.

M. O. W. H.

3 2 6 5 4 1 - 1 2

6 2 5 3 4 1 - 1

3 6 2 4 5 - 2

4 3 2 6 5 1 2

3 5 2 6 4 1 2

5 6 3 4 2 - 1 2

6 5 2 4 3 - 1 2

5 3 2 4 6 2 - 1 2

3 4 2 5 6 1 -

To be twice repeated.

NOTICE TO CORRESPONDENTS.—We shall be thankful to any friends who will favour us with copies of Belfry Tablets for insertion in our columns; but we cannot pay anything for them.

We have been requested to state that the peal of 8544 changes of Kent Treble Bob Major, which was rung at Liversedge on Nov. 10th, and published in our paper of the 20th ult., was composed by Mr. John Thorpe of Ashton-under-Lyne, on the 29th May, 1869; a part of which peal, comprising 5408 changes, was rung by the Ashton ringers on Dec. 28th, 1872, and published in our paper of the 11th January last, with a reference to the said peal of 8544 changes.

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By Jasper W. Snowdon, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

CHAP. II.—On the Analysis of Rows, whether In or Out of Course.

(Continued.)

FOUR BELLS.—The changes made in the rows on four bells are: first, from rounds a double change, and then from the row so obtained a single change is made. The changes run thus throughout the peal, first a double and then a single change. No alteration is made from this rule at the leading of the treble, as second's place is then made instead of the whole pull behind.

The first alteration being a double change retains the rows *in* course, the single change following then alters them to *out* of course, and the next being a double change keeps them *out* of course. Therefore the first row is *in*, and then the rows run two *out* and two *in* course, until the last row, which is *in* course and rounds.

Referring to those rows when the treble is at the lead, their course is known by the positions of 234, which may be considered as 123 represented by different signs. These six rows, which display all the permutations possible of the three figures 234, should be well impressed on the memory, since in most course-ends the treble being at the lead is seldom pricked, and when analysing course-ends on eight bells, as 56 can be brought home by a method of transposition, which I shall hereafter explain, the course of the course-end may be known by the positions of 234.

The course of the other rows on four bells may be known by an analysis of the course of 234 read as if no other bell intervened, and a comparison of the position of the treble. Having considered the course of 234, in the position they take in any given row, then take the position of the treble, if it has been moved an even number of places, viz. into third's place, the course of the row is unaltered, and is therefore the same as the course that 234 are in. If, however, it has been moved an uneven number of places, the course is contrary to that of 234. Examples.—Take the row 4213; now 423, which answers to 312, is *in* course, and the treble being in third's place is thus altered an even number of places, and therefore does not affect the course: thus, 4213 is *in* course. Take the row 3421; now 342 is *in* course, but the treble, being moved an uneven number of places, has an odd change in its working; this added to the even number of changes in 342, renders the whole an uneven number of changes, and so 3421 is *out* of course. Take the row 4123, now 423 is *out* of course, and contains an odd change; the treble being moved one place also contains an odd change: these two odd changes taken together make an even number of changes, thus 4123 may be known to be *in* course.

In a manner similar to one of these examples the course of any row of four bells may be analysed.

FIVE BELLS.—The systems generally practised on five bells are Plain Bob, Grandsire, and Stedman Doubles, of which we give examples:—

Plain Bob.	Grandsire.	Stedman.
1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
2 1 4 3 5 in.	2 1 3 5 4 in.	2 1 3 5 4 in.
2 4 1 5 3 „	2 3 1 4 5 „	2 3 1 4 5 „
4 2 5 1 3 „	3 2 4 1 5 „	3 2 4 1 5 „
4 5 2 3 1 „	3 4 2 5 1 „	3 4 5 1 „
5 4 3 2 1 „	4 3 5 2 1 „	2 4 3 1 5 „
5 3 4 1 2 „	4 5 3 1 2 „	4 2 3 5 1 „
3 5 1 4 2 „	5 4 1 3 2 „	4 3 2 1 5 „
3 1 5 2 4 „	S. 5 1 4 2 3 „	3 4 2 5 1 „
1 3 2 5 4 „	1 5 4 3 2 „	4 3 5 2 1 „
1 3 5 2 4 out.	1 5 4 2 3 out.	S. 4 5 3 1 2 „
3 1 2 5 4 „	5 1 4 3 2 „	5 4 3 1 2 out.
3 2 1 4 5 „	5 4 1 2 3 „	5 3 4 2 1 „
2 3 4 1 5 „	4 5 2 1 3 „	3 5 4 1 2 „
2 4 3 5 1 „	4 2 5 3 1 „	3 4 5 2 1 „

In Bob Doubles, the changes, as the name 'doubles' signifies, are all double ones, and therefore the rows are *in* course until the treble leads, when second's place is made, and as a single change only is then effected the course of the rows is altered. The rows, therefore, from the back-stroke when the treble leads, to the hand-stroke at her next lead, are first all of one and then all of the other course.

In Grandsire Doubles, as each change is a double one until a single is called, all the rows are *in* course until such time, and then all *out* until the next single. This is also the case in Stedman's Doubles.

(To be continued.)

College Youths.

A COUNTRY RINGER wishes to know whether the Ancient Society of College Youths are on strike, or have given up ringing long peals, as no account of their clever performances have lately appeared in the columns of *Church Bells*.

RECEIVED.—Constant Reader (has not sent name and address): J. B.; Sam. Shaw; Treble Bob; J. W. H. (has not sent his address, that we may reply direct); R. E. Egglestone; C. Randolph; G. Harrison.

A Prayer.

A PRAYER to be used with Ringers on New-year's Eve, in any well-conducted belfry, more particularly where the Parson shows himself:—

All kneeling down, let the Parson or other say:—

O Lord God Almighty, who didst appoint the Levites to blow silver trumpets for the assembling Thy ancient people the Jews, in the Temple at Jerusalem; we, Thy humble servants, would faithfully acknowledge Thee in our like office of calling together Thy people, and reverently glorify Thee by the service of our hands in the ringing of these Church Bells. We thank Thee that Thou hast brought us to the close of another year. Thou hast been very gracious to us in thus lengthening out our lives. We bless Thee for preserving us from numberless accidents and dangers: it is of Thy mercy that we are still living. O Lord, for Jesus Christ's sake, forgive us all our sins of this year now ending: Blessed be Thy Holy Name that there is forgiveness with Thee for Christ's sake. O Lord, with a new year we desire to give ourselves afresh to Thy service: may we, by Thy grace, love Thee more and serve Thee better: and may the new year be begun, continued, and ended in Thee, by us Thy servants, and all near and dear to us. Grant this, for Jesus Christ's sake. Amen. Our Father. &c.

Date Peals, 1873.

SIR,—In answer to 'Veritas,' in *Church Bells*, No. 155, I beg to state, in the first place, that I am not the *young* composer he supposes, as I made my first 5040 in 1833—just forty years ago—and have since rung Union Triples, Stedman's, Bob Major, &c. In the second place, my peal was 'in accordance with the laws of the particular method selected,' viz. Grandsire Triples; being done from beginning to end by each bell making but *one step at a time*.

I am much pleased with your correspondent's letter, and am satisfied he well understands Campanologia,* and as I do not wish to publish my composition, I will, should he ever be in my neighbourhood, have great pleasure in giving him all and full particulars.

Talbot Hotel, Cuckfield.

Combeinteignhead, Devon.

THREE new bells from Messrs. Mears and Stainbank have lately been substituted in the tower of this place for three old ones in a ring of five, which are said to have been no longer fit for service. This little affair was made a matter of village festivity and a *quasi* Dedication Service on the 11th inst., on which occasion the Rev. W. Laidlay, Vicar of West Teignmouth, is reported to have preached 'a very impressive sermon' on the little bells which were suspended on the skirts of the vestments worn by the Jewish high-priest—his text being taken from Exod. xxviii. 33, 34.—*Local Paper*.

Change-ringing at St. Giles-in-the-Fields, London.

ON Saturday, Dec. 13th, the following members of the Waterloo Society rang at St. Giles-in-the-Fields a true peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 58 mins.—W. Baron, treble; J. Mansfield, 2nd; S. Holding (first peal), 3rd; C. Hopkins, 4th; G. Sheppard, 5th; J. Barrett, 6th; R. Rose, 7th; A. O. Robins, tenor. Conducted by Mr. W. Baron.—*Per Letter*.

Change-ringing at Ashton-under-Lyne.

ON Saturday, Dec. 13th, the ringers of the parish church of Ashton-under-Lyne met in the tower and rang a true and complete peal of Kent Treble Bob Royal, comprising 5000 changes, which was composed and conducted by Mr. John Thorp, and brought round in 3 hrs. and 22 mins. The ringers were stationed as follows:—T. Moss, treble; J. Bocoek, 2nd; C. Thorp, 3rd; T. Stopford, 4th; B. Broadbent, 5th; D. Heap, 6th; J. Thorp, 7th; J. Gillott, 8th; S. Andrew, 9th; L. Broadbent, tenor. Weight of tenor, 28 cwt. Key D.—*Per Letter*.

Change-ringing by the Ancient Society of Cumberlands.

ON Monday, Dec. 15th, eight members of this Society rang at St. George's Church, Camberwell, the late Mr. Holt's 10-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. and 54 mins.—J. Potter, treble; G. Newson, 2nd; W. Hovard, 3rd; T. Gleed, 4th; S. Jarman, 5th; H. Davis, 6th; J. Page, 7th; W. Strange, tenor. Conducted by Mr. G. Newson.—*Per Letter*.

Change-ringing at Leatherhead.

ON Tuesday, December 16th, eight members of the Leatherhead Society of Change ringers occupied the tower of their parish church and rang Mr. John Holt's ten-part peal of Grandsire Triples, consisting of 5040 changes, with 98 bobs and 2 singles, true and complete, in 2 hrs. 50 mins. The ringers stood thus:—H. Newnham, treble; H. Wood (his first peal) 2nd; T. Gaiger (his first peal), 3rd; W. Marks (his first peal), 4th; J. Hewitt, 5th; T. Gadd, 6th; S. Brooker, 7th; J. Lisney, tenor. Weight of tenor, 20 cwt. Conducted by Mr. S. Brooker.—*Per Letter*.

Change ringing at Holy Trinity, Hull.

ON Tuesday, Dec. 16th, eight members of the Trinity Society of Change-ringers rang the late Mr. Holt's original one-part peal of Grandsire Triples, with two doubles in the last four leads, containing 5040 changes, in 3 hrs. 15 mins. The performers were:—E. Prince, treble; C. Jackson, 2nd; W. Leggott, 3rd; J. Grassby, 4th; W. Southwick, 5th; T. Jackson, 6th; G. Harrison, 7th; H. Jenkins, tenor. Weight of tenor, 25 cwt. Conducted by Mr. C. Jackson. This is the first time it has been rung in the East Riding of Yorkshire.—*Per Letter*.

* Barbarous word! Better all agree to discontinue it, and use plain English instead namely, ringing, ringers, &c.

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CHAP. II.—On the Analysis of Rows, whether In or Out of Course.

(Continued.)

I MUST now introduce the reader to other means of analysing the rows, namely, by the transposition of one, and afterwards of two or more bells, to their own places, by which means the rows containing five or more bells may be very much simplified. This mode is something similar to the one previously used, of counting the position of one bell from its proper place, and then considering what effect its removal has had on the course ascertained from the position of the other bells. I must again insist on the importance of the fact, that in making one change *two* bells alter their positions. If from 1 2 3 4 you transpose the fifth to its own place, a single change is only requisite, although both the fourth and fifth are altered. Again, if from 5 2 3 4 1 you transpose the fifth home, the result reads 1 2 3 4 5. Now the fifth has been transposed four places, and the treble four, but if this is written out, changing one pair at each operation as example, it will be seen to require seven changes only, not eight. This is because, although each bell is transposed four places, one of the changes acts in bringing the other bell forward one place. Referring to the example it will be seen that the first four changes bring the fifth home, and advance the treble one place; therefore, to bring the treble into the position that transposes it with the fifth only requires three more changes.

As what I have explained would necessarily follow if any two bells were transposed, *i.e.* it is not necessary that either of them be transposed *home*, this rule is therefore arrived at.

The transposition of any one bell with any other can only be effected in an uneven number of changes. Therefore if one bell be thus transposed the course of the row resulting is opposite to that of the row from which the transposition is made.

Even supposing the bells selected for transposition be distant an odd number of places from each other, the rule will hold good. Because, as each bell is transposed the same number of places, the total number of places they are transposed would be an even number (as any two odd numbers make an even number), but when the one place is deducted which the transposing the one bell will forward the other, the result is necessarily an uneven number.

Any row of five bells may be most easily analysed by transposing the fifth home, and then analysing the position of 1 2 3 4, remembering that in whatever course they are then found that the given row will be of the opposite course.

SIX BELLS.—In plain Bob, as explained in a former chapter, the first row is *in*, and then the rows run two *out* and two *in* course alternately until a single is called, when the courses are reversed.

In the Kent variation of Treble Bob Minor the rows run as shown in the annexed example. If the treble lead be pricked in full, it will be seen that the rows from the treble passing into the middle on the way out until it reaches the same place on its way down, are alternately two *in* and two *out* of course, and that in each treble lead the rows with the treble in the same place are half of them of one, and the other half of an opposite course, and therefore singles are not required, as in plain peals, to turn the course of the bells, and thus the whole of the 720 rows can be produced by Bobs only.

The rows of six bells can be easily analysed by transposing the fifth and sixth home, and then analysing the course of the four remaining bells. When two bells are transposed with two others, their transposition has no effect on the course of the row, the row resulting being of the same course as the given row. The reason of this is, if the transposition of one bell with another gives an uneven number of changes, performing this operation twice will give two uneven numbers of changes, which taken together give an even number of changes.

Examples.—5 2 6 4 3 1. Transpose 3 with 5, and 1 with 6, when the row will read 3 2 1 4 5 6; now 3 2 1 4 may be seen to be *out* of course, and therefore 5 2 6 4 3 1 is *out* of course. Supposing one of the bells to be transposed to occupy the place of the other, as in the row 6 2 1 3 4 5. Transpose the fifth to its place, which will bring the fourth to sixth's place; then transpose the fourth with the sixth, the row will therefore read 4 2 1 3 5 6; knowing 4 2 1 3 to be *in* course, 6 2 1 3 4 5 is therefore *in* course. Should the two bells you wish to have at home be in the places of each other, as 3 1 4 2 6 5, the simplest way, since they cannot be transposed except with each other, will be to consider that 6 5 have an odd change in them, and therefore the course as known by 3 1 4 2 will be contrary, which in this case will prove the row to be *in* course.

From what I have already shown, I hope the reader will now be able to ascertain for himself the working of the courses in any variation and on any

5 2 3 4 1	
2 5 3 4 1	Four changes.
2 3 5 4 1	
2 3 4 5 1	
2 3 4 1 5	
2 3 1 4 5	Three changes.
2 1 3 4 5	
1 2 3 4 5	

number of bells, and that it is therefore unnecessary to proceed to higher numbers. On seven bells, when the treble is at the lead, by transposing 6 7 home the rows can easily be analysed, or if the treble is in the work 5 6 7 can be brought home, which will of course have the effect of an uneven number of changes. On eight bells the course-ends can be analysed by transposing 5 6 home, and any row by transposing 5 6 7 8 home.

I must conclude with an acknowledgment of my thanks to Mr. Hubbard, as it was from the information contained in his work, on the analysis of the course-ends on eight bells, by the transposition of 5 6 home, with the effect produced by the position of the treble, that I was led to look into the reasons for these deductions, and to apply them to gradually increased numbers of bells.

Finally, I hope that what I have advanced on the course of the rows, although it may seem lengthy to those acquainted with the subject, is yet rendered so simple as to be understood by those who were not previously possessed of this knowledge. I would also express my opinion that too deep a *mystery* has been made of this very simple matter, and that, like everything connected with the great science of Change-ringing, the more it is examined in detail, the more its wonderful simplicity becomes apparent.

Bell and other Music in Cornwall.

WHAT the Rev. Mr. Ellacombe and Mr. Charles Troyte of Huntsham Court are to Devon, Colonel Trelawny of Poltair, near Penzance, is to West Cornwall—an ardent promoter of the music of the bells, a practical and scientific bell-ringer, and willing at all times to make the belfry a place of pleasant work and musical recreation. Ten years since that gentleman took great interest in the inauguration of a new ring of bells for St. Mary's Church, Penzance, and from that time to this he has instructed and led the ringers there. Mrs. Trelawny and the Misses Trelawny, like many an English poet and thousands of their neighbours, share in this love for tunable bells, and, by means of handbells, ring out, with skill and taste, those changes in regular peals which are almost peculiar to the English. To promote a love of his favourite study, and to afford an evening's amusement, Colonel Trelawny invited Mr. Banister's famous band from Devonport, and others, with his own family and the Penzance Handbell Ringers, to join in giving a concert at St. John's Hall, Penzance, on Tuesday evening, the 9th ult. The room was well filled. The bells were the great attraction, and hearty applause greeted every performance, and *encores* and loud plaudits conveyed thanks to the Devonport men.—*Local Paper*.

Change-ringing at Clyst St. George, Devon.

On Friday, the 26th Dec. the Huntsham Society of Change-ringers (all College Youths but one) paid their respects to the Rev. H. T. Ellacombe, the Rector of Clyst St. George, accompanied by Mr. Wm. Banister from Devonport, and rang on the musical six in G[♯] tenor 13 cwt., three six-scores of Grandshire Doubles; 720 Kent Treble Bob Minor; three scores of Stedman's Doubles; and other touches in each method; one six-score Grandshire Doubles, in which the Rector rang the treble. The striking throughout was excellent. The ringers (who changed the stations in each peal) were:—C. W. Troyte; J. E. Troyte; R. Troyte; J. Norrish; H. Payne; R. Fry; A. J. Davey; Wm. Banister, who interchanged with Mr. Troyte the conductorship. They also rang with the hand-bells several touches of Triples and Caters, to the great entertainment of the visitors and villagers assembled. They all left for home at four o'clock, highly delighted with their Christmas holiday and entertainment.—*Per Letter*.

Change-ringing at St. Barnabas, Ranmore, Dorking.

On Friday, the 26th Dec., a mixed band of Change-ringers rang at the above church a complete peal of Grandshire Triple, consisting of 5040 changes, with 98 bobs and 2 singles, in 3 hrs. 14 mins. The ringers were as follows:—T. Gadd, Leatherhead, treble; T. Gaiger, Leatherhead, 2nd; H. Boxall, Dorking, 3rd; G. Sayer, Ashted, 4th; J. Hewitt, Leatherhead, 5th; C. Boxall, Dorking, 6th; S. Brooker, Leatherhead, 7th; C. Dudley, Dorking, tenor. Weight of tenor, 20 cwt. Conducted by Mr. S. Brooker.—*Per Letter*.

BELFRY RECORDS.

ST. MICHAEL'S, ST. ALBANS. (Tablet in the Belfry.)

361. RINGERS AT ST. MICHAEL'S, ST. ALBANS, HERTFORDSHIRE.

Samuel Pike	A.D.	1819
Jas. Tomlin	"	1820
Thos. Birchmore	"	1822
Jas. Currant	"	1837
John Monk	"	1837
Jas. Scrivner	"	1844

Mind, the Rules of this Belfry must n^ere be forgot.

On carelessly pulling a bell off it's a fine of a pot.

Now this is a thing we likewise must say—

Kindly bring forth a shilling if you break a stay.

John Mark, Clerk, Oct. 1, 1837.

ANSWER TO 'A CONSTANT READER.'—Messrs. Thwaites and Reed, of Clerkenwell, are not bell-founders—that matters not. No doubt 'six bells may be made for 120/., and for much less; the cost depends upon size and weight. Ask the bell-founders, we do not tout for any.—Ed.

ERRATUM.—In the description of 'In and Out-of-course Changes' in our issue of Dec. 27, the following misprint occurs. In the last example of the analysis of rows on four bells read thus:—'Take the row 2 4 3 1, now 2 4 3 is out of course, &c. . . . thus 2 4 3 1 may be known to be *in* course.'

RECEIVED.—Subscriber, New Ross, Ireland.

NOTES AND QUERIES.

Coal Clubs.

SIR,—May I be allowed to ask, through your columns, any of your readers who may have a satisfactory 'Coal Club' at work in their parishes, to forward me a copy of their rules? I have seen several sets of rules, but none by which the interests of those who are past work, or in the receipt of parish relief, are protected. This class cannot make so large a weekly deposit as their neighbours in receipt of wages, and are often wont to suffer by the very means intended to afford them a remedy.

Dovercourt, Essex.

T. REAY.

Funeral Reform.

SIR,—In answer to 'E. S.' the way to carry a corpse two or three miles without a hearse is to use a *bier*, which is by far the best mode on all occasions. In my last parish, which was extensive and populous, there were three or four biers kept for that use.

E.

Queries.

SIR,—Can any of your readers give in full the lines of two very remarkable epitaphs, or say where they can be found? One begins like the following:—

'Bold Infidelity, turn pale and die,
Beneath this urn two infant children lie.
Say, are they lost or saved?
If death's by sin they sinned, for they lie here,' &c.

The other alludes to the use of wealth, and is something like the following:—

'What I kept I lost,

* * * *

What I gave I have.'

S. M. L.

'HOLLY BERRY' will be much obliged if any reader of *Church Bells* will let him know, through the columns of this newspaper, the best and simplest book upon Apostolical Succession.

'C. P.' will be obliged for any information as to Edmund H. Sears, author of a very beautiful Christmas Hymn (xxxviii.) in the *Book of Praise*. Lord Selborne states that he is an American. Is E. H. Sears a member of the Episcopal Church, and has he written other hymns of equal merit?

MRS. R. BARTLETT, the Shrubbery, Redditch, thinks she can help 'Subscriber' in disposing of ready-made clothes, if she will send address.

'THE REV. J. D. PARRY.'—Many thanks for your letter, which was not, however, quite suitable for 'C. B.' That it was not acknowledged was an oversight for which we apologise.

'A. P. HALSTEAD.'—We are sorry not to be able to give the information for which you ask, and hardly know to whom to refer you to obtain it.

RECEIVED ALSO.—One of Peace; W. T. Mowbray; J. D. Close; G. C.; R. V. Hodge; A Layman.

BELLS AND BELL-RINGING.

Mr. Sottanstall to Ringers generally.

THE following is the first part of 8064 changes, which, being twice repeated, completes the peal with the 6th twelve times each way in 5, 6. By ringing the 23 changes, Nos. 1, 2, 3, and 4 braced, in place of the first four treble leads in the first part, reduces the peal to 7959 changes, being the number of verses in the New Testament—not 7956, as stated in yours of the 20th ult. by Mr. John Thorp of Ashton-under-Lyne. By any peal of 8064 of Oxford or Kent Treble Bob Major may be had the number of verses in the New Testament, by applying to the rule of the 23 changes brace-marked Nos. 1, 2, 3, and 4.

1 2 3 4 5 6 7 8

go into changes at back-stroke,

thus:—

2 1 4 3 5 6 7 8 } No. 1

1 2 4 3 6 5 8 7 } lead.

1 4 2 6 3 8 5 7 } end.

1 1 2 6 8 3 7 5 } No. 2

4 1 6 2 3 8 5 7 } lead.

1 4 6 2 8 3 7 5 } end.

1 6 4 8 2 7 3 5 } No. 3

6 1 4 8 7 2 5 3 } lead.

6 1 8 4 7 2 5 3 } No. 4

1 6 4 8 7 2 5 3 } lead.

0 1 8 4 2 7 3 5 } end.

1 6 8 4 7 2 5 3 } end.

1 8 6 7 4 5 2 3 } end.

8 1 6 7 5 4 3 2 } No. 4

1 8 7 6 4 5 2 3 } lead.

8 1 7 6 5 4 3 2 } No. 4

1 8 6 7 5 4 3 2 } lead.

8 1 7 6 4 5 2 3 } end.

1 8 7 6 5 4 3 2 } end.

1 7 8 6 4 5 2 3 } end.

7 1 8 6 5 4 3 2 } end.

8064 changes.

The first part of the peal.

2 3 4 5 6 M. W. H.

* 3 2 6 5 4 1 2

* 3 6 5 2 4 1 2

* 6 2 5 3 4 1

* 6 2 3 4 5 1

* 2 4 3 6 5 2

* 4 5 3 6 2 2 1 2

* 4 5 6 2 3 1

* 5 4 3 2 6 2 2

* 4 2 3 5 6 1

To be twice repeated.

Composed by W. Sottanstall
Sowerby, Yorkshire.

rung at Liversedge, Nov. 15th, 1873, was made choice of out of the number not knowing that Mr. John Thorpe, of Ashton-under-Lyne, had such a one in his possession, as stated in *Church Bells*, Dec. 20th.

Query.—How to Ring Out and In the Old and New Year?

SIR,—I shall feel greatly obliged if you, or any of the London ringers, will inform me through *Church Bells* which is considered in London the most proper of the two following ways of ringing the Old-Year out and the New Year in, namely:—To commence ringing about a quarter to 12, and cease ringing just before 12, and start ringing again immediately the clock has struck 12; or, to commence at about a quarter to 12, and continue ringing until about a quarter past 12, without ceasing?

A PARISHIONER.

Change ringing at Liverpool.

On Saturday, November 29th, 1873, eight members of the Society of Royal Youths, rang at St. Luke's Church, Liverpool, a true and complete peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 51 mins. The ringers were stationed thus:—T. Beacall, treble; J. Moore, 2nd; J. Pritchard, 3rd; R. S. Mann, 4th; W. G. Mann, 5th; R. Williams, 6th; J. Aspinwall, 7th; T. Jones, tenor. Composed by John Aspinwall, and conducted by Thos. Beacall. This is the first peal rung by the Society.—*Per Letter*.

Change-ringing at Belbroughton, Worcestershire.

On Sunday, December 21st, six of the Society of Change-ringers rang on the bells of the parish church a true and complete peal of Bob Minor, containing 720 changes, in 27 mins. The band was as follows:—P. Leek, treble; C. Goodyear, 2nd; E. Hatton, 3rd; E. Baylis, 4th; F. Bate, 5th; H. Martin, tenor. The peal contained 42 singles, which was composed by J. Rogers of London, and conducted by F. Bate, this being the first time rang in the county of Worcester.—*Local Paper*.

[The next time the Belbroughton ringers go in for Bob Minor, we hope they will not do it on a Sunday, there being six days for work and pleasure.]

Change-ringing at Sharow, Yorkshire.

On Friday, December 26th, 1873, a few members of the York Cathedral Society of Change-ringers assisted the Sharow ringers in ringing Mr. Reeves' peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 55 mins. They were stationed thus:—J. Bowman, treble; T. Clark, 2nd; W. Pick of Sharow, 3rd; J. Underwood, 4th; W. Howard, 5th; C. Underwood, 6th; W. H. Howard, 7th; W. Morrell, from York Cathedral, tenor. The peal was conducted by T. Clark, and is the first ever rung on the bells since the augmentation to a ring of eight. Weight of tenor, 13 cwt. in the key of G.—*Per Letter*.

Date Touches.

On the 1st January, at Sandbach, Cheshire, at Dudley, and at Ashton-under-Lyne, 1874 Grandsire Triples.

BELFRY RECORDS.

ST. MARY-THE-GREAT, CAMBRIDGE.

(Tablets in the Belfry.)

562. On the 14th March, 1779, was rung in this steeple a true and complete peal of 5040 Bob Major, in 3 Hours and Twenty-six minutes. Performed by the following persons:—

Rd. Widnell, First. Rd. Langhton, Third. J. Bowtell, Fifth. J. Sandels, Seventh.
J. Cooper, Second. W. Bland, Fourth. J. Swan, Sixth. J. Hazard, Tenor.

N.B.—This peal was composed by J. Sanders.

R. Telfs, } Churchwardens.
J. Woodyer, }

563. On Monday, Jan'y, 21st, 1788, was rung in this tower a true & exquisite peal, consisting of 6000 Changes Bob Maximus, in 5 hours and 5 minutes, Without a false change, by the undermentioned Cambridge Youths:—

J. Smith, First. J. Lawson, Fourth. T. Jones, Seventh. W. Young, Tenth.
W. Bland, Second. J. Coe, Fifth. P. Goudie, Eighth. J. Hazard, Eleventh.
R. Langhton, Third. T. Steers, Sixth. C. Day, Ninth. J. Bowtell, Tenor.

Bobs by C. Day. J. Willimott, } Churchwardens.
R. Wheeler, }

[The above board is ornamented with 12 bells & a painting of St. Mary's Tower.]

564. On Friday, 16th Feb., was rung in this tower a true and complete peal of Oxford Three Bob, consisting of 6000 Changes, performed in 4 hours & 15 minutes by the following members of the Cambridge Youths:—

J. Cooper, Treble. J. Smith, Third. Chas. Day, Sixth. P. Spenceley, Ninth.
T. Steers, Second. J. Lawson, Fourth. J. Swan, Seventh. J. Bowtell, Tenor.
T. Hazard, Fifth. G. Cooper, Eighth. Bobs by J. Spenceley.

This tablet is here erected as a memorial of the performances.

S. Smith, } Churchwardens.
L. Apsey, }

565. On Monday, 31st of October, was rung in this tower a true & complete peal of Grandsire Quaters, consisting of 7062 changes, performed in 4 hours & three quarters by the following members of the Society of College Youths:—

R. Widnell, Treble. J. Coe, Third. Chas. Day, Sixth. P. Spenceley, Ninth.
J. Cooper, Second. J. Lawson, Fourth. J. Hazard, Seventh. J. Bowtell, Tenor.
T. Steers, Fifth. G. Cooper, Eighth. Bobs by P. Spenceley.

That the same may be transmitted to posterity this inscription is here erected.

R. Leach, } Churchwardens.
T. Burrell, }

566. On Thursday, 14th February, was rung in this tower a true and complete peal of Grandsire Quaters, consisting of 5039 changes, performed in three hours and twenty-seven minutes by the undermentioned Cambridge Youths:—

J. Widnell, First. J. Coe, Third. W. Goodes, Sixth. P. Spenceley, Ninth.
L. Cooper, Second. W. White, Fourth. J. Hazard, Seventh. T. Pidley, Tenor.
W. Lander, Fifth. J. Bowtell, Eighth. Bobs by P. Spenceley.

H. Leach, } Churchwardens.
S. Frost, }

NOTICE.—Thanks for In and Out-of-Course from Ipswich mislaid. Please to write again.

RECEIVED.—C. P.; Wm. Hinton; Thos. Price; A. Marshall; R. C. Merson; Staffordshire Festival; John Thorp; Jos. Green; W. Prentice; New Ross correspondent has not sent his name.

In my ringing career I have obtained more than twenty peals of Treble Bob Major, consisting of 8544 changes, with the tenors together. The one

Answers.

SIR,—I am glad to be able to give your correspondent 'S. M. L.' one of the epitaphs for which he inquires. It is,—

'As I was so are ye;
As I am you shall be;
That I had that I gave;
That I gave that I have.
Thus I end all my cost,
That I left that I lost.'

There is another of a very similar character in Tiverton Churchyard, on the tomb of Edward Courteney, third Earl of Devon, and Maud his wife (date 1419):—

'Hoe! hoe! who lies here?
I the goodde Erle of Devon shere,
With Maud my wife, to me full deere.
We lyved together fifty fyve yere.
What we gave wec have,
What we spent we had,
What we left wec loste.'

They are taken from Norfolk's *Collection of Epitaphs*; publisher, John Russell Smith, Soho Square. F. H. ['G. E.' and 'B. Hopkins' send the same lines with some variations.]

SIR,—The following are the lines of the epitaphs inquired about in *Church Bells* of January 10th:—

'Bold infidelity, turn pale and die!
Beneath this stone four infants' ashes lie.
Say, are they lost or saved?
If death's by sin they sinned, for they are here;
If heaven's by works, in heaven they can't appear.
Reason, oh how depraved!
Revere the sacred page, the knot's untied—
They died, for Adam sinned; they live, for Jesus died.'

Taken from Hauxton Churchyard, near Cambridge, on stone of four children who died in infancy. No date. T. R. F.

[The same lines, with some variations, are given by 'E. H.'; by 'H. F. Tilley' (who informs us that the author of them is one Robinson); by 'A. A. W.' as occurring in Fakenham Cemetery; and by 'A. G. Bown' as in Twyford Churchyard, Leicestershire.]

'M. I. T.' must surely have forgotten 1 Cor. xi., from which it appears that male Christians, Oriental or not, even from the earliest times, always uncovered the head in worship.

'W. A. CLARKE, Clarendon Place, Clarendon Street, Aston New Town, Birmingham,' would be glad to hear from 'M. O. H.' (*Church Bells*, Dec. 27, 1873) particulars of the case about which inquiry was made.

'T. A. ECKEL, Barbados.'—There are practical difficulties in the way of carrying out your suggestion; for which, however, we thank you.

'QUERIST.'—Your best plan would be to write to the Bishop or his Secretary from whom you desire the papers. No one else could answer the question.

'A SUBSCRIBER' (*Church Bells*, Dec. 27, 1873) is requested to send her name and address.

RECEIVED ALSO.—Charles Worthy; G. F.; W. T. C.; E. M. S.; E. E. H. Saunders; H. H.; E. A. P.; Mrs. Robert Barclay; J. F. C.; A. P. C.; T.; J. D. P.; John Williamson.

BELLS AND BELL-RINGING.

Unfeeling Conduct of Ringers.—Southmolton Church Bells.

On Thursday, the 8th inst., the funeral of Mr. John Burgess, an old and respected inhabitant, took place, and at the same time a wedding ceremony at the Baptist chapel came off. It is customary to toll one of the tower bells during the time the mourners are going to the cemetery, and on their return to the late residence of the deceased; but on this occasion (for the first time in this town), before the corpse had reached the chapel in the burying-ground, the bells were ringing to celebrate the wedding above named, continued until the returning funeral procession had reached about half way up South Street, and would have continued further, had not the Rev. T. H. Maitland, the Vicar, and Mr. Churchwarden Smith, who were present at the funeral, sent a messenger to the tower to stop the ringing, the funeral procession remaining stationary nearly ten minutes in the street during the interval. It is to be hoped that in future the bells will not be allowed to be rung until the funeral procession has returned from the cemetery.—*Local Paper*.

[Ringers certainly do strange things in the south-western counties. The above conduct was most disgraceful; but what shall we say about ringing the church bells at all for a wedding at a Baptist chapel? Do the Baptists of Southmolton pay church-rates?—if not, why should they expect the bells of this church to throw out their notes of joy on such an occasion? We consider it most unreasonable for the bells of any place ever to be rung for weddings, excepting those which take place at the church. It seems to be high time for the Vicar and Churchwardens to set about a thorough belfry reform, and not to allow the Ringers to ring when they please, and for what any body chooses to pay them.—ED.]

Special Service for Ringers at Bristol.

A SPECIAL service was recently held for the officers and members of the St. Stephen's Ringers' Society at Bristol, to which they were invited by the Vicar, the Rev. F. Wayet. A sermon was preached by the Rev. J. H. Bright. In the course of it he reminded them that it was the first time for very many years on which they had met together as a society for holy worship. From the rules it appears that the objects of the Society were not alone the ringing of bells, but the promoting of good and holy living among the members. One rule in the ancient charter, granted by Queen Elizabeth, is especially observable:—'That every member should always kneel down and pray before he went into the belfry.'

Change-ringing at Hyde, Kent.

On Tuesday, the 6th inst., the Society of Change-ringers, Hyde, rang at St. George's Church, Mr. J. Reeves' ten-part peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 48 mins., by the following members.—R. Brierley, treble; M. Sale, 2nd; C. Ashworth, 3rd; T. Sale, 4th; W. Beeley, 5th; H. Rostron, 6th; J. Wilde, 7th; G. Sale, tenor. Weight of tenor, 16 cwt. Conducted by J. Wilde.—*Per Letter*.

BELFRY RECORDS.

ST. MARY-THE-GREAT, CAMBRIDGE.

(Tablets in the Belfry.)

(Continued.)

567.

A.D. 1797.

On Friday, 2nd June, was rung in this tower a true and complete peal of Grandsire Triples, consisting of 5040 changes, in 3 hours & a half, originally composed by Mr. Holt in 1 course & 2 doubles in the 4 last leads, by the undermentioned Performers:—

J. Cox, Treble.	W. Lander, Third.	W. Goodes, Fifth.	P. Spenceley, Seventh.
W. Eve, Second.	I. Bowman, Fourth.	J. Bowtell, Sixth.	J. Hazard, Eighth.

The peal was called by J. Bowtell.

T. Case, } Churchwardens.
J. Horne, }

568. In this tower, on Monday, May 11th, 1830, was rung a true & complete peal of Grandsire Triples, consisting of 5040 changes, with 190 hobs & 50 singles, in 3 hours & twenty-four minutes, by the undermentioned Cambridge Youths:—

J. Leo, Treble.	F. Yorke, Third.	T. Mansfield, Fifth.	M. Rockett, Seventh.
W. Page, Second.	T. Wright, Fourth.	R. Wilby, Sixth.	T. Holliday, Eighth.

The peal composed by Taylor, Conducted by R. Wilby.

Rev. Carrus, Vicar.
R. White, } Churchwardens.
S. Hurrell, }

569. In this tower, On the 16th Feby. 1852, was rung a true & complete peal of Grandsire Caters, consisting of 5039 changes, in 3 hours & twenty-five minutes, by the undermentioned Cambridge Youths:—

J. Lee, Treble.	W. Skinner, Third.	F. Yorke, Sixth.	M. Rockett, Ninth.
T. Wright, Second.	W. Page, Fourth.	T. Mansfield, Seventh.	T. Holliday, Tenth.
	T. Silver, Fifth.	B. Wilby, Eighth.	

Conducted by B. Wilby.

Rev. Male, Vicar.
R. White, } Churchwardens.
J. Palmer, }

NEW COLLEGE, OXFORD. (Tablets in the Belfry.)

570. Rung in this tower, on Easter Monday, March 27th, 1815, a complete Peal of 10,008 Grandsire Quaters, in 6 hrs. 42 mins. by the Society of Oxford Cumberland Youths:—

T. Pavier, Treble.	J. Tagg, Third.	G. Pavier, Sixth.	J. Pavier, Ninth.
W. Parker, Second.	G. Pavier, Fourth.	J. Montague, Seventh.	T. Cook, Tenor.
	H. Carr, Fifth.	E. Nicholls, Eighth.	

N.B.—Being the greatest number ever rung in this University. Was composed and called by E. Nicholls.

571. ULLA RES ARDUA INGENIUM ET PERSEVERANTIA VINCENT.

Rung in 3 hrs. 35 mins. on 4th Sept. 1820, an excellent Peal of 5376 Bob Major on the bells in this Tower, by the following persons:—

Decimus Roberts, Treble.	Richard Cater, Fourth.	John J. B. Lates, Sixth.
Henry Carr, Second.	Charles Pavier, Fifth.	Thomas Hanks, Seventh.
Henry Taylor, Third.		Jonathan Pavier, Eighth.

This Peal contained the whole of the 786's, 867's, and 678's in the 40,320; in other terms, the 6th 24 times, Wrong and Right. Was composed and conducted by J. J. B. Lates.

572. This tablet was erected to record an excellent Peal of Grandsire Quaters, containing 5190 changes, which were rung in this Tower, Oct. 12, 1826, in 3 hrs. 29 mins., by a select band of Oxford Union Scholars.

C. Harris, Treble.	E. Whitbread, Third.	A. Tylor, Sixth.	H. Pitt, Ninth.
J. Blacklock, Second.	R. Young, Fourth.	W. Parker, Seventh.	G. Nunney, Tenor.
	H. Nunney, Fifth.	T. Hanks, Eighth.	

This peal was composed and conducted by W. Parker.

573.

MAY MERIT MEET ITS DUE REWARD.

Rung on these bells on Tuesday, April 8, 1834, a complete Peal of new Treble Bob Major, consisting of 5120 changes—the first peal of above method ever completed in this University:—was performed in 3 hrs. 28 mins. by the following persons:—

R. Whitbread, Treble.	H. Carr, Third.	G. Nunney, Fifth.	R. Young, Seventh.
H. Boswell, Second.	A. Hillier, Fourth.	H. Wilkinson, Sixth.	H. Nunney, Eighth.

Conducted by E. Whitbread.

574.

ASSIDUITY ACCOMPLISHES WONDERS.

On Tuesday Evening, July 27, 1847, a select band of Campanologists succeeded on these bells in obtaining the whole revolution of Triples on Stedman's principle, comprising 5040 changes. The performance occupied 3 hrs. 16 mins.

E. Whitbread, Treble.	C. B. Chadwell, Fourth.	J. Cox, Sixth.
H. Carr, Second.	R. Haque, Fifth.	C. Andrew, Seventh.
Thomas Hill, Third.		T. Hanks, Tenor.

This is the first peal in that difficult system achieved in this University.

Conducted by J. Cox, London.

575. On Tuesday, 3th Sept. 1857, a true Peal of Grandsire Caters, containing 5021 changes, with 3th & 6th behind 9th, in 3 hrs. 23 mins., was rung on these bells by the following persons:—

A. White, Treble.	H. White, Third.	R. Haque, Sixth.	R. Fitman, Ninth.
A. Estcourt, Second.	F. White, Fourth.	A. Tysor, Seventh.	H. Pitt, Tenor.
	J. Estcourt, Fifth.	W. Estcourt, Eighth.	

Composed & conducted by W. Estcourt.

576. OXFORD Society of Change-ringers rang on these bells, on Jan. 15, 1870, a Peal of Grandsire Caters, containing 5021 changes, in 3 hrs. 14 mins., viz. —

C. Harris, Treble.	H. Mills, Third.	J. Field, Sixth.	E. Harrison, Ninth.
J. Rogers, Second.	R. Young, Fourth.	C. Hounslow, Seventh.	W. Strange, Tenor.
	T. Hill, Fifth.	J. Hine, Eighth.	

Conducted by C. Hounslow.

And on May 20th, 1871, a peal of Grandsire Caters, containing 5003 changes, in 3 hrs. 10 mins. viz. —

J. Warner, Treble.	J. Field, Fourth.	E. Harrison, Eighth.
C. Hounslow, Second.	R. Young, Fifth.	J. Rogers, Ninth.
J. E. Troyte, Esq. (Ch. Ch.)	T. Hill, Sixth.	A. Strange and C. Hine, Tenor.
	J. M. Hine, Seventh.	

Composed and conducted by J. Rogers.

RECEIVED.—F. Earle; R. Merson; J. Pritchard; I. Long.

BELLS AND BELL-RINGING.

New Bells at West Tanfield, Yorkshire.

NEW-YEAR'S DAY, 1874, was rendered memorable for this parish by the opening of a ring of six bells in G, cast by Messrs. Warner of London. Since the restoration of the church, some thirteen years ago, the sound of 'Church-going Bell' had not been heard at all in the parish; three old bells were taken down at that time, and never, until now, replaced. The late Rector (Rev. Jas. Hall) left by will 200*l.* towards the re-casting of the largest of the three bells (which had been broken some time), and the founding of a ring of six. The remainder of the expense has been borne by W. R. Hall, Esq. of Speenhamland, Berkshire, in memory of his late brother. The work was carried out by Mr. T. Mallaby of Masham. The day's proceedings began about nine o'clock, when the Masham Society of Change-ringers rang a peal of 720 Bob Minor. Divine Service began at eleven o'clock. After an able sermon by the Rev. W. C. Lukis, Rector of Wath, the clergy and ringers proceeded to the tower, where the Rev. F. Earle, Rector of the parish, offered up Prayers of Dedication, which had been approved by the Lord Bishop of Ripon. We have been favoured with a copy of the Service and the Hymns used on the occasion: as there is a slight difference from what we have before printed, we are now glad to annex it. Ringing continued throughout the day, during which many thousand changes were struck.

HYMN.
BEFORE THE SERMON.

C. M.

Unison.
Not idle are the fleeting sounds
Which earth-borne upward steal,
If that they aid to higher flight
What man to God doth feel.

Harmony.
New voices in our church to-day,
New notes upon the air,
With willing echoes swell the sound
Of Praise and solemn Prayer.

Each bell in size and tone apart
Doth its own tale repeat,
And all attuned in order form
One harmony complete.

We too in order true would be,
Where God would have us stand;
We too, or great or small, would do
What'er He doth command.

Each, with the force to him allowed,
A Herald of His Word,
All in one voice of blended might,
A peal of sweet accord.

Unison.
All glory to the Father be,
All glory to the Son,
All glory to the Holy Ghost,
While endless ages run. *Amen.*

AFTER THE SERMON,

The Clergy with the Ringers will proceed to the Tower, where the officiating Minister shall say:—

In the Name of the Father, the Son, and the Holy Ghost. *Amen.*
Our Father, &c.

The Collect.

PREVENT US, O Lord, &c. *Amen.*

O LORD God, who art pleased to accept the offerings of Thy Servants, receive we pray 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 beseech Thee, that the surviving Donor of these Bells, who hath given to Thee of that which Thou hast given him, may receive it back an hundred-fold 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 whenever the passing-bell shall toll we may call to mind how short our time is. *Amen.*

GRANT, O Lord, that the glad sound of the full peal may remind us that all good things come from Thee, and all true joy and happiness is 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.*

The ringers will then sound one short Peal, after which will be sung—

Psalms C. (O. V.)

All people that on earth, &c.

The peace of God, &c. *Amen.*

A new and handsome clock is shortly to be erected in the tower at the sole expense of W. R. Hall, Esq.—*Communicated.*

How to Ring Out and In the Old and New Year.

SIR,—I see in your issue of the 10th inst. a query, wishing to know the proper way to ring out the Old Year and in the New. I have helped to ring it in various ways, but the most appropriate way, I think, is to do it in the following manner:—1st. Raise the bells with the clappers lashed, then muffle them, and about a quarter past 11 ring a touch of Treble Bob, in whatever method, according to the number of bells, striking each change twice, or what is called 'a whole pull.' Then ring them in rounds, each stroke slower, until there are three seconds between each bell striking. After that one or two to go into the bell-chamber, unmuffle them and lash the clappers, and let the bells down, it being understood that they will be unlashed as soon as down. All will be in the ringing-chamber, and one will read the appropriate prayer, which I saw in your issue about the latter part of the old year. A few minutes before 12 all will kneel and pray in the New Year. After that, a few minutes after 12, ring in the New Year, by raising the bells, and ring off a 720 of Treble Bob, Grandsire Minor, or anything else, and then let the bells down. I hope this will be of some use, if published in your valuable columns; and I think, if tried, will be approved by respectable ringers in all counties.

A DEVONSHIRE CHANGE-RINGER.

Thanks to Mr. Jasper Snowden.

SIR,—I wish to return my heartfelt thanks to Mr. Jasper Snowden for the explanation of 'In and Out of Course,' given by him in *Church Bells*, from which I have received much benefit, and the mystery is so explained.

AN AMATEUR.

Bell-music in Oxford.

SIR,—We must only trust that those in authority may, sooner than at present seems likely, put the bells which were the pride of Oxford ringers in such condition that your columns may again record true peals rung on them—and may my name then also figure among the performers.

ONE WHO RANG IN THE LAST PEAL OF GRANDSIRE TRIPLES, APRIL 5TH, 1869.

Change-ringing at St. Mary, Battersea.

ON Monday, January 5th, eight members of the Cumberland Society rang at the above church an excellent peal of Stedman Triples, containing 5040 changes, in 2 hrs. 50 mins. J. Cox, treble; R. Rose, 2nd; P. Coote, 3rd; W. Coppage, 4th; G. Newson, 5th; W. Hovard, 6th; D. Stackwood, 7th; J. Brazier, tenor. Composed by J. Thurstans and conducted by John Cox.

Change-ringing at Upper Clapton.

ON Monday, the 6th inst., the following members of the Ancient Society of College Youths (established A.D. 1637), rang at St. Matthew's, Upper Clapton, Holt's original peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 50 mins. H. Page, treble; T. Jackson, 2nd; J. Pettit, 3rd; T. Page, 4th; W. Greenleaf, 5th; C. H. Jessop, 6th; E. Turner, 7th; R. Turner, tenor. Conducted by J. Pettit.—*Per Letter.*

Change-ringing at Glemsford, Suffolk.

ON Saturday, January 10th, the Glemsford Society of Change-ringers rang at St. Mary's Church 720 of Kent Treble Bob, 720 of Oxford Treble Bob, 360 of Double Court Bob, and 74 of Bob Minor, being the date of the year, in 1 hr. 20 mins. Jno. Slater, treble; Jos. Slater, 2nd; C. Honeybell, 3rd; Z. Slater, 4th; S. Slater, 5th; F. P. Adams, tenor, who conducted the peal.—*Per Letter.*

Muffled Peals in Herefordshire.

A MUFFLED Peal is still always rung on the bells of the parish church of Incebley on Childermas, or Innocents' Day. This custom was observed also in the adjoining parish of Dilwyn, and was only discontinued about five years ago because the mufflers, or "muffs," as the ringers call them, were worn out.—*From Notes and Queries.*

Date Touches.

JANUARY 1, 1874.—At Liversedge, Yorkshire, Kent Treble Bob. At Almondsbury, Yorkshire, Triples.

BELFRY RECORDS.

CHRIST CHURCH CATHEDRAL, OXFORD.

(Tablets in the Belfry.)

[These boards were moved from the old steeple at the same time that the bells were taken down. They are now placed in the new wooden tower.]

577.

ARS NON HABET INIMICUM NISI IGNORANTEM.

RUNG on these bells, on Friday, Sept. 22nd, 1820, a complete Peal of Grandsire Quaters, consisting of 5003 changes, in 3 hours 32 minutes, by the following youths:—

W. Godfrey, Treble.	G. Pavier, Third.	J. Taylor, Sixth.	A. Tyror, Ninth.
Henry Taylor, Second.	H. Carr, Fourth.	T. Godfrey, Seventh.	T. Hawks, Tenor.
	R. Cator, Fifth.	W. Parker, Eighth.	

N.B.—In this peal the 2nd was never behind the 9th. Was composed and conducted by W. Parker.

578.

LABOR OMNIA VINCAT.

RUNG on these bells, on Saturday, January 19th, 1823, a complete Peal of Grandsire Quaters, consisting of 5165 changes, with only 5th and 6th behind the 9th, in 3 hours 26 minutes, by the following persons:—

G. Harris, Treble.	E. Whitbread, Fifth.	T. Hanks, Eighth.
E. Nicholls, Second.	R. Young, Sixth.	A. Tyror, Ninth.
Jonathan Pavier, Third.	W. Parker, Seventh.	H. Pitt & G. Nunney, Tenor.
H. Nunney, Fourth.		Conducted by W. Parker.

579.

TAM MARTE QUAM MINERVA.

ON Monday, April 5th, 1869, was rung on these bells a most excellent Peal of Grandsire Triples, containing 5040 changes, with 75 Bobs and 170 Singles, in 3 hours and 14 minutes, by the following members of the Oxford Society of Change Ringers, viz.:—

H. Mills, Treble.	T. Hill, Fourth.	J. Rogers, Seventh.
E. Harrison, Second.	J. Hine, Fifth.	H. Pitts and A. Strange,
J. E. Troyte, Esq. (Ch. Ch.)	Ch. Hounslow, Sixth.	Tenor.
Third.		Conducted by J. Rogers.

ST. EBBE'S CHURCH, OXFORD. (Tablet in the Belfry.)

580. RUNG on these Bells, on Sunday, May 29th, 1810, A Peal of Grandsire Triples, containing 5040 changes, in 2 hours and 57 minutes, by the Society of Oxford Youths.

Henry Bell, First.	William Parker, Fourth.	Ezra Goodyer, Sixth.
James Plaister, Second.	Francis Stevens, Fifth.	William Hatter, Seventh.
Edward Nicholls, Third.		Thomas Cook, Eighth.

N.B. it Being the first Peal ever completed on them, and was called by James Plaister.

Course ends 1246375	1257364
1267453	1276543
1275634	1261735
1253746	1243657
single 1235476	single 1234567

MAGDALEN COLLEGE, OXFORD. (Tablets in the Belfry.)

581. RUNG on these bells, Decr. 28, 1824, A Complete Peal of Grandsire Quaters, consisting of 5021 changes, which were brought round in 3 hrs. 26 mins. by the following persons:—

E. Nicholls, Treble.	H. Taylor, Third.	G. Pavier, Sixth.	T. Hanks, Ninth.
H. Carr, Second.	H. Wilkinson, Fourth.	A. Tyror, Seventh.	H. Pitt, Tenor.
	J. Howell, Fifth.	W. Parker, Eighth.	

In this peal the 2nd was never behind 9th. Composed & conducted by W. Parker.

582. ON Tuesday, July 9th, 1861, was rung on these bells Mr. J. Holt's ten-part Peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 9 mins., by the following persons:—

J. Hine, Treble.	D. Higgins, Third.	H. Mills, Fifth.	H. Pitt, Seventh.
E. Harrison, Second.	C. Hounslow, Fourth.	R. Young, Sixth.	J. Castle, Tenor.

Conducted by C. Hounslow.

WYE, KENT.—We have not been favoured with the names of ringers on the belfry tablets.

person as candidate for a seat in the new parliament who will not pledge himself to resist any interference with the 25th clause of the Education Act, any attack of the Liberationist party, any Burials Bill such as Mr. Morgan's, which claims the parochial churchyards as national property; or any Bill which should interfere with any church endowments. If we would only unite for these purposes, it would soon be evident that the power of the Church is by no means moribund, but that *Magna est Veritas, et prevalebit*. C. P. PEACH

The 'Old Evangelicals.'

SIR,—Why is it that those who profess to be more Evangelical than their brethren will persist in saying that High Churchmen confound Baptism with Salvation? Are not all agreed that a man can in no real and true sense be said to be 'saved' till the Lord has received him into Paradise? Are not all, High Churchmen and Evangelicals alike, agreed that Baptism admits into (what the Catechism calls) a state of salvation, which if it continues, will end in reception into Paradise? If so, why these accusations? PAX.

NOTES AND QUERIES.

Queries.

SIR,—Will any of the readers of *Church Bells* kindly help me to the right understanding of Gen. ix. 25-27? Am I to understand that, in addition to, and irrespective of, the original or birth-sin, which is equally the heritage of all who 'naturally are engendered of the offspring of Adam,' all the sable sons of Africa—the whole of the Turanian race—or even the descendants of Canaan, whoever they may be, or wherever they dwell, come into this world with the curse of the Almighty on them? What is the nature of that curse? Is it moral or physical? Does not a belief in this curse warp the minds of those Aryan clergymen who have the charge of Turanian souls? Does it not cause them to make a difference between the 'whites' and the 'blacks'? Is not Bishop Rawle's assertion true, that the 'colour of a man has no more to do with his character or his intellect than the colour of his hair or his eyes?' Is there anything very monstrous in regarding the words of the patriarch as spoken in wrath, and having no sanction from on high; and as having reference solely to his intentions towards his children in the distribution of his property, as a reward for their conduct towards him in his unfortunate fall? Good will be done by giving the subject a good airing.

Rio Ponga, Sierra Leone.

A SEARCHER AFTER TRUTH.

SIR,—I have in my possession an edition of Beza's Greek Testament, and would like to know from some of your readers what its value, as an old book, may be. It is a folio, published in A.D. 1598. It has three columns of text—one Greek, one old and one new Latin translation; copious notes in Latin accompany the text, and at the end is an index. Bound up with this is a Commentary upon the New Testament by Joachim Camerarius. *Nunc denuo plurimum illustratus et locuplete Indice auctus. Cantabrigiæ: ex officina Rogeri Danielis, Almæ Academicæ Typographi.* The latter was published A.D. 1542, and is thus 332 years old! The print is superior to almost any book in my possession. On the fly-leaf is written in letters, partly German and partly English, the ink of which is scarcely legible from age, 'I warrant this book perfect. Witness my hand, D. STORY.' Any particulars respecting the above will interest

A LOVER OF OLD BOOKS.

SIR,—As I know several gentlemen desirous of seeking Holy Orders, I should be glad if any of your correspondents can tell me what a young man, who has had a good English and classical education, and who has since then been in business more than five years in a large warehouse, ought to do in the matter. I wish also to inquire what should be done by one who has no means whatever of providing for any education other than that which he has received at school. I should be glad of any good answers that could put them in the right direction.

CHORISTER.

'STUDENT' desires to know if the *Enchiridion* of St. Augustine is published separately, also the price and publisher's name.

'A. A.' will be glad if any reader of *Church Bells* can tell her of a home for boys at Brighton (or in the neighbourhood of Brighton) where a homeless boy of nine could be received, either by payment or election.

SIR,—Can any of your readers inform me of a book giving a description and history of the different Religious Orders of the Latin Church, and the names of the localities where such institutions formerly existed in England?

O. E. R. S.

SIR,—If any person could recommend a work calculated to aid a young man in preparing to give himself to the Foreign Mission service purely for the love of Christ and saving of souls, they would earn the best thanks of S.

SIR,—I should be much obliged if you, or some of your correspondents, could inform me of a small book setting forth the doctrines and professions of the Plymouth Brethren.

W. H.

[PERHAPS the account which we gave of this sect in our No. 104, for Dec. 21, 1873, may be of help to you.—ED.]

'A. C.'—Your first question, about intoning, is too wide to enter into in these columns. There is no absolute law of abbreviations, and the abbreviation 'S.' appears to have the authority of earlier use than 'St.' The third question a gardener could answer best.

'C. F.'—The change in the hood, which you mention, is made when an M.A. proceeds to take the B.D. degree, not otherwise.

'Y. Y.' could be best informed by Messrs. Parker, Strand, W.C., the publishers of Keble's works.

RECEIVED ALSO.—REV. Charles Lowe; E. Day; W. L. Stanley Bond; C.; H. B.; Suffragi Jus;

BELLS AND BELL-RINGING.

Another Specimen of Belfry Desecration in Devonshire.

SIR,—All true Churchmen will be grieved to learn that a Prize-ringing has taken place at Bradninch in Devonshire, on the 28th inst., with the usual waste of money (117.) for paltry 'ups and downs, rounds and rounds,' and, after the so-called ringing, a dinner. Somehow these fooleries always smell strongly of the publican's getting up, and it is difficult to imagine how the 'kind permission of the Vicar and Churchwardens' is obtained to allow these abominable practices to take place.

Presuming they are all professed Churchmen who take part in this farce, I would venture to ask them if they would like to see the pulpit occupied by one who preached for the sake of a prize of money? If not, why desecrate the belfry?—for the bells have been consecrated to God's service, and are as much a part of His holy temple as anything in the church.

BOB SINGLE.

Testimonial to a Change-ringer.

THE Annual Supper of the Waterloo Society of Change-ringers took place on Thursday evening, the 22nd inst., at the 'Feathers Tavern,' Waterloo Bridge. Twenty-six members were present, Mr. J. Martin-Routh in the chair. After the usual loyal toasts, 'The Waterloo Society,' &c., the Chairman rose and said, '—I have been requested by the Society to perform a very pleasant duty—that is, to present Mr. William Baron with a testimonial on behalf of the members.' The testimonial consisted of a handsome timepiece with a suitable inscription. Mr. Baron was one of the founders of the Society in 1868, and has since held the office of Instructor, which duty he has attended to in the most assiduous manner; his energy is well known to all who have visited 'Waterloo,' and the members can testify to his noble exertions in promoting the art of Change-ringing, and his ever-ready assistance to young ringers. The presentation was then made amid hearty and prolonged applause. In acknowledgment, and with visible signs of emotion, Mr. Baron assured the company how deeply gratified he was in receiving from his brother-members this valuable token of their regard, which should always be treasured as commemorating one of the happiest incidents of his life.—Communicated.

Change-ringing at Manchester.

ON Saturday evening, Jan. 10th, a mixed company of Change-ringers met in the tower of Manchester Cathedral, and rang a true and complete peal of Kent Treble Bob Royal, comprising 5000 changes, in 3 hrs. 24 mins. The peal was composed and conducted by Mr. John Thorp of Ashton, and the ringers were stationed in the following order:—T. Moss, Ashton, treble; J. Bockock, Ashton, 2nd; H. Royle, Manchester, 3rd; T. Stopford, Ashton, 4th; H. Rostrin, Hyde, 5th; S. Bennett, Hyde, 6th; C. Thorp, Ashton, 7th; J. Gillott, Ashton, 8th; J. Thorp, Ashton, 9th; J. Wilde, Hyde, tenor. Weight of tenor, 25 cwt. This is the first peal in the above method that has been rung on the Cathedral bells since the rebuilding of the tower.—Per Letter.

Change-ringing at Redenhall, Norfolk.

ON Jan. 13th, the Redenhall ringers held the 138th anniversary of their Society. There were about forty ringers present, from different parts of Norfolk and Suffolk. During the day touches of Bob Major, Oxford Treble Bob, Grandsire and Stedman Triples, were rung, and all expressed their admiration of this fine peal of bells.—Per Letter.

Change-ringing at Appleton, Berks.

ON the 19th inst., four members of the Oxford Society of Change-ringers and four of the Appleton Society rang 5120 Kent Treble Bob Major, in 3 hrs. 13 mins. The ringers were:—S. Woodward, Appleton, treble; J. Newman, Appleton, 2nd; J. Field, Oxford, 3rd; J. Rogers, Oxford, 4th; N. White, Appleton, 5th; C. Hounslow, Oxford, 6th; E. Harrison, Oxford, 7th; F. White, Appleton, tenor. Conducted by J. Rogers, Oxford.—Per Letter.

Change-ringing at St. John's, Waterloo Road.

ON Saturday, Jan. 24th, eight members of the Waterloo Society of Change-ringers rang the late Mr. Holt's 10-part peal of Grandsire Triples in 3 hrs. 4 mins. The band was stationed as follows:—A. S. Ough, treble; W. Baron, 2nd; C. Hopkins, 3rd; J. Martin-Routh, 4th; H. Hopkins, 5th; W. Coppage, 6th; J. Breakspere, 7th; W. Cook, tenor. Conducted by W. Baron.—Communicated.

Muffled Peal at Coventry.

ON the 13th inst., the ringers of St. Michael's Church, Coventry, rang their 85th anniversary Touch in memory of the late Mr. Edwards of this city. The ringing consisted of 1008 changes of Grandsire Triples, with the bells muffled on one side, and was rung by the following persons:—S. Elliott, treble; T. Temple, 2nd; T. Srawley, 3rd; W. Johnson, 4th; C. Lenton, 5th; J. Bickerton of Warwick, 6th; C. Horsfall, 7th; W. Gilbert, tenor. Conducted by C. Horsfall. The ringers afterwards adjourned to an inn, where a substantial supper awaited them. The history of the annual ringing is this:—The late Mr. Edwards was a master-builder of this city, and bequeathed 100l. in trust to the Vicar and Churchwardens of St. Michael's Church in this city, and part of the interest of it was to be equally divided amongst the sexton and ringers, after which they shall ring a peal in remembrance of him on New-year's Day, old style, for ever. Various touches of changes and tunes on the hand-bells were given during the evening, after which a vote of thanks was heartily given to the Editor of *Church Bells* for the vast amount of good his paper is doing, both in and out of our belfries.—Communicated.

NOTICE.—Our repeated request for Belfry Boards is for such as have not been sent. We are publishing them as much as we possibly can in *Counties*.

RECEIVED.—E. Harris; A. P. Moore; J. A. H. Scott; E. J. Massie; Painswick Tablets; J. Whitmore. Address of a Country Clergyman requested.

SIR,—What is the most suitable English History for Pupil Teachers; and what the best book on the Prayer-book? E. E.

[A *Primary History of Britain* and the *Student's Hume* (Murray) are good text-books of History, and an *Elementary History of the Book of Common Prayer* by Proctor (Macmillan) is a good book on the Prayer-book.—ED.]

'J. A.' would be glad to hear of an article or pamphlet proving Prayers for the Dead should not be used by the Church in England.

Answers.

'T. TEMPLE' had better advertise the book which he wishes to sell.

'MISS PAGE.'—We should recommend you to send your inquiry, which is not suited to our columns, to the *Exchange and Mart*.

'A. A.' is informed that there is an Orphan Boys' Home at Brighton, where they can be received by payment. Address, Mr. Williams, Orphan Boys' Home, Buckingham Place, Brighton.

'J. C.'—There appears to be no authority for the charge about which you inquire.

'OXONIENSIS' will find an answer to his question in *Sunday*, No. XI., for February 9, 1874. Published by W. Wells Gardner, 2 Paternoster Buildings.

'CANTAB' begs to inform 'Student' that the *Enchiridion* of St. Augustine is published separately, and may be had from Messrs. Hall and Sons, Cambridge, price 2s. 6d.

'CHORISTER.'—We have two sealed letters addressed to you on the subject of your inquiry of last week, which we shall be happy to forward to you on receiving your name and address. We wish to remind our readers that we do not, as a rule, keep the names and addresses of our correspondents, nor do we undertake to forward letters to them. All who wish to receive answers otherwise than through our 'Correspondence' columns should send their full name and address, not only in confidence, but for insertion in *Church Bells*. Perhaps some correspondents, whose letters may have seemed to have been neglected, will kindly accept this as an explanation.

THE Publisher will be glad if Mrs. Henry Forde will forward her address; her remittance and order were duly received. The same applies to some one writing from Doncaster, enclosing stamps but no letter. Also Mrs. Mancott; post-mark, Paddington.

RECEIVED ALSO.—Geo. W. Jones; J. D. P.; L. E. R.; N. E. S.

BELLS AND BELL-RINGING.

Belfry Reform at Publow, Somerset.

THE ringers of the parish church of Publow have formed a society or band of ringers, with the Vicar (the Rev. A. Bellamy) as president, and several parishioners as honorary members, who desire to encourage them in their laudable efforts to improve by paying a small annual subscription. The following are among the rules:—That the bells are not to be rung for any worldly purpose whatever, but their use to be confined strictly to Church purposes; that no smoking, drinking, or disorderly conduct be allowed in the belfry at any time.—*Bath Chronicle*.

Peal-ringing on the Continent.

THERE is nothing of the sort as in England. A single bell rung up at 45 degrees continuously, either by a half or quarter wheel, or by a platform-lever worked by the foot, would be called a 'merry peal.'—ED.

Change-ringing at Benenden, Kent.

ON Monday, the 12th ult., the Change-ringers of St. Mary's Church, Frittenden, visited our parish church, and rang a peal of Plain Bob Triples, 5040 changes. The peal consisted of 138 bobs and 2 singles, was conducted by Mr. T. Daynes, and brought round in 3 hrs. 3 mins. C. Payne, treble; J. Potter, 2nd; J. Taylor, 3rd; E. Potter, 4th; W. Brattle, 5th; T. Potter, 6th; T. Daynes, 7th; T. Marshall, tenor. Weight of tenor, 20 cwt. Key F.—*Per Letter*.

Change ringing at Shipley, Yorkshire.

ON Saturday, the 24th ult., a company of ringers met at St. Paul's Church and rang various touches on both six and eight bells, in commemoration of James Lilley, a member of the Shipley company, attaining his seventieth year. The company included some of the oldest ringers in the district. On the 6th February, 1825, he assisted the Bingley company to ring 240 changes each of 36 different methods, a feat supposed to be unparalleled in Change-ringing.—*Per Letter*.

Change-ringing at St. Peter's, Walworth.

ON Monday, January 19th, 1874, eight members of the Cumberland Society met at the above church and rang a true peal of Grandsire Triples (Holt's ten-part peal), containing 5040 changes, in three hours. G. Newson, treble; H. Nunn (his first peal), 2nd; S. Jarman, 3rd; H. Dains, 4th; T. Gleed, 5th; D. Stackwood, 6th; J. Page, 7th; W. Strange, tenor. Conducted by Mr. G. Newson.—*Per Letter*.

Muffled Peal at Spalding, Lincolnshire.

ON Saturday evening, the 17th ult., the following members of the Spalding Society, with the assistance of one of the Bourn and one of the Sutterton members, viz.—W. A. Tyler, Bourn, treble; J. S. Wright, 2nd; G. Clow, Sutterton, 3rd; J. Burrows, 4th; R. Crensey, 5th, conductor; T. Dalton, tenor—rang a full-muffled peal, a half-muffled peal, and an open peal, of 360 each, of Bob Minor, as a last tribute of respect to Mr. S. Toynton, aged 54 years, who for several years was treble-man to the above Society.—*Contributed*.

BELFRY RECORDS.

MAGDALEN COLLEGE, OXFORD. (Tablets in the Belfry.)

(Continued.)

583. On Friday, April 11, 1862, was rung on these bells Mr. J. Holt's Original Peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 19 mins., by the following persons:—
J. Hine, Treble. | W. Saunders, Third. | H. Mills, Fifth. | D. Higgins, Seventh.
T. Hill, Second. | C. Hounslow, Fourth. | R. Young, Sixth. | J. Castle, Tenor.
Conducted by C. Hounslow.

584. ART HATH NO ENEMY BUT IGNORANCE.
Rung in this tower, Monday, Oct. 8th, 1866, a true Peal of Grandsire Caters, consisting of 5021 changes, with 5th & 6th behind 9th, in 3 hrs. 18 mins., by the following persons, viz.—

A. White, Treble.	R. Young, Fourth.	H. White, Eighth.
H. Mills, Second.	R. Barrett, Fifth.	F. White, Ninth.
T. Hill, Third.	C. Hounslow, Sixth.	H. Pitts, Tenor.
	F. E. Robinson, Esq., Seventh.	Conducted by H. White.

585. OXFORD SOCIETY OF CHANGE-RINGERS.—Rung on these bells on Saturday, Sept. 19th, 1868, a Bob and Single Peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 10 mins., by the following members:—

H. Mills, Treble.	C. Hounslow, Third.	J. Hine, Fifth.	J. Rogers, Seventh.
E. Harrison, Second.	T. Hill, Fourth.	W. Saunders, Sixth.	H. Pitts, Tenor.

Conducted by J. Rogers.

586. On Wednesday, July 7th, 1869, a Peal of Stedman Caters, 5033 Changes, in 3 hours 14 minutes.

John Cox, London, Treble.	Charles Hounslow, Oxford, Sixth.
John Rogers, Oxford, Second.	Noble White, Appleton, Seventh.
Robert Rose, London, Third.	William Howard, London, Eighth.
Isaac Rogers, London, Fourth.	Frederick White, Appleton, Ninth.
Henry White, Appleton, Fifth.	Edward Harrison, Oxford, Tenor.

Composed & conducted by Mr. John Cox.

587. The Oxford Society of Change-Ringers rang on these bells, on the 1st of April, 1872, a true peal of Grandsire Caters, consisting of 6030, in 3 hrs. 56 mins., viz.:

H. Mills, Treble.	J. E. Troyle, Esq. [Ch. Ch.], Fourth.	J. M. Hine, Seventh.
J. Rogers, Second.	J. Warner, Fifth.	C. Hounslow, Eighth.
R. Young, Third.	T. Hill, Sixth.	E. Harrison, Ninth.
		F. Bayliss, Tenor.

Composed & conducted by J. Rogers.

WYE, KENT. (Tablets in the Belfry.)

588. On Monday, the 29th of March, 1736, was rung in this Belfry, by the underwritten men, 5040 Grandsire Tripples, in 3 hours & a half, being y^e first set that ever rung it in the County without the assistance of Londoners or others.

589. In this steeple was completely rung by y^e men of this Town, as follows:—viz. Nov. y^e 30, 1738, 5040 Grandsire Triples, in 3 hours & 20 minutes.

590. Nov. y^e 16, 1742, 5040 plain Triples in 3 hours & 45 minutes.

591. In this Steeple, on Friday, the 18th April, 1821, was completely rung by the men of this Town, 5152 Bob Major changes, in 3 hours & 20 minutes.

592. A GRAND peal of 5376 Bob Major was rung on the 28th of Decr. 1829, in 3 hours & 32 minutes.

593. A SPLENDID peal of 6048 Bob Major, in six parts, with 78 bobs and 2 singles, was rung on the 22nd February, 1838, composed and conducted by Mr. Silas Haycock, which was brought round in a superior style, in 3 hours & 35 minutes, by himself and other residents of this Town.

[The names of the ringers follow in each case.]

BRAUGHIN, HERTS. (Tablets in the Belfry.)

594. These 8 Bells were rung y^e first time, September y^e 25th, 1745. And the first complete peal of 5040 Tripples were rung in 3 hours and 10 minutes, September y^e 30th, 1746, by
Jno. Scripps, Treble. | Geo. Wallis. | Thos. Rayment. | Wm. Chamberlain.
Wm. Welch. | Thos. Hubbard. | W. Welch. | Fray Uncle.

All of this Parish.

Given by Wm. Freeman, Esq.

[Weight of tenor (by repute) one ton; key E.]

195.

CAMPANARUM.

Rung by the Society of Braughin Youths, April 25th, 1778, A complete peal of 10,080 Changes Bob Major, which was performed in 6 hours and 34 minutes, by

Lawrence Tottingham,	Joseph Piggott.	Joseph Walker.
Treble.	William Pryor, aged 17 years.	James Walker.
Samuel Welch.	John Hubbard, aged 19 years.	George Beadle.

596. MAY 10th, 1779, was rang by the Braughin Youths a complicate peal of 12,240 Bob Major, which was performed in seven hours & 34 minutes.

Lawrence Tottingham.	George Beadle.	James Walker.
Wm. Pryor.	Jas. Hubbard.	Jos. Walker.
Wm. Hoy.		Composed and called by James Walker.

It was long each man did stand with zeal,
And ardent Union performed the Peal.

597. On the 11th May, 1829, was rung by the Braughin Youths, a complete Peal of 6160 Changes Bob Major, in four hours, by

Thos. Lawrence, Treble.	Wm. Lawrence.	Geo. Taylor.
Jno. Loots.	Wm. Bailey.	Jas. Bayford.
Henry Bayford.		Wm. Carter, Tenor.

It was conducted by Wm. Carter.

[N.B.—1, 3, 4, and 7 are still living. 1 and 7 ring now with me at Furneaux Pelham.—W. W.]

NOTICE TO CORRESPONDENTS.—We desire to repeat what we have said before about the impatience of some of our kind friends. They are evidently quite ignorant of the mode of working a weekly periodical. They seem to think that their contributions can be immediately attended to and inserted with telegraphic despatch. We request them to be more patient. Reports are inserted as soon as possible; some are not fit for insertion, others are so badly written that we cannot make them out. In all cases we reserve to ourselves the liberty of curtailing, weeding, and clipping, according to the best of our judgment; and timing as suits us, or rejecting altogether, without returning anything.—ED.

MUFFLED PEAL ON INNOCENTS' DAY.—The custom prevails at Maisemore and Cirencester, Gloucestershire.

RECEIVED.—C. W. B. (who will receive a DIRECT answer when he favours us with his name and address): J. Milverton Hurley, (music is printed in Bristol); J. J. Serjeantson; C. Staden; D. S. Milward.

I. W. H. and H. A. K. have not sent addresses.

BELLS AND BELL-RINGING.

The Evil of Bell-ringing Contests denounced by Devonshire Ringers.

THE annual supper given by the inhabitants of Holsworthy to their church ringers lately took place. An interesting and pleasing novelty was constituted by the attendance of the neighbouring Bradworthy ringers, who were invited. The Rector occupied the chair, supported by Messrs. Honey, Lanyon, and others of Bradworthy. Occasion was taken in the course of the remarks which were made to discountenance the practice of prize-ringing, as being usually attended by feelings the very opposite of those sought to be encouraged, and to substitute in its stead the much more wholesome and friendly plan which had been adopted that evening, of inviting their neighbours from adjacent parishes to join them in the promotion of harmony and good feeling, and in the mutual improvement of a grand old English art, which, by certain associations and practices that had been allowed to creep in in times past, especially that of intemperance, had tended to bring ringing into general discredit and disrepute. This, together with a better tone in the belfry, would be found to be the only means to elevate ringing in public estimation, and to enlist many who hitherto had stood aloof from joining a science which, as a healthy physical exercise, had no superior.—*Local Paper.*

Ringers' Thanks for 'Church Bells.'

SIR,—*Church Bells* having now 'rung out the false and in the true' so very successfully these last three years, I would like on behalf of us Change-ringers to thank those clergy and gentlemen who have so earnestly endeavoured to develop our noble art of Change-ringing by contributing to the pages of *Church Bells* during the past year. Foremost of those is that worthy and veteran ringer, the Rev. H. T. Ellacombe, the Rev. W. Wigram, C. A. W. Troyte, Esq., J. E. Troyte, Esq., and many others. The last-named gentleman deserves our best thanks for the interest he has taken and the endeavours he has made in connexion with the Oxford University Society of Change-ringers. It is through this Society we may hope to gain the attention of the upper classes to our art that it really deserves. It is pleasing to observe the great number of clergy and others who have taken this important matter up (thanks to *Church Bells*), and are now trying to dive into the mysteries of the science of Change-ringing. During the past year *Church Bells* has recorded the setting up of nineteen new peals of bells, from twelve down to five; the augmentation or restoration of thirteen peals: total, thirty-two. Surely the bell-founders ought to be as thankful as we are. A great addition, too, has been made to the peals of eight bells; and I hope, as do many others, that during the present year many of the heavy peals of six may be augmented to the more perfect and pleasing peals of eight. Of ringing performances, 73 peals of 5000 and upwards have been rung, 36 of which are Grandsire Triples, 19 of which are Holt's ten-part peals; and how many more not recorded! Sir, I am sure this is very gratifying to every lover of church bells, who may take courage and pull on. In conclusion, I would again ask those who have done so much in the past, that they will for the sake of us ringers, our art, our Church, and, above all, for the glory of God, be no less indefatigable in the future.

A COLLEGE YOUTH FROM NORFOLK SETTLED IN DURHAM.

New Bells made and completed during the Year 1873, by Messrs. Mears and Stainbank of Whitechapel, who have kindly favoured us with the list:—

WHERE SENT TO.	Number of Bells.	Weight of Tenor.	Note.
Winkleigh, Devon	6	20 cwt.	E
St. Peter's at Gowts, Lincoln ..	6	8 "	A
The Old Steeple, Dundee	8	20 "	E
Biddulph, Staffordshire	6	11 "	G#
St. Thomas's Church, Moorside, Oldham ..	8	18 "	E
St. Paul's Church, Brighton	8	14 "	G
Keeble College, Oxford, 'Hemispherical'	3	6 "	C
Flint, North Wales	6	6 "	A#
Denbigh, North Wales	8	14 "	F
Ashstead, Surrey	8	14 "	E
Christ Church, Hampstead	3	6 "	C#
Gorleston, Suffolk	6	10 "	G

Besides many old bells recast and peals augmented, and several sets of three, for Canada, &c.

Change-ringing at Gravesend, Kent.

ON Saturday, January 24th, was rung at St. George's Church, Gravesend, by eight members of the Ancient Society of College Youths (established 1637), a true and complete peal of Kent Treble Bob Major, consisting of 5088 changes, in 3 hrs. 7 mins. This is the first peal in the Kent variation ever rung on the bells of the above church. The ringers were:—H. Booth, London, treble; W. Tanner, London, 2nd; J. W. Aitkin, Gravesend, 3rd; W. Jones, London, 4th; S. Hayes, Gravesend, 5th; E. Hamman, Crayford, 6th; G. Breed, London, 7th; J. M. Hayes, London, tenor. Composed by J. Reeves and conducted by H. Booth. Weight of tenor, 18 cwt.

Change-ringing at Macclesfield.

ON Monday, January 26th, the Change-ringers of Macclesfield ascended the tower of the parish church, and with the assistance of Mr. J. Wood of Ashton-under-Lyne, and Mr. W. Ashworth of Leesfield, but formerly of Macclesfield, rang a true and complete peal of Grandsire Caters, consisting of 5021 changes, which was composed and conducted by Mr. James Wood, and brought round in 3 hrs. 17 mins. by the following persons:—J. Farrish, treble; W. Hulme, 2nd; J. Wood, 3rd; J. Towler, 4th; Charles Bamford, 5th; W. Ashworth, 6th; J. Holt, 7th; E. Flannagan, 8th; J. Morris, 9th; J. Morlidge, tenor. Weight of tenor, 20 cwt.

Change-ringing at Hurworth-on-Tees, Durham.

ON Tuesday, January 27th, six members of the Hurworth Change-ringing Society succeeded in ringing for the first time a peal of Bob Minor (720 changes) in 29 mins. The ringers were:—W. Goldsborough, treble; J. Ganes, 2nd; E. Hern, 3rd; J. Thompson, 4th; J. Hern, 5th; R. Newton, tenor. Weight of tenor, 17 cwt. Conducted by Johnson Hern. It is hoped that the Round-ringers in the county of Durham may be stimulated to greater exertions, as it is only by intense perseverance and application that this really intricate art is to be mastered. Now that the Hurworth ringers have obtained the full extent of changes on six bells, they trust the inhabitants will show their appreciation of their endeavours by placing one more new bell, with another old one now hanging useless, in the tower.—*Per Letter.*

Date Touches.

At St. Peter's, Nottingham, 4th February, 1874 Grandsire Triples.

BELFRY RECORDS.

PAINSWICK CHURCH, GLOUCESTERSHIRE.

(Tablets in the Belfry.)

On a brass chandelier hanging up in the Ringing-room of Painswick Church:—

Thos. Winn.	Richd. White.	Jon. Merrett.	Georg. Viner.
Chas. Hill.	Thos. Herbert.	Edwd. Whitehead.	Jon. Bryan.
Saml. Symons.	Step. Wood.	Jos. Northen.	Richd. Butler.
	Edwd. Shatford.		

599. THE LOVERS of Ringing Having agreed to Add Two New Bells to make this Peal complete, and that it may be Handed Down to Posterity, have Erected this Tablet with the Names of the Principle Subscribers thereto. The Subscribers marked * are Ringers.

	£ s.		£ s.		£ s.
Society of Ringers	18 0	*Darl. Gyde	1 1	Wm. Webb	1 1
*James Cook	11 0	*Wm. Savory	1 1	Wm. Portlock	1 1
*Wm. Baylis, Esq.	8 13	*Wm. Holder	1 1	Wm. Phipps	1 1
*Chris. Webb	5 5	*Thos. Minett	1 1	Wm. Gyde	1 1
*James Savory	4 0	Edwd. Baylis	1 1	Rev. G. N. Watkins	1 0
*Thos. Holbrow, Esq.	3 3	John Baylis	1 1	Jno. Wight	1 0
*Jno. Tunley	3 3	Thos. Holder	1 1	Edw. Gardner	1 0
*Jno. Mansfield	2 10	Robt. Beard	1 1	KING GEORGE	1 0
*Wm. Estcourt	2 10	Thos. Gardner	1 1	Wm. Bidmado	1 0
Rev. Chas. Nevill	2 2	Chas. Horlick	1 1	Thos. Baylis	1 0
Edwd. Brainsford	2 2	Joseph Hitchins	1 1	Thos. Loveday	1 0
Thos. Phillips	2 2	Richd. Pegler	1 1	Thos. Bliss	1 0
John Hanks	2 2	J. B. Pegler	1 1	Thos. Hitchins	1 0
Edwd. Jerningham, Esq.	2 2	Jno. Pegler	1 1	Rich. Bailey	1 0
*Wm. Merrett	1 10	Jas. Organ	1 1	Thos. Walker	1 0
Saml. Cook	1 6	Thos. Heague	1 1	Mary Phipps	1 0
*Gls. Mansfield	1 1	Thos. Holister	1 1	Sundry Subscriptions	10 15
*Thos. Bethell	1 1	Saml. Gardner	1 1		
A.D. 1821.					
				Total	£120 0

600. THE SOCIETY of Ringers of this Place (being desirous of Transmitting the following to Posterity) caused this Table to be erected, which gives an Account of the several Long Peals that have been rung here, with the Number of Changes contained in each Peal, the Time taken up in ringing them, and when they were rung, Together with a List of those Persons' Names who rung the said Peals:—

Feby. 10th, 1733	Mar. 1st, 1733	Mar. 26th, 1733	Mar. 1st, 1734	Mar. 1st, 1735	Apr. 18th, 1737	CHANGES.	in y ^e space of	His. Mts.
The whole Peal of Triplices,						5040		3 37
						8,064		3 36
						10,080		3 24
						12,000		4 45
								6 27
								7 55
Richd. Butler.	Saml. Cook.	Jos. Bryan.	Edw. Shatford.	Steph. Wood.				
Thos. Hulbert.	Chas. Hill.	Edt. Shatford.	Thos. Winn.					
Jno. Bryan.	Jno. Merrett.	Darl. Fort.	Saml. Symons.					
Geo. Viner.	Richd. White.	Edw. Whitehead						
	Rd. Stephens.	Jos. Northen.						

601. THIS Tablet Records the greatest Achievement of Change-Ringing in England, by ten men only, in that Musical Composition of Titum Grandsire Caters, comprising 12,812 Changes, rung in this Steeple by Painswick Youths, being on the 5th day of May, 1817, which was Nobly Performed in 7 hs. 44 mts., and the Artists were Stationed as follows, viz:—

Darl. Gyde, Treble.	Wm. Estcourt, Fourth.	Thos. Bethell, Eighth.
Gls. Mansfield, Second.	Jno. Tunley, Fifth.	Thos. Handy, Ninth.
Geo. Harding, Third.	Jas. Savory, Sixth.	Jno. Wood, Tenor.
	Robt. Selwyn, Seventh.	

Weight of the tenor, 26 cwt. 2 qrs. 22 lbs., neat Bell Metal.

602. THIS Tablet was erected to commemorate a Peal of Stedman Caters, containing 8105 Changes, rung January 25th, 1842, in 5 Hours and 10 Minutes, by the following Artists:—

Jas. Morris, Treble.	Jeremh. Birt, Fourth.	Wm. Estcourt, Eighth.
Or. Estcourt, Second.	Wm. Smith, Fifth.	Jas. Savory, Ninth.
Jno. Wheeler, Third.	Hny. Wheeler, Sixth.	Jas. Hallowell, Tenor.
	Jas. Chandler, Seventh.	

Compos'd and Conducted by William Estcourt.

James Andrews, Master.

603. THE Painswick Society of Ringers caused this Tablet to be erected to commemorate the two undermentioned Peals, rung in this Steeple by the following Artists:—

10,224	8448
TREBLE BOB MAXIMUS.	STEDMAN CINQUES.
John Morris Treble.	John Morris Treble.
Jas. Savory, Junr. .. Second.	Herby Morris .. Second.
Joseph White, Third .. Third.	Jeremh. Birt .. Third.
Samuel Cook Fourth.	Alfred Walkley .. Fourth.
Jas. Chandler Fifth.	Jas. Estcourt .. Fifth.
Chas. Holder Sixth.	Robert Birt .. Sixth.
Jas. Savory, Sen. .. Seventh.	Alfred Keen .. Seventh.
Thos. Clissold Eighth.	Albert Estcourt .. Eighth.
Wm. M. Holder Ninth.	David Beard .. Ninth.
Thos. Bethell Tenth.	Wm. Estcourt .. Tenth.
*Wm. Estcourt Eleventh.	Geo. Wright .. Eleventh.
Wm. Savory Tenor.	John Powell .. Tenor.
Rung December 9th, 1838, in 6 Hours & 50 Mts.	Rung February 16th, 1858, in 5 Hours & 52 Mts.
Composed and Conducted by William Estcourt.	Composed and Conducted by William Estcourt.
Isaac Vanstone, Master.	Oliver Estcourt, Master.

NOTICE.—Bell news from 'Salehall'—(where is it?)—cannot be read.

BELLS AND BELL-RINGING.

Church Bell-founders, Bell-hangers, and Bell-rope Makers.

We are often asked to recommend one or other of these worthies, but as public journalists we have felt it our duty not to 'tout' for any particular parties. However, we see no objection to give our readers a list of the goodly company, so far as we know them; and as the works of each are scattered broadcast all over Great Britain, and far beyond, the bells can ring out their own merits to any who like to hunt them up and listen to their notes; and without tipping the ringers, it may be easily found out how the bells 'go,' and whether the ropes are fit and pleasant to handle. Though we decline to recommend any particular firm, we have no hesitation in warning all Rectors, Vicars, Churchwardens, &c., that it is a fallacy to suppose anything worth having can be got below the market price; and that, so far as the metals are concerned, it is regulated by a tariff published in the trade at certain periods: therefore it is all a fallacy to suppose they can get the thing done cheap, either by one firm or another, if they wish to get what is good and genuine. To get the work under a fair remunerating market price there must be bad metal and inferior workmanship—a course of business to which respectable tradesmen will not submit. The cheapest way of going to work is to agree to pay ready money on the delivery of the goods, and to get them direct from the founder, without the intervention of any middle parties, such as clock-makers, iron-mongers, bell-hangers, architects, or building contractors of new or restored churches. If you deal in the direct way for the bells only, be sure that your agreement includes the clappers. Whatever you do, don't be persuaded to melt down any ancient bells if they are sound, but let any new ones be spliced in, to harmonise with them; all the founders know how to do it without chipping, and as for any silver in old bells that is only a vulgar error—there is not a grain. Money may sometimes be saved by employing local bell-hangers, as labour and timber are cheaper in the country than in the towns; and no other than British oak (excepting Spanish chestnut) should be thought of, and the very best quality free from knots and sap, and of large scantling. And travelling expenses may be saved: but special care must be taken not to employ any but experienced, first-class, honest workmen—men who may be depended upon for not tipping the ringers to approve their work—not any conceited village carpenter or blacksmith, who may boast that he can do the work as well as the Londoners. It is work in which there should be no scamping. All the nuts and bolts should be as well made as those seen on our locomotive engines. We have heard of several such workmen, and annex their names and addresses; there may be others, but bell-hanging is quite a specialty, and requires great practice. Therefore, barring the expense, the chances are that the hangers of the several founders are the best.

But besides bells, and wheels, and hangings, ropes will be required; they also should be obtained direct from the maker, or extra expense will be incurred. None but the very best should be thought of, and when attached to the wheels they will be improved by being well greased or soft-soaped the whole length between the 'fillet' and above the 'tufting.' And if the length below the tufting is more than the ringers have been used to, don't allow an inch to be cut off, but let all that be looped up, for shortening or lengthening at pleasure, to suit the height and stretch of the ringer at the back-stroke, as shown by an engraving in Squire Troyte's Elementary Book on Change-ringing.

CHURCH-BELL FOUNDERS.

Barwell, J.	Birmingham.	Murphy, J.	Dublin.
Blews & Son,	Birmingham.	Shaw, Jas.	Bradford, Yorks.
Hodges, Thos.	Dublin.	Sheridan, Jas.	Dublin.
Llewellyn & James,	Bristol.	Taylor & Son,	Loughborough.
Mears & Stainbank,	Whitechapel, London.	Warner & Son,	Cripplegate, London.

CHURCH-BELL HANGERS.

Banks, G. R.	Kennington Lane, Lambeth, London.	Mallaby & Son,	Masham, Yorkshire.
Day, Geo.	Eye, Suffolk.	Symonds, H.	Castle St., Oxford.
Green, F.	Milvenhall, Suffolk.	White & Sons,	Appleton, Abingdon.
Hooper & Son,	Woodbury, Devon.	York, Alfred,	Hillgrove St., Bristol.

CHURCH BELL-ROPE MAKERS.

Banks, J.	Shambles, Worcester.	Horton, Jos.	143 Green St., Bethnal Green, London.
Crappier, J.	Lester Lane, Leeds.	Nicholls, J.	Blue Anchor Road, Barmondsey, London.
Day, Mrs.	Market Street, Oxford.	Smith & Son,	Gomersal, near Leeds.
Goodrick, G.	Horsefair, Birmingham.	Tyrell, Messrs.	Welch Back, Bristol.
Holsworth, E.	Albert Sq., Walsall.		

And now, gentle readers, you may choose for yourselves without asking *Church Bells* to recommend. We have given you the best advice we can, and the sooner you put yourselves in direct communication with the men of your choice the better, because the probability is that the metals will rise, and the best workmen deserve the highest pay, which, in the long run, will be found the cheapest.

Change-ringing at Ormskirk.

On Saturday, Feb. 7th, the ringers of the parish church, assisted by Mr. J. Aspinwall, of St. Peter's Society, Liverpool, rang a true peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 5 mins. The ringers were:—P. Fairhurst, treble; N. Spencer, 2nd; J. Eastham, 3rd; J. Leatherbarrow, 4th; J. Higham, 5th; R. Rothwell, 6th; J. Aspinwall, 7th; J. Prescott, tenor. Composed and conducted by Mr. J. Aspinwall. It is the only peal rung by Ormskirk ringers for 61 years. Weight of tenor 26 cwt.—*Per Letter.*

Change-ringing at Leatherhead, Surrey.

On Tuesday, Feb. 10th, seven members of the Leatherhead Society of Change-ringers, assisted by W. Sayer of Ashted, rang at their parish church Mr. J. Holt's ten-part peal of Grandsire Triples, in 2 hrs. 59 mins. The ringers were stationed in the following order:—E. Hull (his first peal), treble; H. T. Lipcomb (his first peal, 10 years of age), 2nd; T. Gaiger, 3rd; W. Marks, 4th; W. Sayer (his first peal), 5th; T. Gadd, 6th; S. Brooker, 7th; W. Templeman (his first peal), tenor. Conducted by S. Brooker.—*Per Letter.*

Change-ringing at Liverpool.

On Tuesday, Feb. 10th, a select band rang at St. Luke's Church a true peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 53 mins. The following were the ringers:—T. Beacall, treble; A. Nicholson, 2nd; H. Rogers, 3rd; R. Mann, 4th; R. Williams, sen. 5th; R. Williams, jun. 6th; T. Jones, 7th; J. Aspinwall, tenor. Weight of tenor, 17 cwt. The peal was conducted by T. Beacall, and was rung as a compliment to the Rev. J. R. Ayres, M.A., on his appointment to the incumbency of this church.—*Per Letter.*

Change-ringing at St. Clement Danes, Strand.

On Monday, Feb. 16th, the following members of the Waterloo Society rang upon the bells of St. Clement Danes, Strand, a true and excellent peal of Grandsire Caters, comprising 5003 changes, in 3 hrs. 30 mins. Performers:—W. Lally, treble; W. Baron, 2nd; C. Hopkins, 3rd; P. Coote, 4th; E. Steventon, 5th; W. Danes, 6th; H. Hopkins, 7th; A. Hayward, 8th; J. Breakspeare, 9th; G. Chesterman, tenor. Conducted by Mr. W. Baron.—*Per Letter.*

BELFRY RECORDS.

ST. MARY-DE-CRYPT, GLOUCESTER.

(Tablets in the Belfry.)

PEALES RANG IN THIS TOWER BY THE SOCIETY OF CRYPT YOUTHS.

604. FEB. 17th, 1810, Mr. Holt's Peal of Grandsire Triples (the 2nd the Observation Bell), consisting of 5040 Changes, in two Hours and Fifty Nine Minutes, by the following Band:—

Michl. Jennings, First.	Jno. Avery, Fourth.	Robt. Dadd, Seventh.
Jno. Brown, Second.	Wm. Herring, Fifth.	Wm. Rice, Eighth.
Richd. Morris, Third.	Jno. James, Sixth.	Conducted by Mr. Dadd.

605. FEB. 28th, 1815, a Peal of Bob Major, consisting of 5440 Changes, with the Sixth 12 times wrong and 12 times right, in three Hours and Twenty Five Minutes (being the first ever rang in that Method in this City), by the following Band:—

Jno. Avery, First.	Thos. Handy, Fourth.	Jno. James, Seventh.
Wm. Herring, Second.	Wm. Allen, Fifth.	Jas. Marlon, Eighth.
Jas. Ingram, Third.	Richd. Morris, Sixth.	Conducted by Mr. Marlon.

606. MARCH 27th, 1815, a Peal of Bob Major, consisting of 5040 Changes, in three Hours and Five Minutes, by the following Band:—

Jno. Avery, First.	Wm. Price, Fourth.	Wm. Allen, Seventh.
Jno. Hamman, Second.	Thos. Handy, Fifth.	Jno. James, Eighth.
Jas. Ingram, Third.	Wm. Herring, Sixth.	Conducted by Mr. James.

607. MAY 20th, 1828, A Peal of New Treble Bob, consisting of 5120 Changes, in two Hours and Fifty-six Minutes, by the following Band:—

Wm. Shore, First.	Thos. Bead, Fourth.	Hy. Hayward, Seventh.
Jno. Hamman, Second.	Jas. Ingram, Fifth.	Rd. Grizzell, Eighth.
Rd. Morris, Third.	Isac. Gaze, Sixth.	Conducted by Mr. Hamman.

608. JUNE 9th, 1829, A Peal of New Treble Bob, consisting of 5952 Changes, in three Hours and Nineteen Minutes, by the following Band:—

John James, First.	Jas. Ingram, Fourth.	Hy. Hayward, Seventh.
Edwa. Jacques, Second.	Willm. Roan, Fifth.	Thos. Handy, Eighth.
Wm. Shore, Third.	Thos. Bead, Sixth.	Conducted by Mr. Handy.

609. JAN. 28th, 1856, Mr. Holt's Peal of Grandsire Triples, consisting of 5040 Changes, in two Hours and Fifty-one Minutes, by the following Band:—

Thos. Handy, First.	Thos. Musty, Fourth.	Ge. Wranklin, Seventh.
Thos. Belcher, Second.	Jas. Ingram, Fifth.	Hy. Hayward, Eighth.
Jn. Thomas, Third.	Chs. Grizzell, Sixth.	Conducted by Mr. Handy.

610. NOVEMBER 5th, 1856, was rung in this Tower Mr. Taylor's Peal of Grandsire Triples, consisting of 5040 Changes, in two Hours and Forty-nine Minutes, by the following Band:—

J. Ingram, Treble.	T. Musty, Fourth.	G. Wranklin, Seventh.
T. Belcher, Second.	H. Hayward, Fifth.	J. Meaton, Tenor.
W. Bowers, Third.	C. Grizzell, Sixth.	Conducted by J. Ingram.

611. DECEMBER 31st, 1856, Was rung in this Tower A true peal of Grandsire Triples, consisting of 5040 Changes, in two hours and fifty-four minutes, by the following band:—

J. Ingram, Treble.	H. Hayward, Fourth.	G. Wranklin, Seventh.
T. Belcher, Second.	T. Thomas, Fifth.	J. Meaton, Tenor.
W. Bowers, Third.	C. Grizzell, Sixth.	Conducted by G. Wranklin.

Copy of an Inscription on the Chandelier hanging up in Ringing-room:—
GOD PRESERVE THE CRYPT YOUTHS.

STROUD, GLOUCESTERSHIRE. (Tablets in the Belfry.)

612. DECEMBER the 4th, 1722, in this place was rung the whole peal of Grandsire Triples, containing 5040 changes, performed in three hours 17 minutes by these whose Names are underwritten:—

Richard Soyd, First.	John Sander, Fourth.	John Gardner, Seventh.
Samuel Essington, Second.	Thomas Jogley, Fifth.	James Cbene & } Eighth.
Thomas Little, Third.	Thomas Marsh, Sixth.	Richard Bridges, }

613. The 20 of January, 1811, was rung in this place Mr. John Holt's peal of Grandsire Triples, of 5040 changes, in the space of three hours, by the Society of Ringers of this Parish.

Wm. Roberts, First.	Jno. Rudge, Sen., Fourth.	Jno. Rose, Sixth.
Hy. Howell, Second.	Wm. Bethell, Fifth.	T. Bliss, Seventh.
Jno. Rudge, Jun., Third.		Jas. White, Eighth.

614. JANUARY 25, 1842, was rung in this place a true and complete peal of Grandsire Caters, consisting of 5081 changes, in the space of 4 hours & 54 minutes, by the following persons:—

Wm. Roberts, Treble.	Hy. Pritchard, Fourth.	Hy. Marmet, Eighth.
Ts. Hewlett, Second.	Ed. Marment, Fifth.	Wm. Barrett, Ninth.
Jas. Hewlett, Third.	Wm. Pass, Sixth.	St. Grimes, Tenor.
	Jno. Barnett, Seventh.	

Composed & conducted by Mr. Hy. Marmet.

RECEIVED.—Wm. B. no address.

BELLS AND BELL-RINGING.

Bell-hanging—

Sir,—The article in your issue of the 21st inst., about the various Craftsmen connected with Church-bell work, reminds me of a letter of mine on 'Bell-hanging' (from which I beg to send you extracts), read at the Ordinary General Meeting of the Royal Institute of British Architects on the 4th January, 1864, containing information relative to Bell-ringing, &c. :—

'I have long contended for bringing the ringers down, *ad pavementem et in conspectu ecclesie*; they and churchwardens may make difficulties, but there are few, if any, but what may be got over by consulting those who know how to make the arrangement. Here we have a very beautiful western Doom by Hardman, after Giotto's design, and the ropes and guides *do not at all damage the view*. The guides are iron bars, 1 inch square, opened where required to embrace a 2½ galvanised *thimble*; one end is let into the wall, the other screwed against the opposite side. The 20 feet noticed by Mr. Christian as the length of the pull must be a mistake for the distance from the floor to the first guide. I think Mr. Denison gives 16 feet, but here the distance is 18 feet from the pavement to the first guide, and (46 feet 9 inches, say) 47 feet from the pavement to the top of the wheel of the tenor, and 53 feet to the top of the wheel of our Albert Memorial bell, for that is hung above the others. There is no difficulty whatever in the *pull*; I speak from experience, for I ring generally once a-week.

'With all respect for the professional members of the Institute, I would beg leave to suggest that architects in general would do well to avoid having anything whatever to do with the arrangement of the bells, or procuring them, or hanging them: all they should do is to take care that a substantial oak floor of 2-inch stuff (to be laid, *when required*), on beams and joists of the same material of substantial scantling, not less than 8 inches square for joists, and 12 inches for any beams, the ends to rest on corbels, or, what is better, on a set of 10 or 12 inches all round be provided for the bell-chamber, such as will be found in all old towers; and it would be better not to arrange the timbers, nor, consequently, lay the flooring-planks, until the bell-hanger has been consulted as to the size and exact spot he will require the trap to be left: there, wherever it may be, one or two trimmers will be required. I would almost defy any architect being able to do credit to his abilities, or any general contractor to carry out honestly the requirements, without a previous consultation and understanding with the bell-hanger; by so doing both parties will get rid of a deal of worry, which percentage and profit will barely counterbalance, and the employers will be better satisfied. In bell-hanging so much has to be done *pro re nata*, that it is often most difficult to foresee all the details connected with the setting up and completing a peal of bells (and the more so if there are chimés and a clock to contend with): all that should be left to the bell-founder, or bell-hanger, as the case may be, for different parties may be employed; and either is the proper party to construct the cage for the bells, independent of the general contractors. It seems to me that an architect and a builder might just as well design and manufacture the steam-engine and power-looms, or other machinery to be set up in a mill they had constructed, though they would, of course, have taken instruction beforehand from their employer or the mechanic as to requirements.

'In modern towers the general complaint is, that the bell-chamber is not sufficiently capacious, though the very object of a tower is for the purpose of receiving a ring of bells; therefore that (capaciousness) is a point that the architect should insist upon carrying out. It is a great mistake to suppose that bells may be hung one above another, and squeezed in anyhow: they *may* be, it is true, but not with any satisfaction to those who have to pay the cost, nor without great inconvenience and increase of expense, and very great danger to the permanent stability of the building. Another complaint I have heard is, that in modern towers the ringing-floor is often placed close under the bells; and that, in some, the stone staircase is carried up close to the bell-chamber, taking up a large portion of the area required *inside* for the bells. It is far better to stop the staircase at the lower-floor, and thence have a ladder leading to the bell-chamber floor, entering one of the pits of the cage.

'In the tower of this church, the walls of which are 3 feet thick at the bell-chamber, 11 feet by 10 feet 6 inches, and 5 feet at the base, 9 feet by 8 feet, we have six bells all well hung, and in a substantial new cage of oak. The ropes of three pass through the very heart of the clock, in metal tubes, and one of the ropes is conducted to the floor through a trunk as crooked as a long *f*, and inclining as much in the other direction; to do that was the work of a mechanic, and such as no architect or building contractor should have anything to do with.

'Experience in the subject of over half a century induces me perhaps to make these remarks with the more pertinacity and freedom of speech; but they are made with genuine Christian goodwill to all, and I trust will be received in the like spirit, and oblige yours,

H. T. ELLACOMBE, M.A. Oxon.'

'Rectory, Clyst St. George, Devon.'

Disgraceful Ringing of the Church Bells at Kingston-on-Thames.

We can scarcely believe what is communicated to us on credible authority, that on Wednesday last, being the day appointed by the Church from the earliest times as the first of a forty days' fast 'with weeping and with mourning,' a *merry peal* was rung as usual from the tower of the old parish church of Kingston-on-Thames, during the time of Divine Service in nearly all the neighbouring churches, although the Vicar and Churchwardens had been asked severally the day before not to allow the ringers to do as they think proper on such a solemn occasion. Verily, the Vicar and Churchwardens are to be censured for allowing such disgraceful conduct. Can any one explain the reason why they allowed it?

Election Peals.

We are very grieved to hear of ringing being allowed in some places at the late Elections. Such *party* rejoicings are always most objectionable, and we cannot but censure the Parsons and Churchwardens for allowing such to take place.

We have been favoured with a letter from Manchester on the subject, and gladly reproduce it as an example to be followed :—

THE CATHEDRAL BELLS.

To the Editor of the Manchester Courier.

Sir,—I entirely agree with several correspondents in the daily papers, who express regret at the ringing of the Cathedral bells to celebrate the return of Conservative members, and I for one was quite sure that it was done without the consent of the churchwardens before Mr. Alderman Lamb's letter appeared. It might seem, however, from the air of surprised and virtuous indignation shown by some of our Liberal friends, that such an impropriety would never be dreamed of on their side. Permit me, therefore, to give a leaf out of my own experience. At the time of the last general election I was resident in Derbyshire. When the Liberal candidates drove into the village where I was curate, for the purpose of addressing their supporters, a rush was made for the belfry-door by some of them—one of the foremost being a Dissenter of some position and character. Unhappily, however, for them, it was locked. 'Half-a-crown for any one who will burst it open!' exclaimed a prominent Liberal of the place, but no one seemed to like rising at the bait thus thrown out; nor would it have been of the least use, since the bell-ropes were quietly reposing in my study. I had heard it whispered beforehand that the bells were to be rung when the Liberal candidates appeared on the scene, and knowing that some of their followers 'feared not God nor regarded man,' I had every rope removed, so that to ring the bells they must have first scaled the steeple.

The churchwardens and I had agreed beforehand that the bells should be rung for no political demonstration, least of all for the anticipated overthrow of the sister Church. If the recipe is useful to churchwardens they are welcome to it.—Yours, &c.

THOMAS KIRKHAM.

Change-ringing at St. Peter's, Walworth.

On Monday, January 19th, 1874, eight members of the Cumberland Society met at the above church and rang a true peal of Grandsire Triples (Holt's 10-part peal), containing 5040 changes, in 3 hours :—G. Newson, treble; H. Nunn, 2nd (his first peal); S. Jarman, 3rd; H. Dains, 4th; T. Glead, 5th; D. Stackwood, 6th; J. Page, 7th; W. Strange, tenor. Conducted by Mr. G. Newson.—*Per Letter*.

Change-ringing at Willenhall.

On February 3rd, the following members of the Walsall Society of Change-ringers, assisted by W. Johnson of Darlaston, rang a peal of Grandsire Major, comprising 5040 changes, in 3 hrs. 18 mins., being the first on these bells, lately augmented to eight by Messrs. Mears and Stainbank, London. The ringers were :—F. Hallsworth, treble; H. Summers, 2nd; J. Astbury, 3rd; D. Chapman, 4th; J. Lees, 5th; J. Westly, 6th; W. Johnson, 7th; W. Hallsworth, tenor. Composed and conducted by W. Hallsworth.—*Per Letter*.

Change-ringing at St. Luke's Church, Liverpool.

On Tuesday, the 10th inst., a select company of St. Peter's and St. Luke's ringers occupied the tower of St. Luke's, and rang a true and complete peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 53 mins. The ringers were stationed as follows :—T. Beacall, treble; A. Nicholson, 2nd; H. Rogers, 3rd; R. S. Mann, 4th; R. Williams, 5th; R. Williams, 6th; T. Jones, 7th; J. Aspinwall, tenor. The peal is the celebrated composition of J. E. Troyte, Esq., of the London Society of College Youths, and was conducted by Mr. T. Beacall; and it was rung as a compliment to the Rev. J. R. Eyre, M.A., on his appointment to the incumbency of St. Luke's.—*Per Letter*.

Muffled Peals on Innocents' Day.

At Ross, Herefordshire; Great Risington, Gloucester; and Selworthy, Somersetshire.

Date Touches.

At Willingshall, Staffordshire, on the 12th Jan., 1874 Stedman's Triples.

At Walsall, on the 14th Jan., 1874 Stedman's Caters.

At Bolney, Sussex, 1874 Grandsire Triples.

BELFRY RECORDS.

ST. PETER'S CATHEDRAL, GLOUCESTER.

(Tablet in the Belfry.)

615. SEPTEMBER 22nd, 1820, Was rung in this Tower a Peal of Grandsire Triples, containing 5340 Changes, and brought round in three Hours and sixteen Minutes, being the First Peal ever rung at this Cathedral. Performed by the following band of College Youths—
 Michael Jennings, Treble. | John Avery, Fourth. | Thomas Handey, Seventh.
 James Lloyd, Second. | Charles Wheeler, Fifth. | William Walker, Eighth.
 Richard Morris, Third. | William Longney, Sixth. | Conducted by Thomas Handey

UPTON ST. LEONARDS, GLOUCESTERSHIRE.

(Tablet in the Belfry.)

616. To Record Futurity.—A Peale of 5040 Changes was rung on these Bells by Six Courses of Grandsire Method, in two Hours and Forty Minutes, on June 4th, 1803, by

John Morris.	Rt. Freeman
Robt. Morris	Thos. Brown.
Thos. Handy.	Geo. Smith.
	Geo. Freeman, Timekeeper.

RECEIVED.—Vigorniensis; G. Burn; L. M.

Daily Service.

SIR,—I read with great interest the discussion open in the *Church Bells* about the Daily Service. The prescription of the Prayer-book is positive, and there is no getting out of it. The general neglect of a duty is no justification for the transgressors, and it would be very good for the bishops, at the time of Ordination, to draw the attention of the young Levites to it.

However, the observations of your correspondent 'J. F.' are very serious. It is true that there is no clergy in the world who have so much hard work on Sunday, both bodily and mentally, as the clergy of the Church of England, and an earnest man of middle strength is very tired on a Sunday evening. But have we no remedy at hand without altering in any way our beautiful services? I think we have. Let us merely return to the ancient manner of performing the services, and we shall soon find that the officiating priest may be dispensed from a great part of the harassing labour which has fallen to his lot. 1st. The Psalms ought to be chanted; if, for some reason or another, it cannot be done, they may be said antiphonally. One portion of the congregation might say one verse and the other portion another, joining altogether in the Doxology. 2nd. The Lessons may be read by a layman. There are few parishes, if any, where the curate would not be able to find one or two or more good Christians able to read distinctly. Then the officiating clergyman would have only to say the prayers (which must neither be mumbled, nor preached, or declaimed, but simply said in a moderate tone), and to deliver his sermon.

By so performing divine service on Sunday, a clergyman cannot possibly be unfit to read prayers on week-days, even twice every day, before a small congregation, and of course without strain of voice. I hope that my suggestions may be of some use.

J. G.

'WILLIAM PEARCE,' a correspondent who does not think 'J. F.'s difficulties of daily service insurmountable, says, 'Every Churchman must long for the time so eloquently described by a former Dean of Chichester, when "no sun should go down on sins unconfessed or blessings unacknowledged; and if any be truly hindered, still in their own home, or by the way-side, or in crowded marts, or in busy cities, or in the fields, when the bell is heard afar off, or the known hour of prayer is come, they may say with us the Confession and the Lord's Prayer; and, though far from us on earth, may meet us in the courts of heaven." As one of the "eager young laymen" your correspondent mentions, I hope when a sober old man to see a godly, good old custom, a general one.'

SIR,—May I inquire through your columns if 'J. F.'s assertion in his letter on 'Daily Service' that two sermons are required by Act of Parliament is correct? I always understood that only one in the morning was obligatory by law, and that the sermon in the afternoon was quite optional.

BETA.

SIR,—I dare to say many of your readers are ready to inform 'A Constant Subscriber' that the *Benedicite* is used in Lent, as well as the *Jubilate*, *Cantate*, and *Deus misereatur*, instead of the alternative Canticles, as being less joyous; and those more joyous hymns come back on Easter Day with special appropriateness. The congregations in this place say the invocations in the Litany with the clergyman. I did not know it was irregular, and had no idea that any party purpose could be served by it. May I add for the information of your correspondents on 'Daily Service' that a little tract of mine with that title, for which I have often had inquiry made, is about to be reprinted by Messrs. J. & C. Mozley.

Hambledon Rectory, Henley-on-Thames.

W. H. RIDLEY.

A Just Burials' Bill.

SIR,—It is to be hoped that Mr. Beresford Hope and Lord Beauchamp will at once pass through Parliament a Bill requiring every clergyman—on receiving a written notice from the executors or proper representative of a deceased parishioner—to allow the body to be carried to the grave without any service in the church or churchyard. The fees—being for the ground, not for performing the surplice duty—will remain the same. Thus the friends of a Dissenter can have their own service in chapel, and those of a Secularist none at all.

A COUNTRY CLERGYMAN.

NOTES AND QUERIES.

Queries.

SIR,—Would any reader of *Church Bells* kindly recommend to a lady a suitable Home for a poor boy of thirteen, who is nearly blind and partially paralyzed? The latter renders him ineligible for a Blind School.

H. T.

SIR,—Would you, or some of your readers, kindly tell me of some Blind Charity where a pauper can receive relief? This class are not available for the benefits of Hetherington's well-known charity. I am anxious to procure for a blind pauper either an admission into an almshouse, or else a weekly pay. His case is one of hopeless blindness.

G. V. COLLISON.

SIR,—Would any of your clerical readers, who have been in the habit of catechising children publicly in church, be good enough to give some hints from their own experience as to the best method to adopt with reference to the younger scholars, and the order of questioning generally, and any other information that they may think valuable to a beginner?

CURATE.

SIR,—Will you, or any of your readers, kindly inform me if they know of any book with coloured illustrations of the New Testament, with a short explanation of each, interesting to boys from three to eight years of age—not very expensive?

MARY.

The following, in answer to a recent query, are named as makers of Church Clocks, good and reliable:—Mr. Evans, Soho Street, Handsworth, near Birmingham; Messrs. J. and M. B. Warry, Redcliff Street, Bristol.

Answers.

SIR,—'A Constant Subscriber' is probably not aware that the *Benedicite* was ordered to be used during the whole season of Lent in Edward VI.'s first Prayer-book, and that this is the reason, perhaps, why the custom still obtains. Shepherd (*Book of Common Prayer*, vol. i. p. 201) observes, that where the First Lesson treats of the Creation, or any extraordinary exercise of God's power or providence, *Benedicite* might with propriety and advantage be adopted in the place of *Te Deum*.

CHARLES WORTHY.

'C. S.'—The 'knocking three times at the church door' is probably a local custom, but the tolling or the ringing of the bell by the newly-inducted incumbent is to announce the consummation of the act—he being locked in by himself. It would be well for such happy men if, in the interim, they would copy the example of that holy man of days gone by—George Herbert—and fall on their knees and ask God's blessing.

JL.

THE PUBLISHER informs 'C.' that *Church Bells* is Registered for Transmission Abroad. The postage is not necessarily 1d. in consequence; to some places it is 2d. and even more.

RECEIVED ALSO:—'Eager Young Layman'; Alleyniensis; Curate; R. H. W. T. S.; C.

BELLS AND BELL-RINGING.

THE following article on Change-ringing we reproduce from a contemporary (*Bell's Life*), and we call it

Grandsire Triples Historically Investigated.

'Although the date of the origin of Change-ringing, and its progress until the attainment of the present well-nigh perfect state of the art, will, from the very scanty records of any worth preserved, always be enveloped in considerable doubt, yet some interest will ever be attached to the first true peal composed and rung in each system. In many cases there seems to be sufficient grounds for the determination of this matter, and as Grandsire seems to have been the first system which received general practice we now select it for consideration, and propose to weigh up the evidence in favour of each of the composers who claim the honour of having first obtained a true peal in this system.

'There is much obscurity concerning the ringing of the first true peal of Grandsire Triples, as it seems that at times peals known to be false were rung. It is therefore evident, that considerable study must have been expended on this matter, as undoubtedly great credit would be accorded to the composer of the first true peal. It has been argued that peals when obtained were not always given to the public, as those who first obtained them said that as they had taken the trouble to find them, others might do the same for themselves. If this were the case the motive was a most selfish one, and would not tend to improve the art as the publication would have done; and, moreover, those capable of proving such a peal would be unlikely to accredit its production to any one, were they not able to ascertain its truth by their own investigation. Any peal thus held back, however ingenious or meritorious its accomplishment, will never receive its due honour, nor the credit be universally allowed to the original composer, as if it were given to the public soon after its production or after its accomplishment in the tower; whilst, on the other hand, if it should meanwhile be obtained and published by another composer, the credit would be allowed to him, and the original discoverer be considered merely to have copied the work of the other.

'We will now consider what information can be gained from the various works on ringing on this subject. In *Campanalogia*, or *the Art of Ringing*, 1702, a half peal in this system is given, followed by these remarks concerning the whole peal:—"But in regard that there is no certain method known whereby this peal (as to truth) can be rung, and that the number of changes contained therein, being so many that they require so long a time as four hours to perform them in, which being not only very tedious, but likewise tiresome for any person to ring a bell so long, we shall therefore, for these reasons, suspend what may be expected in reference to this matter, save only add, for the satisfaction of those that are desirous to adventure upon so great an undertaking, that the only way that hath been practised is, by making of a double change at the end of the half, wherein the bells in second and third places (when treble leads) must lie still, according to the same method and rule as the singles in Grandsire, upon five bells, then by observing the same method for the bobs, as is before shown, will double the peal to 5040 changes.

'In *Campanalogia Improved*, 1753, the fourth edition of the above work, the same half peal, but no greater length, is given, the remarks on the extent being entirely eliminated. Were it not that these books seem to have been reprinted in their various editions with a repetition of many of the errors which occurred in their first editions, and without any notice of the various improvements which had been effected in the meantime, this would appear very strange, especially when we consider that Mr. Holt's one-part peal had been rung two years previous to the date of publication of this edition. This is, however, only an instance of the extreme carelessness with which "new and corrected" (?) editions of this work seem to have been published.

'In *Claris Campanalogia*, 1788, Mr. Holt's now well-known peals of Grandsire Triples are for the first time published in such a work, and for the benefit of those unacquainted with this scarce book, which also ran through several editions without correction of many of its excessive errors, we quote the flowery remarks with which these peals are prefaced:—"Ever since Grandsire Triples hath been discovered or practised, 5040 changes manifestly appeared to view; but to reach the lofty summit of this great climax was a difficulty that many had encountered, though none succeeded, and those great names,

viz. Hardham, Condell, Anable, &c., who are now recorded on the ancient rolls of fame, had each exhausted all their skill and patience in this grand pursuit to no other purpose than that of being convinced, that either the task itself was an utter impossibility, or (otherwise) that all their united efforts were unequal to it; and it is possible, that had it not been for the author (of whom we are now about to speak) that this valuable piece of treasure would at this day be fast locked up in the barren womb of sterile obscurity! Not but they had a peal, to be sure, which they rung; but what credit or satisfaction can arise from repeatedly practising a false peal, when so many true ones present themselves in other methods? However, thus it was until a poor unlettered youth appeared. No sooner did he approach this great pile, but, as if by magic power, he varied it into whatever form he pleased, and made it at once subservient to his will. After paying this small, though just tribute to the memory of this ingenious composer, the exercise in general can scarcely be at a loss with respect to his name, nor once doubt but that we mean Mr. John Holt, whose extraordinary abilities, aided by his surprising natural gifts, which were such as must for ever excite the astonishment and admiration of the professors in this art, whether novices or adepts." After this follows Mr. Holt's famous one-part peal, of which it is said, "We have placed this first, nor need we hesitate to affirm that it stands foremost in point of merit of all Mr. Holt's compositions, the dividing it into parts or courses for the purpose of retaining it in memory, for calling is a matter that has totally baffled all the skill and penetration of the present age, and the author himself (we are told) could not retain it so sufficiently as to call it without book; and though he composed several peals of Grandsire Triples, yet we have great reason to believe this was his first, because it was the first that was rung and performed at St. Margaret's, Westminster, on Sunday, July 17, 1751." After this Mr. Holt's ten-part peal, with variations on it, and his six-part peal, follow. These are succeeded by one on which these remarks are made:—"The last peal of Grandsire Triples is on a principle very different from either of the preceding; it contains 190 bobs and 50 singles—the method is thus: The sixth (which is the observation-bell) comes home every 42 changes or three leads, the seventh comes home with her every 210, and the fifth, sixth, and seventh together every 840." Then follows the peal which will subsequently be presented to the reader, but it does not give the name of its composer; and it is on this subject that we shall have some recent researches to communicate.

The next prominent writer on ringing was Shipway, who, in his remarks on Grandsire Triples, states the honour of having produced the first true peal to be claimed by London and Norwich, and sums up the state of the controversy on both sides. He recounts the evidence from the *Clavis* which has just been quoted, and says, "On the part of Norwich it is said that the 5040 was the study of the most ingenious men of the age, and that all was error until John Garthon, of that city, after considerable perseverance, discovered what had been so long hidden from the eyes of all the ringers in England. It is also stated that the peal was rung at St. Peter's, Mancroft, Norwich, on the 26th of August, 1718." The quotation Shipway here gives is from the belfry-board commemorating the above peal, which board is reproduced below. Shipway proceeds thus:—"Without pretending to decide, I shall briefly remark that if the peal had been rung in Norwich in 1718, it appears unaccountably strange that information on so important a discovery had not reached London in 1751, and that the composition of the same peal should then have been considered original, and generally attributed to Mr. Holt. It is also further remarkable that of the three peals, viz. Bob Triples in 1715, Grandsire Triples in 1718, and Stedman Triples in 1731, said to have been rung at St. Peter's, Mancroft, not one can be found to ascertain the truth, whereas Mr. Holt's peals are universally rung, and indisputably correct.

Shipway then gives and reviews the peals of Mr. Holt alluded to above, after which follows the peal we have mentioned as in the *Clavis*. This peal he states to be "by an unknown author." From this it is evident that the peal was not one of Mr. Holt's, or it would have been classed with his other discoveries, as they all seem to have been well known. It is also improbable that it was the production of a Londoner, or his name would have been known to Shipway. It would also for that reason appear to have been composed some time before Shipway's connexion with change-ringing, or surely he would have known who was its author, especially had it been composed in London, because there were many old ringers alive when Shipway wrote, who could have thrown some light on the subject. Of its origin, had it been of any recent date, these men would also have heard, had it been claimed as the production of any of the metropolitan section.

Having thus exhausted the information to be gained from books, we will now set before our readers an answer of Mr. Hubbard (late of the Society of Norwich Scholars, and the author of a well-known work on Change-ringing) to our inquiry whether any record of the calling of the Norwich peal, whether true or false, was in existence. In his reply Mr. Hubbard stated that, curiously, the following circumstances in connexion with this peal had come under his notice. When he (Mr. Hubbard) came to Leeds, about thirty years ago, the then conductor of the Leeds ringers showed him a copy of a peal of Grandsire Triples, composed by Garthon of Norwich, which peal was said to be false. This peal came from the hands of Mr. Croft of Nottingham, who had it from his ancestors, who were in some way related to Garthon. The same Mr. Croft is mentioned in Shipway's work in connexion with the 10,080 of Treble Bob Major by Telbbs of Leeds. This peal of Grandsire Triples by Garthon is given below. Mr. Hubbard also stated that he had been carefully through the peal, but had failed to find it false.

Now the question arises, Is not the peal given by an "unknown author" in Shipway a production of Garthon's, or, at least, an alteration or supposed improvement on his peal? They are both on the same principle, and have the same distinctive peculiarity, viz. the sixth bell is never in the hunt, but always works in three lead courses. This is a very ingenious plan, as the sixth is, therefore, never in the same place, with regard to the seventh, at the back and hand-strokes; it is, therefore, impossible for any back-stroke change to occur

at hand, and *vice versa*. It will also be observed that 6 7 come home every 15 leads in both peals, and whilst in the "unknown's" peal 5 6 7 come home every part end, in Garthon's peal they are at home at six out of the twelve-part ends into which the peal is divided. It seems probable that the "unknown's" peal may have been thought an improvement on the original one of Garthon's, as 5 6 7 are brought home at each part end, and by a more liberal use of singles the fifth-place bob is dispensed with, and the calls thus reduced to those in use in ordinary Grandsire ringing.

It is, however, questionable whether these advantages compensate for the dispensation of the fifth-place bob, as, owing to it not altering the course of the changes, there is this advantage in Garthon's original peal, that the conductor can form a better acquaintance with the course ends, and watch the correct progress of the peal, than in one where the courses are continually disturbed by the singles.

We have now given the information we have obtained on this subject, and consider that it is very probable that the peal here given of Garthon's is the one rung at Norwich in 1718, and that the peal given by Shipway was also the work of Garthon; at all events, if the latter is not the case, at least Garthon was undoubtedly the first to compose a peal on this clever three-lead course-plan. Before presenting these peals for the inspection of our readers we would remark on the ingenuity of Garthon in shifting the fifth-place bob from the first course of the first column to the seventh course in the second column, whereby the truth of the peal is preserved. We would also remark that an improvement on the "unknown's" peal is also given by Shipway. In this peal (by Mr. E. Taylor) the singles are disposed at more regular intervals this peal is also appended.

THE ORIGINAL PEAL OF GRANDSIRE TRIPLES, BY JOHN GARTHON.

2 3 4 5 6 7	...	1 2 3	4 3 5 2 6 7	...	1 2 3
2 4 7 5 6 3	...	* -	3 5 7 4 6 2	...	-
2 7 5 6 4	...	* -	3 7 2 4 6 5	...	* -
7 3 4 2 6 5	...	-	7 2 5 3 6 4	...	-
3 4 5 7 6 2	...	-	2 5 4 7 6 3	...	-
4 5 2 3 6 7	...	-	5 4 3 2 6 7	...	-
4 2 7 3 6 5	...	* -	5 3 7 2 6 4	...	* -
2 7 5 4 6 3	...	-	5 7 4 2 6 3	...	* -
7 5 3 2 6 4	...	-	7 4 3 5 6 2	...	-
5 3 4 7 6 2	...	-	4 3 2 7 6 5	...	-
3 4 2 5 6 7	...	-	3 2 5 4 6 7	...	-

The above twice repeated would come round at the quarter peal, but by the substitution of a fifth-place bob for the common one at the 30th course-end, the course-end 1 4 3 5 2 6 7 is produced.

The mark * represents a fifth-place bob.

The above ten courses twice repeated, with the substitution of a bob single at the 60th course-end, produces 1 4 3 2 5 6 7, the end of the first half peal. Both halves are called alike.

The bob single is made thus:—
 { 3 1 4 5 2 6 7
 { 1 3 4 5 2 7 6
 { 1 4 3 2 5 6 7

THE PEAL BY THE 'UNKNOWN AUTHOR' FROM SHIPWAY AND THE CLAVIS.

2 3 4 5 6 7	7 5 2 6 3 4	7 2 3 6 5 4	7 2 3 6 4 5	7 2 5 6 3 4
3 4 7 2 6 5	2	2	2	2
S 2 5 3 6 4 7	2	2	2	2
4 7 2 3 6 5	2	2	2	2
5 3 4 6 7 2	2	2	2	2
7 2 5 4 6 3	2	2	2	2
3 4 7 6 2 5	2	2	2	2
2 5 3 7 6 4	2	2	2	2
4 7 2 6 5 3	2	2	2	2
S 3 5 4 2 6 7	2	2	2	2

The above four columns are the first of the peal: to complete which it is necessary that they be five times repeated, with the addition of a single at the third and sixth-part ends, being the half way and on coming round.

"The following by Mr. E. Taylor is the same peal rendered still less difficult, as the eight singles in each part are more regularly divided, having one each time 6 7 come home, except at the half-way and at the end, where instead of two extra singles there are two omitted, reducing them to 46."—Shipway.

2 3 4 5 6 7	7 5 2 6 3 4	7 2 3 6 5 4	7 2 4 6 3 5	7 2 5 6 4 3
3 4 7 2 6 5	2	2	2	2
S 2 5 3 6 4 7	2	2	2	2
4 7 2 3 6 5	2	2	2	2
5 3 4 6 7 2	2	2	2	2
7 2 5 4 6 3	2	2	2	2
3 4 7 6 2 5	2	2	2	2
2 5 3 7 6 4	2	2	2	2
4 7 2 6 5 3	2	2	2	2
S 3 5 4 2 6 7	2	2	2	2

We are pleased to hear that a masterly book on *Change-ringing*, by Wm. Banister, is ready for delivery. We advise all who wish to possess it to send 2s. 8d. to him at No. 10 Morrice Square, Devonport.

RECEIVED.—H. (who has not sent address); J. Lockwood; J. Tander (or some such name); G. Day; C. H. Hatterley; T. Stopford; A. W. Pulteney; G. Burn; R. A.

therefore call on all creation to join with us in proclaiming His goodness and mercy, while we magnify His Name for creating and redeeming love. This sacred song is an expansion of Psalm cxlviii. G. T. H.

Vigils.

SIR,—Judging from the words of the Prayer-book, I should imagine that all vigils are closed by the first evensong of the feast; *i. e.* in commoner language, by the evening service of the day before the festival. I am the more disposed to this opinion, as it seems to me the Church's intention is to prevent vigils from being protracted into the night. Is this a just view? L.

Queries.

SIR,—Should 'A Country Curate' live in this neighbourhood I shall be very glad to show him a new clock just fixed in the tower of my church. It has been made by Messrs. W. Potts and Sons, of Leeds, from designs by Mr. E. B. Denison, Q.C. I believe it to be as good a church clock as can be wished for, and it promises to keep excellent time. Any information your correspondent may require I shall have pleasure in supplying.

Westhoughton Vicarage, Bolton.

KINTON JACQUES.

SIR,—In reply to 'A Country Curate,' I beg to inform him that I shall be most happy to supply him with every information concerning the obtaining of church clocks if he will communicate with me. JOHN SMITH.

Midland Clock Manufactory, Queen Street, Derby.

Answers.

SIR,—Will any competent judge kindly state the proper style and designation of the Assistant-Bishops in this country? Are they 'Lords Bishops' or simply 'Right Reverend Sirs?' CLERICUS.

SIR,—Will any one of your readers kindly tell me if there is an English translation of Barberini's Latin *Poemata* (Cardinal Barberini, who was afterwards Urban VIII., 1568) published; if so, by whom, and the price?

A. J. WILLIAMS.

SIR,—Would any of your readers tell me of a Home where a factory girl could be taught to be a servant? M. G.

'L. A.' will find her question answered in Bishop Wordsworth's *Theophilus Anglicanus*; or Sadler's *Church Teachers' Manual of Catechetical Instruction*; or, at greater length, in Pearson's *Exposition of the Creed*. It is too large a subject to enter upon in our correspondence columns.

RECEIVED ALSO.—C. F. T.; Ella Marian; John Vallancey; An English Clergyman; J. S.; G. B.; A. K. B.; Alleyniensis; S. G. E.

BELLS AND BELL-RINGING.

Bell-hangers.

A CORRESPONDENT, whose name we cannot decipher, asks, If bell-founders have the best hangers, why they so often employ others in the country? We suppose, because they consider the country workmen as good as their own, and therefore kindly transfer a job to them; or, being full of work, they have not hands enough to spare.

[We do not wish to make mistakes in printing the names of ringers, but when names are badly written it is impossible to help it. Pray write plainly, and with good ink.]

Change-ringing.

SIR,—I see in the issue of *Church Bells* for Feb. 28th that a peal of Grandsire Triples was rung at Liverpool on February 10th, which is entitled 'The celebrated composition of J. E. Troyte, Esq., of the College Youths.' Two or three years ago I mixed a good deal with Change-ringers in London and elsewhere, and heard of Mr. Troyte as a very promising young ringer, but was not aware that he had composed any peals. I am now, unfortunately, almost entirely cut off from all Change-ringing Societies, and I should be greatly indebted to you, or any of your correspondents, if you or they would inform me where I could get the composition of the peal in question. I cannot find it even in the second edition of *Troyte's Change-ringing*, and that is the most modern work I know on the subject. I hope I am not taking a liberty in asking for information about this peal, but I believe compositions are not kept back as hidden treasures in the way they were at one time. K. O. R.

Fressingfield, Norfolk.

THE reopening of the eight bells in this parish, which have recently been rehung with new wheels, &c., took place on Monday, the 23rd ult. Ringers were invited and present from all parts in the neighbourhood, namely, Ipswich, Bungay, Diss, Eye, Halesworth, Redenhall, Cratfield, Worlingworth, &c. Each company rang various touches throughout the day, consisting of Stedman's Triples, Oxford Treble Bob, Grandsire Triples, &c. About seventy ringers sat down to a dinner at the Fox Inn, in a spacious booth erected for the occasion. The chair was taken by the Rev. W. R. Colbeck, the Vicar, supported by W. Clutton and R. Moore, Esqs., Churchwardens, Capt. A. P. Moore, T. Rush, J. Fisher, and others. Ringing was kept up with great spirit throughout the day. The entire work has been done by Mr. G. Day and Son of Eye, and carried out to the greatest satisfaction. The bells were formerly a ring of six till the year 1819, when two new trebles were added. Weight of tenor, 18 cwt. Key F.—Communicated.

Change-ringing Extraordinary at Holbeck.

ON Saturday, February 21st, seven of the Leeds parish-church company, assisted by one from Holbeck, rang at St. Matthew's, Holbeck, a true and

complete peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 8 mins. The following were the ringers:—W. Pawson, treble; T. Lockwood, 2nd; J. Lockwood, 3rd; W. Whittaker, 4th; W. Walker, 5th; H. Hubbard, 6th; J. Dixon, Holbeck, 7th; G. Robinson, tenor. This peal is a very remarkable one, being the first time it has ever been rung. The second bell comes home every course-end throughout, the peal containing 140 calls, and all made alike. Composed by J. Lockwood, and conducted by T. Lockwood. Weight of tenor, 16 cwt.

2 3 4 5 6 7

2 3 5 6 4 7 1 4 6

2 6 3 7 5 4 1 - 6

2 7 6 4 3 5 1 - 6

2 4 7 5 6 3 1 - 6

2 7 3 4 5 6 1 2 6

2 3 6 7 4 5 1 2 6

5 1 7 2 6 3 4 1

1 5 7 2 6 3 4 1

1 7 5 6 2 4 3

The Call.

This is the first part of the peal by the course-ends; four times repeated is the half, omitting the call at the fourth lead in the first course in the other four parts. Repeated is 5040.

Communicated.

Change-ringing at Ashton-under-Lyne.

ON Saturday, Feb. 21st, eight members of the Society of Change-ringers of Ashton-under-Lyne rang on the bells of St. Peter's Church, in that town, a true and complete peal of Kent Treble Bob Major, comprising 8864 changes, in 5 hrs. 27 mins. This peal contains the greatest number of changes that has ever been obtained in the above method with the two tenor bells kept together, and was composed and conducted by Mr. J. Thorp. The ringers stood thus:—

Particulars of the Peal.

	2	3	4	5	6	M	O	W	H
Thomas Moss, Treble ...	3	6	4	5	2	2	-	1	2
	6	5	3	2	4				
	5	2	6	4	3	-			
	4	5	2	3	6	-		2	
Joseph Bocoek, 2nd ...	3	4	2	5	6	1	-	2	
	6	4	5	2	3	2	-	1	
	2	6	5	4	3	1	-	2	
	6	3	5	4	2	2	-	1	2
Thomas Stopford, 3rd ...	4	6	5	3	2	1	-	2	
	6	2	5	3	4	2	-	1	2
	3	6	5	2	4	1	-	2	
	4	2	5	6	3	2	-	2	1
Daniel Heap, 4th ...	6	4	2	3	5	-		2	
	4	3	2	6	5	1	-		
	3	4	5	6	2	-		1	2
Benjamin Broadbent, 5th ...	6	3	4	2	5	-		2	
	3	2	4	6	5	1	-		
	2	3	5	6	4	-		1	2
	6	2	3	4	5	-		2	
Joseph Gillott, 6th ...	2	4	3	6	5	1	-		
	4	6	2	5	3	-			
	6	5	4	3	2	-			
	5	3	6	2	4	-			
Charles Thorp, 7th ...	2	5	3	4	6	-		2	
	4	2	3	5	6	1	-	2	
	2	6	3	5	4	2	-	1	2
John Thorp, Tenor ...	6	5	2	4	3	-			
	5	4	6	3	2	-			
	3	5	4	2	6	-		2	
Weight of Tenor, 20 cwt.	2	3	4	5	6	1	-	2	

Communicated.

ON Saturday, February 28th, a mixed company of Change-ringers ascended the tower of St. Peter's Church, Ashton-under-Lyne, and rang a true and complete peal of Kent Treble Bob Major, consisting of 5184 changes, which was composed and conducted by Mr. James Wood, and brought round in 3 hrs. 15 mins. by the following persons:—T. Moss, Ashton, treble; H. Shaw, Stalybridge, 2nd; J. Wood, Ashton, 3rd; E. Scholdfield, Stalybridge, 4th; C. Thorp, Ashton, 5th; W. Harrison, Mottram, 6th; T. Whitehead, Saddleworth, 7th; L. Broadbent, Ashton, tenor. Weight of tenor, 20 cwt.—*Per Letter*.

Change-ringing at Staveley, Yorkshire.

ON the 21st ult. the Staveley Society of Change-ringers, with T. and C. H. Hattersley of Sheffield, rang at Staveley a true peal of Kent Treble Bob Major, containing 5088 changes, in 3 hrs. 10 mins. as follows:—W. Worthington, treble; J. Broadhead, 2nd; C. H. Hattersley, 3rd; T. Hattersley, 4th; J. Hunt, 5th; N. Young, 6th; G. Berresford, 7th; H. Madin, tenor. The peal was composed by Herbert Madin, and was conducted by George Berresford. Weight of tenor, 18 cwt.—*Per Letter*.

[To oblige our friends we have inserted the above reports of Change-ringing, but we do so sorrowfully (especially such a joyous event as the reopening of a ring of eight at Fressingfield), because we wish to remind our friends that we are now in the season of Lent, during which, as Churchmen (which we presume all ringers are, or if not, they ought not to be ringers), we have never approved of any ringing for mere pleasure. Let the bells be silent for the few weeks, and then ringers and others will the more enjoy and appreciate the joyous sounds of their merry bells on the early morning of the Resurrection at Easter.]

RECEIVED.—J. Drinkwater; Jos. Lax; D. Prentice; Treble Bob.

SIR,—In answer to 'M. G.'s' inquiry, in last number of *Church Bells*, I should recommend application to the Matron, Servants' School, Casterton, Kirkby Lonsdale, Westmoreland.

ALICE KINGSTON.

'H.' will find an answer to his question in *Smith's Dictionary of the Bible*, art. Jochebed, from which he will also see that the rendering 'cousin' is not correct.

'GOVERNESS' would probably find that *The Narrative of the Acts of the Apostles* (Rivingtons, price 2s. 6d.) would suit her purpose.

'ARTHUR TROLLOPE.' Many thanks. Not quite suitable,

'K. J.' had better consult the list of the National Society, or the S. P. C. K.

'A. H. S.' will find advertisements of such books as those about which he inquires in Church newspapers. We cannot undertake to judge between them.

RECEIVED ALSO.—J. D. P.; A Lover of Order; J. M.; W. T. S.; J. R. H.; W. H. R.; An Irishman.

BELLS AND BELL-RINGING.

Change-ringing at Appleton, Berks.

ON Wednesday, March 4th, the members of the Appleton Society of Change-ringers celebrated their fifty-sixth anniversary by ringing at the first attempt a true and complete peal of College Single Triples, containing 5040 changes, being the first true peal ever rung in the above method. The bells were admirably struck and brought round in 2 hrs. 56 mins. The ringers were:—C. Harper, treble; A. White, 2nd; B. Barrett, 3rd; Rev. F. E. Robinson, 4th; —Avery, 5th; F. White, 6th; H. Woodwards, 7th; J. Barrett, tenor. The above peal contains 210 bobs and 2 doubles, and was conducted by F. White. The members with their friends, to the number of 26, then retired to the Greyhound, Besselsleigh, and sat down to an excellent dinner served by Mr. A. White. The chair was taken by the Rev. F. E. Robinson, M.A. A very happy day was spent.—(Communicated.)

Change-ringing at Ealing.

ON Saturday, March 7th, eight members of the Cumberland Society rang at Christ Church, Ealing, a true peal of Grandsire Triples (Holt's 10-part), consisting of 5040 changes, in 2 hrs. 57 mins. The ringers were:—G. Newson, treble; C. Hopkins, 2nd; H. Dains, 3rd; D. Stackwood, 4th; T. Gleed, 5th; G. Harvey, 6th; J. Breakspere, 7th; C. Atlee, tenor. Conducted by G. Newson.—*Per Letter.*

CHANGE-RINGING AT HOLBECK, &c.—Surely the changes introduced by the calls cannot be considered *trifles*? Upon examination we find that each call reduces the change to a single; therefore, there being 140 calls, the peal is reduced to 4900 triples and 140 singles.

As for the peal of 8864 Kent Treble Bob Major at Ashton-under-Lyne, it is a performance of most undoubted skill, and surpasses everything we have before heard of in that method, excepting the long peal of 15,840 rung in 1868 at St. Matthew's, Bethnal Green, by a party of the Ancient Society of College Youths.—*Ed.*

A Suggestion from Essex about Pricking Grandsire Triples.

SIR,—Will you allow me to suggest to your readers a short and simple method of writing Grandsire or Plain Bob, by which a vast amount of labour in pricking out touches may be saved?

Let each lead be denoted by a row of figures representing the bells, in the order in which they come to lead. From these figures the whole lead can be easily written out in full, when required. The first five leads in Grandsire Triples will be written thus; the treble, which stands always last, being omitted. We notice here that the bell in the hunt with the treble stands always first. Of the other bells the last always moves back to the left, and takes its place next after the hunt-bell, at the beginning of each lead. The leads follow each other invariably by this rule until a bob or single is called. In the above example the next lead would bring the bells back to their original position, the 3 moving back over four places to the left. Instead of this, suppose a bob to be called. The effect of this will be to bring back the last two bells to the first place on the left, displacing the hunt-bell, thus:—5 3 2 4 6 7. The 5 will now be in the hunt until the next bob, and the bells will follow the same rule as in the first course; thus. If a single had been called instead of a bob, the 5 and 3 would still have moved back to the left, 5 6 7 3 2 4 but in reversed order. The 3 would have become the hunt-bell until the next bob or single. If this rule be followed out 5 2 4 6 7 3 further, it will be found that the bells will come back to their original position at the fifth bob, or the sixth single, a bob or single being called at every fifth lead.

The proposed method of notation will be found to have these advantages:—
1. It reduces the labour of writing out touches to about one-twentieth part.
2. The transpositions required to bring the bells into any given position can be easily seen, and also the calls by which they may be effected.
3. The path of any bell taken as the observation can be easily traced and expressed in the usual technical terms.
4. The in and out-of-course of the changes can be ascertained as easily as from the lead-ends.
5. The order in which the bells come to lead being the same as that in which any particular bell meets the others, the conductor can at any moment discover it in hunting up or down.

I am sure that any one of your readers who will take the trouble to learn this method of writing will find it a source of amusement, if not of useful information in the art.

The simplest application of the method is in ascertaining to what length a touch called on any given plan will run. For instance, if it be desired to know when the bells will come into rounds if a bob be called at every third lead, this may be ascertained at once.

The first lead in Grandsire Triples is:—

Since one bell moves to the left at each lead, the third lead may be found by moving back two bells to the left. The fourth bob will bring the bells round. The small figures on the right denote the number of leads in each course; the lines divide the courses.

The system is useful also in finding how to produce any required change—as Queen's or Tittums. But before we proceed to this it will be desirable to arrive at a clear understanding of some of the peculiar properties of leads.

Every change belongs to some one distinct lead. No two leads can have one change common to both, without having the same throughout. This does not, however, apply to changes in which the treble is leading, since these may be produced by bobs or singles in leads to which they do not strictly belong. There are 360 distinct leads in Grandsire Triples. No others can be produced without some departure from the method. But every one of these leads may be reversed. If we take the twelfth row of any lead and write the changes from it, making it the beginning of a fresh lead, we shall obtain a lead which contains the same changes as the original lead, but in reversed order. The changes which fell on the fore-stroke before will now come on the back-stroke. This reversed lead is expressed in the proposed notation by the figures of the original lead taken in reversed order. Thus:—

Original Lead—2 3 4 6 7 5. Reversed Lead—5 7 6 4 3 2.

A single (or double, as it would be more correctly called in Triples) always reverses the leads, and they continue to be reversed until another single is called. It is easy to discover whether a lead is reversed or not by analyzing the figures which denote it. If these figures differ from 2 3 4 6 7 5 by an odd number of changes, the lead is reversed; if by an even number, the lead is a direct or natural lead.

I may add, as a matter of curiosity, that the second half of a lead always contains the changes of the first half reversed, thus:—

First half—2 1 3 5 4 7 6 Second half—6 7 4 5 3 1 2
2 3 1 4 5 6 7 7 6 5 4 1 3 2
&c. &c.

Now, suppose it is desired to bring the bells into 'Tittums,' and back again into rounds. We must first find out the lead to which Tittums belongs by writing out the changes from it backwards. It will be found to come on the back-stroke in the lead 5 6 7 4 3 2; and therefore also on the fore-stroke in the same lead reversed, i.e. 2 3 4 7 6 5. But being a treble's-lead change it may be produced also by a bob or a single in certain other leads, i.e. on the fore-stroke, by bob or single from 3 4 7 6 2 5; on the backstroke, by a bob from 6 7 4 3 5 2, or by a single from 6 7 4 3 2 5.

Tittums can be produced most easily on the fore-stroke by a single and two bobs, thus:—

In order to bring the bells back into rounds, call another single and two bobs.

Note that Tittums, being an 'in-course' row, cannot be produced on the fore-stroke without a single, since all the fore-stroke changes are 'out-of-course' until a single is called.

Tittums may be produced by a longer process from any of the above-mentioned leads.

Similarly, Queen's belongs to the leads 3 7 4 6 2 5; or its reverse, 5 2 6 4 7 3; or may be produced by a bob or single. It remains to be shown that in the proposed notation the path of any bell taken as the observation can be traced and expressed in the usual technical terms.

At a Bob, the observation is said to be called

Wrong when she has 4 bells between her and the treble.
Home " 3 " "
Middle " 2 " "
Into the Hunt " 1 " "
Before " 0 " "

At a Single:—

Wrong } as at a bob.
Home }
Middle }

Before when she has 1 bell before the treble.
Into the Hunt " 0 " "

This is shown in the following example. It will be remembered that the treble is always understood to stand in the last place on the right.

2 3 4 6 7 5 Call the 7th or Call the 6th.
2 5 3 4 6 7 B Before Into the Hunt.
1 6 7 2 5 3 4 B With a Double or Wrong Out.
2 3 4 6 7 2 5
3 5 4 6 7 2 B Into the Hunt Middle.
7 2 3 5 4 6
7 4 6 2 3 5 B Out at 3 Home.
3 5 7 4 6 2
&c.

If any of your readers will take the trouble to write out Holt's Ten-part Peal on the above plan, they will find that it is easily contained in a page of foolscap paper, and that it will show well the admirable symmetry of the composition.

H. B. O.

RECEIVED.—A Working Man; W. Newell: it cannot be done unless sufficient Bell news is sent to us.

masses, on the ground that there was no one to give the response when the priest should say, 'Lift up your hearts.' The principle appears to me equally applicable in the case of daily service. Of course no priest omits to pray for others, even where, for want of a congregation, there is no daily service. I fancy a congregation would be more likely to be forthcoming if we had prayers for our schools, our missions and missionaries, for local wants, &c.; and if some discretionary power were given to the priest to add some approved form of prayers as occasion should be given.

GEO. W. JONES.

'Prayer for the Dead.'

SIR,—There is just one difficulty, as it seems to me, in accepting what 'Ratae' calls 'the plain meaning of the expression, *that with them we*' in the Prayer for the Church Militant. Do 'we' believe that the dead in Christ are partakers already of Christ's kingdom? and if so, do we not believe what is false? Is not the entrance into the kingdom future till the judgment-day? (See St. Matt. xxv. 34.) And so in the Burial Service, have the faithful departed received their 'perfect consummation and bliss?' Is Heaven no better than Paradise?

It is easy with 'L.' to make universal statements; not so easy to be sure that they are true. Is he quite certain that there is 'no Scripture warrant' for prayers for the dead? Can he prove that Onesiphorus was alive when St. Paul wrote 2 Tim. i. 16-18? It reads very much as though the head of the 'house' were not there. Let me recommend your readers to get a little tract on the subject by a former curate of mine, Rev. S. C. Austen, published by Masters. It seems strange that persons should be so afraid of praying that the blessed faithful may enjoy their blessedness more and more, if they believe that so thin a veil parts them from us, that they are watching us with as keen interest as is taught by St. Paul, Heb. xii. 1.

In answer to 'A Catholic,' a little book of mine, *The Every-day Companion*, published by J. Parker, takes 'notice of the Church's Festivals and Seasons.' *Daily Steps towards Heaven*, by the late Mr. Troyte, will perhaps answer both his purposes.

W. H. RIDLEY.

SIR,—It seems to me that your correspondents, whose letters appear in your last issue under the above heading, are mistaken as to the true meaning of the sentences, 'that with them we may be partakers,' &c., in the Prayer for the Church, and 'we, with all those that are departed,' &c., in the Burial Service. To put the argument in a popular form, if I say to a friend: 'I hope we may be able to go to Switzerland with our friends next midsummer,' the sense I wish to convey is surely this: 'I hope we may be able to go to Switzerland, and I hope our friends may be able to go with us.' The analogy is obvious.

H. J. BLACKBURN GOSLON.

[We should like our correspondent to observe, that whether his view of the words he quotes is correct or not, it is quite possible to put the case in another way, and say of friends already in Switzerland, or on the way thither, 'I hope I may be able to go there too, that with them I may be able to enjoy its magnificent scenery and its sweet and fresh air.' The analogy to our mind is more obvious, as we are certainly in different circumstances from those of the dead; whereas he represents his friends and himself as in the same circumstances.]

SIR,—Surely 'Ratae' is wrong in supposing that the Prayer-book teaches us to believe that the dead in Christ are partakers already of 'God's heavenly kingdom' referred to in the prayer for the Church Militant? For, in the prayer preceding the Collect in the Order for the Burial of the Dead we pray God to 'hasten His kingdom' that the faithful departed may have their 'perfect consummation and bliss, both in body and soul'—a state, therefore, into which they cannot enter before the resurrection of the body.

G. R.

SIR,—In a notice of the 'Ordination at Lichfield, Lent, 1874,' it is stated that addresses to the candidates at the evening services in the Bishop's Chapel were 'delivered by Bishop Abraham; the Rev. W. Walsh, an *Australian clergyman*; Dean Champneys; and the Bishop of Lichfield.' It reads oddly that an 'Australian' clergyman should have been asked to undertake so important a duty. It would read as oddly if the Bishop of Lichfield and Bishop Abraham were called 'New Zealand' bishops, and the designation would be manifestly inaccurate. I had the privilege of working for many years in an Australian diocese. But for the last nine I have been working in England, and for six years in the diocese of Lichfield—one year as curate in a sole charge, five years as vicar of this parish; holding also the office of an (unrevenue) prebendary in the Cathedral, and of Bishop's private chaplain. Hence my being asked to take the part I did (so unworthily and self-mistrustfully) in one of those helpful and solemn ember-week evening services.

W. H. WALSH.

Alrewas Vicarage, Lichfield.

NOTES AND QUERIES.

Answers.

SIR,—W. H. R. asks for a Treatise on the Mohammedan Religion. I would name *The Mohammedan Religion Explained*, by Dr. Macbride; *Mohametanism Unveiled*, by Rev. C. Forster; *Bampton Lectures for 1784*, by J. White; *History of Muhammedanism*, by Charles Mills; the first Lecture in Maurier's *Religions of the World*; and perhaps, most valuable of all, Sir W. Muir's *Life of Muhomet*, &c.

J. CAVE BROWNE.

SIR,—In answer to 'Curate,' I can tell him of a little book, called *Aid to Parochial Visiting, or a Manual for keeping a Record concerning each Parishioner*, by the Rev. A. Denne Hilton, published by J. & C. Mozley. This book was recommended by the late Canon Pinder when I was at Wells. I believe Mr. Hilton was formerly a Wells student. The price was 1s. 6d. As my copy was purchased in 1863, and the book had then reached its third edition, no doubt it has since received alterations and improvements. It can be carried in a breast-pocket.

J. MYDDELTON EVANS.

'M. G.' will find several Homes mentioned in Low's *Charities of London* (Sampson Low, 1s.).

E. E.

'R. A. W.' recommends to 'Old Catholic' *Daily Steps towards Heaven* (Parker & Co.), of which there are two editions—a good-sized type one, and a large-print copy for the aged (a work not half well-enough known). *Night Lessons from Scripture*, compiled by the Author of *Amy Herbert* (Longmans & Co.), is also a good book. *A Daily Text-book for the Christian Year* (Hodges) is also recommended.

'H. G.'—An answer to your inquiry would be too long for these columns. You had better write us another letter, giving your full name and address for publication, and requesting that letters may be sent to you.

RECEIVED ALSO—J. P. Wilson; Decently and in Order; A Layman; A Reader of Church Bells; St. Edmundsbury; Meta; J. D. H.; L. W.; H. A. M.; Z.; F. B.; E. W.; J. F. M.

BELLS AND BELL-RINGING.

Church Bell-hanging and Local Tradesmen.

SIR,—Allow me to supplement your remarks on bell-hanging by some thoughts on the above-mentioned division of the subject.

When any work has to be done in our towns we naturally wish to employ our own parishioners; but I believe it will be found, ordinarily, that the local builder or carpenter cannot do justice to his work or to his employer if he attempt church-bell hanging, and, therefore, had far better let it alone.

1. He is not at all likely to have in stock materials fit for a bell-frame; for oak felled three years ago will not be sufficiently dry, and certainly such cannot be bought at will of a timber-merchant.

2. Not only does this work require the accuracy of the joiner in materials heavier than a gate-post, but, also, it is so distinctly 'especial work' that a man will not know it without learning it; and even if he visit a belfry he will not understand what to see unless he have some friend to assist him.

3. This work has to be done in the tower, where the light is bad, the standing worse, and where there are many stairs to ascend. All of which combine to cause loss of time, and to require that a man who has to work on such terms should know exactly what he has got to do.

Hence it may easily come to pass, that when a local man tries his hand at bell-hanging unforeseen difficulties arise, and the job drags on beyond all expectation: employers remonstrate, the parishioners make remarks, the tradesman employed begins to perceive that if he is to make a charge which shall be remunerative he will be fairly ashamed of the amount of his bill; and those who have to pay it are yet less likely to be satisfied. However, at last all is done, and the newly-hung peal is opened. Then all goes wrong: the audience say that the time is very bad; the ringers complain that the wheels slip rope, that one bell speaks quick, another slow, and that to ring the tenor is work for a horse; and our poor local tradesman, who has done his very best and is money out of pocket, has given satisfaction to nobody, and wishes from the bottom of his heart that he had never been employed.

In illustration of these remarks I can point to three rings of six and one of eight bells, hung by four different local men. In one case, the work of the village wheelwright leaves nothing to be desired; but the three others present quite a curious collection of mistakes: two of them were left 'unringable'; and the third would be the same now but that the bells are very light.

What is true of bell-hanging holds good of bell-rope making. They are made differently from common ropes; and the ordinary rope-manufacturer who has never learned this difference does not know wherein it consists. I have been urged by a rope-maker, excellent in his own department, to give him an order for bell-ropes; and I have known him turn out, simply from ignorance, bell-ropes which I literally should be sorry to accept at a gift—subject to the condition that I must ring with one myself.

I may add, that since our bell-ropes have been greased their length has hardly varied in any change of weather.

W. WIGRAM.

The Guild of Devonshire Ringers.

SIR,—Your readers will, I am sure, welcome any effort which may be made to take away the reproach which has hitherto attached to the term 'Devonshire Ringer'; and hence I venture to ask for a little space in which to record the fact, that at a meeting recently held in Exeter a Society was set on foot, called 'The Guild of Devonshire Ringers,' having for its objects 'the cultivation of Change-ringing and the promotion of Belfry Reform.' C. A. W. Troyte, Esq., has accepted the office of President, while the Vice-Presidents are the Rev. H. T. Eliacombe, Rev. C. S. Bere, and Mr. Banister. Such well-known names are a sufficient guarantee that the guild will constantly keep the objects for which it is founded in view, and it is hoped that it may be the means of introducing Change-ringing into many districts where, at present, nothing is heard but monotonous 'rounds.' May I, in conclusion, express the wish that all your readers in the county may enrol themselves in the Guild of Devonshire Ringers; and, moreover, my willingness to afford any information about the Society that may be required?

J. L. LANGDON FULFORD.

The Parsonage, Woodbury, Exeter.

Hon. Secretary.

Date Touch.

On the 16th March, at Immanuel Church, Streatham, 1874 Grandsire Triples in 64 minutes.

'Campanology.'

We are asked our opinion on this word. We consider it a bombastical form of speech—we prefer plain English, viz. bells, bell-ringing, &c.

RECEIVED.—A Campanological Change-ringer; A Youth; G. E. Livermore; T. Fawson; C. Jessop; A Young Ringer; Hand-bell Performers (with thanks), will appear in time.

CORRESPONDENCE.

'A Word on Churchwardens and Easter.'

SIR,—I fear that the article under this heading in your number for last week is likely to mislead; and as the subject is an important one, I trust that you will allow me to point out what I believe to be true law on the subject.

The Canons are more particularly binding upon the clergy; but the 89th Canon has been held to be the rule which governs the laity also, where there is no special custom to the contrary. Where there is such special custom the Canon cannot affect it. Such a custom, however, is to be taken according to its legal meaning; and the evidence in support of it must, I apprehend, be so strong as to lead to the conclusion that it was in existence before the Canons of 1603.

It has been supposed that the Canon was only declaratory of what was the general custom, or common law, at the time the Canons were passed. However that may be, there is no doubt that, in general, the 89th Canon is in accordance with the common law, and that it correctly describes how the election of churchwardens is to take place. Still, however, there may be such a special custom; and, where it exists, the election must be according to such custom, notwithstanding the Canon. This position is in no way affected by recent legislation.

The 89th Canon directs that 'all churchwardens in every parish shall be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one and the parishioners another.' The case of the churchwardens of Wilmslow, in Cheshire, must have been incorrectly stated by the *Standard*, in the extract quoted in your paper. I take it to be clear that Mr. Justice Brett did not, and could not, set aside the question of custom. His duty would be to ascertain whether such custom existed. That was the case before Park, J., at the Croydon Summer Assizes in 1829, referred to by Mr. Justice Brett. There the evidence established that for upwards of 200 years the minister and parishioners had concurred, and there was no evidence that the minister had ever separately appointed one; but it was held that this was not enough to support a supposed custom in exclusion of the minister, because their long concurrence was not sufficient to affect the general right. This case is referred to by Cripps in the fifth edition of his work on the law of the Church, and he concludes in these words, which, I apprehend, contain a correct statement of the law:—'This decision, however, would only seem to show the necessity that the custom must be clearly and satisfactorily proved; for it is certain that at the present time the mode of choosing churchwardens is wholly regulated by custom, which may in some cases have existed independently of the Canon, and probably, in many other cases, sprung up in consequence of it; and the only question could be, What is the customary or common-law method that is to prevail in the absence of any special custom satisfactorily proved? and that customary method, according to the decision just mentioned, is the same as that directed or affirmed by the Canon.' C. H. B.

Burial-Fees.

SIR,—I wish to make the following comments on the letter of 'C. H. B.' in regard to the above-mentioned fees. No doubt some confusion exists as to the origin and cause of payment. I have no doubt, however, the facts to be these: that the burial-fees to the minister are *originally* for the ground, and that by custom certain payments have grown up which can be attributed only to the office; as, e.g., increased fee for morning funeral. 'The clerk must not (*nominal*ly) demand anything for the ground or for the office.' Nevertheless, that the fee to the minister originates in the use of the ground the following facts seem to indicate:—

1. That the churchyard is the vicar's freehold.
2. That there is a difference between the fee for the burial of a parishioner and non-parishioner, though the service is the same. The increased fee is obviously in reference to preserving the ground for parishioners.
3. That the minister's fee varies according to the nature of the grave, vault, or otherwise.

I am unable to refer to any definite legal statement on the subject, and doubt whether any clear authority could be found. But, with the above facts, the onus of proof lies the other way; and I believe the clergyman is justified in maintaining that he receives no fee for performing the service. H. A. M.

NOTES AND QUERIES.

Queries.

SIR,—Is it compulsory upon Churchwardens, where no Church-rates are made, to pay the fee required at the Visitation at Easter by the Archdeacon? If so, to whom or what fund is the fee devoted? My reason for asking is simply for instruction and suggestion. R. H.

[In answer to 'R. H.' other inquiry, we recommend the use of Collects in the Book of Common Prayer, if he is not able to do without a book.]—ED.

SIR,—Can any reader of *Church Bells* recommend a cheap, popular work on the subject of Eternal Punishment, suitable for the careful perusal and study of a clever man who denies this doctrine, and believes in the total annihilation of the bodies of the wicked? L. D.

SIR,—Will any reader of *Church Bells* recommend a teacher in a Sunday-school a plain History of the Children of Israel, showing how 'all the things that are written of them are written for our learning?' Something in the form of lessons, or readings, would be most suitable. Has the Church Sunday-school Institute anything on the above? E. C.

SIR,—Would any of your correspondents kindly give me any appropriate

Texts or Mottoes they may know of, to be inscribed on a stone above a well in a country village? HENRY STOBART.

Warkton Rectory, Kettering.

'A CURATE' would be glad to obtain the addresses of any schools where the daughters of clergymen are received free, or on payment of a small sum.

Answers.

SIR,—S. M. C. would find *The Net Cast in many Waters*, sketches from the Life of Missionaries, edited by Anne Mackenzie (a sister of Bishop Mackenzie), and published by Messrs. Bemrose, a most interesting publication either for children or for grown-up persons. *The Net* comes out every month, and the price of it is 1d. The publishers will send 2 copies or the multiple of 2 post free if the copies are prepaid. *The Net* makes a very inviting-looking book when bound up in the pretty green and gold cover belonging to it. If 'Little Workers and Great Work,' which came out in *Mission Life*, can be procured in a separate volume it would be a very good and amusing gift-book for a child. E. A. H.

SIR,—S. M. C. might like *Stories for Workers*, by Author of *Copsley Annals* (Seeleys, 1s.); and *All True*, three sixpenny packets (S. P. C. K.). Readings from the S. P. C. K. or other Lives of Missionaries, and *Stories of Missions*, are sure to interest children, with judicious skipping.

In reply to 'S. M. C.' the following Missionary Stories can be recommended:—*Stories for Workers*, 6 in a shilling packet, published by Seeley, Jackson, and Halliday; 'Needles and Spades,' in *Our Curate's Budget*; *The Three Christmas Shillings*, 2d., S. P. C. K.; *Paper Deputations*, 1d., Wells Gardner.

RECEIVED ALSO:—R. W. C.; A CURATE; W. G.; W. S.; R. Bullock; A Young Member of the Church of England; Ratæ; 'May's' wishes shall have consideration.

BELLS AND BELL-RINGING.

THE ART AND SCIENCE OF CHANGE-RINGING. By William Bannister. Printed for the Author by William Pollard, Exeter. 1874.

THIS author is well known as a ringer, composer, and teacher of others, and the book before us contains the results of his long experience in all three departments. Its contents may be divided as follows:—Preliminary matter—Rudimentary Instruction for Beginners, illustrated by five woodcuts—Practical Ringing—The Science of Ringing—Vocabulary of Terms—A List of the Performances of the College Youths, from the year 1724 to 1873.

The pages devoted to Practical Ringing commence with a statement (which we believe to be the only correct one ever published) of the five original methods from which all peals are formed; these methods are next applied, in all their recognised variations, to all numbers of bells, from five up to twelve, and expanded into a most copious selection of touches, or short peals for practice, furnished with rules by which to ring them.

The scientific portion of the work explains very carefully the manner in which long peals, of 5000 changes and upwards, are composed and proved; and then proceeds to illustrate the principles of composition by applying them to a variety of peals, selected as affording instructive examples. This accomplished, the author next sets before his readers a large collection of peals, 150 in number, by all the most eminent composers, both dead and living, to each of which the name of its composer is appended; thus bringing the subject down to the present time, and depicting the existing state of the science and practice of Change-ringing.

The great object of the author is very evident, and it may be said to constitute the distinctive peculiarity of his book. He wishes to instruct conductors so fully in scientific ringing that each may be able to adapt peals for the practice of his own company, according to their powers and proficiency—exactly as a skilful bandmaster arranges music for his pupils. Hence arises, also, one great excellence of the work—every part of it is treated scientifically; it does not contain, from beginning to end, a single 'rule of thumb' receipt; but in all cases the author knows, and enables his reader to understand, the 'reason why' of the directions which he gives them. It would, perhaps, have been an advantage if some of these directions and explanations had been given at greater length. For, although we cannot point to any which are really insufficient, yet they are condensed as much as possible. And such is the perverse ingenuity of the human mind in misunderstanding that which is new to it, that it seems impossible to render preliminary explanations too clear; and brevity is dangerous. More detailed and more varied explanation might have made this book yet more acceptable to complete beginners, without its becoming prolix.

There is one point on which we sincerely hope that the authority of Mr. Bannister will be sufficient to induce other composers and conductors to follow his example. He abandons the expressions, 'in and out-of-course,' merely referring to them in a note; and substitutes 'odd and even' to describe the difference between collective changes of the one kind and the other. It is high time that we gave up the use of words which are admitted by all to be misleading, and to convey no clear idea to any one of that which they profess to describe.

We recommend Mr. Bannister's book without hesitation as the most complete and exhaustive upon the subject which has appeared since that

of Shipway. We anticipate that its publication will give a stimulus to intelligent and scientific ringing, by enabling ringers to understand the principles of their art, and thus to feel greater interest in it. We predict for it, without fear, a high place in Bell literature.

Holt's Ten-part Peal of Grandsire Triples.

1st Part.	2nd.	3rd.	4th.	5th.
2 3 4 6 7 5 1	2 4 6 7 5 3	2 6 7 5 3 4	2 7 5 3 4 6	2 5 3 4 6 7
7 5 2 3 4 6 2	5 3 2 4 6 7	3 4 2 6 7 5	4 6 2 7 5 3	6 7 2 5 3 4
7 6 5 2 3 4	5 7 3 2 4 6	3 5 4 2 6 7	4 3 6 2 7 5	6 4 7 2 5 3
3 4 7 6 5 2	4 6 5 7 3 2	6 7 3 5 4 2	7 5 4 3 6 2	5 3 6 4 7 2
3 7 6 5 2 4	4 5 7 3 2 6	6 3 5 4 2 7	7 4 3 6 2 5	5 6 4 7 2 3
2 4 3 7 6 5	2 6 4 5 7 3	2 7 6 3 5 4	2 5 7 4 3 6	2 3 5 6 4 7
2 3 7 6 5 4	2 5 7 3 6	2 6 3 5 4 7	2 7 4 3 6 5	2 5 6 4 7 3
5 4 2 3 7 6	3 6 2 4 5 7	4 7 2 6 3 5	6 5 2 7 4 3	7 3 2 5 6 4
7 6 5 4 2 3	5 7 3 6 2 4	3 5 4 7 2 6	4 3 6 5 2 7	6 4 7 3 2 5
7 5 4 2 3 6	5 3 6 2 4 7	3 4 7 2 6 5	4 6 5 2 7 3	6 7 3 2 5 4
3 6 7 5 4 2	4 7 5 3 6 2	6 5 3 4 7 2	7 3 4 6 5 2	5 4 6 7 3 2
3 2 6 7 5 4	4 2 7 5 3 6	6 2 5 3 4 7	7 2 3 4 6 5	5 2 4 6 7 3
5 4 3 2 6 7	3 6 4 2 7 5	4 7 6 2 5 3	6 5 7 2 3 4	7 3 5 2 4 6
5 3 2 6 7 4	3 4 2 7 5 6	4 6 2 5 3 7	6 7 2 3 4 5	7 5 2 4 6 3
7 4 5 3 2 6	5 6 3 4 2 7	3 7 4 6 2 5	4 5 6 7 2 3	6 3 7 5 2 4
7 5 3 2 6 4	5 3 4 2 7 6	3 4 6 2 5 7	4 6 7 2 3 5	6 7 5 2 4 3
6 4 7 5 3 2	7 6 5 3 4 2	5 7 3 4 6 2	3 5 4 6 7 2	4 3 6 7 5 2
6 7 5 3 2 4	7 5 3 4 2 6	5 3 4 6 2 7	3 4 6 7 2 5	4 6 7 5 2 3
				2 3 5 7 6 4
6th.	7th.	8th.	9th.	10th.
2 3 5 7 6 4	2 5 7 6 4 3	2 7 6 4 3 5	2 6 4 3 5 7	2 4 3 5 7 6
6 4 2 3 5 7	4 3 2 5 7 6	3 5 2 7 6 4	5 7 2 6 4 3	7 6 2 4 3 5
6 2 3 5 7 4	4 2 5 7 6 3	3 2 7 6 4 5	5 2 6 4 3 7	7 2 4 3 5 6
7 4 6 2 3 5	6 3 4 2 5 7	4 5 3 2 7 6	3 7 5 2 6 4	5 6 7 2 4 3
7 6 2 3 5 4	6 4 2 5 7 3	4 3 2 7 6 5	3 5 2 6 4 7	5 7 2 4 3 6
5 4 7 6 2 3	7 3 6 4 2 5	6 5 4 3 2 7	4 7 3 5 2 6	3 6 5 7 2 4
5 7 6 2 3 4	7 6 4 2 5 3	6 4 3 2 7 5	4 3 5 2 6 7	3 5 7 2 4 6
3 4 5 7 6 2	5 3 7 6 4 2	7 5 6 4 3 2	6 7 4 3 5 2	4 6 3 5 7 2
3 2 4 5 7 6	5 2 3 7 6 4	7 2 5 6 4 3	6 2 7 4 3 5	4 2 6 3 5 7
7 6 3 2 4 5	6 4 5 2 3 7	4 3 7 2 5 6	3 5 6 2 7 4	5 7 4 2 6 3
7 3 2 4 5 6	6 5 2 3 7 4	4 7 2 5 6 3	3 6 2 7 4 5	5 4 2 6 3 7
5 6 7 3 2 4	7 4 6 5 2 3	6 3 4 7 2 5	4 5 3 6 2 7	3 7 5 4 2 6
2 4 5 6 7 3	2 3 7 4 6 5	2 5 6 3 4 7	2 7 4 5 3 6	2 6 3 7 5 4
2 5 6 7 3 4	2 7 4 6 5 3	2 6 3 4 7 5	2 4 5 3 6 7	2 3 7 5 4 6
3 4 2 5 6 7	5 3 2 7 4 6	7 5 2 6 3 4	6 7 2 4 5 3	4 6 2 3 7 5
3 2 5 6 7 4	5 2 7 4 6 3	7 2 6 3 4 5	6 2 4 5 3 7	4 2 3 7 5 6
7 4 3 2 5 6	6 3 5 2 7 4	4 5 7 2 6 3	3 7 6 2 4 5	5 6 4 2 3 7
7 6 4 3 2 5	6 4 3 5 2 7	4 3 5 7 2 6	3 5 7 6 2 4	5 7 6 4 2 3
				2 3 4 6 7 5

Holt's Single—a true single—is thus represented in the above notation:—Bring up the last two bells to the left, as at a bob. Reverse the order of the remaining four.

Notice that at the heads of the columns in the first part stand the five leads of the plain course. At the heads of the columns in the second part stand the five leads of another plain course, in which 2 is in the hunt, and the figures 4 6 7 5 are reversed.

The figures 3 4 6 7 5 are repeated in corresponding places in the five columns in every line—in the first part when read from left to right, in the second when read from right to left.

The order of calls is reversed in the second part, i.e. the figures representing the length of the courses occur in reversed order.

H. B. O.

What are Triple Changes?

Sir,—Would you please to insert this question in your paper? I wish to know what is meant by Triple Changes? I have asked men that are good ringers of Grandsire, Stedman, and Treble Bob: some say it is changes on seven bells, with the tenor behind; others say that it is six bells changing their position every change. Mr. Snowden, in his remarks on in and out-of-course of the changes, says a triple change is six bells changing at the same time: but I am not quite satisfied; because, if so, there are no peals of 5040 of Grandsire triples, for where there is a single there is not a triple change. I do not write this thinking that ringers do not know this, as all do, but to get my question answered on this point. I am only a young ringer, but I want to go on further; and although a very simple question, I find there are few ringers that can agree over it. If you will please insert this, and some good composer will be kind enough to answer it, he will greatly oblige many besides myself.

A YOUNG RINGER.

Change-ringing at Holbeck.

Sir,—Will you kindly allow me to say a few words in reply to the remarks in *Church Bells* on the 21st ult., on the above peal, which took me by surprise. I have been a change-ringer and composer upwards of thirty years, yet I never knew a 5040 Grandsire Triples rung without either singles or doubles being introduced, more or less. I have one before me by Mr. Day of Birmingham, whose merits as a composer are well known, with singles and doubles amounting to 286; yet I have never heard any one remark, 'Surely this is not Grandsire Triples!' The fact is, there never will be a peal of all Triples unless it can be had by bobs alone. The object I had in view was to make the observation-bell have one uniform course throughout the peal, with the same call.

JAMES LOCKWOOD.

A Correction.

Sir,—In *Church Bells* of March 14th a correspondent asks for information about a peal of Triples, rung in Liverpool on February 10th, entitled 'the celebrated composition of J. E. Troyte, Esq.' Allow me to thank him for setting us right. It should have been stated as a celebrated peal from the work of C. A. W. Troyte, Esq., of the London College Youths, but in giving directions to the young man who wrote out the report I inadvertently gave the wrong name. I hope this explanation will be quite sufficient.

T. BEACALL.

Change-ringing at Kenninghall, Norfolk.

On Saturday, March 14th, the Kenninghall Company of Ringers, assisted by Mr. J. Rudd of Diss, occupied the belfry of the parish church and rang a true and complete peal of Oxford Treble Bob Major, containing 5120 changes, in 3 hrs. 4 mins. The peal was composed by Mr. J. Miller, of the Cumberland Society, London, and was ably conducted by Mr. Rudd. The ringers were:—W. Oxer, treble; T. Oxer, 2nd; G. Edwards, 3rd; J. Woods, 4th; R. Hutton, 5th; R. Stackwood, 6th; J. Mordey, 7th; J. Rudd, tenor (weight, 16½ cwt.). The above was rung on the anniversary of, and to commemorate, the ringing of 10,176 changes of the same method in 6 hrs. 20 mins. on March 14th, 1871.—*Per Letter.*

Change-ringing at Ormskirk, Lancashire.

On Saturday, March 21st, a mixed company of ringers occupied the belfry of St. Mary Ann's Parish Church, and rang a true and complete peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 9 mins. The ringers were:—J. Pritchard, Liverpool, treble; T. Jones, Liverpool, 2nd; J. Eastham, Ormskirk, 3rd; Rich. Williams, Liverpool, 4th; J. Higham, Ormskirk, 5th; Rob. Williams, Liverpool, 6th; J. Aspinwall, Liverpool, 7th; J. Prescott, Ormskirk, tenor. Weight of tenor, 26 cwt. The peal is the composition of Mr. E. Taylor, in six parts, with 5 6 7 at home each part-end, and was conducted by Rob. Williams of St. Peter's Society.—*Per Letter.*

BELFRY RECORDS.

ST. NICHOLAS CHURCH, GLOUCESTER.

(Tablet in the Belfry.)

(On nine panels.)

- LAUS ET VITUPERIUM, TINTINNABULARUM.
Aurea dulcisonam dant Tintinnabula, tinitia experti cum sonuere manu; vocem sed sonitu reborante cadunt sursum atq. deorsum, cum Rudis obstreperos tinnit indesonos.
- A SOLEMNE Peale of tune-full Bells,
Wellrunge, admitts noe Paralels;
Whether at Festivalls or Knells,
'Tis melody divine.
It doth inchaunt the ravish'd eare,
'Tis like the Musicke of the Sphæare,
Or like a Consort which doth Cheare,
At Banquettings of wine.
- BUT tune-full Bells haue tune-les tones,
When rung by sense-les art-les drones,
They sound like Clatterings of Bones,
With an obstrep'rous Cry.
They doe not ringe, They doe but iangle,
And with prapetrous noise indangle,
Their sound in one another's angle,
Without all harmony.
- IN liberall Science Musicke hath a part,
Which doth delight the eare, & cheere y^e heart;
The vocall & wind Musicke men doe prize,
The noise of stringed Instruments likewise.
But if you aske what Musicke doth excell,
Melodious Ringing beares a way the Bell;
The Fife, the Trumpett, Cornett, and Recorder,
Come short of fine, or Six Bells rung in order.
The Harpe, the Lute, Viol and Violin,
Organs, & Virginals, with all their kin,
What are they to high-sounding Bells whose worth
Above them all, these few lines will set forth.
- PSALM 150.—'Praise ye the Lorde.'
(A panel contained the Changes referred to below, but has been stolen.)
- THE sound of well-tuned Bells the Ayre doth cleare,
Towres vp, spreades far, comes downe, & charmes y^e Eare.
The change of notes, & tunes, breeds much delight,
Note here y^e Changes offer'd to your sight,
Which may be rung on Bells; and thereby raise
Your thoughts to Admiration and to praise
Such Musicke, and the Author of such skill,
Jehovah, who makes Changes as he will,
Within this Ringing Island, and else where,
Throughout y^e Vniuers; that men might feare,
Him who hath Soueraigne power & in him trust,
Who chaengeath not, but turneth man to Dust.
'Praise ye him upon y^e loude Cymbales.'
- RINGE up Ringers, marke your numbers,
Whose clammes we say he slumbers
For his rope-mates he much cumbers.
NICHOLAS.
- He that plyes his rope aright,
And guides his bell by eare & sight,
He is (be it by day or night)
A Ringer.
- Come, Boyes, cleanly in y^e out,
Keepe true stroke at every Bout,
And then I'll say ye are out of doubt
True Changers.

SANDHURST, GLOUCESTERSHIRE. (Tablet in the Belfry.)

618. Decr. 25th, 1830, was rung in this Tower a peal of 5040 Changes, being 42 peals of six-score changes each, in two hours and forty-three minutes, by the following band:—
Joseph Daniell, Treble. Wm. Daniell, Third. Anselm Brawn, Tenor.
John Drinkwater, Second. Wm. Brawn, Fourth. Shadrach Daniell, Fifth.
Conducted by Joseph Daniell.

BELLS AND BELL-RINGING.

Change-ringing.

SIR,—As a resident in Devonshire, and an admirer of good bell-music, I am much pleased to know that another effort is being made to diffuse the science of Change-ringing by method, throughout the county; and heartily wish the movement that success which the favourable auspices under which it is sought to be done appears to prognosticate. I have often witnessed with wonder and amazement the unseemly gatherings of Devonshire ringers at our public churches, for the purpose of contesting in peals of rounds (bell gamut) for prizes given by our local clergy and gentry, avowedly with the intention of promoting the practice of bell-ringing; and from the lists of amounts I frequently see advertised, it would appear that no mean sum is distributed annually in this work. This having been the custom in this county for very many years, and also in Cornwall, one might fairly have looked for some advance in bell-music: but no, I find from year to year the same amounts offered in prizes; the same class of ringers contesting; the same description of peals rung; and (if we may judge from the readiness with which the money is subscribed) the same amount of satisfaction is given. On referring to the valuable works of the Rev. H. T. Ellacombe, I find it shown on reliable data that the practice of ringing bells in peal has been in general vogue for nearly 300 years, yet with some very few exceptions (where scientific ringing has been successfully introduced, and prize contests forbidden) no advance whatever has been made in bell-music in this county or Cornwall through this very long series of years: this of itself is sufficient to show that the prize-ringing system has signally failed to produce the desired effect, whilst the dissatisfaction and ill-feeling occasioned by the decisions of the judges among the contesting companies not unfrequently end in a disgraceful quarrel. I would therefore like to suggest, through the medium of your paper, to the supporters of these prize-rings, that they withhold their contributions from them in future, and direct their good intentions to the support of the Guild recently established for the promotion of scientific ringing in the county (see notice in our issue, March 28th); which of itself is both musical and intellectual, and conducive of good order and decorum.

What are Triples?

SIR,—In reply to 'A Young Ringer,' the word 'triples' is used in two senses; the one its strictly accurate, the other its common meaning. In strictness, a single change means one pair of bells changing places at one time, as 1234, 1243; a double change means two pair so changing, as 1234, 2143; a triple change means three pair so changing, as 123456, 214365. But, in common language, doubles means five-bell work, minor means six-bell work, and triples seven-bell work. The expression '5040 Grandsire triples' means 5040 changes rung in the Grandsire method on seven bells; 5043 Stedman's triples means that number rung in Stedman's method on seven bells. In the same way ringers would speak of 5040 of Union triples, or of Bob triples, of Court triples, &c. &c.

In the first sense, all the 5040 are not triple changes, and so far the expression is incorrect; in the second place, any and all changes upon seven bells are triples. Thus in ringing, as in other things, there is much difficulty caused which might be spared; and many a misunderstanding, which might be avoided, is brought about by the want of attention to definitions, and by the lack of strict accuracy in the language employed.

W. W.

St. Matthew's, Upper Clapton.—Ancient Society of College Youths.

THE bells of this church, which have remained silent for ringing purposes during Lent, were rung on Good Friday before both the morning and evening services, being double muffled, inviting the congregation to the solemn services of the day, which were well attended. On Easter morning there was an early choral celebration of the Holy Communion, to which a large number were called together by a merry peal on the six bells. The church was beautifully decorated with banners and flowers, especially the altar and font. There were frequent services during the day, all well attended, particularly the morning and evening services, which were crowded. The day, which had been celebrated so joyously, was brought to a conclusion by an impressive sermon by the Rev. L. E. Shelford, the Vicar; Beethoven's Alleluia Chorus and the bells ringing the people home.—Communicated.

Prostitution of Church Bells in Cornwall.

WE have been favoured with the following cutting from a local paper. In accordance with our principles we feel it to be our duty to publish it, denouncing at the same time the useless practice which we condemn:—

'A prize bell-ringing contest took place at Launceston on Wednesday, 25th March, and the ringers of seventeen parishes competed; namely, Lanivet, Lamerton, Bratton Clovelly, St. Dominick Marystow, Lanlivery, Shaugh, Linlunhorne, Northill, Kelly, Pridestowe, Milton Abbot, St. Stephens, St. Neot, and St. Kew. The first prize, 6*l.* was won by Kelly; second, 5*l.* Lanlivery; third, 3*l.* 1*s.* Bridesow; fourth, 2*l.* St. Neot; and fifth prize, 1*l.* Lanivet.—Local Paper.

WE have also received, from another reliable correspondent, the following letter:—

'SIR,—I herewith send you a cutting from the *Western Weekly News*, which I trust you will insert in your most valuable paper, and condemn strongly such an unhallowed practice. This kind of desecration of God's holy and beautiful house is carried on to a great extent in Cornwall. Not a year since, in the beautiful church where I am organist and choir-master, a prize-ringing contest was held, in which thirteen sets competed with our six charming bells. About an equal number to those who took part came to hear out of pure love for the art, which consisted in "rounds and rounds" and "ups and downs." I was from home on that great day; but on the following day I went into the church and collected several lemonade bottles,

at least a dozen corks, some bones, and the leavings of fat meat and pieces of biscuit. Thus you can see that our church made a very convenient refreshment-room. Our band of ringers are far from being a bad lot of men, but they have no reverence for sacred things—not one of them have I ever known to be a communicant. I blame the men for taking part in such prostitution of God's house and goods, but much more blame is attached to the parsons and churchwardens. I had better add that the Vicar, whom I highly respect, was from home when the above farce took place. I trust every endeavour will be made by *Church Bells* to put a stop to such proceedings; but cannot the authorities of the Church do something by advice? I write this simply because I feel it a duty so to do.

X. Y. Z.

Change-ringing at St. Giles's, Ashted, Surrey.

ON Monday, April 6th, was rung at the above church by a select company of Change-ringers, Taylor's peal of Grandsire Triples, consisting of 5040 changes, true and complete, in 2 hrs. 59 mins.; being the first on the bells, lately augmented to eight by Messrs. Mears and Stainbank of London. The ringers were:—T. Miles, treble; W. Sayer, 2nd; G. Sayer, sen. 3rd; G. Page, 4th; G. Sayer, jun. 5th; W. Clapshaw, 6th; S. Brooker, 7th; W. Arthur, tenor. Conducted by Mr. W. Clapshaw. Weight of tenor, 14 cwt. in the key of F.—*Per Letter.*

BELFRY RECORDS.

ST. NICHOLAS, BRISTOL. (Tablets in the Belfry.)

619. SOCIETY OF BRISTOL RINGERS.—December 6th, 1814, 10 of the above Society rung in this Steeple a true and complete peal of Grandsire Caters, consisting of 5039 Changes, in 3 hours and 28 minutes, being the first peal ever rung on these bells. Performed by
John Summers, Treble Wm. Cary, Fourth Wm. Thomas, Eighth.
Joseph Jones, Second Wm. Summers, Fifth Thomas Newport, Ninth.
John Morgan, Third Wm. Smith, Sixth John Barrow, Tenor.
Wm. Washer, Seventh.

Mr. Wm. Ringer, }
Mr. Wm. Barrett, } Churchwardens.

This peal was called by Mr. Washer.

620. ST. NICHOLAS RINGERS, BRISTOL (being also a branch of the Society of College Youths, London).—On Monday, February 9th, 1870, was rung by eleven Members of the above Societies an excellent Peal of Grandsire Caters, consisting of 5129 changes. The peal was composed of five courses, with the 2nd, 3rd, 4th, 5th, & 6th, regularly behind the 9th. The Bells were most admirably struck, and brought round in 3 Hours and 15 minutes. The members were stationed as follows:—

Alfred Jones, Treble.	John Davies, Fifth.	John Bryant, Eighth.
John Wilkey, Second.	Alfred York, Sixth.	William Sladon, Ninth.
William Dowling, Third.	William Thomas, Seventh.	James Price, Tenor.
David Morgan, Fourth.		Edwin Bowers, Tenor.

Weight of Tenor, 36 cwt. in the key of C₂.

The above peal was composed and most ably conducted by Mr. Alfred Jones.

ST. MATTHEW'S, COTHAM, BRISTOL.

(Tablets in the Belfry.)

621. SOCIETY OF BRISTOL YOUTHS.—On Tuesday, January 16th, 1837, was rung by the ringers of this Church a true and complete peal of Grandsire Triples, consisting of 5040 changes. The bells were brought round in two hours and forty-nine minutes, being the first peal ever rung on these Bells. The ringers were stationed as follows:—

William Smith, Treble.	William Cary, Fourth.	Abraham Davis, Seventh.
James Mawditt, Second.	William Chilcott, Fifth.	William Murch, Ninth.
James Harman, Third.	Josiah Millard, Sixth.	William Cooper, Tenor.

Conducted by William Smith.

Mr. R. Webb, }
Mr. F. Prideaux, } Churchwardens.

The bells was the gift of John Bangley, Esq.

622. UNION YOUTHS' SOCIETY.—Monday, Nov. 4th, 1839, a true and complete peal of Grandsire Triples, consisting of 5040 changes, containing 194 bobs and 46 singles, was rung in this Steeple in 2 Hours and 45 minutes. The 6th the observation bell. By

S. Jones, First.	T. Humphrys, Fourth.	J. Brain, Seventh.
W. Huish, Second.	J. Wilkey, Fifth.	G. Nicholls, Eighth.
J. Alsbury, Third.	E. Andrew, Sixth.	J. Bullock, Tenor.

Mr. G. Worboys, }
Mr. F. Prideaux, } Churchwardens.

Conducted by W. Huish.

ST. MARY'S CHURCH, WARWICK. (Tablet in the Belfry.)

623. This Tablet Was Erected by the St. Martin's Society of Change-ringers, Birmingham, To Record the following Peals Rung by Members of that Society on these Bells:—

Decr. 28th, 1786.—A Peal of Grandsire Caters, comprising 5040 changes, in 3 Hours and 35 Minutes, by the following Performers:—

Wm. Martin, Treble.	John Perks, Treble.
Saml. Lawrence, Second.	Willm. Haywood, Second.
Wm. Coton, Third.	Job Joynes, Third.
Wm. Bennett, Fourth.	Ily. Johnson, sen., Fourth.
E. Harcourt, Fifth.	S. Power, Fifth.
J. Black, Sixth.	G. W. Baldwin, Sixth.
J. Mackenzie, Seventh.	Hy. Bastable, Seventh.
Chas. Shuter, Eighth.	John Day, Eighth.
J. Nock, Ninth.	John James, Ninth.
F. Mackenzie, Tenor.	Josh. Bickerton, Tenor.
J. Hancock, Tenor.	

Conducted by J. Mackenzie.

This was the first Peal on these Bells.

On Saturday, Sept. 25, 1869, A Superior Peal of Stedman Caters, comprising 5021 Changes, which was Completed in 3 Hours and 30 Minutes by the following Persons:—

John Perks, Treble.	
Willm. Haywood, Second.	
Job Joynes, Third.	
Ily. Johnson, sen., Fourth.	
S. Power, Fifth.	
G. W. Baldwin, Sixth.	
Hy. Bastable, Seventh.	
John Day, Eighth.	
John James, Ninth.	
Josh. Bickerton, Tenor.	

Composed by H. Johnson, sen.

Conducted by John Perks.

And the first Peal in this Method on the Bells.

Weight of tenor, 28 cwt.

C. D. Newman, Vicar.

John Palmer, Churchwardens.

J. T. Cooke, Churchwardens.

SOUTHWOLD, SUFFOLK. (Tablet in the Belfry.)

624. ON Monday, July 26th, 1858, Eight Members of the Redenhall Society of Change-Ringers ascended this Tower, and rang a true and complete Peal of Oxford Treble Bob Major, consisting of 5088 changes, in 5 hours and 3 minutes, it being the first peal ever rung on the Bells. The Ringers were stationed as follows:—

Benin. Smith, Treble.	Ambrose Frost, Fourth.	James Rudd, Sixth.
John Ellis, Second.	Stephen Nobbs, Fifth.	Charles H. Hammond, Seventh.
Gervas Holmes, Esq., Third.		Elijah Harper, Tenor.

Conducted by Benjamin Smith.

Henry Debnay and Peter Palmer, Churchwardens.

Tenor, about 12 cwt.

RECEIVED.—H. E. J.; Bob Major.

SIR,—Would any reader of *Church Bells* kindly give 'Q.' some information as to the formation and working of a Church Institute? J. E. L.

SIR,—I should be obliged if you, or any of the readers of *Church Bells*, could tell me whether there is a cheap map of England and Wales published, showing the division into dioceses, and where it can be obtained.

M. A. LIND MOORE.

Answers.

To 'Decently and in Order.'—Double fees for marriages in Lent are not lawful unless supported by immemorial custom. E.

'W. S.' should write a courteous letter to the Secretary of Hetherington's Charity for the Blind, M. S. S. Dipnall, Christ's Hospital, London; and request Instructional Papers. E.

SIR,—'W. H. C.' may learn from Guericke or from Wheatly that Sundays are not included in the forty days of Lent. Wheatly observes that 'it was never the custom of the Church to fast on Sundays (whereon we commemorate so great a blessing as our Saviour's Resurrection); therefore we begin Lent on Ash-Wednesday, to supply the room of those Sundays.' Guericke also observes that the Sundays are omitted from the forty days' fast. Wheatly offers as a reason for repeating the Collect for Ash-Wednesday on the Sundays, that it is to keep us in mind of the duties we have undertaken in the intervals of fasting. CHARLES WORTHY.

In like manner 'J. H.' writes, that the forty days of Lent, being fast days, do not include the Sundays, which are in Lent, not of Lent; every Sunday in the year being the weekly feast of the Resurrection, just as every Friday in the year is the weekly fast of the Church in commemoration of the Cross and Passion of her Lord.

SIR,—Both 'O. H.' and 'R. W. C.' would find some of the following books useful:—*Fragments for the Sick*, S. P. C. K.; *The Invalid's Friend*, S. P. C. K.; *Services and Readings in Prolonged Sickness*, (I forget by whom); *Bourdillon's Bedside Readings*, S. P. C. K.; *Words of Peace, or the Blessings and Trials of Sickness*, by Bishop Oxenden; *The Home Beyond*, by Bishop Oxenden; *Light at Eventide*, Hatchards, 187 Piccadilly; *The Sick-Room Attendant*, by a Lady, Nisbets. RETTA.

SIR,—'O. H.' will find Bishop Andrewes' *Manual for the Sick* an excellent book for a priest to use in pastoral visitation. A new edition was published by Rivingtons in 1869, with a preface by Canon Liddon, at the special desire of the late revered Bishop of Salisbury. C. R. PERRY.

'O. H.' will not find any better book for pastoral visitation than the Rev. W. Walsham Howe's *Pastor in Parochia*. (W. W. Gardner.) G. W.

'H. H.' recommends to 'R. W. C.' *The Evening of Life*, by the Rev. W. C. Heygate. (Masters, 6s. 6d.)

'A Country Parson,' who asked for a simple book on gardening in the No. for March 21, should procure *Gardening*, one of the Finchley Manuals for Industrial Schools; it is elementary, clear, and practical. M. S.

BELLS AND BELL-RINGING.

Muffled Peal at Earlsheaton and Dewsbury, Yorkshire.

On the 29th ult. the remains of Geo. Lee were interred at St. Peter's Church, Earlsheaton. He had been a ringer of the above Society for upwards of twenty years. A muffled peal was rung there and at Dewsbury; and again on the 3rd inst., as a last tribute of respect, a complete peal of Kent Treble Bob Major, containing 5280 changes. The peal is in five equal parts, and was composed by W. Harrison of Saddleworth, and conducted by W. Preston. The ringers were:—W. Preston, treble; A. Beaumont, 2nd; S. Senior, 3rd; M. Idle, 4th; I. Idle, 5th; C. Senior, 6th; J. Buckley, 7th; J. Garforth, tenor. The time, 3 hrs. 9 mins. Weight of tenor, 14 cwt. Key F.—*Per Letter*.

Testimonial to a Yorkshire Ringer.

THE Leeds Parish Church Company of Bell-ringers at their Quarterly Meeting, held at the 'Thirteen Bells' Inn, on Thursday evening, April 3rd, presented to Mr. W. Gawkrudgers an address of thankful approbation and goodwill, together with a silver-mounted walking-stick. Mr. Gawkrudgers acknowledged the compliment with feelings of thankfulness. He had been a ringer since 1819, and upwards of 40 years a member of the Ancient Society of College Youths, London. In 1841 the splendid ring of thirteen bells in the parish church of Leeds was designed by him.—*Per Letter*.

Tribute of Respect to a Ringer at St. Peter's, Hindley, Lancashire.

On Monday, the 6th inst., the ringers of this place, with their wives, were entertained with a supper. The Rev. P. Jones, Incumbent, presided, and presented to Mr. P. Johnson of Ince, on behalf of the ringers and clergy of St. Peter's, a splendid silver watch, gold chain, and seal, as a token of universal respect. The watch bore the following inscription:—'Presented to Mr. Peter Johnson, sen., by the ringers and clergy of St. Peter's, Hindley, as a token of respect for teaching them the art of Change-ringing.'—*Per Letter*.

Change-ringing at Baldersby and Thirsk, Yorkshire.

On Easter Monday last a mixed number of Change-ringers met at Baldersby Church, and rang several touches of Grandsire Triples. The ringers were:—J. Henn, Hurworth, treble; J. Strodder, sen., Ripon, 2nd; T. Clark, Sharow, 3rd; Joel Henn, Hurworth, 4th; W. H. Howard, York, 5th; W. Howard, York, 6th; C. Underwood, York, 7th; J. Underwood, York, tenor (weight, 26 cwt., in C♯). Thence they adjourned to the church at Thirsk, and rang a true and complete peal of Kent Treble Bob Major, comprising 5120 changes, in 3 hrs. 5 mins., being the first peal ever rung since the augmentation of six bells to a ring of eight. The peal was conducted by

J. Underwood. The composer is unknown; but it is recorded by the late Society of Union Scholars to be the first peal of Treble Bob ever rung, which was performed, in 1718, at St. Dunstan's in the East, London. The same ringers were:—J. Henn, Hurworth, treble; J. Strodder, sen., Ripon, 2nd; T. Clark, Sharow, 3rd; Joel Henn, Hurworth, 4th; C. Underwood, York, 5th; W. Howard, York, 6th; W. H. Howard, York, 7th; and J. Underwood, York, tenor (weight, 18 cwt.). Afterward they accompanied the York ringers home, and on the following day rang at the Cathedral and other churches in and near York several touches of Treble Bob and Grandsire.—*Per Letter*.

Meeting of Ringers at Sheffield.

THE members of the Sheffield, Rotherham, Rawmarsh, Dronfield, Hila-marsh, Peniston, Eckington, and Shiroaks companies of Change-ringers form a Society, of which the annual meeting is held at one of these towns every Easter Monday. This year's meeting took place at Sheffield on April 6th, when a large number of ringers was present—87 sitting down to dinner. Touches of Grandsire, Cinques, Caters, Treble Bob Major, Oxford and Violet Union, were rung. Rotherham was appointed the place of meeting for next year.—*Per Letter*.

Chewton Mendip, Somerset.

FOR many years past the fine heavy old bells in the church tower have been so much out of order that they have been rung but seldom, and always with danger both to the ringers and the tower. The bells having now been re-hung, and fitted with new stocks, wheels, gudgeons, &c., a trial peal was rung on the evening of Lady-day, and all who handled the ropes were much pleased to find how well the bells went, and how thoroughly successful the bell-hangers' work had been. The re-hanging of the bells was entrusted to Mr. Thomas Hooper of Woodbury, near Exeter, and the work was most ably carried out by his foreman. Mr. Hooper has also fixed an excellent but simple apparatus, on the plan of the Rev. H. T. Ellacombe, by means of which a boy can easily chime the six bells for the church service.—*Local Paper*.

Change-ringing at Burford, Oxon.

On Easter Monday, April 6th, a party of the Oxford Society of Change-ringers visited Burford, and rang Mr. John Holt's ten-part peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 6 min. The following were the ringers:—R. Annis, treble; J. Field, 2nd; H. T. Mills, 3rd; F. White, 4th; J. M. Hine, 5th; C. Hounslow, 6th; E. Harrison, 7th; F. Bayliss, tenor. Weight of tenor, 26 cwt. Conducted by Mr. C. Hounslow. The church and bells are very ancient, and this is said to be the first peal ever completed on them.—*Per Letter*.

St. James's Society, London.

On Friday evening, April 10th, ten members of the above Society rang at St. Clement's, Strand, a true peal of Kent Treble Bob Royal, containing 5000 changes. Time, 3 hrs. 29 mins. The ringers were:—J. Cox, treble; G. Newson, 2nd; G. Stockham, 3rd; W. Jones, 4th; G. Mash, 5th; P. Cooke, 6th; J. R. Haworth, 7th; J. Dwight, 8th; W. Baron, 9th; E. Horrex, tenor. The peal contained ten courses; the 6th behind the 9th, six courses. Composed and called by Mr. J. Cox.—*Per Letter*.

BELFRY RECORDS.

ST. LAWRENCE, WALTHAM ABBEY, ESSEX.

(Tablets in the Belfry.)

625. ON July 26th, 1806, the Society of Cumberland Youths rang in this Steeple A Complete Peal of Treble Bob 8-in. Consisting of 5056 Changes, in 8 hours & 16 minutes, containing 15 Courses, with the 6th twelve times wrong and twelve times right, being the first peal on these Bells. Performed by the following Persons:—
George Gross, First. Anselmi Channon, Fourth. James Stichbury, Sixth.
John Hints, Second. Thos. Freeth, Fifth. Wilm. Shipway, Seventh.
J. Nash, Third. John Mariton, Eighth.
Composed and called by Mr. George Gross.

626. WALTHAM ABBEY YOUTHS.—Monday, June 15th, 1819, Rang in this Steeple Mr. Shipway's 5-part peal of Bob Major, Consisting of 6000 Changes, in 3 hours and 58 minutes. Performed by the following Persons:—
John Carr, First. Wilm. Carr, Fourth. Wilm. Woodbridge, Seventh.
J. Kennerley, Second. Wm. Kennerley, Fifth. Ed. Ovenden, Eighth.
Chas. Evannett, Third. Chas. Woodbridge, Sixth. Called by Ed. Ovenden.

627. WALTHAM ABBEY YOUTHS.—Monday, Sept. 27th, 1819, rang in this Steeple A true and complete peal of Grandsire Triples, consisting of 5040 Changes, in 2 hours and 51 minutes. Performed by the following persons:—
Hy. Woodbridge, First. Wilm. Carr, Fourth. Wilm. Woodbridge, Seventh.
John Carr, Second. Wilm. Kennerley, Fifth. Chas. Woodbridge, Eighth.
Chas. Evannett, Third. Ed. Ovenden, Sixth. Called by Henry Woodbridge.

628. ANCIENT SOCIETY OF COLLEGE YOUTHS.
On Saturday, Oct. 29th, 1864, Eight Members of the above Society rang in this Steeple A true and Complete Peal of Kent Treble Bob Major, Consisting of 5088 Changes, in 3 hours and 8 minutes. Performers:—
H. W. Haley, Treble. R. Hopkins, Fifth.
T. Britten, Second. G. Grace, Sixth.
T. Powell, Third. T. Pettit, Seventh.
E. Horrex, Fourth. H. Booth, Tenor.
Composed and Conducted by Mr. H. W. Haley.

The Revd. James Francis, M.A., Incumbent.

Mr. D. L. Read, Churchwarden.
Mr. P. R. Mills, Churchwarden.
Mr. Wm. Stout, Churchwarden.
Mr. Wm. Carr, Sexton.

DULLINGHAM, CAMBRIDGESHIRE. (Tablet in the Belfry.)

629. On Jan. 6th, 1830, was rung in this Tower 50 peals, making a complete number of 6080 changes, in 4 hours 20 mins. by the following:—
Giles Wilson. | James Roe. | John Edwards. | Robert Edwards. | Stephen Jackson.

BELLS AND BELL-RINGING.

The Use of Bells and Belfry Reform.

WE gladly reproduce from a local paper the following portion of Archdeacon Freeman's Charge, delivered at Exeter on Tuesday last:—

'On one portion of the furniture of our churches, as distinguished from their fabric, I have been requested to say a few words, and do so most willingly. I have in former years been not unfrequently consulted as to the law and right respecting the church bells. But of late no such request for guidance has reached me. I venture to conclude, therefore, that it is now perfectly understood that it rests solely and entirely with the Incumbent to say by whom, and for what purposes, the bells shall be rung; subject only to an appeal to the Bishop, if there is good reason for alleging that the use of them, for their proper purposes, and on fitting occasions, has been withheld. But besides the occasions on which bells should be rung, there are other considerations, viz. as to the manner of ringing them, and the rules by which those who ring them should be bound. Ringing is a branch, though an humble one, of music; and all music is a work of art, and a matter of practice and experience. And ringers, again, have special temptations to forget that their work is closely connected with the work of the sanctuary, and ministers to the highest purposes and the most solemn occasions of human life. Hence the scandalous abuses in times past and present of the belfry-chamber. And it is accordingly a well-known *crux* of the parochial incumbent, so to adjust and watch over this matter as to secure the due and skilled use of the bells, without the evils which are so ready to follow in its train. We want a higher standard both of skill and conduct than generally prevails. As regards the former, it is not easy to see how it can be attained without allowing and even promoting opportunities for practice and mutual improvement, by gathering together the bands of different parishes. The same has been found to be the case as to church music and singing. But there is this difference—that any number of choirs can unite their voices in one musical effort and practice; whereas only one set of ringers can ring at a time. Hence, naturally enough, competition in ringing has been the inducement held out to the different bands to meet and improve themselves in the art. But serious evils have been found to follow from meetings at which prizes are offered to the most skilful; and it is, therefore, most desirable to ascertain if there is not a more unexceptionable way of promoting the same end. I do not refer to matters incidental to all meetings and inseparable from them; nor do I admit that past meetings have failed of their immediate purpose. On the contrary, it is unquestionable that, even by this somewhat rough method very great improvement in ringing has taken place, extending over a large area of parishes. And such meetings may be conducted, as I know from my own experience, not only with perfect order, but with many beneficial results: such as the promotion of self-respect, and the setting before unaccustomed eyes the spectacle and example of a belfry kept free for long years, from the slightest irreverence or impropriety. Nevertheless, attendant and unavoidable mischiefs no doubt exist. The feeling of rivalry, often resulting in disputes, is stimulated to excess by the existence of prizes, however humble in amount; so that this, rather than mutual improvement, becomes the prominent feature of the gathering, and idlers and gamblers are drawn together by it. I rejoice, therefore, that a society called the "Guild of Devonshire Ringers" has been formed, having for its object "the cultivation of change-ringing and the promotion of belfry reform." I could wish that it would add to these perfecting of ordinary ringing and the promotion of skilful chiming. The proposed method of action is to have annual or occasional friendly meetings, without prizes. I earnestly commend this improved method and the association for promoting it to your support, and trust that the practice of offering prizes will be entirely discontinued.'

Change-ringing at Beverley Minster.

On Saturday, the 11th inst., six of the Trinity Society of Change-ringers (Hull), along with three of the Beverley Society of Change-ringers, rang Mr. Holt's celebrated ten-part peal of Grandsire Triples, comprising 5040 changes, in 3 hrs. 17 mins. The performers were placed as follows:—W. Whitfield (Beverley), treble; C. Jackson (Hull), 2nd; W. Leggett (Hull), 3rd; J. Grassby (Hull), 4th; W. Southwick (Hull), 5th; G. Harrison (Hull), 6th; W. Plaxton (Beverley, 7th); Messrs. Roberts (Beverley) and Jenkins (Hull), tenor. As far as can be ascertained this is the first true peal ever rung on the Minster bells. Afterwards the members of the Beverley Society and their Hull friends, about 20 in number, adjourned to the Minster Boys' School, and partook of an excellent and substantial tea, the Vicar of the parish, the Rev. Canon Birtwhistle, their invited guest, presiding.—*Per Letter.*

Change-ringing at Earsheaton, Yorkshire.

On the 18th inst. a mixed company of Change-ringers ascended the tower of St. Peter's Church, and rang a true and complete peal of Kent Treble Bob Major, consisting of 5440 changes, which they accomplished in 3 hrs. 16 mins. The peal is in five equal parts, and was composed by H. Hubbard and conducted by W. Preston. The ringers were as follows:—M. Garforth, treble (first peal); C. A. Fox, 2nd; S. Senior, 3rd; M. Idle, 4th; L. Senior, 5th (first peal); W. Preston, 6th; F. Bailey, 7th; J. Scholey, tenor. Weight of tenor, 14 cwt. Key F.—*Per Letter.*

Huntsham, Devon.

THE ring of six bells in this lovely little church has lately been augmented to eight, through the exertions of Mr. J. Norris, the Rector's churchwarden, largely assisted by Mr. Troyte and his brothers, who between them have subscribed about half the necessary funds. The new bells were opened during service on Easter Eve, when, as is the custom, there was a full choral evening service. After the third Collect, the hymn, 'They are lifted to the steeple,' was sung, during which some of the Huntsham Society of Change-ringers,

assisted by Messrs. Haley and Pettit from London, and Mr. W. Banister from Devonport, entered the tower, and on its conclusion rang the new bells out for about four or five minutes. The hymn, 'Not idle on the fleeting sounds,' was then sung, and the service, which has appeared in our columns, was read. After the service a very good 720 Treble Bob Minor was rung on the lower six, the two trebles being not quite fit for ringing. All eight bells, however, were ready by Easter Sunday morning, and at 6.30 the morning of this glorious festival was ushered in, as we hope it may be at Huntsham for many years to come, by some good touches of Triples. The parishioners were also treated to some excellent ringing during the day. On Easter Monday the Huntsham Society and their London friends were driven in a break with four horses by Mr. Troyte to the neighbouring steeple of Oakford, where, after a good three hours' ringing, the party sat down to dinner, at which they were joined by the Rector, the Rev. Canon Hylliard, who, after dinner, most kindly invited them to tea at the Rectory, where they rang several touches of Triples and Caters in hand, and they returned to Huntsham much pleased with their day's amusement. The work has been done in the Huntsham steeple by Messrs. Taylor and Co. of Loughborough, who have added a treble and tenor (12 cwt.), and re-cast the old 4th into an excellent 5th. The bells are in perfect tune, and a very good splice has been made; the two trebles have had to be hung over, but the work has been admirably executed.—*Communicated.*

A Guild of Change-ringers at Porlock, Somerset.

WE are glad to be able to announce that at Porlock a step has been taken in the right direction with regard to the belfry. A Guild has been formed, under the able presidency of an experienced College Youth, with the object of introducing the scientific method of ringing, and of making the belfry and the ringing worthy of the House of God. The ringing hitherto, though very good of its kind, has been confined solely to rounds and call-changes. The bells are five in number, and in very fair ringing condition; the ropes are bad, but already a present of six new ones has been made to the new Guild; and we hope soon to be able to report the addition of a sixth bell to the ring, and the progress of the Guild on the career on which it has just started.—*Contributed.*

BELFRY RECORDS.

ST. MICHAEL'S, COVENTRY. (Tablets in the Belfry.)

630. On Monday, October 15th, 1860, St. Michael's company of change-ringers ascended the Tower of St. Michael's Church, Coventry, and succeeded in ringing a True Peal of Grandsire Royal (the first of that method rung on those Bells), and consisting of 5000 changes, which were rung in excellent style, in 3 hours and 23 minutes, by the following persons, viz.:—

Weight of each bell.		Weight of each bell.	
cwt.	qr. lbs.	cwt.	qr. lbs.
Thos. Temple, Treble ..	6 3 2	Chas. Lenton, Sixth ..	11 2 16
Jas. Oldfield, Second ..	7 0 8	Wm. Burden, Seventh ..	14 0 26
Chas. Horsfall, Third ..	8 1 13	Merr'k. Shortley, Eighth ..	27 0 20
John Wilson, Fourth ..	9 0 0	Thos. Wilson, Ninth ..	33 0 20
Wm. Johnson, Fifth ..	9 2 21	Josh. Bickerton, Tenor ..	32 0 9

The above peal was composed by Mr. Henry Johnson of Birmingham, and ably conducted by Mr. William Burden.

631. On Sunday, the 24th of May, 1857, was rang a true & complete Peal of 5130 Grandsire Caters, in 3 hours and 19 minutes, by the undermentioned persons, viz.:—

Wm. Johnson, Treble.	Josh. Hitchcock, Fifth.	Edwin Sprague, Eighth.
Thos. Wilson, Second.	Chas. Horsfall, Sixth.	Josh. Bickerton, Ninth.
John Wilson, Third.	Wm. Burden, Seventh.	Chas. Lenton & Saul Elliott, Tenor.
Thos. Scrawley, Fourth.		

The above peal was conducted by Mr. William Burden.

632. To Celebrate the Marriage of their Royal Highnesses Prince and Princess of Wales, On Tuesday, March 10th, 1868, The Ringers of St. Michael's rang on these Bells a true Peal of Grandsire Caters, consisting of 5147 Changes, in 3 hours and 8 minutes, by the following persons, viz.:—

Thos. Temple, Treble.	John Wilson, Fourth.	James Bate, Eighth.
Jas. Oldfield, Second.	Henry Aston, Fifth.	Josh. Bickerton, Ninth.
Willm. Butlin, Third.	Willm. Johnson, Sixth.	Saml Elliott, Tenor.
	Chas. Horsfall, Seventh.	

The above peal was Conducted by Chas. Horsfall.

633. A Peal was rung on these Bells, On Monday, 17th of August, 1812, consisting of 5000 Changes of Oxford Treble Bob Royal, in three hours and thirty minutes, by the following persons, viz.:—

Geo. Hawkes, Treble.	Jereh. Payne, Fourth.	Wm. Hanson, Eighth.
Wm. Phillips, Second.	Wm. Adams, Fifth.	Thos. Clarke, Ninth.
Wm. Hassall, Third.	Wm. Simkins, Sixth.	Frans. Jackson, Tenor.
	Josh. Keene, Seventh.	

The above peal was composed and called by Josh. Keene.

634. On Easter Monday, 1807, a peal of 5020 Grandsire Caters was rung in this steeple by the undermentioned persons belonging to the society of St. Martin's Youths, Birmingham, in 3 hours & 29 minutes, viz.:—

J. Edmonds, Treble.	Js. Dovey, Fourth.	Sam. Lawrance, Eighth.
St. Hill, Second.	Wm. Coton, Fifth.	Wm. Bennet, Ninth.
Ben. Pugh, Third.	Js. Grayson, Sixth.	J. Bill, Tenor.
	Thos. Midlam, Seventh.	

The peal was called by Wm. Bennet.

635. On Sunday Morning, 24th of May, 1840, was rung on these Bells a true and complete Peal of Grandsire Triples, consisting of 5040 changes, in 3 hours and 8 minutes, by the following persons, viz.:—

Richd. Jones, Treble.	Mark. Shortley, Fourth.	Wm. Burden, Sixth.
Jas. Phillips, Second.	Thos. Wilson, Fifth.	Josh. Bickerton, Seventh.
Jno. Boulton, Third.		Saml. Elliott, Tenor.

The above peal was call'd by Wm. Burden.

636. On Sunday Morning, the 6th September, 1807, was rung in this steeple by the following persons belonging to the society of Coventry Youths, a Complete peal of Bob major royal, containing 6140 changes, in 4 hours and 24 minutes, viz.:—

Composed and called by Joseph Keene.

Thomas Clarke, Treble.	Henry Farnwell, Fourth.	Edward Eardley, Eighth.
William Phillips, Second.	Thomas Dingley, Fifth.	Josh. Keene, Ninth.
James Mawey, Third.	Willm. Mickelwright, Sixth.	Francis Jackson, Tenor.
	Jereh. Payne, Seventh.	

the *People's Hymnal*. In *Hymns A. & M.* the last line of each verse is altered to 'Jesus our Lord,' &c. Faber wrote, 'Jesus our Love is crucified.' In Canon W. W. How's *Pastor in Parochia* a similar change is made, with several others also, which, in my humble opinion, are by no means improvements. The expression, 'My Love is crucified,' is, as is well known, employed by S. Ignatius, Bishop of Antioch (see Butler's *Lives of Saints*, Feb. 1). Wesley uses it frequently. There is one hymn of his with which Father Faber must have been familiar, commencing, 'O Love Divine! what hast Thou done?' Each verse of that ends with, 'My Lord, my Love, is crucified.' And so, too, we find the same words in two preceding hymns.

No one objects to 'Jesus, Lover of my soul.' Few Christian people would hesitate to apply to our Blessed Lord many of the expressions found in the Song of Solomon, such, e.g., as 'Saw ye Him whom my soul loveth?' 'My Beloved is mine, and I am His.' Whatever else words such as these may have meant, yet all to whom 'He is precious' must feel that Jesus Christ, at least, is the 'chiefest among ten thousand; yea, He is altogether lovely.'

Is all warmth of devotional feeling to be kept under?

W. M. PUTTOCK.

Church Missions—More complete Information asked for.

SIR,—I entirely concur with what you said in a late issue respecting the strictures of the *Times* on Church Missions, and its more recent and appreciative sketch of those of the C. M. S. But let me call attention to the sixth paragraph of G. S. O.'s article, which states that in Sierra Leone there are 28 day schools, with 2848 children; and 17 Sunday schools, with 1253 children; speaking 'somewhat of a reality in the work going on there.' The C. M. S. has had the field, I think, entirely to itself for seventy years, and has spent there large sums of money and many valuable lives. Last year the expenditure from England was 7358*l.*—and this, remember, in the 70th year of work—for an area about equal to that of Anglesea. This seems a large sum, especially when a district one hundred times as large (and much open to Missionary effort) has to be satisfied with less than 500*l.* The object of my letter is not, however, to make comparisons; it is rather to obtain trustworthy explanation.

K. T.

The Wine at Holy Communion.

SIR,—Our national vice of drunkenness, and the remedies employed against it, are now attracting much notice; but one difficulty has been almost entirely overlooked. I refer to cases of men who are excellent Churchmen and would be communicants, but having been at some period of their lives slaves to this vice, now feel that their only safeguard is in total abstinence. Few can sympathise with or understand the danger and temptation to which a man so situated is exposed by the mere taste of such adulterated and fiery wines as are too frequently given to us at the Lord's Table. It is a subject of deep regret to many that on this account they find themselves debarred from the Holy Communion.

C. O.

[Our Correspondent adds that he is disposed to question the correctness of using fermented liquor at all for the Eucharist; but this topic cannot well be discussed here. No doubt wine, such as genuine Tent, would not be so open to the difficulty stated.]

NOTES AND QUERIES.

Queries.

SIR,—Can any of your readers tell me where I could purchase or borrow Vol. II. of *The Gate of Prophecy*, by William Brown Galloway? (Published by Francis and John Rivington, London, 1846.) Also, can any one recommend a sermon or treatise on the subject of the final Purification of the Saints; the difficulty which the doctrine of Purgatory is an attempt to remove? Also, some small book answering the arguments from Scripture for the doctrine of the gradual annihilation of the wicked after the judgment? NORFOLK.

SIR,—(1) Will you kindly tell me if there are any books published as antidotes to *Modern Christianity Civilized Heathenism*; and another by the same author—*Do our Clergy believe in Eternal Punishment*? (2) Can you recommend me a Sermon or Exposition of St. Luke, xx. 18? (3) Can I obtain *Hearty Hints to Lay Officers of the Church* in the form of leaflets, or tracts? E. C.

If any of the readers of *Church Bells* is acquainted with a printed form on which Candidates for Confirmation can signify their intention of presenting themselves, with blanks for name, date of baptism, age, &c., it would be esteemed a favour if information were afforded to

REV. H. HAWKINS.

Chaplain's House, Colney Hatch.

SIR,—I shall be extremely glad and grateful if some of your readers will furnish me with suggestions and hints for the formation of Communicants' Classes. Are there any books or pamphlets published that would aid one in this matter? H.

SIR,—Will some kind reader of *Church Bells* send a copy of Rules for a Sunday-school Lending Library to 'Superintendent,' Post Office, Wrexham?

SIR,—Are there any lives of musicians suitable for lending to choristers? E. E.

E. C. asks if there are any Church of England Homes for the aged and infirm, and would be glad of information respecting such. Address R. C., 50 Burton Crescent.

SIR,—Will some of your readers give the general opinion as to the Training College for School-mistresses most noted for its rule, efficiency, and success? Is the Home and Colonial College in any way connected with the Church? H. S. WENCH.

Answers.

SIR,—'Meta' should apply to the Rev. J. H. Watson, M.A., Principal of 'The Asylum for the Deaf and Dumb,' Old Kent Road, London, S.E. This Institution is quite free for the children of poor parents. THOMAS COLE.

SIR,—'Meta' would learn particulars about a good Home by applying to Mr. Sleight, Deaf and Dumb Institution, Brighton. Payment not less than 8*l.* a-year at any age. E. E.

'META'.—An Institution for Deaf and Dumb Children is established in Hull, Yorkshire. Apply to the Secretary, Mrs. Scaping, the Trinity-house School, Hull, who will give you necessary information. M. J. M.

RECEIVED ALSO:—Walter H. James; Thomas F. Williams (with thanks); C. W. Purchas; A. M. A.

BELLS AND BELL-RINGING.

More Bells at Worcester Cathedral.

THE late Mr. Alderman Lea contributed to the special purpose of the Carillons over 500 guineas. It has been found that for perfecting these musical chimes two additional 'half-tone' bells were indispensable for adapting the musical scheme of the whole to many compositions in popular favour. We are pleased to learn that this deficiency has been most generously, and without solicitation, promised to be made up Mr. Charles W. Lea, so that his revered parent's gift may be complete.—*Communicated.*

Devonshire Guild of Change-ringers.

SIR,—Let me be the first to thank Archdeacon Freeman for his recognition of our Guild. But I should be stultifying one of our chief objects were I to allow a remark in his Charge at Exeter to pass without notice. He says, 'It is unquestionable that, through prize-ringing, "very great improvement in ringing has taken place, extending over a large area of parishes." Where those referred to may be I cannot conceive, but there has not been in Devonshire the slightest improvement in the ringing, which alone has competed for prizes, in my experience (some eight or ten years), any more than there would have been in gravedigging, had prizes been offered for that branch of church-work, graves being all of one shape as rounds are all of one time, and, therefore, no material improvement being admissible in either. No, sir, every prize-meeting which has taken place in Devonshire and Cornwall has been a distinct blow to progress and improvement in ringing, and as such it has been taken and felt by those who have been fighting in the "forlorn hope" of improving it. Although I do not at present clearly see how we can carry out the Archdeacon's wishes with regard to chiming, I shall support any movement in the Guild which may lead to that end. I do not, however, think it possible that we can go into the matter of improving the "ordinary ringing." As far as it goes, it is perfection already: but then it goes nowhere, and is nothing; hence the folly of giving prizes for it. Nothing but a study of what can be done with bells can ever explain what I mean to an outsider.

CHARLES W. TROTE,

President of the Devonshire Guild of Change-ringers.

[We believe that the generality of outsiders are not aware of the vast difference between round-ringing and half-pull change-ringing, which is what we mean, and what all thorough ringers all over England mean, and have meant for the last 250 years, when they talk of ringing. Such change-ringing is intellectual work, and a great strain on the intellect all through a peal; whereas round-ringing is merely mechanical, in which the greatest dolts in a parish may become proficient: hence the absurdity of prizes for such.—ED.]

Change ringing at Sheffield.

ON Monday, April 13th, was rung at St. Peter's Church a true peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 32 mins. C. H. Hattersley, treble; F. Coates, Rotherham, 2nd; W. Coates, Rotherham, 3rd; C. Steer, 4th; T. Hattersley, 5th; T. Dixon, 6th; S. Nadin, 7th. J. Heald, tenor. The above was Holt's original one-part peal, with two singles in the four leads, and was conducted by T. Hattersley. Weight of tenor, 4 cwt.—*Per Letter.*

Mourning Touches at Nottingham.

ON Saturday evening, April 18th, the ringing members of St. Mary's and St. Peter's assembled in their respective bellries to pay a last tribute of respect to their late brother, John Burton, change-ringer at the former church. And on Monday evening, April 20th, the members of All Saints' rang upwards of 1000 Triples on Siedman's principle. The deceased was one of the founders of the Society for the Unity of lingers in that town, and for the promotion of the art and science of ringing. He died at the early age of 25 years, greatly respected by all who knew him, and he is now deeply lamented.—*Per Letter.*

Query.

SIR,—Will some one of your readers kindly inform me whether it is a customary thing for coins to be let into a bell when it is cast? We have in our tenor bell five halfpennies of the reign of George the Fourth.—R. H. D. T.
[They are not veritable coins, but only impresses from coins, and such may be found on bells of the earliest date.—ED.]

Correction.

SIR,—In the peal of Treble Bob Royal, reported in your issue of the 18th, read—'the peal consisted of eleven courses; the 6th at home, six courses; instead of "ten courses; the 6th behind the 9th, six courses."—G. MASH.

sacrifice for us upon the cross. That one oblation of Himself once offered, He continually pleads and represents to the Eternal Father on our behalf in heaven, so also on earth. On earth, in that high and holy service which links earth to heaven, and heaven to earth, through the instrumentality of His earthly ministry. His priests do, therefore, at the altar of their God, continually show forth their Lord's death till He come, in accordance with divine command. True, with St. Justin Martyr, the oblation is of bread and wine: but with the same Father that bread and wine is both the flesh and blood of the incarnate Jesus. The Eucharistic Sacrifice is, therefore, the representation of that Sacrifice once for all made on the cross. I have no room to dwell on the Church of England's teaching regarding the Lord's Supper, much as I should wish to do so. I feel sure *Church Bells* has, under God's blessing, done much to build up many a one in the faith and practice of our holy Church. Would, therefore, it would give us as certain a sound on the Sacrament of the Lord's Supper as it does in that of holy Baptism! Would you, of your kind courtesy, give publication to this letter, in spite of its length and arrival somewhat after date? From whatever point viewed, the subject is one of great importance.

A LOVER OF THE OLD PATHS.

Sunday Liquor Traffic.

SIR,—Having lately canvassed this parish in support of closing Public-houses on Sunday, perhaps our experience may lead others to do the same, and thus, without doubt, obtain our object.

Our labouring class are framework-knitters, many at their own homes, and all paid according to the amount of work performed; thus they are an independent class. We found nine-tenths in favour of the measure; those addicted to drink wished that the temptation might be removed out of their way; and many publicans wished that it might be made law, and then they would secure a rest-day. And as to the united vote of the wives and mothers of future England, it was both heartrending and also an encouragement to pursue our way.

Mr. C. H. Wilson's Bill comes before the House for second reading on the 6th inst.; but as it is too much to hope that it should become law at once (I am writing on the 4th), perhaps your continuing to advocate the cause may act as a stimulant to many more, as it has to myself.

W. J. L.

'Peers or Fathers?'

'M. A.' writing on this article says:—'Many a struggling clergyman, wishing and anxious to do his duty conscientiously to his people and to his God, would be glad to hear his Bishop's voice, advising and counselling him in the way he should go; but to hear of nothing but new laws, and new rods wherewith to beat him into submission, when he is at the same time quite unconscious of any disobedience, is, to say the least, disheartening. Is there no higher way for a bishop to exercise his authority and discharge his duty than by the lash of the law? St. Paul tells Titus that there is: "A bishop must be no striker: (but) holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."'

The Home Reunion Society.

SIR,—Will you kindly allow me to intimate to those of your readers who are members of the above Society, or otherwise interested in its work, that I am leaving Birkenhead in consequence of ill health, and that my address, after the 6th inst., will be (until further notice) 29 Carter Gate, Nottingham. The address of my co-Secretary, the Rev. T. Kirk, remains the same: viz. The Grammar School, Wrexham.

WM. T. MOWBRAY.

NOTES AND QUERIES.

Queries.

SIR,—I am anxious to find a good and cheap children's Hymn-book. Would any of the readers of *Church Bells* kindly send me a post-card with (1), name; (2), price; (3), and publisher of any Children's Hymn-book they are acquainted with?

J. POTHECARY.

15 Ifield Road, West Brompton, S.W.

SIR,—Can any of your readers tell me of any Institution in London for the care of infants during the absence of their mothers' through the day? R. G.

SIR,—Can any of your readers kindly tell me of a Cripples' Home, where a boy, aged ten, would be taken in and taught a trade? A. M. A.
[The same question has been put to us before. Perhaps Low's *Charities of London* (Sampson Low and Co.) may help you.—Ed.]

Answers.

SIR,—By those using the Act of Uniformity Amendment Act the 'Venite' is omitted, and on reference to it, 'H. B. G.' will find, that after 'Praise ye the Lord,' &c., he is directed to go straight to one or more of the Psalms appointed. There is a convenient form of 'The Shortened Service,' printed by C. L. Clay, Cambridge.

CHARLES WORTHY.

SIR,—In answer to queries by 'E. C.' lately in *Church Bells*, I beg to call his attention to *Fallacies Exposed in a Work entitled Modern Christianity a Civilised Heathenism*. Price 1s. (Brown, Salisbury; Simpkin and Marshall.) Also *A Letter from the late Rev. Richard Lyne to his Daughter on the Eternity of Future Punishment*. (Wertheim, Macintosh, and Hunt.) Probably 2d.

Also, in answer to another correspondent, 'H.,' *A Manual for Communion Classes*, by C. Pickering Clarke. (Bell and Daldy, 1863.) About 3s. 6d.

A READER.

RECEIVED ALSO:—John Wood; L. Y. L.; J. F. Morton; One of the Unbeneficed; M. A.; T. H. E.

BELLS AND BELL-RINGING.

Change-ringing at Earlsheaton, Yorkshire.

On Saturday, May 2, a company of Earlsheaton and Dewsbury ringers, with Messrs. J. W. and E. Snowdon, of the Ilkley Amateur Society of Change-ringers, rang on the bells of St. Peter's Church, Earlsheaton, a peal of 5888 changes of Kent Treble Bob Major, in 3 hrs. 46 mins. The ringers were stationed thus:—W. Preston (63 years of age), treble; W. Senior (74 years of age), 2nd; S. Senior, 3rd; E. Snowdon, 4th; J. Idle, 5th; J. Garforth, 6th; J. W. Snowdon, 7th; C. A. Fox, tenor. The peal, which has the sixth 24 times wrong and right in 5-6, was conducted by C. A. Fox. Weight of tenor, 14 cwt. Key of F. The ages of the two who rang the treble and 2nd are given to show what exertion a man will make to ring; and how many ringers keep well and active when very old.—*Per Letter*.

Reopening of Sharow Church.

THIS little church, built in 1825 through generous gifts from Mrs. Lawrence of Studley Royal, and other donors, and of course endowed with square, high-backed pews, and a gallery, has been lately improved by the removal of these, and was reopened by the Bishop of Ripon on Tuesday, the 28th ult. A large number of the neighbouring clergy was present. The Bishop preached at the morning service, which was choral, and Bishop Ryan in the evening. Our bell-ringing friends will be pleased to hear that the belfry bore its part in the festivities of the day. The Sharow Society of Change-ringers, accompanied by two members of the Cathedral Society, rang a true and complete peal of Grandsire Triples, composed by Mr. E. Taylor, containing 5040 changes, 192 bobs, and 46 singles, in which they were ably conducted by W. Pick. Weight of tenor, 13 cwt. in G.; time, 2 hrs. 57 mins. The ringers were placed as follows:—J. Bowman, treble; I. Clarke, 2nd; W. Carling, 3rd (his first peal); J. Strodger, sen., Ripon, 4th; John Horner (his first peal), 5th; W. Pick, 6th; J. Strodger, jun., Ripon (his first peal), 7th; H. Rumbold (his first peal), tenor. Other peals and chimes were rung during the day.

Sowerby Bridge, Yorkshire.

On Sunday and Wednesday, the 26th and 29th ult., the bells of this church, which are now swung, were rung in a very creditable manner, with rounds and golden changes. The ringers were:—N. Bates, treble; J. Cook, 2nd; T. Wood, 3rd; B. Whiteley, 4th; J. Whiteley, 5th; H. Wade, 6th; W. Sunderland, 7th; B. Greenroyd, tenor. All these are young men connected with the Sunday-school, and have been trained by the veteran campanologist Mr. W. Sottanstill, of Sowerby, who has had them under tuition for ten weeks, previous to which they had never handled a bell-rope. The perfection to which they have already been brought reflects great credit upon Mr. Sottanstill, and also upon the industry of his pupils.—*The Halifax Guardian*.

Clocking Bells.

BEWARE of allowing bells to be CLOCKED by itinerant hand-bell musicians. Many such, who are first-rate performers, go about the country and call themselves RINGERS, although they only strike tunes or changes by tying the clappers of church bells, or with their hand-bells. Such clever work may be very amusing to listeners, but it is not RINGING—a term which implies the swinging of a bell. If a man does not throw a bell up, but merely tolls it by the wheel or clapper, he is not a RINGER, but a CHIMER. Hundreds of bells have been cracked by CLOCKING, therefore BEWARE. We advise all tower authorities not to allow bells to be so treated.—Ed.

BELFRY RECORDS.

SS. PETER'S AND PAUL'S, ASTON, BIRMINGHAM.

(Tablets in the Belfry.)

627. On Monday, Oct. 17, 1814, The Following Members of the St. Martin's Society Rang on the Bells in this Tower (as a Opening Peal) 5020 Changes Grandsire Royal, in Three Hours 20 Minutes, viz.—

Jas. Jarvis, <i>Treble</i> .	Wilm. Newman, <i>Fourth</i> .	Geo. Harrison, <i>Eighth</i> .
Jas. Phipps, <i>Second</i> .	Thos. Chapman, <i>Fifth</i> .	Josha. Short, <i>Ninth</i> .
John Edmunds, <i>Third</i> .	Wilm. Hassall, <i>Sixth</i> .	Wilm. Marsh, <i>Tenor</i> .
	Henry Cooper, <i>Seventh</i> .	

Composed and Conducted by Hy. Cooper.

Tenor, 21 cwt.

638. On October 18, 1814, was Rang on these Bells by the St. Martin's Company, Birmingham, 5021 Changes of Grandsire Catons, in Three Hours & 21 Minutes.

Jas. Jarvis, <i>Treble</i> .	Josh. Riley, <i>Fourth</i> .	Jas. Dovey, <i>Eighth</i> .
Jas. Penn, <i>Second</i> .	Alexr. Sanders, <i>Fifth</i> .	Saml. Lawrence, <i>Ninth</i> .
Saml. Green, <i>Third</i> .	Robt. Farmer, <i>Sixth</i> .	Wilm. Marsh, <i>Tenor</i> .
	Henry Cooper, <i>Seventh</i> .	

Composed & Conducted by Hy. Cooper.

639. (The Particulars are Entered in the Society's Book.)

Changes.	5,040 Grandsire Triples	in 3 Hours	5 Mins.
July 16, 1776.	5,040 Bob Major	3	18
Oct. 10, 1776.	5,120 Oxford Treble Bob Major	3	33
Oct. 25, 1785.	5,040 Grandsire Triples	3	3
Novr. 5, 1787.	5,040 Bob Major	3	12
April 21, 1788.	10,080 Bob Major	6	23
Sept. 29, 1788.	6,160 Bob Major	4	15
Oct. 4, 1791.	7,552 Grandsire Major	4	54
July 30, 1792.	10,192 Bob Major	6	26
Sept. 29, 1792.	15,260 Bob Major*	9	31
Oct. 1, 1793.	5,120 Oxford Treble Bob Major	3	26
Oct. 15, 1793.			

The Above Peals Were Rang by the Birmingham & Aston Companies United.
The Weight of Tenor, 21 cwt.

* This Peal still stands unrivalled on this weight of metal single-handed.

RECEIVED ALSO:—A Liverpool College Youth; H. W. P. Richards; Treble Bob: All Saints, Chilwell; W. W. H.

commentators down to the Reformation. The divine authority which they strangely claim for their Church they cast away when it suits their convenience."

What can the Church be that is supposed to contain Drs. Wiseman and Wordsworth, and apparently does not include the Vicar of Fenwick? Referring to the note to Exod. xii. 11 he says, "No instance appears to have been given of such a rendering as "a Passover to the Lord." Of course the learned Doctor must be aware that that is simply a translation of the words in the LXX. But I should like to ask some one more versed in the Greek Fathers, if they cannot give any instances of this reading being quoted.

Surely, Sir, it is mischievous, if not reckless, to class together such opposite men as Wiseman and Wordsworth, as if they concurred in teaching the same doctrine! And when I see stated that the object of publishing these tracts is to scatter them broadcast as an antidote to 'high Anglican and Roman teaching,' I cannot help fearing that many who read them will be led to distrust even sound doctrine, because the teacher of it has been held up to suspicion as associated with Romanism. Who that ever read our good Bishop's works could believe such a thing? But, unfortunately, those who will be reached by these tracts will probably not be among that number.

W. B. H.

NOTES AND QUERIES.

Interference in the Election of Churchwardens.

SIR,—Much was written, and well written, by various gentlemen in *Church Bells* lately, about the injustice of improper persons having a right to interfere in the election of Churchwardens. But time is getting on again, and I see no notice of the matter in Parliament. Will not some good and true Churchman secure the passing of a Bill which may deliver some of our parishes from a scene every Easter, which is disgraceful, unjust, and most injurious to religion?

T. H. E.

Epitaphs.

SIR,—I shall feel obliged to any of your readers who will tell me of any book, or list of suitable epitaphs, which might be put into the hands of any stonemason who prepares gravestones, or of persons desirous of erecting a gravestone to the memory of any deceased friend.

S. M. L.

Queries.

SIR,—Is there any place where a servant could be received on leaving Walton Convalescent Hospital until she is equal to and can hear of a place?

A READER OF *CHURCH BELLS*.

SIR,—1. Is there any treatise or book published from which I can gather hints on the formation of Lay Helpers' Associations and Guilds? 2. Is there any one who will kindly give me the name and address of the, or any one, Secretary of the London Lay Helpers' Association?

W. H. R.

[1. The Report of the London Diocesan Lay Helpers' Association and Leaflets issued by the Association may furnish hints. 2. E. A. Ford, Esq. 6 College Terrace, N.W.]

SIR,—Am I correct in asserting that in cases of extreme illness and danger a layman or nurse can administer the Sacrament of Baptism to an infant? Must a clergyman be waited for? Can you tell me where any petitions can be signed against the Archbishop of Canterbury's Bill being framed to press unfairly on one party only of the Church?

ALBERT.

[The rubric directs that if necessity compels that a child be baptized at home, 'the minister of the parish (or, in his absence, any other lawful minister that can be procured), &c., shall administer Baptism. Article XXIII. defines a lawful minister. We refer you, however, to our answer to 'Ignoramus' for Hooker's opinion on Lay Baptism. We do not think any petition can exist in such terms as that for which you ask. There are many petitions against the Bill.]

Answers.

SIR,—'A Conservative Reformer' can procure a Map from S. P. C. K. Price 10s.

WALTER H. JAMES.

'FRATER SEPIEM' had better consult Robertson's *Church History* (John Murray), or any other Church History of the first five centuries.

In answer to 'R. G.'s question about an Institution for children, St. Peter's Nursery, Fulham Road (an account of which will be found in the *Evening Hour* for February), is recommended by S. J. W.; Mrs. Hilton's *Crèche*, 14 and 16 Stepney Causeway, Ratcliffe in the East, by K.; Mrs. Cummings's *Crèche*, 5 Blackland's Terrace, King's Road, Chelsea, by M. M. C.; who also, in answer to 'A. M. A.', mentions the Cripples' Home at Kensington.

IGNORAMUS.—The late Professor Blunt recommends that one who has been baptized by a Dissenter be brought to the church to be baptized, and recommends the use of the hypothetical form; i.e. the words 'If thou be not already baptized, I baptize thee, &c.' Hooker (*Ecc. Pol.* v. 62) holds lay and even heretical baptism to be valid if it be administered in due form, i.e. with water and in the name of the Holy Trinity. Though the rubric in the Prayer-book is not absolutely clear on this point, it is clear on another, viz. 'that none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.'

'L. Y. L.' will probably find what he wants in Canon Norris's *Manuals of Religious Instruction* (Rivingtons), in fifteen ls. parts, five each on the Old Testament, the New Testament, and the Prayer-book. The other question is hardly put in a sufficiently definite form.

'A.'—We would rather not raise your question.—Ed.

RECEIVED ALSO.—W. Gray; H. Algar; A Christian Mother of England; A. J. W.; D. Hipwell; L. E. R. O. I.; Q.; L. P.; L. S.

BELLS AND BELL-RINGING.

Devonshire Guild of Bell-Ringers.

SIR,—You will be pleased to learn that Archdeacon Freeman's remarks in his Visitation Charge on the subject of Belfry Reform have been followed up by Archdeacon Earle, who at the dinners of the Clergy and Churchwardens on the occasion of each day of his Visitation during the past and the present week in South Devon, introduced a numerous signed memorial in support of the efforts now making to improve the prevalent system of ringing the bells of our churches, and the moral supervision of the belfries. The Archdeacon enforced the arguments of the petition with much earnestness and ability, and was supported with good effect by some of the clergy, and by the Organizing Secretary of the Church Institution for the Diocese of Exeter, who recommended the purchase and circulation of your excellent periodical, *Church Bells*, as an effective mode of interesting and instructing the public mind upon a 'reform' which is now attracting general attention, and will, no doubt, soon make the grand melodies of our steeples less suggestive of Ophelia's simile—
'Like sweet bells jangled, out of tune, and harsh.'

J. H.

Political Bell-Ringing.

SIR,—I am grieved to read in the *Times* of the 5th instant, that the return of the Conservative candidate at Wakefield was considered a proper occasion for the ringing of the church bells of that parish. I trust that you will always raise your voice against such unseemly demonstrations.

A CONSERVATIVE CHURCHMAN.

[We condemn the practice, and wish it could be inhibited under the head of Bribery and Corruption.—Ed.]

The Largest Bell in Ireland.

MR. SHERIDAN, Bell-founder of Dublin, has just cast a very fine bell, about 55 cwt., diameter 68 inches. It has been cast by order of 'The Commissioners of Irish Lights,' as a Signal or Fog Bell, to be hung on Daunt's Rock, near Kinsale, Co. Cork.—Communicated.

Change-ringing at Birmingham.

ON Saturday, April 18th, eight members of the St. Martin's Society of Change-ringers, Birmingham, rang at St. John's, Deritend, a true peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 2 mins. The peal contained 194 bobs and 46 singles, and was conducted by J. Banister. The band was as follows:—J. Joynes, treble; H. Johnson, sen., 2nd; H. Bastable, 3rd; F. Bate, 4th; H. Johnson, jun., 5th; F. James, 6th; J. Banister, 7th; J. Edgehill, tenor.—*Per Letter*.

Change-ringing at Bramford, Suffolk.

ON April 19th a peal of Plain Bob was rung at Bramford by a mixed company, comprising 720 changes. The ringers were stationed as follows:—J. S. Alexander, Ipswich, treble; T. Sadler, Wilnesham, 2nd; G. Oxborrow, Wilnesham, 3rd; G. Pyett, Wilnesham, 4th; D. Prentice, Ipswich, 5th; W. Kemp, Ipswich, tenor. The peal was conducted by W. Kemp.—*Per Letter*.

[We cannot allow the above to appear in our column (observing that the 19th ult. was a Sunday) without raising our voice as usual against such ringing for mere amusement on the Lord's Day. The ringers not being natives, evidently met at Bramford for the pleasure of having a Sunday pull. We will hope they all attended the services of the Church; if not, more the shame. Dear brother-ringers, just bethink yourselves—set an example to others to reverence the Lord's Day. In all kindness we would commend to your notice the following quotation from a late number of a localized *Parish Magazine*:—

'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 ring 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.—Ed.]

Ringling at Sowerby Bridge, Yorks.

AN Old London College Youth wishes to know what Mr. Sottanstell means by 'Golden Changes?'

Something about Triples.

SIR,—Will any of your kind readers inform me whether it is possible to obtain a true peal of triples containing 5040 changes in 60 courses; and if so, in what method?

A SUBSCRIBER.

[Yes—in plain Bob, Place, Stedman, &c.—Ed.]

RECEIVED.—J. S. Alexander, with peals rung in 1817. (Query, are they recorded on a tablet or in somebody's memorandum-book?) H. Eyre; A Subscriber and I. H. have not sent address, which is always requested before insertion.

BELLS AND BELL-RINGING.

Inquiry for Old Bells.

SIR,—Can any readers of *Church Bells* tell me in your columns where to purchase one or two ancient bells, perfectly sound, with Latin inscriptions, which may be destined to be melted down as old metal? The diameters and inscriptions, and price per cwt., will much oblige
A CHURCHWARDEN.

St. Peter's, Coggeshall, Essex.

THE reopening of the ring of six bells of this noble church, which had not been rung for four years, owing to serious defects in the frame-work, took place, to the great joy of the parishioners, on Tuesday, the 12th of May. The bells have been rehung in an entirely new frame of oak by Messrs. Warner and Son of London; a chiming apparatus is attached to enable one person to chime all the bells. The cost of the whole work is about 160*l*. The ringing of the bells commenced at 10 o'clock; the Coggeshall ringers having on the occasion the help of the ringers from Bocking, Great Tey, and Chipping Hill. Divine Service was held in the church at 3 o'clock, commencing with a processional hymn, 385 *A. & M.* The hymns 149 and 314 *A. & M.* and an anthem were sung. An appropriate sermon on Exod. xviii. 35 was preached by the Rector of Markshall. The offerings, which amounted to upwards of 12*l*., were laid upon the Holy Table, and after the Blessing had been given by the Vicar of the parish the 325th hymn was sung as a recessional. The rest of the day was given up to the ringing of scientific changes by the various skilled ringers who had assembled to witness the joyous results of this good work.—*Communicated.*

Staindrop, Durham.

THE fine ring of six bells in this church, which for some time have been out of order, have lately been rehung with new frame and fittings by Mr. Mallaby, Masham, Yorks. As the bells were finished in Lent, and change-ringing so little known in this county, no particular opening took place. The tenor is 14 cwt. in G. All the bells except the fifth were cast in 1767 by Chapman, London. The fifth bears date 1685, and was cast by Sellars of York.—*Per Letter.*

St. Faith's, near Norwich.

THROUGH the munificence of Miss Twining and others, this church has just received a fine ring of six bells. Three old ones (one of which was cracked) have been recast, and three new ones added by Warner and Co. of London. The hanging of the bells was done by Mr. Wm. Crane of Marsham. At the opening ringers were invited, and attended from Norwich (St. Peter's, Mancroft), Yarmouth, Aylsham, Diss, Eye, Marsham, &c.; and all expressed themselves much pleased with the way in which the work had been done. As a proof that the art of ringing is one of the most healthy and beneficial of recreations, it may be stated that on the opening day seven out of eight old ringers, several of whom are over seventy years of age, who in 1844 rang a peal for 5 hours and 46 minutes, were present on this occasion, and were frequently seen assisting in the ringing.—*Per Letter.*

The Largest Bell ever Cast in Ireland.

WE were much gratified yesterday on visiting the foundry and iron-works of Messrs. Thomas Sheridan and Co. of Church Street, to see the splendid specimen of bell-founding cast by order of the Commissioners of Irish Lights, and intended as a fog-bell, to be placed on the coast of Cork. It measures eighteen feet in circumference, stands six feet in height, and weighs nearly three tons. As a work of art it could scarcely be surpassed, and the tone is deep, sonorous, and powerful. It is calculated that when in position its sound will be audible at a distance of from fifteen to twenty miles at sea, and this must be a great boon to mariners in foggy weather, as a warning of impending danger. Messrs. T. S. and Co. have cast several bells of the same kind for the Commissioners, and they are now in use at the Bailey Lighthouse, Howth; Daunts Rock, Cork; the Lighthouse, Kingstown; and all have been found most useful. Some of the gentlemen from the Board, accompanied by their engineer, visited the works yesterday to inspect and test the bell, and, having done so, expressed great satisfaction at the manner in which Messrs. T. S. and Co. completed their contract. The bell will not be removed to its destination for some days, and may be inspected in the meantime at Messrs. Sheridan's foundry.

[We are pleased to reproduce the above from a Dublin paper, as a supplement to the short notice in our last week's issue.—*Ed.*]

Change-ringing at Ashton-under-Lyne.

ON Saturday, May 9th, the change-ringers of Ashton-under-Lyne met in the belfry of St. Peter's Church in that town, and rang a true peal of Bob Major, consisting of 5040 changes, composed and conducted by J. Wood, sen., and brought round in 3 hrs. 18 mins. by the following persons:—T. Moss, treble; T. Stopford, 2nd; J. Wood, sen., 3rd; J. Wood, jun., 4th; S. Wood (aged 17 years), 5th; J. Gillatt, 6th; C. Thorp, 7th; L. Broadbent, tenor. This makes one hundred peals of 5000 changes and upwards Mr. Wood has rung.—*Per Letter.*

Change-ringing at Aston.

ON the 11th instant, the following members of the St. Martin's Society of Change-ringers, assisted by Mr. C. H. Hattersley of Sheffield, and Mr. S. Jarman of the College Youths, London, rang in the Parish Church, Aston, near Birmingham, a peal of Stedman Caters, comprising 5001 changes, which was completed in 3 hrs. 22 mins.; the company being stationed as under:—J. Spencer, treble; J. Banister, 2nd; W. Haywood, 3rd; H. Johnson, sen., 4th; H. Rastable, 5th; C. H. Hattersley, 6th; H. Johnson, jun., 7th; S. Jarman, 8th; J. James, 9th; T. Edgell, tenor. The peal was composed and ably conducted by Mr. C. H. Hattersley.—*Per Letter.*

BELFRY RECORDS.

ST. JOHN'S, DERITEND, BIRMINGHAM.

(Tablets in the Belfry.)

640. ON Decr. 9, 1821, was Rung on these Bells by the St. Martin's Society, a Peal of Oxford Treble Bob Major (in the Kent Variation), 5280 Changes, in 3 Hours and 10 Minutes.
Wm. Marsh, *Treble.* Jas. Jarvis, *Fourth.* Wm. Hill, *Sixth.*
John Hopkins, *Second.* Nathan Blunt, *Fifth.* Thos. Thurstans, *Seventh.*
Josh. Powell, *Third.* Wm. Bennett, *Tenor.*
This was the first Peal in this Method on these Bells. Conducted by Thos. Thurstans.

641. ON October the 29, 1844, was Rung a Complete Peal of Stedman Triples, 5040 Changes, in 2 Hours 59 Minutes, By the St. Martin's & St. Philip's Societies
Thos. Bingham, *Treble.* John James, *Fourth.* Thos. Day, *Sixth.*
John Hopkins, *Second.* Wm. Haywood, *Fifth.* Wm. Chattell, *Seventh.*
Jas. Jarvis, *Third.* Wm. Hill, *Tenor.*
Composed by Thos. Thurstans. Conducted by Wm. Chattell. The first Peal in this Method on these Bells.

ST. MARTIN'S, BIRMINGHAM. (Tablets in the Belfry.)

642. 'NIL TAM DIFFICILE EST, QUOD NON SOLERTIA VINCAT.'

THE Company of St. Martin's Youths, Birmingham, desirous to bequeath some Memento of their Labours which may excite posterity to emulate them in the science of Ringing, cause this Tablet to be erected, to record Two excellent Peals of Changes rung on the Twelve Bells of this Church by the Persons whose Names are inscribed hereon.

Anno Domini 18000000.

1820, April 17.—Seven thousand two hundred New Treble Bob Maximus, in five hours eight minutes, by the undermentioned persons. Conducted by Mr. Henry Cooper.

William Bennett, <i>Treble.</i>	William Bennett, <i>Treble.</i>
James Jarvis, <i>Second.</i>	James Jarvis, <i>Second.</i>
William Hassall, <i>Third.</i>	Thomas Chapman, <i>Third.</i>
Thomas Worrall, <i>Fourth.</i>	Thomas Worrall, <i>Fourth.</i>
Alexander Sanders, <i>Fifth.</i>	Joseph Powell, <i>Fifth.</i>
Henry Cooper, <i>Sixth.</i>	Henry Cooper, <i>Sixth.</i>
Samuel Lawrence, <i>Seventh.</i>	Samuel Lawrence, <i>Seventh.</i>
Joseph Grayson, <i>Eighth.</i>	Joseph Riley, <i>Eighth.</i>
Joseph Riley, <i>Ninth.</i>	Charles Thurstans, <i>Ninth.</i>
Thomas Chapman, <i>Tenth.</i>	William Hassall, <i>Tenth.</i>
William Marsh, <i>Eleventh.</i>	Thomas Thurstans, <i>Eleventh.</i>
Thomas Thurstans, <i>Tenor.</i>	William Marsh, <i>Tenor.</i>

Rev. C. Curtis, Rector.

Mr. Isaac Ainsworth, }
Mr. Humphry Pountney, } *Churchwardens.*

643. FEBV. 1, 1832, was Rung in this Tower by the St. Martin's Coy. a Peal of Kent Treble Bob Cinques, 5104 Changes, which was accomplished in 3 Hours 47 mins. viz.:

Thos. Cole, <i>Treble.</i>	Willm. Hassall, <i>Fifth.</i>	Nathan Blunt, <i>Ninth.</i>
Thos. Chapman, <i>Second.</i>	Hy. Cooper, <i>Sixth.</i>	John Bayliss, <i>Tenth.</i>
John Hopkins, <i>Third.</i>	Joseph Riley, <i>Seventh.</i>	Jas. Jarvis, <i>Eleventh.</i>
Thos. Worrall, <i>Fourth.</i>	Elijah Roberts, <i>Eighth.</i>	Willm. Godfrey, <i>Tenor.</i>

This was the first Peal of Treble Bob Cinques ever completed.

Composed and Conducted by Hy. Cooper.

644. 1848, Janv. 11, was Rung in this Tower by the St. Martin's Society a Peal of Stedman Cinques, comprising 5280 Changes, which was completed in 3 Hours 30 Minutes, viz.:

John Hopkins, <i>Treble.</i>	Hy. Johnson, <i>Fifth.</i>	Josh. Spencer, <i>Ninth.</i>
Thos. Powell, <i>Second.</i>	Joseph Mitchell, <i>Sixth.</i>	John Billingsley, <i>Tenth.</i>
Willm. Andrew, <i>Third.</i>	John James, <i>Seventh.</i>	Thos. Hobday, <i>Eleventh.</i>
J. R. Sharman, <i>Fourth.</i>	Robt. Yates, <i>Eighth.</i>	Henry Whitworth, <i>Tenor.</i>

The Above Peal was in four Equal Parts. Composed & Conducted by Hy. Johnson.

645. 1848, Mar. 21, was Rung in this Tower by the St. Martin's Society a Peal of Kent Treble Bob Maximus, containing 5038 Changes, which was completed 3 Hours 53 m., viz.:

Wm. Haywood, <i>Treble.</i>	Joseph Mitchell, <i>Fifth.</i>	Robert Yates, <i>Ninth.</i>
Thos. Powell, <i>Second.</i>	Hy. Johnson, <i>Sixth.</i>	John Billingsley, <i>Tenth.</i>
Joseph Spencer, <i>Third.</i>	John James, <i>Seventh.</i>	James Jarvis, <i>Eleventh.</i>
John Hopkins, <i>Fourth.</i>	Emad. Stokes, <i>Eighth.</i>	J. R. Sharman, <i>Tenor.</i>

The Above Peal was Composed & Conducted by Hy. Johnson.

646. 1848, Decr. 12, was Rung in this Tower by the St. Martin's Society a Peal of Stedman Cinques, comprising 7392 Changes, which was completed in 4 Hours 55 Minutes, viz.:

John Hopkins, <i>Treble.</i>	John James, <i>Fifth.</i>	Robt. Yates, <i>Ninth.</i>
Thos. Powell, <i>Second.</i>	Joseph Mitchell, <i>Sixth.</i>	John Billingsley, <i>Tenth.</i>
Josh. Spencer, <i>Third.</i>	Hy. Johnson, <i>Seventh.</i>	Thos. Hobday, <i>Eleventh.</i>
Willm. Haywood, <i>Fourth.</i>	Willm. Kitson, <i>Eighth.</i>	Edward Haywood, <i>Tenor.</i>

Weight of tenor, 36 cwt.

The Above Peal was the Longest Length in this Method up to this Date

Composed & Conducted by Hy. Johnson.

647. 1848, Decr. 19, was Rung in this Tower by the following Members of the St. Martin's Society, a Peal of Stedman Cinques, comprising 5016 Changes, which was Completed in 3 Hours 32 Minutes, viz.:

John Hopkins, <i>Treble.</i>	Josh. Spencer, <i>Fifth.</i>	Robert Yates, <i>Ninth.</i>
Thos. Powell, <i>Second.</i>	James Newbold, <i>Sixth.</i>	Hy. Johnson, <i>Tenth.</i>
John James, <i>Third.</i>	Joseph Mitchell, <i>Seventh.</i>	Thos. Hobday, <i>Eleventh.</i>
Willm. Haywood, <i>Fourth.</i>	Willm. Kitson, <i>Eighth.</i>	Edward Haywood, <i>Tenor.</i>

Composed & Conducted by Joseph Mitchell.

648. 1840, April 17, was Rung in this Tower, by the following Members of the St. Martin's Society, a Peal of Grandsire Cinques, comprising 6336 Changes, which was Completed in 4 Hours 25 minutes, viz.:

Willm. Haywood, <i>Treble.</i>	John James, <i>Fifth.</i>	Robert Yates, <i>Ninth.</i>
Thos. Powell, <i>Second.</i>	Josh. Mitchell, <i>Sixth.</i>	John Billingsley, <i>Tenth.</i>
John Hopkins, <i>Third.</i>	Hy. Johnson, <i>Seventh.</i>	Thos. Hobday, <i>Eleventh.</i>
Josh. Spencer, <i>Fourth.</i>	Emmanuel Stokes, <i>Eighth.</i>	Edward Haywood, <i>Tenor.</i>

The Above Peal was in 2 Equal Parts, with the 5th & 6th Bells 12 Times Wrong and Right each.

Composed & Conducted by H. Johnson.

649. The Folling Peals have been Rung by the St. Martin's Company, & the Particulars are entered on the Cy.'s Book:—

		H. M.
Novr. 19, 1758.	5040 Changes Grandsire Caters	in 3 22
Augt. 28, 1768.	6210 " " " "	" 4 26
June 3, 1773.	5324 " " " "	" 3 30
Oct. 25, 1779.	5280 Bob Maximus	" 3 56
Decr. 5, 1789.	8027 Grandsire Caters	" 5 25
April 8, 1793.	6000 Oxford Treble Bob Maximus	" 4 22
April 27, 1813.	5104 Grandsire Cinques	" 3 36
June 12, 1815.	5040 Grandsire Maximus	" 3 30
Mar. 17, 1817.	5040 Oxford Treble Bob Maximus	" 3 40
Decr. 28, 1822.	5016 Grandsire Cinques	" 3 40
Janv. 29, 1827.	6040 Kent Treble Bob Maximus	" 4 44

till they have a sound basis. To give them this (no such easy matter) is the first thing. This done, they can, in money matters, take care of themselves. I speak from an experience of over thirty years.

W. H. RIDLEY,
Hon. Treasurer of the South Bucks Friendly Society.

THE following has been in type some time, but was not inserted for want of space:—

Designation of Bishops.

SIR,—I have only just noticed the question of 'Clericus' in *Church Bells* of March 14th as to the proper style and designation of Assistant-Bishops. It is certainly the custom to address all Bishops as 'My Lord,' even those of the Roman obedience. In my opinion it is an error to attribute this designation to the circumstance of English Bishops being Lords of Parliament. It is usual throughout Christendom to apply some high title of dignity to the episcopal office, and custom in England has for centuries attached that of 'Lord' to it. There is no reason whatever why one of the Irish Bishops should disclaim this title because his branch of the Church happens to be disestablished.

A LAYMAN.

NOTES AND QUERIES.

Queries.

SIR,—Will any of your readers kindly inform me where I can get a card or a very cheap little book with prayers for morning and evening, &c., for Sunday-school scholars, with prayers for them to use when praying for their teacher?

J. W. WARLAND.

SIR,—I shall be much obliged if any of your clerical readers will favour me with a copy of any tract or address which they give to women who come to be churched, or to sponsors.

WILLIAM ALLEN.

The Vicarage, Walsall.

Will Churchmen, who have experience in the matter, be so good as to recommend Tracts for distribution, to counteract the efforts of Methodists to create schism in a country parish, where hitherto there is none?

A COUNTRY PARSON.

SIR,—I want to get information about State aid to Education previous to Mr. Forster's Act. Can any of your readers mention any book or paper bearing upon the subject, and giving an abstract of the various codes, &c.?

S. G. B.

Can any of your readers give me any information about a book of Meditations by Louis Daparte; what is the cost of it; and is there any English translation of it?

J. G. T.

MRS. STRONG, Stanmore Villa, Cavendish Road, Kilburn Rise, N.W., would be thankful to hear of a Home where an old and infirm lady would receive care and attention, with medical advice, for a less sum than would have to be paid at a private home.

Answers.

SIR,—'An Ardent Lover of the Principles of *Church Bells*' cannot do better than procure Mr. Blunt's *Key to the Prayer-book*. (Rivingtons.) The same author's *Household Theology* is also a very useful hand-book, taking a wider range. Both would be found exceedingly useful. The best way to reply to a Dissenter who says we owe our 'formularies' to Rome, which is mainly true, is to ask him where he thinks we get our Bible from, and then lend him Mr. Blunt's *Household Theology*; from which, if he will, he may learn a thing or two. I think pictures are the best books to help in teaching the Old Testament to children.

J. T. F.

'J. W. C.' recommends to 'An Ardent Lover of the Principles of *Church Bells*' Berens' *History of the Prayer-book*, published by the Christian Knowledge Society; or else Procter and Maclear's *Elementary Introduction to the Book of Common Prayer* (Macmillans), both inexpensive books; and *Bible Stories for Children and Sunday Schools*. They are issued in nine 1s. monthly packets, published by J. Hodges, 2 Bedford Street, Strand.

IN answer to an 'Ardent Lover of the Principles of *Church Bells*,' 'A. B.' recommends *Children of the Church*, by Mrs. O'Reilly, price 1s. 6d.; and *History of the Prayer-book*, reprinted from the *Monthly Packet*, price about 2s. *Line upon Line* is very useful in teaching Old Testament History to young children. It is in two parts, price 1s. 4d. each.

'VERA' will find much to aid his inquiries respecting the Freemasons, and to give him some insight into the mysteries of their order, by procuring *A Letter on the Antichristian Character of Freemasonry*, by M. C. Trevillian, Esq. London: Whitaker and Co., 1849. There are, or there were some few years ago, two accredited Masonic publications—*The Freemasons' Magazine* and *The Freemason*—which may be consulted on the *audi alteram partem* principle.

J. F.

'L. S.' asks who form the Select Committee granted on the motion of the Bishop of Peterborough to inquire into the laws of Patronage in the Church of England. The Committee is as follows:—The Archbishop of York; the Duke of Marlborough; the Marquis of Lansdowne; Earls Beauchamp, Stanhope, Nelson, Shaftesbury, Chichester, and Harrowby; Viscount Middleton; the Bishops of London, Winchester, Peterborough, and Carlisle; Lords Overstone, Belper, Blachford, and Selborne.

'G. W.'—There is no doubt that the same event is related in both passages. The first account has its place in Gen. i., because the account of creation there given would be incomplete without it. In the second the proper history of man himself commences, with fuller detail.

RECEIVED ALSO.—J. L. C. S.; E. D.

BELLS AND BELL-RINGING.

Golden Changes.

SIR,—In answer to the query of 'An Old London College Youth' in yours of May 16th, as to what I mean by Golden Changes, I give the following peal 8 6 4 by the Bob changes:—

2 3 4 5 6 7 8

6 4 2 3 8 5 7

8 2 6 4 7 3 5

6 8 2 4 7 3 5

1 3 5 7 2 4 6 8

8 4 7 3 6 5 2

3 5 2 6 4 7 8

6 7 8 4 5 2 3

8 6 7 4 5 2 3

2 3 4 5 6 7 8

2 3 4 5 6 7 8

2 3 4 5 6 7 8

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Golden change, queens, or single thirds, are chords of thirds,

Tittums, chords of fifths.

Rounds.

There are three terms for Golden Changes, as stated above; they are chords of thirds. Tittums are chords of fifths. I suppose, in London, the Golden Changes are called Queens: we know them at Sowerby as Golden Changes, Single Thirds, or Queens.

WILLIAM SOTTANSTALL.

Change-ringing at Rotherham.

ON the 18th instant the Sheffield and Rotherham Society of Change-ringers rang at the latter place a true peal of Grandsire Caters, containing 5039 changes, in 3 hrs. 30 mins., with the 6th 24 times wrong and 24 times right. They were stationed as follows:—C. H. Hattersley, Sheffield, treble; T. Jenkinson, Rotherham, 2nd; F. Coates, Rotherham, 3rd; J. Athey, Rotherham, 4th; W. Coates, Rotherham, 5th; J. Hale, Rotherham, 6th; T. Dixon, Sheffield, 7th; T. Lee, Rotherham, 8th; T. Hattersley, Sheffield, 9th; A. Rodgers, Rotherham, tenor. The peal was composed and conducted by C. H. Hattersley. Weight of tenor, 32 cwt.—*Per Letter*.

Date Touch.

AT Hunslet, Yorkshire, on Thursday evening, the 14th instant, a band of Change-ringers met in the tower of St. Mary's Church, and rang 1874 changes of Oxford Treble Bob Major in 1 hour 13 minutes.—*Communicated*.

Old Bells.

SIR,—Medieval bells are not articles usually 'kept in stock.' 'A Churchwarden' should write to each of the great bell-founding firms, asking them to let him know when they have any, and then bide his time. It is most desirable that ancient bells should be saved from the furnace if possible.

J. T. F.

BELFERY RECORDS.

ST. PHILIP'S, BIRMINGHAM. (Tablets in the Belfry.)

650. ON Monday, Oct. 25, 1790, was Rung by the St. Martin's Youths a Complete Peal of Stedman Caters, Comprising 5292 Changes, in 3 Hours 37 Minutes. By the following Persons:—

Chas. Shuter, Treble.	Willm. Cotton, Fifth.	Phineas Smith, Eighth.
Willm. Martin, Second.	Dani. Veisley, Sixth.	Saml. Lawrence, Ninth.
Josh. Littlewood, Third.	Alexr. Sanders, Seventh.	Robt. Farmer, Tenor.
Willm. Bennett, Fourth.		Conducted by Charles Shuter.

This was considered to be the first Peal in this Method Rung out of London.

651. ON Monday, 13, 1802, was Rung by the St. Martin's Youths a Complete Peal of Oxford Treble Bob Royal, in 3 Hours and 27 Minutes, viz.:—

Chas. Bingham, Treble.	Willm. Newman, Fourth.	Benj. Pugh, Eighth.
John Miles, Second.	Erasmus Wilson, Fifth.	Josh. Riley, Ninth.
Dani. Veisley, Third.	Saml. Smith, Sixth.	Jas. Paatt, Tenor.
Robt. Farmer, Seventh.		

Composed & Conducted by Josh. Riley. Weight of Tenor, 30 cwt.

652. ON Jan'y. 8, 1844, The following Persons, Members of the St. Martin's & St. Philip's Societies, Rung on these Bells 5184 Stedman Caters, in 3 Hours and 25 Minutes:—

Wm. Andrew, Treble.	Thos. Sawley, Fifth.	Wm. Chattell, Ninth.
John Hopkins, Second.	John Billingsley, Sixth.	Hy. Whitworth, Tenor.
Wm. Haywood, Third.	Ed. Andrew, Seventh.	Composed by John Lates.
Josh. Spencer, Fourth.	Thos. Hobday, Eighth.	Conducted by Willm. Chattell.

653. ON Decr. 4, 1844, was Rung on these Bells by the united Societies of St. Martin's & St. Philip's, a Complete Peal of Stedman Caters, 5160 Changes, in 3 Hours 32 Minutes.

John Hopkins, Treble.	Thos. Bingham, Fifth.	Jas. Jarvis, Ninth.
John Day, Second.	Willm. Haywood, Sixth.	Ed. Haywood, Tenor.
Thos. Sawley, Third.	Wm. Chattell, Seventh.	Composed by John Lates.
Josh Mitchell, Fourth.	Thos. Hobday, Eighth.	Conducted by Wm. Chattell.

BINGLEY, YORKSHIRE. (Tablet in the Belfry.)

654. ON Shrove Tuesday, February 7th, 1826, the Society of Change Ringers, Bingley, Yorkshire, met in the tower of the Parish church, and rang, without a single break-down or a false change, the extraordinary number of 36 twelve scores, in all 8640 changes, on the following various methods, viz.:—Oxford, Violet, New London Pleasure, Duke of York, Kent, College Pleasure, College Treble, City Delight, Tulip, Primrose, Oxford Reverse, London Scholars' Pleasure, Morning Exercise, Cambridge, Morning Star, Evening Star, Coventry, Ely, Rochester, Treble Bob Reverse, Morning Pleasure, Symphony, Chapside, College Delight, Royal Bob, Worcester, Chichester, Durham, York, Bristol, Lichfield, London, Wells, College Exercise, London Delight, Evening Exercise. The ringers were stationed as follows, viz.:—

John Briggs, Treble.	Hezekiah Briggs, Third.	Henry Dickinson, Fifth.
David Bailey, Second.	James Lilley, Fourth.	Isaac Rhodes, Tenor.

Weight of tenor, 11 cwt. 3 qrs.
The peal was conducted by Hezekiah Briggs and Isaac Rhodes. Time occupied in ringing, 5 hours and 11 minutes.

ST. MARY'S HUNSLET, LEEDS. (Tablet in the Belfry.)

655. A TRUE peal, Consisting of 5068 Changes, of Oxford Treble Bob Major, was rung in this Steeple in 3 hours and 20 minutes, on Saturday, December the 16th, 1871. The Peal, which is in three equal parts, and has the 4th, 5th, and 6th Bells fourteen times each way in five-six, was composed by Henry Hubbard, sen. and Conducted by Henry Hubbard, jun. Arthur Lewis, Treble. William Pawson, Fourth. Henry Hubbard, jun. Seventh. Joseph Mackintosh, Second. William Westmoreland, Fifth. George Fothergill, Tenor. James Lockwood, Third. Tom Lockwood, Sixth. Weight of tenor, 21 cwt.

Rev. E. Wilson, Vicar.

W. C. Kilsen, } Churchwardens.
M. Bateson, }

Carnotensis, allude to it in the most distant terms.' It would be interesting to know what was the primitive use, and how this more modern form crept in, and from what authority it received sanction. What form is in use in the Eastern Church? Perhaps you, Sir, or some of your readers, will give us information on this subject. T. CLARK.

Possessions of Nonconformist Communities.

SIR,—The Nonconformists, always noisy, will not be put down by noise, but their influence may be entirely destroyed by facts. The more Great Britain knows about the Church the more will she be determined to sustain it. Wild and most uncharitable statements are constantly made against the Church, and these are repeated and reasserted without contradiction, until many persons come to believe them and act upon them. A great service would be done to the Church at the present juncture by obtaining a return to Parliament of all properties vested in the various bodies of Dissenters, from the Brownists, or Independents, or Congregationalists, down to the last schism of 1873. Will not some member of Parliament do the Church this favour? E. S. T. H.

NOTES AND QUERIES.

Friendly Societies.

SIR,—Allow me to supplement the Rev. W. H. Ridley's suggestion that the clergy should make themselves masters of the subject of 'Friendly Societies,' by mentioning that the recently issued Fourth Report of the Royal Commission on Friendly Societies contains a most clear and complete statement of the present condition of things. The Report can be obtained from King, 34 Parliament Street, price 3s. 9d. It is most desirable that all who are endeavouring permanently to elevate the working classes should study this subject. C. P. B.

SIR,—I beg to recommend 'Vera,' and every one else wishing to have some information about the Society of Freemasons, to procure a pamphlet (pp. 55), entitled *The Principles and Practices of Secret Societies opposed to Scripture and Reason*, by the Rev. James Kerr, Greenock, price 6d. It does not exactly answer 'Vera's' inquiry, but the author, although writing from a Presbyterian stand-point, shows that Freemasonry is most objectionable in its principles and practices, which, so far as outsiders can find out, are such as no devout Christian could consistently take part in. I have a great many friends who are Freemasons, and I have never yet got a plain answer to a question I have often put to many of them, 'What is the good of Freemasonry?' HENRY WM. LETT, A.B.
Incumbent of Meigh, Diocese of Armagh.

SIR,—I write to inform 'J. M.' that a full congregation is undoubtedly the best cure for an echo. Perhaps, however, the church of which 'J. M.' speaks cannot be well filled, on account of a paucity of population. In this case I would advise 'J. M.' to have a heavy cloth suspended from the back of the pulpit. Also, though I am not fond of banners in churches, a few might be suspended from suitable places. ANGLICANUS.

'J. M.' who inquires about the new system of wires for preventing an echo in a church, is informed that it can be seen at Kensington New Parish Church, where the verges states it to be successful. H. F. P.

'H.'—Fatigue or some other physical cause is no doubt the explanation: at least, no other could be given but by the Bishop himself.

ERRATUM.—Louis Daparté, in 'J. G. T.'s' query of last week, should be Louis Daponté.

NOTICE TO CORRESPONDENTS.—The Publisher has received a P.O. Order from Bungay, and a Post-card from some one at Hazel Hall; he will be glad to receive the names of the senders.

RECEIVED ALSO:—J. S. McClintock; Henry J. Fryer.

BELLS AND BELL-RINGING.

Old Bells.

THE advice of 'J. T. F.' will not meet the request of 'A Churchwarden.' He wishes to know the locality of any old bells to be disposed of, before they are ejected to a foundry. A CHURCHWARDEN.

New Bells.

A NEW ring of eight bells, by Darwell of Birmingham, has lately been presented by some kind donors to St. John's Church, Little Horton, Bradford, Yorkshire. They were rung for the first time for service on Sunday, the 24th May, in accordance with Yorkshire custom. Tenor F, 15 cwt.—*Per Letter*.

[We beg to inform our kind, unknown correspondent, that bell music is usually spoken of from the *treble downwards*, the reverse of the usual practice on other musical subjects. We should like to have announced that they were inaugurated by a special Dedication service, examples of which have lately been of frequent occurrence.—ED.]

Halesowen, near Birmingham.

AN Amateur Society has just been formed in this parish, under the Presidency of the Rector, to promote the science of Bell-ringing, which for many years has been neglected in this town, although it is very evident from past records that Change-ringing was thoroughly understood here about 100 years ago.

Change-ringing at Colchester, Essex.

ON Monday, the 25th May, the Queen's birthday was celebrated as usual in this town by ringing the eight bells of St. Peter's; and it being a general

holiday, the Colchester ringers were on this occasion considerably strengthened by the help of several friends from Ipswich, Bromley, Ardleigh, and Mistley, and a very agreeable day was spent in ringing some good touches of Bob Major, Grandsire Triples, &c.—*Per Letter*.

New Society of Bell-ringers.

WE are pleased to record the formation of a new Society of Bell-ringers at Padilam, Lancashire, under distinguished patronage. The main features are that one-third of its receipts are applied to benevolent purposes, and means are secured to obviate the evil of ringers going round *begging* at Christmas and other seasons—a most objectionable practice. The members seem to us to have saddled themselves with too many minor rules.—*En*.

TO CORRESPONDENTS.—'Bells were rung at Penn.' Where is Penn? What was rung? Our correspondent does not tell us.

BELFRY RECORDS.

ST. MARY'S, ELLAND. (Tablet in the Belfry.)

656. ON Monday, the 26 of Decr., 1831, six of the members of the Huddersfield Society and four of the members belonging to the Elland Society of Change-ringers, ascended the tower and made the bold attempt to ring Mr. Hugh Wright's, of Leeds, peal of 15,163 Changes, which he had just attained, it been the largest composition ever accomplished by any man in England at the time, and of the Kent treble bob major. It was rung in a masterly style in 8 hours and 43 minutes. Weight of the Tenor, 15 cwt. The above was rung in the hearing of numerous Ringers from the neighbouring towns of Leeds, Halifax, Bradford, Wakefield, and Dewsbury, who had come to witness the occasion, and prove the correctness of it. The Men who rung in the Peal:—

William Haigh, Hudd., First.	John Womersley, Hudd., Fifth.
Benjamin Crowther, Elland, Second.	John Hanson, Do., Sixth.
Luke Noble, } Do., Third.	William Dumbleton, Do., Seventh.
Thos. Fitchforth, } Do., Third.	Samuel Goodier, Do., Eighth.
Jon. Womersley, Hudd., } Fourth.	
Jas. Noble, Elland, }	

The two first and four Last rung the whole peal without changing. The first Part was Conducted by Jonathan Womersley, and the two Last by Samuel Goodier.

ST. JAMES', HULL. (Tablets in the Belfry.)

657. A COMPLETE Peal of Grandsire Triples, consisting of 5040 Changes, was rung on the Bells in this steeple on Tuesday, August 2d, 1842, by the following Youths, being the first Company appointed as St. James's stated Ringers:—

William Petty, Treble.	Thomas Newlove, Fourth.	Charles Petty, Sixth.
Joseph Harper, Second.	Edward Ackrell, Fifth.	James Ackrell, Seventh.
Thomas Stowe, Third.		Joseph Brown, Tenor.

The Peal was brought round true, and in neat style, in two hours and fifty-eight minutes, in the presence of William Knight, Minister.

658. ON Tuesday, October 21st, 1845, a Peal of Kent Treble Bob Major, consisting of 5088 Changes, was rung on the Bells in this steeple by the following Youths, and was brought round true, and in neat style, in three hours and six minutes:—

William Petty, Conductor.	Robert Petty.	Edward Ackrell.	James Ackrell.
Joseph Harper.	Thomas Newlove.	Charles Petty.	James Taylor.

659. ON Saturday, December 16th, 1848, another Peal of Kent Treble Bob Major, comprising 5440 Changes, was rung on the same Bells, and was brought round true, and in neat style, in three hours and fourteen minutes, by the St. James's Company of Change Ringers, viz.:—

William Petty, Conductor.	Robert Petty.	Edward Ackrell.	James Ackrell.
Joseph Harper.	Thomas Newlove.	Charles Petty.	Patrick Christie.

N.B.—This is the first Peal of the same length ever rung by an East Riding Company.

660. LILLEY AMATEUR SOCIETY OF CHANGE-RINGERS.—ON Saturday, Dec. 7th, 1872, six members of the above Society rang in this steeple a true Peal of 5040 Changes, in the seven following varieties, viz.:—1. Plain Bob; 2. Yorkshire Court; 3. Duke of York; 4. College Exercise; 5. Kent; 6. Violet; 7. Oxford. In 3 hours, 1 minute, 25 seconds. The band being stationed thus:—

Edward Stephenson, First.	John C. Gill, Third.	William Snowdon, Fifth.
Robert Tuke, Second.	Edward Snowdon, Fourth.	Jasper W. Snowdon, Sixth.

Conducted by Jasper W. Snowdon Weight of tenor, 11 cwt. John Snowdon, M.A. Cantab., Vicar.

KEIGHLEY, YORKSHIRE. (Tablets in the Belfry.)

661. In this Steeple, on the 18th August, 1811, by eight Ringers of this Town, 5376 Changes of that most intricate Peal, Cambridge Surprise, eight in (composed by Mr. Joseph Tebbs of Leeds), being the first true peal in that Method ever rung in the North of England. It was performed with great correctness in 3 hours & 8 minutes by

Jeremiah Foulds, Treble.	David Smith, Fourth.	Thomas Iveson, Sixth.
George Hattersley, Second.	Joshua Cawood, Fifth.	Thomas Midgley, Seventh.
James Baldwin, Third.		James Inman, Tenor.

The Peal was conducted by Mr. David Smith.

662. ON Monday, June 21st [1813?], the Society of Change-ringers belonging to this steeple rang an harmonious peal of New Treble Bob, containing 11,080 changes, composed by the justly celebrated Mr. Joseph Tebbs of Leeds. The Bells were struck into changes at 9 minutes past 9 in the morning, and were brought round in a Masterly Style 12 minutes past 3 in the afternoon, by

Thos. Midgley, Treble.	Jno. Blakey, Fourth.	Josh. Bradley, Sixth.
Geo. Hattersley, Second.	Jno. Blakey, Junr., Fifth.	Saml. Clapham, Seventh.
Thos. Fox, Third.		James Inman, the Tenor.

Conducted by Geo. Hattersley; David Smith, Assistant. The performance delighted & astonished connoisseurs, & greatly pleased the Inhabitants of the Town & its Vicinity.

The English under Wellington beat the French at Vittoria, in Spain, and slew 10,000 men, while this Peal was ringing.

663. ON Monday, February 28th, 1814, the Society of Change-ringers in Keighley, viz.:—Thos. Midgley, Treble. Thos. Fox, Third. Joseph Bradley, Sixth. Geo. Hattersley, Second, & David Smith, Fourth. Saml. Clapham, Seventh. conducted. John Blakey, Fifth. John Blakey, Senr., Tenor. rang 5024 Changes of Mr. Shipway's London Treble Bob Major, in two Hours & fifty-seven Minutes. This peal was never rung before in England, being out of a New Publication. The Bob changes were composed by Mr. Joseph Tebbs of Leeds.

664. ON Monday, May 15th, 1815, The Society of Change Ringers at Keighley, viz.:—David Smith, Treble & Conductor. Wm. Fox, Third. Joseph Murgatroyd, Sixth. Joseph Bradley, Fourth. Saml. Clapham, Seventh. Thos. Midgley, Fifth. Jno. Blakey, Senr., Tenor. rang 5028 Changes of Mr. Shipway's Cumberland Exercise in 3 hours & 8 minutes. This intricate Peal was never rung before. The Bobs were composed by Mr. Joseph Tebbs of Leeds.

665. FIVE THOUSAND AND FORTY Changes of That most admired System, Steadman's Triples, were rung in this Steeple on the 17th day of April, 1836, in 2 hours & 54 minutes, by the following persons:—

Saml. Midgley, Treble.	Roger Murgatroyd, Fourth.	John Blakey, Sixth.
Wm. Midgley, Second.	John Bradley, Fifth.	John Skelton, Seventh.
Josh. Rastrick, Third.		Andrew Widdop, Tenor.

The bob changes were composed by Mr. Chas. Mason of Otley, and ably Conducted by Mr. Joseph Murgatroyd of Keighley.

BELLS AND BELL-RINGING.

THE PROOF OF TREBLE BOB MAJOR.

By Jasper W. Snowden, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

ON account of the extensive practice that Treble Bob Major receives, a great deal of interest must necessarily be attached to the means whereby its truth may be proved. Especially will this be the case if an attempt is made by the conductor of each company, as should be his endeavour if interested in the advancement of the science, to compose the peals he may have an opportunity of calling.

I propose, therefore, to investigate the principles on which Treble Bob Major is proved, and since the treble lead-ends, bob-changes, course-ends, and also the proof, in the two variations mostly practised, viz. Oxford and Kent, are alike, I purpose using the latter variation for any direct application I may give of the principles of this proof. I shall also show how, in this variation, the proof can be greatly simplified when the tenors are kept together.

With any variation it is necessary, in the first place, to form an acquaintance with the *course* of the different rows in a treble lead, when it will be seen, that in Treble Bob Major, the hand-stroke of the treble's full lead is invariably an *out*, whilst the back-stroke lead, whether at a plain or a bob lead, is always an *in-course* row. A treble lead-end cannot, therefore, ever repeat at the hand-stroke, because an *in-course* row can never occur in this place. You have, therefore, only to compare the treble lead-ends from, or at which, bobs are called, to make sure that all the lead-ends are true.

In many variations, and in all when the tenors are parted, it is necessary in the proof to use every lead-end, and in such cases it is the simplest plan to write all down, when proving the lead-ends, so that they can then be used for any further proof which is required.

Having pricked the lead-ends, keeping all those with the tenor in the same place in respective columns, the easiest way to compare them is, to observe the four last bells at the first lead-end; then look down the column and see if the same bells are again behind in a similar order: if so, the three bells in front must be in a different position. I may here remind the reader, that, as all the lead-ends are *in-course* rows, the three bells in front can only be arranged in three different positions with the same four behind. For instance, with 5 6 7 8 behind, 2 3 4 can only also work 3 4 2, and 4 2 3, at the lead-ends, these being the three *in-course* rows of 2 3 4. Therefore, if a double bob is called in any place in Kent, the four bells then behind must never come in the same position again, or a repetition will follow. If one bob is called, it will not be possible to call another bob, when the same bells come behind again, though there is still one lead which can be rung with them in that position.

In proving the lead-ends of Kent with the tenors together, it is only necessary to prick all those from and at which the work is retarded by bobs, these places being when the tenor comes 'Middle,' 'Wrong,' and 'Home,' then to compare them to see there is no repetition. In doing this it is usual to simplify the work by omitting 1, 7, and 8, as their places are constant in each of the respective positions.

It is not necessary when bobs 'before' are used to prick the lead-ends with the tenors 'before,' because, if such a bob should cause a repetition, it will continue and be shown at the W.

An able prover will seldom trouble to prick the leads, when the tenors are kept together, because their correctness may be ascertained by noticing the positions of the bells at the course-ends, which will, or have, dodged with the tenors in the respective positions of M., W., and H. The bells in third's and fifth's places at a course-end, are those that will fall behind with the tenors at the M. For the W., if two bobs are called at H., the bells in third's and sixth's; if only one bob at H. is called, then those in second's and sixth's; and if a bob is not called at H. then those in fourth's and sixth's at the course end, are those that have dodged behind with the tenors at the W. Now, as previously explained, if a double bob is called at any of these places the same bells must not fall behind again in the same position; if one bob, they can only present themselves again when there is an omit (no bob), or should the omit have been made the first time they came behind, they can only be present again when there is one bob called. In these latter cases, however, an examination is necessary, as in this way they can come up false, although not more than the allowable number of times behind.

Having arrived at the conclusion that all the lead-ends are true, the next thing requiring demonstration is, whether false rows can occur *inside* the lead without being shown at the lead-end? In all systems, whether this is so, and if so, to what extent, depends on the order in which the *courses* of the rows fall. Thus, in Plain Bob Major it is quite impossible that it can be so, because all the rows with the treble in any one place going up, are of the opposite *course* to the rows when the treble is in the same place coming down, as is evident from the annexed example, in which the latter half of the lead is pricked upwards:—

	Treble going up.								Treble coming down.									
1 place	1	2	3	4	5	6	7	8	in.	1	3	2	5	4	7	6	8	out.
2 "	2	1	4	3	6	5	8	7	in.	3	1	5	2	7	4	8	6	out.
3 "	2	4	1	6	3	8	5	7	out.	3	5	1	7	2	8	4	6	in.
4 "	4	2	6	1	8	3	7	5	out.	5	3	7	1	8	2	6	4	in.
5 "	4	6	2	8	1	7	3	5	in.	5	7	3	8	1	6	2	4	out.
6 "	6	4	8	2	7	1	5	3	in.	7	5	8	3	6	1	4	2	out.
7 "	6	8	4	7	2	5	1	3	out.	7	8	5	6	3	4	1	2	in.
8 "	8	6	7	4	5	2	3	1	out.	8	7	6	5	4	3	2	1	in.

(To be continued.)

The Royal (Poland Street Temperance) Hand-bell Ringers.

ON Wednesday, June 3rd, for the third time, they gave an entertainment at Marlborough House, by the repeated command of His Royal Highness the Prince of Wales. The day was the tenth birthday of Prince George Frederick, second son of the Prince and Princess of Wales. The entertainment took place in the dining-room, and was given before a distinguished audience, including H.R.H. the Princess of Wales, the Duchess of Edinburgh, Prince Albert Victor, Prince George, Princess Louise, Princess Victoria, Princess Maud, the Countess of Macclesfield, the Countess d'Otrante, Lady Powerscourt, Lady Emily Kingscote, Lady and Miss Knollys, the Hon. Mrs. Stonor, the Hon. Mrs. Coke, Dr. Holzmann, Colonel Ellis, &c. The Princess of Wales was pleased to express to Mr. D. S. Miller, the conductor, her high approbation of the manner in which the entertainment had been carried through. The programme of music was performed on their peal of ninety sweet-toned bells. The *personnel* of the band remains the same as when they appeared at Sandringham House in December 1872, the performers being Messrs. H. Havart, W. Havart, F. B. Philipson, and J. H. Williams. The Poland Street band were also honoured by the commands of her Majesty the Queen in April 1870.

Change-ringing at St. Martin's, Brighouse, Yorkshire.

ON Tuesday, May 26th, 1874, 5088 changes of Kent Treble Bob Major were rung in 3 hrs. 5 mins., being the first 5000 on these new bells. The ringers (six from Liversedge) were:—J. Whitworth, treble; J. Knot, 2nd; J. Wilson, 3rd; J. North, 4th; J. Clegg, Keighley, 5th; C. Clegg, Huddersfield, 6th; J. Illinworth, 7th; W. Collins, tenor. The peal was composed by H. Hubbard of Leeds, and conducted by W. Collins, Liversedge. Weight of tenor, 14½ cwt.

Change-ringing at St. Helen's, Worcester.

ON Thursday, the 21st instant, seven members of the Worcester Cathedral Change-ringing Society, assisted by E. Crump of Bromsgrove, rang the late Mr. J. Holt's ten-part peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. and 5 mins. The following were the ringers:—N. Wale, treble; J. Morris, 2nd; T. Lewis, 3rd; W. Blandford, 4th; J. Barnett, 5th; G. Hobbs, 6th; E. Crump, 7th; E. Jones, tenor. Conducted by J. Barnett.

Prostitution of Church Bells at Wroughton, Wilts.

ON the arrival of the Derby winner with the trainer, we are grieved to see that, among other rejoicings on the occasion, 'THE BELLS OF THE PARISH CHURCH WERE SET A-RINGING.'

The parson and churchwardens have thereby incurred the displeasure of all who have respect for the goods of the Church, and we cannot but express our own severe censure.

BELFRY RECORDS.

ST. BENEDICT'S CHURCH, CAMBRIDGE.

(Tablet in the Belfry.)

606. ON 12th of Feb. 1783, was rung in this Steeple a true & complete Peal of 720 Court Bob, by the following Persons:—

Ino. Lawson, First.	Thos. Staers, Third.	Peter Spencely, Sixth, who
Ino. Hazard, Second.	Geo. Cooper, Fourth.	Call'd ye Peal.
	Ino. Sanders, Fifth.	
	Ino. Laver,	Churchwarden.
	Ino. Burges,	

CHESTERTON, CAMBRIDGESHIRE. (Tablet in the Belfry.)

667. IN this Tower, on Saturday, Decbr. 14th, 1872, was rung 42 true & complete Peals of Grandsire, consisting of 5040 changes, in three hours & a half, by the following Youths:—

C. Stanbridge, Treble.	W. Kempton, Third.	G. Taylor, Tenor.
H. Mansfield, Second.	J. Dunn, Fourth.	
		The Peals were conducted by T. Dunn.
		E. A. Smedley, Vicar.
		F. W. Wragg, Esq., Mayor of Cambridge.
		E. Reader, Sexton.

ROTHWELL CHURCH (near Leeds), YORKSHIRE.

(Tablets in the Belfry.)

668. CHANGE-RINGING.
ON Sunday, July 18th, 1841, was rung at the Parish Church, Rothwell, a complete peal of Kent Treble Bob Major, consisting of 8000 changes, in 4 hours and 40 minutes, by the following persons:—

William Scott, Wakefield, Treble.	Adam Goldthorpe, Rothwell, Fifth.
James Firth, Wakefield, Second.	Thomas Dawson, Bradford, Sixth.
William Gibson, Rothwell, Third.	Benjamin Ely, Rothwell, Seventh.
Saml. Smallpage, Leeds, Fourth.	George Miln, Wakefield, Tenor.

End of Part	First	Second	Third	Fourth	Fifth
1st	6	4	2	3	5
2nd	5	2	6	4	3
3rd	3	6	5	2	4
4th	4	5	3	6	2
5th	2	3	4	5	6

This peal was composed by Mr. Hugh Wright of Leeds, and was conducted by Benjamin Ely.

1867.
THURSDAY, the 29th of January, being the 20th anniversary of Rothwell bells being opened, the following persons ascended the tower and rang 7 complete peals, consisting of 6040 changes, in 3 hours 1 min. and 25 secs. Performers' names:—

Benjamin Ely, Treble.	James Haigh, Third, and	John Chapman, Fifth.
Palmsion Howarth, Second.	Conductor.	Joseph Bumby, Tenor.
	Joseph Plockton, Fourth	

The peals as rung:—Violet, Oxford, New London Pleasure, Duke of York, College Exercise, Arnold's Victory, City Delight.

This tablet was erected at the expense of the churchwardens and ringers.

NOTICE TO CORRESPONDENTS.—BOOK records are not at present requested. Bell poetry has hitherto been excluded from our columns; hereafter we may be thankful for it.

RECEIVED.—H. Hubbard; G. S. Tilworth; Rob Single.

BELLS AND BELL-RINGING.

Muffled Peal at St. Barnabas, Pimlico.

ON Friday, June 12th, the St. Barnabas Society rang on eight bells a half-muffled peal as a tribute of respect to the late Mr. Samuel Wisdom, Clerk and Verger in the parish for many years, who was respected by all who knew him, and was buried in Brompton Cemetery that day. It was performed in the following manner: first, rounds, then a whole pull and stand, until a sufficient number had been rung to correspond with the age of the deceased. Performers—W. Seymour, treble; T. Talmadge, 2nd; W. Lally, 3rd; A. E. Macey, 4th; W. Absolon, 5th; G. Macey, 6th; J. C. Absolon, 7th; J. Mason, tenor. Conducted by Mr. W. Seymour.—*Communicated.*

Brighouse, Yorks.

ON Friday, the 22nd ult., a new ring of eight bells was opened in this parish, in place of the two which had previously sufficed. The first merry peal sounded from the tower at the early hour of six in the morning, and at intervals during the day various parts of Kent Treble Bob Major and other changes were rung, by ringers from the neighbouring parish of Elland. Divine service was at half-past seven in the evening, when a large congregation assembled, and an appropriate and earnest sermon was preached by the Right Rev. Bishop Ryan, Vicar of Bradford; the hymn before the sermon being 'Not idle are the fleeting sounds.' After the sermon the Bishop and clergy proceeded to the west end of the church, where the future ringers were assembled, and a service of dedication, which had been sanctioned by the Bishop of the diocese, was read by the Vicar, the Rev. W. Booker. The special ringers then rang a short peal, after which the 100th Psalm, old version, was heartily sung by the congregation, and the Blessing pronounced by Bishop Ryan. The bells are from the firm of Messrs. Mears & Stainbank, under whose direction the work of hanging them has been executed. They are the gift of the parishioners generally, great credit being due to a committee formed last autumn for the purpose of raising the necessary funds. Weight of tenor, 14½ cwt. Key F.—*Communicated.*

Query.

'H. M.' will be glad to hear where he may get a clock and a peal of bells for his church. The tower foundations will not bear ringing. Some have mentioned steel bells as suitable. He is anxious to have chimes and tunes.

THE PROOF OF TREBLE BOB MAJOR.

By Jasper W. Snowdon, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

(Continued.)

It has now to be ascertained whether, in Treble Bob Major, it is possible for a certain row, which comes from a certain lead-end, to be reproduced from a totally different lead-end, when the treble is in a similar place and working in the same, or the contrary direction.

A treble lead must therefore be pricked, and the *course* of each row marked, as is done in the annexed example of Kent:—

Take the treble in any position, for instance in thirds, going up and down, and compare the rows:—

Treble going up. Treble coming down.
A 2 4 1 6 3 8 5 7 out. C 3 2 1 5 4 7 6 8 out.
B 4 2 1 6 3 8 5 7 in. D 2 3 1 5 4 7 6 8 in.

Now as the rows A and C, in the former of which the treble is going out and in the latter is coming in, are both of the same *course*, it is evident these rows may occur in the contrary places; that is, the row C may occur at A, or *vice versa*. Suppose the row C to occur at A, if you prick backwards you will obtain the lead-end which gives C at A; therefore, if this lead-end occurs in a peal you will have the same row (3 2 1 5 4 7 6 8) produced, when the treble is going up from this lead, as you have when it is coming down from 1 2 3 4 5 6 7 8.

It is not necessary, absolutely to prick the rows backwards to find out these lead-ends, because they can be obtained by transposition, thus:—If 2 4 1 6 3 8 5 7 comes from 1 2 3 4 5 6 7 8, then 3 2 1 5 4 7 6 8 will come from the lead-end 1 3 4 2 6 5 8 7. This lead-end, therefore, if ever admitted as a lead-end in a peal, will bring a similar row inside the lead as occurs from 1 2 3 4 5 6 7 8, although the lead-ends are totally different.

In the same way the rows B and D, and, in fact, all the similar positions of the treble in the lead, should be considered, and tabulated as I will show. Before proceeding to this, however, I may remark that in Treble Bob it will be found that two of each of the rows with the treble in one place, (there are four rows altogether for each place,) are of one course, whilst the other two rows will be of the opposite course, and in Kent the rows in 1-2, 3-4, 5-6, and 7-8, repeat in sets of four.

The reason of this is, the rows with treble in, say fourth's place, being

produced from those with treble in third's, as the rows with treble in third's follow each other—that is, if one is reproduced in the contrary place the other will also be reproduced there—the rows with treble in fourth's will likewise be reproduced at the same time. On account of this, it is only necessary to find out what lead-ends will reproduce the same rows, in the contrary places, with the treble in first's, third's, fifth's, and seventh's places; these will be the lead-ends, which will also produce similar results in the second's, fourth's, sixth's, and eighth's places.

As an example of this, observe the rows with treble in 3-4 going up, and you will see, as stated above, that A may come at C, and B at D: prick A at C as it would come from the lead-end 1 4 2 3 6 5 8 7, you will then have the rows when the treble is in 3-4

4 2 6 1 8 3 7 5
2 4 1 6 3 8 5 7 = A at C
coming down in this lead, thus:—
2 4 6 1 8 3 7 5 = B at D

You can now see, that when A comes at C, B also comes at D, and that both these rows are attended by the rows in fourth's place, from 1 2 3 4 5 6 7 8 when the treble is going up, which I have stated are dependent on those in third's place, and thus the whole of the four rows, with treble in 3-4 going up from 1 2 3 4 5 6 7 8, are reproduced from this lead end (1 4 2 3 6 5 8 7), when the treble is coming down.

Although this explanation may not be very easy to follow, yet the only result, if the whole of the places were investigated, would be, that it would be found the lead-ends which would reproduce the rows in, say fourth's place, would be the same as those that reproduce them in third's place.

The following is a table showing the positions of treble, and how what is called the 'General Proof Scale' for the lead, 1 2 3 4 5 6 7 8, is arrived at:—

Rows taken from first lead.	Course.	Working of Treble.	Possible Reproductions:	Proof Scale.	False with Treble in.
A 1 2 3 4 5 6 7 8 in	at lead	at lead	A comes at C, followed by B at D from	1 2 3 4 6 5 8 7	1-2
B 1 2 4 3 5 6 7 8 out	up	up	D comes at B from	2 4 6 1 8 3 7 5	up and down.
C 1 2 3 4 6 5 8 7 in	down	down			
D 1 2 4 3 6 5 8 7 out					
A 2 4 1 6 3 8 5 7 out	up	up	A comes at C, followed by B at D from	1 4 2 3 6 5 8 7	down
B 4 2 1 6 3 8 5 7 in	down	down	C comes at A, followed by D at B from	1 3 4 2 6 5 8 7	3-4
C 3 2 1 5 4 7 6 8 out					up
D 2 3 1 5 4 7 6 8 in					
A 2 6 4 8 1 7 3 5 out	up	up	A comes at C, followed by B at D from	1 6 4 3 2 5 8 7	down
B 6 2 4 8 1 7 3 5 in	down	down	C comes from A, followed by D at B from	1 5 4 3 6 2 8 7	5-6
C 5 2 3 7 1 8 4 6 out					up
D 2 5 3 7 1 8 4 6 in					
A 2 8 6 7 4 5 1 3 out	up	up	A comes at C, followed by B at D from	1 8 4 3 6 5 2 7	down
B 8 2 6 7 4 5 1 3 in	down	down	C comes at A, followed by B at D from	1 7 4 3 6 5 8 2	7-8
C 7 2 5 8 3 6 1 4 out					up
D 2 7 5 8 3 6 1 4 in					

In this table, under the column headed, 'Rows taken from first lead,' are the rows with the treble in first's, third's, fifth's, and seventh's places, whose reproduction, as explained, will also bring the rows in second's, fourth's, sixth's and eighth's places; each row is distinguished by a letter prefixed. Under the heading 'Course,' the *course* of each row is marked; and in the next column the working of the treble, whether going up or down, is specified. After this all the possible reproductions are named, followed by the proof-scale rows, which are the lead-ends, found as explained by transposition, which will reproduce these rows: the position in which this lead would reproduce them is also notified in the remainder of the column.

By this means all the rows are obtained, which it is evident, if ever used as lead-ends, will bring some of the same rows in the subsequent leads as are in the lead from 1 2 3 4 5 6 7 8. These are the rows which act against the lead-end 1 2 3 4 5 6 7 8, and of course there are other rows, which are to any given lead-end, as these are to 1 2 3 4 5 6 7 8.

Therefore, to prove a peal with the tenors parted, it is first necessary to prick out all the lead-ends, having proved that they are true by comparing them, then to go through them, transposing each lead for its false rows in the same manner that the above proof scale is transposed from rounds, and by comparing the false rows with the lead-ends, to see that no false row is used as a lead-end in the peal.

This is most readily done by knowing how the general proof-scale rows are reversed from rounds; for instance, in 1-2 and 3-4, the four hindmost bells, amongst others, are reversed. Now, none of the transposed rows need be written down, but having reversed some of the consecutive bells, look down the columns to see if these bells can be found in a corresponding position. Suppose you take the first lead-end in a plain course from rounds 4 2 6 3 8 5 7, now reverse the four hindmost bells as 6 5 8 7 is from 5 6 7 8, which gives 8 3 7 5; look down the column of lead-ends, in which 8 is in fifth's place, and if you find 8 3 7 5 behind, and the other bells come 4 2 6, it will be false with the treble in 1-2, but if they come 6 4 2 or 2 6 4 it will be false in 3-4. You can look the columns over for 1-2 and 3-4 at the same time, because if ever 8 3 7 5 come behind, you will have a treble lead false with this one, in 1-2 or 3-4, because the three *in-course* rows, with 8 3 7 5 behind, are all rows which will produce false ones against this lead; and the *out-of-course* rows can never come up, because all the lead-ends and all the proof-scale rows are *in-course* rows.

The foregoing is the principle and system by which the proof scale in any variation of Treble Bob Major may be obtained and applied, and if proved in this manner, and found correct, the peal will undoubtedly be true.

(To be continued.)

RECEIVED WITH THANKS.—R. D. Cheetham; Ino Lane; Liverpool College Youth; T. B.

probably be the case in a diocese like Lichfield, this would give 71 children confirmed out of each 100 of suitable age, and belonging to the Church. This is a state of things that doubtless leaves room for much improvement, but clearly does not involve such a disastrous confession of failure as would be implied by the statement given above. As a general rule, I believe, 1 in 80 may be taken as a satisfactory proportion for the annual number of confirmation candidates to bear to the whole population. This has been reached in the diocese of Salisbury, and during the episcopate of Bishop Wilberforce the proportion in the diocese of Oxford is said to have been 1 in 82.

A. MACKRETH DEANE.

The General Thanksgiving.

SIR,—In answer to 'E. S. W.' The custom of the whole congregation repeating the General Thanksgiving aloud is not correct. There is no authority for this innovation. The practice prevails in Ireland, and has been introduced in a few churches in England, principally by Irish gentlemen. The common argument in favour of the practice is, that it is a 'general' thanksgiving; and is, therefore, like the General Confession, to be recited aloud: but this is an incorrect argument. The General Confession is repeated aloud by all the people, not because it is *general*, but because the people are distinctly directed to say it after the minister. The General Thanksgiving is called 'general' to distinguish it from the other occasional thanksgivings for rain, fair weather, &c., which are grouped with it, all of which (the General Thanksgiving inclusive) are to be used or not as seems desirable. There is as much authority for the whole congregation repeating the thanksgiving for rain aloud (when properly used) as there is for the repetition of the General Thanksgiving aloud. Obviously all ought equally to join in any of these forms of thanksgiving when used, but there is no need to do so aloud. The blunder arises from mistaking the relative meaning of the word 'general.' It seems well to say all this; otherwise one single word is conclusive. If the General Thanksgiving had been intended for recitation aloud by the congregation, the 'Amen' at the end thereof would not have been printed in italics, but, as in all prayers to be recited aloud, in the same type as the prayer itself.

G. V.

SIR,—In reply to 'E. S. W.' Although there is no rubric ordering that the General Thanksgiving be repeated by the congregation, yet, from its being called 'General,' it would seem to imply that such was the intention; for the same reason the 'General' Confession is joined in audibly. Moreover, the subjects referred to in the Thanksgiving are of such a personal character, that the practice appears most appropriate. Such audible repetition also forms a refreshing break in that part of our Church service, which consists of several continuous prayers, said by the minister alone. The plan is now adopted in many churches.

LOTTIE.

Unity.

SIR,—With reference to 'W. A.'s suggestion in your No. for June 6, permit me to state that in the church which I help to serve the Prayer for Unity in the Accession Service is used every Sunday evening after the sermon at the altar, before the Benediction, and has been so used now for some time. In one other neighbouring church it is so used frequently, if not weekly. Surely if the custom became general we might expect an abundant blessing upon our united frequent intercession for that for which our Lord prayed so earnestly.

H. T. D.

Church Work.

SIR,—For people holding extreme views of either kind there are no difficulties in meeting with work in the English Church. Extreme Ritualists, who do not object to attending 'mass' daily, can at once meet with work and occupation by applying to a Sisterhood; and for those who are 'ultra' Protestant there are the Central and other Societies: but for those who hold to the old-fashioned truths and doctrines of the Anglo-Catholic Church as contained in the Prayer-book there seems no place, and no way of finding occupation. Advertising is often attended with some unpleasantness, or there might be discovered some few persons or institutions who would welcome help which was not devoted to a party in the Church. Perhaps you, Sir, may be able to suggest some method by which educated women, who have time and small means, could occupy themselves; and also for those who, not needing money for themselves, are glad to take any post of usefulness which may enable them to benefit others. There are in many cases clergymen, holding very small livings and having enormous calls on them, whom one would gladly help. I myself know of one case—seventeen children, and a living not worth 100*l.* a year.

ANGLO CATHOLIC.

[We refer our Correspondent to p. cxviii. in our Advertisement columns of this week's issue.]

Deborah or Debōrah?

SIR,—This name having occurred in the lessons for Sunday week (second after Trinity) may I call attention, through the medium of *Church Bells*, to a by no means uncommon mistake respecting it? How often are one's ears offended by hearing, e.g. 'Then sang Deborah,' short *o*; 'Awake, awake, Deborah,' short *o* again, which is a gross mistake: all very well possibly in secular literature, e.g. *Peveril of the Peak*, &c., perhaps even better (though inaccurate) than otherwise, but surely to be carefully avoided in reading Holy Scripture, especially such a magnificent passage as that to which I have referred. That the word is Debōrah, the long *o*, is evident enough; the Hebrew is דְּבוֹרָה, pointed with *holem*—the long *o*; and, as if to make certain doubly sure, the Greek form in the LXX. is ΔΕΒΩΡΑ—omega, not omicron, used. It seems a strange thing and a great pity that this grand passage should be marred by what one cannot help calling a vulgarism. Let any one in doubt as to which is the more correct put it to the test in the way I remember the Rev. Professor Alex. Dorsey used to recommend his pupils, as a most excellent plan in such cases; viz. read the passage aloud to a well-educated lady with a cultivated ear for music, and it would at once be evident that the true form, Deborah, with the long *o*, has a dignity about it utterly

lacking in the vulgar Debōrah. My apology for encroaching upon your valuable space is, I have heard this mistake so often, that it seems to me that in the public ministry, as well as in the study, it is well to bear in mind the Apostolic precept, 'Give attention to reading.' T. F. BUXTON SCRIVEN.

Visitations.

SIR,—I am sorry to have omitted stating, in answer to 'Another of the Unbeneficed,' that in both the dioceses with which I have been connected, neither I nor any of my fellow-curates have ever received citations direct. The Rector or Vicar has been requested to show the citations to 'his curates.' This is surely unnecessary and distinctly objectionable, as embodying the 'superior-clergy' theory. ONE OF THE UNBENEFICED.

Freemasonry.

SIR,—With reference to Mr. Lett's remarks in *Church Bells* of June 6th, let me advise him, and all others of your readers interested in the question of 'Freemasonry,' not to pass judgment on the institution merely on the *ex-parte* statement of the Presbyterian your correspondent alludes to in his letter, without first reading a little work called *Freemasonry*, by Thomas Lewis Fox, published by Trübner, price 1*s.* At least it can be had for that price at a shop opposite to the east end of St. Mary le Strand Church. England is indebted to that body for many of her finest buildings, and both great and good men, clergy and laity, belong to the order, whose charitable institutions are those of which our country has good reason to be proud. Surely then, in this day of guilds and brotherhoods, a Society which inculcates the doctrines 'Honour all men, Love the Brotherhood, Fear God, Honour the King,' has that within it that a devout Christian can consistently take part in; and at least should be respected by English Churchmen.

'SPECTEMUR AGENDO.'

NOTES AND QUERIES.

SIR,—'E. C.,' a teacher in a Sunday-school, inquired some weeks ago in the *Church Bells* for 'a plain history of the children of Israel, showing how all the things that are written of them are written for our learning.' The teacher will find what he desires, told plainly and forcibly, in Mr. Barter's *Abridgment of Scripture History in Connexion with Christian Doctrine*, published by the S. P. C. K., Nos. 697, 698, 699, price 6*d.* or 8*d.* M. B.

SIR,—If you, or one of your readers, would make public the meaning and the character of what is called 'the Free Church of England,' you would, I think, be doing good service to the Church, and perhaps keep some Churchmen and Churchwomen from giving it encouragement and support, which it in no way deserves, if my own impressions about it are at all correct; viz. that it is an asylum for inhibited clergymen and others, whom no Dissenting Communion will receive, and who take their revenge on the Church which disowns them by trying to draw away her members to themselves. E. A. B.

SIR,—I would be much obliged to any correspondent who could tell me through your columns the names of the writers of Hymns 208, 209, 210, 351, and 352, *A. & M.* Also, could you recommend any pamphlet or small book setting forward distinctly from the Holy Scriptures and the Fathers the doctrine of Baptismal Regeneration? D.

SIR,—Will any reader of *Church Bells* kindly suggest a good plan of carrying on a class of girls newly confirmed (in a poor parish), with the object of continuing the good impressions received, and securing as many as possible as Communicants and good members of the Church? Any practical hints will greatly oblige A CONSTANT READER OF *CHURCH BELLS*.

SIR,—Will you, or some reader of *Church Bells*, inform me whether it is possible to get Bishop Andrewes' *Sermons*, and if it is, where? A. B.

THE Chaplain of a Lock Hospital will feel much obliged to any reader of *Church Bells* if he will kindly recommend some books suitable to lend the inmates of such an institution.

'D. T.' wishes to hear of a Spinal Hospital, and how the advantage of such an institution can be secured.

SIR,—Can any of your readers mention any simple work for a poor man refuting the errors of Irving and his followers? E. W.

A 'SUBSCRIBER' will find, perhaps, an answer to his question in this week's correspondence. Some other works on Freemasonry were mentioned in recent numbers of *Church Bells*.

RECEIVED ALSO.—M. D. and T. B.

BELLS AND BELL-RINGING.

The Guild of Devonshire Ringers.—Inauguration of the New Bells in St. Andrew's Church.

AT Plymouth, on the 15th instant, the inauguration of the Guild of Devonshire Ringers took place in connexion with the ringing, for the first time, of the two new bells placed in the tower of St. Andrew's Church by Mr. Bates, M.P. The Guild of Devonshire Ringers is a society set on foot for the purpose of organizing change-ringing throughout the county, and of improving the state of affairs in church towers on the occasions of ringing. With the consent of the Rev. C. T. Wilkinson and the churchwardens it was decided to open the new bells in St. Andrew's Church. The day's proceedings were commenced by Divine service in St. Andrew's Chapel. The prayers and lessons were read by the Rev. J. L. L. Fulford, and a short sermon was preached by the Rev.

J. E. Risk, M.A., who selected as his text Col. iii. 23, 24: 'And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.' In speaking to those who had assembled for the purpose of inaugurating by a special religious service the work which they had to perform, the preacher said they could select no better words upon which to found a few minutes' meditation. Any service in behalf of the Lord was pleasing, and upon those who were endeavouring to introduce a more Christian method and practice in change-ringing he desired to impress that they should not engage in the work solely from its novelty and pleasantness, but should do it heartily as a service to God. Neither he nor they should perform their service simply on account of the approval and approbation which man might give them, but they should only act as if they were doing a service to God, and should have the reward which the apostle had spoken of before their eyes. They should look forward to the reward which Christ would give them: because every work performed in Christ's Church, under the influence of this hearty feeling, became dignified and acceptable to God. They should consider the Christian work which they had to perform. They had determined to put on a higher level—to ennoble, to make holy—a work which unfortunately, in past ages, had become, in many instances, degraded almost beneath the level of contempt. They knew how, in many of their church towers, scenes had been enacted which certainly should not have been enacted anywhere, and certainly last of all in a building connected with the House of the Lord. The Guild of Devonshire Ringers had determined that, as far as in them lay, the church towers in the county should be no longer disgraced as they had been. They were, he trusted, doing their work heartily; and what would enable them to do it heartily was to keep before their minds the reward which they expected through Jesus Christ. When they came to lie on their death-beds, and to review the work which they might have performed, would not the undertaking of that sacred duty be of immense consolation to them, in that they had done something to keep and make more sacred the Houses of God?

The bells of St. Andrew's Church were rung after the service to admiring groups of listeners. The ringers were members of the Ancient Society of College Youths from London—viz. Messrs. Haly, Haworth, Cooter, Wood, Ferris, Pettit, Muskett, Greenleaf, Jones, and Tanner. The changes rung in the morning were 395 Grandsire Caters, 432 Stedman's Caters, 216 Stedman's Caters, 3 leads of Kent, and 120 Treble Bob Royal. These were all most excellently struck.

At one o'clock a company of over one hundred sat down to dinner at the Royal Hotel, under the presidency of C. W. Troyte, Esq. There were many clergymen and laymen present from all parts of Devon and Cornwall.

In the afternoon the London College Youths ringers again went to St. Andrew's Church, and rang, first, a peal of Grandsire Caters, 503 changes; a peal of Stedman's Caters, 435 changes; and a peal of Treble Bob Royal, 144 changes. The bells of Charles Church were afterwards rung by a mixed band of professionals—Grandsire and Stedman touches being rung. The Penzance band of scientific ringers, conducted by Col. Trelawny, rang some courses of Grandsire Triples, in which they were joined by some of the Huntsham band, and also by Leonard Proctor, Esq. of Bennington Hall, Herts. They were further assisted by Mr. Miller, of the Cumberland Society.

In the evening a concert was given by the choir of St. Andrew's Church at the Assembly Rooms, Royal Hotel, which was well filled. Mr. Troyte, chairman of the Society, presided; and he opened the proceedings by giving an explanation of the objects of the Society, and then proceeded to enlighten the audience on the subject of change-ringing, illustrating his remarks by diagrams and the hand-bells. The ringing of the hand-bells was very instructive, showing as it did the difference in effect of the changes over the round ringing. Everything was being done to improve our churches in other respects; and it was high time to make a rapid advance with regard to the ringing. The concert was very successful. The Dockyard Campanologist Band delighted the audience during the evening by their performances, under the direction of Mr. W. Banister.—*Local Paper.*

[We hope this newly formed Society or Guild will extend its operations and exertions to the far-west portion of the diocese of Exeter, so as to include Cornwall, where we are told Belfry Reform is much called for.—*Ed.*]

New Clock and Bells at Bishops Itchington, Leamington.

A new clock and ring of five bells have recently been erected in the newly built parish church here. The clock has two dials. Mr. Smith of Derby executed the work. The bells are a musical ring—tenor about 11 cwt.—from the foundry of Messrs. Taylor & Co. Loughborough.—*Communicated.*

Inquiry for Old Bells.

SIR,—Can any readers of *Church Bells* tell me in your columns where to purchase one or two ancient bells, perfectly sound, with Latin inscriptions, which may be destined to be melted down as old metal? The diameters and inscriptions, and price per cwt., will much oblige
A CHURCHWARDEN.

Answer.

SIR,—In reply to 'H. M.' I shall be very pleased to supply him with all necessary information respecting the proposed clock, chimes, and bells for his church, if he will communicate with me.
JOHN SMITH.

Midland Clock Manufactory, Derby.

THE PROOF OF TREBLE BOB MAJOR.

By Jasper W. Snowden, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

(Continued.)

In several of the variations of Treble Bob Major, the number of rows in the proof scale for the treble in the different positions will be found to be more numerous than in Kent: for instance, in Cambridge Surprise there are four rows, which act against each of the positions in 1-2, 3-4, and 5-6; this is because the place-making, &c., disturbs the bells more, and renders the working of the *courses* of the rows less even. In this last-mentioned variation the repetitions in the places named only occur in pairs, and in 3-4 a very curious circumstance may be noticed; the rows with treble in 3-4 going up are all *in*, whilst those when the treble is in 3-4 coming down are all *out-of-course*, therefore the rows with the treble in this place up and down will not repeat with one another, but the row with treble in third's going up, before the dodge, will repeat with the row with treble in the same place going up, after the dodge.

A thorough insight into all this can, however, be best obtained by the reader selecting some other treble bob variation, marking the working of the courses in a treble lead, observing in what places the rows can repeat, and then, according to the previous explanation, constructing the general proof scale for the variation selected.

As previously stated, when the tenors are kept together, there are several ways in Kent by which the proof can be simplified: the most simple of these, and, in fact, that from which several others are deduced, is the 'proof by course-ends,' which, most probably, has been arrived at in this manner.

When the general proof scale was used for peals with the tenors together, those who used it must at once have noticed that it would be useless to transpose the lead-ends with 7-8 at home (generally called the 'course-ends') for false rows, because there never could be a lead-end, in such a peal, with the hindmost bells 8-7, into which position the tenors are transposed all through the proof scale, except for the proof in 7-8, when they are transposed to the opposite extremities of the rows, in which position it would also be impossible to find the tenors, in a peal when they are not parted.

Having noticed this fact at the lead-ends with 7-8 at home, it would not be very unlikely that some one would think there might be other leads which, for similar reasons, it would be unnecessary to prove in such peals.

The way to ascertain this would be, to prick the lead-ends of a plain course, to transpose each by the general proof scale for its false rows, then to look through the rows so obtained and notice where any rows occur, when the tenors are in such places as they can fall into, at a lead-end, when kept together. This is done below:—

	False in First lead.	Second.	Third.	Fourth.	Fifth.	Sixth.	Seventh.
	2345678	4263857	6482735	8674523	7856342	5738264	3527486
1-2 up & down	2346587	4268375	6487253	8675432	7853624	5732846	3524768
3-4 up & down	4236587	6428375	8647253	7865432	5783624	3572846	2351768
5-6 up & down	6432587	8624375	7846253	5768432	3587624	2375846	4253768
7-8 up & down	7436582	5628374	3847256	2765438	4583627	6372845	8254763
	8436527	7628345	5847263	3765482	2583674	4372856	6254738

It will now be seen that it is only in the third, fourth, fifth, and sixth leads that any of the transposed rows have the tenors in a position similar to any of the lead-ends of a plain course, which plain course gives all the positions the tenors can fall into when kept together. These rows are distinguished by a line drawn under them. When the tenors are kept together throughout a peal it will, therefore, only be necessary to transpose by the general proof scale in these particular places, and it will be seen that no transposition is necessary for the proof of the first, second, or seventh leads, nor can any such peal be false in 7-8.

When this discovery was made the proof by course-ends would naturally follow: because it would be seen that as only a few lead-ends give false rows from a plain course, if the course-ends which give these false rows against 2 3 4 5 6 7 8 were pricked, then, if all the course-ends of a peal were transposed in a similar manner, unless some of them when transposed fell into a similar position as one of the course-ends of the peal, the whole must be true. It is necessary, therefore, to arrive at the course-ends from which these underlined rows will come, which may be found by pricking the lead-ends backwards or forwards to their course-ends, when the results given in this table will be obtained:—

False lead-ends against plain course lead-ends.	False course-ends.	Position of rows in plain course.
7 8 4 6 2 5 3 the 5th lead from	3 2 5 4 6	5-6 up in 3rd lead.
8 6 7 5 4 3 2 " 4th "	3 2 5 4 6	1-2 up and down in 4th lead.
7 8 6 5 4 3 2 " 5th "	2 4 3 6 5	3-4 down in 4th lead.
5 7 6 8 4 3 2 " 6th "	4 6 2 5 3	5 6 up "
7 8 5 3 6 2 4 " 5th "	4 6 2 5 3	1-2 up and down in 5th lead.
8 5 7 3 6 2 4 " 4th "	2 4 3 6 5	3-4 up in 5th lead.
6 5 8 3 7 2 4 " 3rd "	3 2 5 4 6	5 6 down in 5th lead.
8 3 7 2 5 4 6 " 4th "	4 6 2 5 3	5 6 down in 6th lead.

(To be continued.)

RECEIVED.—T. Sheridan; W. Kent; J. Noble (his bell won't do); *Law of Church Bells* (apply to author, Rev. Abner Brown, Greeton, Northamptonshire.)

BELLS AND BELL-RINGING.

New Bells at St. John's Church, Bradford.

In the tower of this church has been set up a ring of eight bells, the gift of Mr. Cordingley, senior Churchwarden. The bell-chamber is 16 ft. 6 in. square. The bells have been cast by Mr. James Barwell, Birmingham. Tenor is in F; weight, 15 cwt. 2 qrs. 14 lbs.—*Communicated.*

Change-ringing at Richmond, Yorkshire.

On Saturday afternoon, June 13th, some of the members of the Hurworth-on-Tees Ringing Society visited Richmond, and, by permission of the Vicar, rang a peal of Bob Minor (720 changes) in 28 minutes. The ringers were:—H. Kirby, treble; J. Gaines, 2nd; J. Hern, 3rd; J. Thompson, 4th; W. Goldsbrough, 5th; J. Hern, tenor. Tenor, about 12 cwt. in G. The peal was conducted by J. Gaines. This is the first complete peal on the bells since their reopening in 1863.—*Per Letter.*

Change ringing at St. Luke's Church, Liverpool.

On Saturday, June 20th, a true and complete peal of Grandsire Triples, comprising 5040 changes, was rung at the above church by the following ringers, viz: T. Beacall, treble; J. Moore, 2nd; W. Worthington, 3rd; R. S. Mann, 4th; G. Crute, 5th; T. Jones, 6th; T. Hammond, 7th; J. Pritchard, tenor. The peal was conducted by Mr. T. Beacall, and consisted of 194 Bobs and 46 Singles. The bells came round in 3 hrs. 5 min.; and in the opinion of old ringers this was one of the best performances ever rung on these bells.—*Communicated.*

Change-ringing at Ossett, Yorkshire.

On Saturday, June 20th, a mixed company of Change-ringers met in the tower of Holy Trinity Church, to ring a farewell peal with Mr. G. H. Richardson, who is about to return to America. The peal was selected by Mr. John Squires, and was a complete 5000 of the Kent Treble Bob. It was conducted by Mr. W. Preston, and completed in 3 hrs. 14 min. The following were the ringers:—W. Preston, treble; W. Senior (aged 74), 2nd; S. Senior, 3rd; G. H. Richardson of Connecticut, 4th; I. Idle, 5th; C. Senior, 6th; F. Bailey, 7th; J. Buckley, tenor. The peal was composed by Mr. W. Harrison of Mottram. Weight of tenor, 26½ cwt.—*Contributed.*

Change-ringing at Oxford.

On Saturday, June 27th, eight members of the Oxford Society of Change-ringers met at Magdalen College, and with permission of the President rang Mr. John Holt's ten-part peal of Grandsire Triples, 5040 changes, in 3 hrs. 3 min. The following were the ringers:—F. Williamson, treble (1st peal); J. Field, 2nd; H. Janaway, 3rd (1st peal); R. Aunis, 4th; J. M. Hine, 5th; C. Hounslow, 6th; E. Harrison, 7th; W. Smith, tenor (1st peal). Conducted by Mr. Joseph Field.—*Contributed.*

THE PROOF OF TREBLE BOB MAJOR.

By Jasper W. Snowdon, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

(Continued.)

As previously shown, the reproduction of the rows in Kent takes place in the opposite position of the treble when passing up and down; the places, therefore, in which these reproductions will occur, from the false course-ends, may easily be recognised from this table. For instance, 7 8 4 6 2 5 3 is the fifth row from the course-end 3 2 5 4 6; and this lead will reproduce rows similar to those to be found at 5-6 up, in the third lead of the plain course: these rows, therefore, will be found at 5-6 down in the fifth lead from 3 2 5 4 6.

On account of the regularity of the working of Treble Bob Major, if the fifth lead of one course reproduces rows from the third of another, the fifth of the latter will also reproduce others in the third of the former.

From the foregoing table it will be seen that several of these false lead-ends are from the same false course-ends, and that the following three course-ends represent those that give all the false lead-ends in the table. To these course-ends are appended the lead and places in which the false rows come, both from the false course-end and in the plain course.

32546 false in	{ 5-6 down in 5th lead, } 1-2 up and down in 4th leads; and
	{ with 5-6 up in 3rd; } 5-6 up in 3rd lead, with 5-6 down in 6th.
24365	{ 3-4 up in 5th lead, } and 3-4 down in 4th, with 3-4 up in 5th.
	{ with 3-4 down in 4th; }
46253	{ 5-6 down in 6th lead, } 1-2 up and down in 5th leads; and
	{ with 5-6 up in 4th; } 5-6 up in 4th lead, with 5-6 down in 6th.

These are the 'false course-ends' obtained from the proof-scale rows, and are false against a plain course, that is, from the course-end 2 3 4 5 6; and if, in your peal, you used the third, fourth, fifth, and sixth leads of the plain course, if one of these course-ends were also admitted in the peal, similar rows would be found in the leads and places against which the false course-end admitted would act. As these course-ends are to 2 3 4 5 6, so certain other course-ends will be to any other given course-end, as may be found by transposition.

The foregoing, therefore, are all the course-ends necessary to prove a peal of Kent, in which bobs are only called at the M., W., and H.; but supposing a bob or two bobs to be called at the M., different leads from those which would occur without a bob, would be produced from the same course-end.

Now, since the leads when the tenor is at the M. will not produce false rows, if you can find the course-end which will produce the same lead-end, by a plain-lead, as the last bob at M., you will have what is called the 'natural'

course-end from which the leads you require to prove will come. The following rows show this:—

1 2 3 4 5 6 7 8	1 4 3 6 5 2 7 8	1 2 3 4 5 6 7 8	1 6 3 2 5 4 7 8
1 4 2 6 3 8 5 7	1 6 4 2 3 8 5 7	1 4 2 6 3 8 5 7	1 2 6 4 3 8 5 7
B 1 6 4 2 3 8 5 7		B 1 6 4 2 3 8 5 7	
		B 1 2 6 4 3 8 5 7	

The first column shows what lead-end one bob at the M. brings from rounds, the second column shows how the same row comes by a plain lead from the course-end 4 3 6 5 2, whilst the third and fourth columns illustrate the same effect when two bobs at the M. are called. The course-ends 4 3 6 5 2 and 6 3 2 5 4 respectively are the natural course-ends from 2 3 4 5 6 when one and two bobs at the M. are called; that is, these course-ends each by a plain lead will produce the same lead end at the M. and following leads, as come from 2 3 4 5 6 when one or two bobs, in this place, are called. Therefore it is necessary to transpose all the course-ends which are followed by bobs at the M., viz. those followed by one, and those by two, in the same way that 4 3 6 5 2 and 6 3 2 5 4, respectively, are from 2 3 4 5 6.

(As with the tenors together no peal in Kent can be false, inside any of the leads, when the tenors are M., W., and H., if the course-ends are transposed to counteract bobs at the M., calls can be made at the W. and H. to any extent that does not produce false lead-ends, without affecting this mode of proof.)

Were M., W., and H. the only places at which bobs can be called when the tenors are together, it would only be necessary to transpose the natural course-ends when found, in the same way as those which have been proved to act against the plain course are to 2 3 4 5 6, and unless some of the natural course-ends appeared amongst the transposed ones, the peal would be true.

There is, however, another place at which a call can be made without parting the tenors, viz. 'before' the effect, therefore, of such a bob has to be considered. A bob 'before' will

produce different leads in the places of two of those in the course which have to be proved, viz. the fifth and sixth; you must, therefore, prick these leads with their general proof-scale rows as they come in a course with a bob 'before' from 2 3 4 5 6, thus:—

The rows underlined are those into which places the tenors, when kept together, can, as previously explained, be transposed, and, therefore, show the only places that need be proved. The course-ends from which these rows proceed are:—

False lead-ends from 5th and 6th leads in a course with a bob 'before.'	False course-ends.	Position of rows in a course with a bob 'before' from 2 3 4 5 6.
7865432 the 5th lead from 24365	24365	Brings rows similar to those to be found in a course with a bob 'before' at
8675432 " 4th "	32546	{ 1-2 up and down in 5th lead.
4685732 " 3rd "	53624	{ 3-4 up in 5th lead.
8573624 " 4th "	24365	{ 5-6 down in 5th lead.
		{ 5-6 down in 6th lead.

With the exception of 5 3 6 2 4, these course-ends are similar to those which have to be used when bobs 'before' are not called. Therefore 5 3 6 2 4 is the only additional course-end which it is necessary to use, and only then, in the courses in which these bobs are called; from this course-end you will have rows in 5-6 up in the third lead, similar to those in 5-6 down in the fifth lead in a course with a bob 'before.'

Having found that an additional false course-end must be used in the courses in which bobs 'before' are called, as different leads are produced at the fifth and sixth of this course, there is a probability that some of the previous false course-ends might be dispensed with.

Now, 3 2 5 4 6 comes false in the leads previous to the tenors coming 'before,' and, therefore, cannot be dispensed with. Although a bob 'before' gets rid of the false rows in 3-4 in the fifth lead from 2 4 3 6 5, it produces others in 5-6 in the sixth lead; therefore this course-end, like the preceding one, is brought either with, or without a bob. The remaining course-end, 4 6 2 5 3, does not again appear against the fifth and sixth leads when a bob before is called, and, therefore, may be dispensed with as far as regards the fifth lead, wherein it was false in 1-2 up and down, from the plain course, when a bob was not called. The other places against which this course-end appears false is the fourth against the sixth lead, and *vice versa*. Supposing a bob 'before' to be called in each course, the sixth lead will in these cases be altered, therefore to transpose by 4 6 2 5 3 will be useless, as you will then be transposing for rows in the fourth lead of one course, to be compared with the sixth of the other, and *vice versa*; but all the sixth leads will be altered. It is therefore not necessary to use this false course-end at all in peals wherein a bob 'before' is called in each course.

For the same reason, 4 6 2 5 3 need not be used, in those courses which have bobs 'before,' because the sixth lead of the course being altered, can't be compared with the fourth of another; and if the sixth lead of any other course, without a bob 'before,' will come false with the fourth of one wherein such a bob is called, the course, without the bob 'before,' being transposed by 4 6 2 5 3, will show it when the two are compared.

(To be continued.)

RECEIVED.—A. Dumsday (if the peal is sent to us it shall be proved); J. L. Fulford; James Barwell; H. S.; H. W. Harden; from 'Arundel,' without address; Tenor Bell (*Church Bells* has not yet opened its columns to bell legends; we commend such archaeology to our friend N. & Q., who is rich in such stores.)

irrespectively of what it may suggest. Of course I do not mean to say *Fiat punctuatio ruit doctrina*; but only that the comma desired (or, as prigs would say, 'desiderated') by your correspondent would be probably both worthless and inaccurate.

I have written several times anonymously upon clerical reading and the like; and I dare say my neighbour, Mr. Buxton Scriven, whose picturesquely situated little church and rectory smile upon me from the distance of one short mile while I write about him, and perhaps while he writes again about Deborah,—I dare say he will fight the matter out with me *viva voce*, either *patula sub tegmine fagi*, or oak-tree, or elm, or elsewhere; and I will arm for the combat, regretting that your other correspondent cannot join in the fray.

S. B. JAMES.

SIR,—In *Church Bells* of June 27 it was very kind of Mr. T. F. Buxton Scriven to draw the attention of the clergy of our Church, who are, as a body of men, the best educated in the world, to 'a by no means uncommon mistake respecting' the pronunciation of the Hebrew name Deborah, and, we may add, most Hebrew names. But I hope he will forgive me for venturing to say that he is altogether in error about the accentuation. The LXX. is not a correct guide in the pronunciation of Hebrew names, nor is the ear of a well-educated lady any better, where rules and laws of the Hebrew language are concerned. In Hebrew, a vast number of the proper names are the same as appellatives in form and meaning; and the proper name referred to is one instance, for it is דְּבוֹרָה, *d'borah*, fem. a bee, from the root דָּבַר, *dabhar*, 'to speak.' In Hebrew, the last syllable is generally the accented syllable. In 1856, the eminent publishers, Bagster and Sons, brought out for me a *Hebrew Onomasticon*, which consists of 3600 Hebrew names. The mode of treatment in the elucidation of these names is as follows:—After the English, the name is given in Hebrew, with its pronunciation. The Septuagint rendering, and that of the Vulgate Latin, follow. The Hebrew name is then etymologically discussed, and its relations and derivation shown. The *Onomasticon* will be found useful to those clergy who are unacquainted with Hebrew in the pronunciation of proper names, to which Mr. Buxton Scriven's note refers, but also in acquiring a knowledge of Hebrew; for the etymological interpretation and derivation of proper names in acquiring the Hebrew language there can be no doubt. It is useful in the acquisition of any language; but it is especially so in Hebrew, because, as I have said above, the Hebrew proper names are the same as appellatives; and consequently, the student who knows the Hebrew character, the proper names of the Old Testament, their meaning, and the roots from which they spring, may be considered to be in possession of the Hebrew tongue, since such names contain in them almost all the words and roots in the language. It is to be regretted that Hebrew is not required of all candidates for Holy Orders, for it seems to me strange that men should be ordained to be interpreters of the Word of God, which is written in a language (as far as the Old Testament is concerned) of which they are absolutely ignorant. And we might hope, that if the clergy were compelled to have a knowledge of the Hebrew Bible, the pure Word of God, that they might be influenced by its life-giving power to teach its truths, instead of the traditions of Rome.

ALFRED JONES,

Chaplain and Head Master of Ashe's Hospital and
Secretary of the Home Episcopate Society.

The Eucharist.

SIR,—Will Dr. Harrison kindly explain how it is, that if the 'remembrance' in Holy Communion was held by the Fathers and early Christians to be addressed to man, and not to God, the words of institution in every known ancient liturgy, without a single exception, are embodied in a prayer to God the Father, instead of, as among Presbyterians and Protestant Non-conformists now, in a hortatory address to the congregation? I do not see anything in his quotations from the Fathers inconsistent with the view of a 'memorial before God,' which does not, of course, exclude that of a remembrance made by the faithful towards each other. Both views are well set forth in Mr. Walsam How's beautiful hymn (*Church Hymns*, 208), and are held by many of us in common.

A MIDLAND RECTOR.

[A valuable letter from Mr. Cree on this subject has, we regret to say, been lost.—En.]

NOTES AND QUERIES.

Authors of Hymns.

SIR,—A Subscriber from the First' is welcome to the following list of authors of the hymns he asks about. Any further information he wants he can gain from Mr. Coutier Biggs's edition of *Hymns A. & M.*, or from Mr. Miller's *Singers and Songs of the Church*.—Hymn 30 is from the Latin of Charles Coffin, 1736, tr. by Compilers of *Hymns A. & M.*; 78, by Rev. George Hunt Smytten (from the *Penny Post*, 1856); 89, tr. from the *Roman Breviary* (modern), by Rev. Sir Henry W. Baker, 1861; 159, from the Latin of Jean Baptiste Sauteuil (died 1697), tr. by Rev. John Chandler, 1837; 164, by Rev. W. Bullock, D.D. 1854, with additions by Sir H. W. Baker; 209, by Sir H. W. Baker; 213, ditto; 216, by Rev. Thomas Chamberlain, adapted from an older hymn; 235, by Sir H. W. Baker; 248 (author unknown) from a Hymnal published in Oxford, 1846; 265, tr. from Jean Sauteuil by Compilers of *Hymns A. & M.*; 270, tr. from the Latin of Nicolas le Tourneaux (a priest of Rouen, 17th century), by Rev. E. Caswall, D.D.; 274, by Rev. Godfrey Thring; 277, by Rev. W. Beadon Heathcote, 1846; 283, tr. from the Latin of Adam of St. Victor (died 1192), by Rev. J. M. Neale, D.D. (altered); 285, tr. from the Greek of St. Andrew of Crete (died 732), by J. M. Neale; 287, by Rev. E. Caswall, D.D.; 290, tr. from the Greek of St. John Damascene (died 780), by J. M. Neale; 291, ditto; 295, by Sir H. W. Baker; 304, by Rev. J. M. Neale, founded

on a hymn by Job Hupton (died 1849); 312, by Rev. Henry Francis Lyte; 313, by William Cowper; 314*, by Rev. E. Caswall (said to be a translation from the German); 319, by Rev. Frederick W. Faber, D.D.; 333, by Rev. Charles Wesley; 334, by Rev. Isaac Williams; 339, by Rev. Charles Wesley; 344, tr. from the Greek of St. Cosmas the Melodist (died 760), by J. M. Neale; 345*, tr. from the Latin of St. Thomas Aquinas by Compilers; 354, by Matthew H. Bridges; 355, by Bishop Armstrong; 356, by Bishop Cleveland Cox of Western New York; 360, tr. from the German of Matthias Claudius, 1783—first printed by Rev. C. S. Bere, to whom it was sent by a friend; 365*, by Miss Jane E. Leeson; 375, by Rev. E. Caswall (said to be a translation from the German); 379*, tr. from the Latin (15th century) by Rev. J. M. Neale; 380, tr. from the Greek of St. Joseph of the Studium (about 830) by J. M. Neale; 384, by Rev. T. J. Potter. In reply to 'R.' *Church Hymns* 539 is by the late F. W. Faber. *Hymn A. & M.* 210 is not a translation, but is from Dr. Neale's *Hymns for Children*; 351, by Mr. Pott, is from a Latin version, by Dr. Daniel of a Syriac hymn. J. E.

SIR,—Your correspondent, 'A Subscriber from the First,' will probably learn the names of the authors of the hymns in *A. and M.*, to which he refers in last week's *Church Bells*, by consulting a Hymnal published under the direction of a Committee of the Synod of the Church of Ireland. This book contains the greater number of the hymns in *A. and M.*, and in the larger editions the names of the writers are given. L. M. R.

Another correspondent, 'A. M. R.', sends a list of authors of many of the above, but says that 314 is by F. W. Faber; 345, tr. by E. Caswall—Latin hymn; 365 is by C. Wesley; 379, tr. by Chambers.

'M.', 'F. E.', and 'Mary,' also kindly send lists.

SIR,—Is there anywhere a 'Guild of the Holy Communion,' for mutual support and encouragement in constant attendance and the bringing in of others? and if so, where can a copy of its Rules be had? F. M.

SIR,—Is there any Institution where a lad of fifteen, suffering from incurable epilepsy, could be received, without payment, for one year, when he will be eligible for admission into the Hospital for Incurables? He is one of a large family, and his parents are good, industrious people. MARY.

RECEIVED ALSO.—P. M. Dunn; Tenor Bell; Clericus; Sigma; John Hubbard; Charles Price; 'A Sorely Perplexed High Churchwoman'; S. M. R.; D. O. U.; J.; F. H.; C.; E. C. B.; R.; T. H. M.

BELLS AND BELL-RINGING.

Opening of New Bells at St. Peter's, Sudbury.

ON Monday, St. Peter's Day, the bells of St. Peter's Church were rung right merrily, the occasion being the opening of the eight; two additional bells having, through the liberality of the inhabitants of the parish, been added to the time-honoured six. The ringing during the day consisted of touches of Bob Major, Grandsire Triples, and Treble Bob. There was a goodly number of ringers from the surrounding villages, and several who came from a distance. Just before each service, which was held in celebration of the event, the ringers rang a short touch of Bob Minor, then suddenly bursting into major ringing showed the effect produced by the additional bells. The two new bells added to St. Peter's, and which complete an excellent octave, are trebles, cast by Warner & Sons of London, and weigh 7 cwt. each. Mr. Samuel Brown, a great lover of bells, and in his day a ringer of much skill, offered to start a subscription with a gift of 50*l.*, which was willingly accepted by the Church officials; sufficient further donations were soon forthcoming. The first service in celebration of the opening of the new bells was commenced in the forenoon at 11 o'clock, when there was a crowded congregation. The service was, as usual, choral, and in addition to the usual collects others were used, such as we have published before. The sermon was preached by the Rector, the Rev. J. W. H. Molyneux. The rev. gentleman took for his text Ps. cxlviii. 1, 2, 'O praise the Lord of heaven; praise him in the height. Praise him, all ye angels of his; praise him, all his host.' At the outset the Rector said, that in speaking to his congregation on church bells he felt he was engaged in an unusual subject for this place, and would have to speak in an unusual manner; and having stated that it would not be part of his duty to glorify the bells, they having voices of their own which would be heard by-and-bye, he went on to give some interesting information concerning the history of bells, and to remark upon their many associations with our journey through this world. He did not, he said, at first, when the proposal was made to him to hold an 'opening service' in honour of the hanging of two new bells, at once fall in with the idea, feeling that it did not coincide with the ordinary course of his work; but he was glad that they were impressed with the conviction of the use of church bells to the glory of God, and he was already experiencing a sense of obligation for these new bells, and he had been brought to a much deeper sense of the importance of a peal, and a much higher estimation of their value and better use; and feeling this, it gave him hope of awakening a similar feeling in his hearers. Bells had been rung for secular purposes, for political victories and party contests, but their real use was for sacred and ecclesiastical purposes. At the evening service the Rev. C. J. Martyn, Rector of Long Melford, preached to a large congregation, taking for his text Ps. cl., 'Praise ye the Lord. Praise God in his sanctuary.' At the close of the day a large party of ringers dined together at the Black Boy Hotel.—*Abridged from local Paper.*

New Ring of Six Bells at All Saints', Llanfrechfa, Monmouthshire.

ON Wednesday, June 24th, the parish church of Llanfrechfa was duly reopened after rebuilding. Very early in the morning the vicar, choristers, and ringers assembled, and a service for the dedication of the bells was

held in the tower, and the late Dr. Neale's hymn, 'Lift them gently to the steeple,' was then sung from the top of the tower; at the conclusion of which, at a given signal, a band of trained ringers from St. Mary's, Caldicot, rang out the first merry peal from the floor of the church. Formerly there were but three bells, one of which was broken. The new bells have been cast by Messrs. Blews of Birmingham, and bear the following inscriptions, from a hymn of the 14th century:—

Treble. 'Salve Jesu, noster honos,
Fac videre dies bonos.

2. Salve Jesu, pastor bone,
Nos in regno tuo pone.

3. Salve Jesu, fons salutis,
Da juvamen destitutis.

4. Salve Jesu, verus panis,
Bonis dandus Christianis.

5. Salve Jesu, lux divina,
Ad te nostrum cor inclina.

Tenor. Salve Jesu, vox sonora,
Juva nos in mortis hora.'

Per Letter.

Prostitution of a Ring of Six Bells.

We are grieved to learn from a local paper that another most gross prostitution of the goods of the Church has recently taken place at Dronfield, co. Derby, by ten sets of ringers, when over thirty guineas were fooled away in prizes for competitive ringing the six bells of the parish church. The ringing commenced in the early morning, and was not finished before eleven o'clock at night.

It has been repeatedly shown in our columns that prizes are not necessary for the encouragement of good ringing. They are usually attended with very great evil, and are so much money fooled away—most probably for the good of the publicans. Friendly meetings of ringers are the thing required and to be encouraged, and such, from experience it is known, will be fully attended without prizes.

As the Vicar and Churchwardens are commended for their getting-up of this farce we consider they are the parties to be blamed, especially as it was in their power, as well as their bounden duty, to prevent it. Would they allow their church-organ to be played upon by all comers? We pray you, gentlemen, to withhold your sanction in future.—ED.

A Funeral Peal at St. Andrew's, Enfield.

On Saturday, 20th June, the ringers of St. Andrew's rang a deeply muffled peal as a tribute of respect to the late Rev. A. Weir, D.C.L. of Forty Hill, Enfield, who died aged 40 years, beloved by all who knew him. He was buried in Highgate Cemetery. His age was tolled out by C. E. Catling. Ringers: J. Boulwood, treble; T. Ridenton, 2nd; G. Barclay, 3rd; C. E. Catling, 4th; C. Plume, 5th; T. Oldfield, 6th; C. Boswell, 7th; C. Barclay and F. Sewell, tenors.—Communicated.

Guild of Devonshire Ringers.

SIR,—It cannot but be a matter of congratulation to all lovers of Change-ringing that such a Society has been established, in the hope of dispelling the notorious ignorance of ringers in the Western counties; and it is delightful to read of the high patronage and the numbers under which this new Society has been inaugurated. No doubt under such patronage, and the numbers who are reported to have joined, the state of the belfries will in future be more carefully looked after, both by parsons and laymen. But as an old experienced Change-ringer, long settled in the Eastern counties, where the ringing is as good as any in the kingdom, and where friendly meetings of ringers annually take place, without prizes, I should like to ask, How do the promoters of this movement in Devonshire expect to make youths or men ringers, in the proper sense of the name, while it is an established fact that not more than about one in twenty who turn their attention to ringing, even when surrounded by old hands, catches the thing—the method: old round-ringers rarely do. Therefore it is to be feared there will be great disappointment, and it will be found, at the end of ten or twelve years, there will not be as many steeples occupied by proper change-ringers. In an article in your valuable paper, February, 1872, by Mr. Jasper Snowdon, he shows how a man may become an expert ringer in every method in a few months. Mr. Snowdon is probably a singularly clever and well-educated gentleman, of a mathematical mind; be that as it may, the generality of persons will find it very difficult, even with the help of Mr. Snowdon's instructions, and the clear, elementary treatises lately put forth by Mr. Troyte and Mr. Wigram, to make much progress, without a good deal of personal exertion, frequent practice with hand-bells and in the steeple, under the guidance of an expert conductor, and working at home on paper. I do not say this to discourage beginners—only don't let them fancy that, by merely joining such a Society, they will speedily be converted into Change-ringers. Numbers may assist by subscription; and without money no permanent instructor can be maintained.

With every good wish for the success of the new Guild,

I remain, yours faithfully,

Weybread House, Harlestone, July 4th.

A. P. MOORE.

P.S.—Before entering any steeple for practice it should be ascertained that all the bells and ropes are in the best possible order—suitably hung for change-ringing.

Rules for Ringers.

We have been favoured with a Copy of Rules lately drawn up for a Society at Womburne, Staffordshire. They appear to us to be too elaborate for general use, though they may be well suited to the locality. In fact, very few codes are of a general character, each place requiring to be dealt with separately. The fewer and more simple they are the better. When you have a respectable party of men and boys (and none else should be admitted to a belfry), what rules for conduct can such persons require but the unwritten

conventional rules, or etiquette of good society? For the regulation of meetings and days for ringing rules are, of course, necessary, and for securing regular attendance.

In Ellacombe's *Belfries and Ringers* may be seen a set of rules which were evidently framed for a particular parish, under particular circumstances. It would be ridiculous to copy them for general use, though many useful hints may be culled from them, as we believe has been frequently done.

Stringent rules for ringers are as useless as attempting to make men religious by Act of Parliament: if members do not go into the thing out of love for it, they are not worth having. At the same time, we consider some Rules to be advisable; and they are often a great protection to the ringers themselves, against intruders from the outside.

We recommend all persons who are desirous of Belfry Reform to get copies of all the Rules they can, and from one and the other to compile a simple set, in good plain English, for themselves.—ED.

THE PROOF OF TREBLE BOB MAJOR.

By Jasper W. Snowdon, of the Ilkley Amateur Society of Change-ringers; also a Member of the Ancient Society of College Youths.

(Concluded.)

From the above remarks I hope it has been shown how and why, in proving a peal of Kent by the course-ends, you must first transpose all those that are

followed by one and two bobs at the M., as 4 3 6 5 2 and 6 3 2 5 4, respectively, are from 2 3 4 5 6, to arrive at the natural course-ends. These natural course-ends must then be transposed, as 2 3 4 6 5, 3 2 5 4 6, and 4 6 2 5 3 are from 2 3 4 5 6, that in courses when bobs 'before' are used, another course-end, 5 3 6 2 4, must be used, but 4 6 2 5 3 may be dispensed with.

I will now conclude these remarks with an example of the application of this proof to a peal of Kent, with the tenors together, and choose for this purpose the annexed one-part peal of Mr. H. Hubbard's, as it has single and double bobs, and omits at the M., besides having several bobs 'before.' I suppose the lead-ends at the M., W., and H. to have been compared and found true.

In the table of the proof of this peal given below, the course-ends of the peal are first pricked down; in the next columns, under M. and B. respectively, are noted the bobs at M., and those 'before;' from this you see which of the course-ends of the peal have to be transposed for the bobs at M. to obtain the natural course-ends.

In the column headed 'Natural course-ends,' are written down those which are thus transposed, those not requiring transposition are also pricked in this column, so that it only need be used for transposing from, for the false course-ends.

The following columns are headed by the false course-ends, and in the same way that these are transposed from 2 3 4 5 6, so must the natural course-ends be transposed and pricked in the same horizontal line.

These columns having been filled up in the places required, as previously explained; to prove the peal, observe the first natural course-end, look through the columns under the false course-ends, and if this course-end does not appear in the transposed columns, the course is true. Proceed, in like manner, with the next course-end, and so on, until all have been taken; then, if no one of them appears, the whole peal must be true.

PROOF OF 5056 KENT TREBLE BOB MAJOR.

Course-ends of Peal.	M.	B.	Natural Course-ends	False Course-ends.			
23456			23456	24365	32546	46253	53624
52364	2	—	42563	45236	24653	—	62345
24365	1	—	34562	35426	43652	52364	—
45362	2	—	25463	24536	52643	43265	—
54263		—	54263	52463	45023	—	61352
65432	2	—	25634	26543	52364	64235	—
56234	1	—	26435	24653	62345	—	36524
32654	1	—	62453	64235	26543	43652	—
24653	2	—	34256	32465	43526	—	54632
43652	1	—	63254	62345	36524	—	53462
56342	1	—	56342	53624	65432	—	46253
65243	1	—	25346	23654	52436	—	—
53246	1	—	23654	26354	32465	—	43526
52436	1	—	42635	46253	24365	—	32546
54326	1	—	34625	36452	43265	—	24536
23456		—	23456	24365	32546	—	53624

RECEIVED.—C. Catling.—'Three Young Men' had better stick to ding, dong, bell, and try to get a ring of six.—Handbell-ringing in the belfry is rather to be encouraged, provided it is confined to *changes*.—A 'Priest-Ringer' may assure himself that all belfries, excepting those which are detached, are part and parcel of the consecrated building, as much as the chancel: therefore the rule should be, 'Let everything be done decently and in order,' and then all may be done to the glory of God, rejoicing with those that do rejoice. We hope to return to his letter again; in the meantime, we request him to accept our thanks.—ED.

deacon has died at his post, its parishes are nearly half of them vacant, and how many Churchmen in England know or care?

Then, again, a most important letter came from the Bishops of populous and vast India, addressed to Convocation; and what is the chilling reply? Its President and its members are so absorbed, one (it so appears to an outsider) in striking and the other in parrying a blow given, or attempted to be given, under deep excitement about some newspaper and society comments on celebrations of divine offices, erring on the side (not of slovenliness but) of carelessness, that two sessions are nearly gone, and the piteous cry for help is so far unheeded. Oh, for less excitement, less law-making, and more love and better helping in, and patient attention to, the Church's real needs! K. T.

NOTES AND QUERIES.

Queries.

SIR,—May I ask a few questions concerning the 'Churching' service? 1. If said *during* Divine service, at what part should it come in? 2. If (as is the custom in many churches) immediately before the General Thanksgiving, should the words, 'Particularly to her who desires now,' &c. be used in the Thanksgiving? 3. Should the woman kneel at the altar-rails, or in her customary place in church? 4. What should be the *posture* of the rest of the congregation during the reading of the Psalm by the priest? Lastly, is the Psalm (or the *Gloria* after the Psalm) ever chanted? J. MYDDELTON EVANS.

SIR,—The plan and practice of the Church of England in her service is 'life, showing itself by means of, and in, forms. In your number for July 4 you speak of the wonderful power the Prayer-book possesses of lending itself to special occasions, the instance being a missionary farewell. Will any one kindly mention some means of helping our people to use our common prayers, supplications, and thanksgivings, more and more as the expression of their individual wants, as well as of their ordinary and special wants, in common with the rest of the congregation? W. G.

SIR,—In an old register at Stockport parish-church there is an entry of nearly 200 years ago, 'Paid for a bossen's head, 10s. 6d.' Will your antiquarian readers kindly tell me whether it means an ox head—from *bos*?

In Queen's College, Oxford, I am aware that a boar's head is served up at Christmas annually, to commemorate some collegiate or ecclesiastical event. This may guide one. E. H.

SIR,—Is it correct to say the parish of St. John's, or St. John? T. E.

Answers.

SIR,—Some queries in your number for July 4th remained unanswered on July 11th. 'W. J. A.' asks for a book illustrating and explaining the *Fasts, Festivals, and Saints' Days*. Certainly, Nelson's *Fasts and Festivals*, S.P.C.K., price, perhaps, 2s. 6d. A book full of learning, old-fashioned, but none the worse for that. It has stood the test of time. 'Sigma' asks what authority there is for the omission of the longer exhortation in the Communion Service? Certainly none whatever; and it behoves all faithful Churchmen to exert themselves that such a 'lawless' innovation may not obtain the sanction of custom. He also asks whether it is correct to omit the ante-Communion Service at early celebrations, and to begin with the offertory? There is certainly no authority for this either. STANDFAST.

['Standfast' speaks very positively on these last points: more positively, perhaps, than could be justified when we bear in mind a very general usage by good and faithful Churchmen on the last two points.—ED.]

'P. C., London.'—Any Commentary would answer your question. Or it could be answered at a Bible class.

Ir 'Mary' () will send her address again we will send her a private communication in answer to her query.

'E. Henville.'—We cannot go any further into the subject.

'L. G.'—We are afraid we cannot continue to publish long lists of the authors of the *Hymns A. & M.* in our Correspondence columns. Reference was given last week to books in which such queries are answered.

E. D.—There are no institutions admitting orphans on such terms.

RECEIVED ALSO.—A Monthly Subscriber; A Subscriber; A Leicester Churchman.

BELLS AND BELL-RINGING.

Is the Belfry a part of God's House?

SIR,—No one can be more glad than I am to see the many instances of Belfry Reform that are noticed in your columns, and the tokens of an educated interest in scientific bell-ringing that you so often record; but I notice also, in many accounts of the opening of new peals, signs of what I think a false and yet growing sentiment about church bells. In many sermons and addresses we are now told that the belfry is to be reckoned part of God's House, and the ringing there as part of His service, and done to His glory. Now, Sir, we who are priest-ringers, to coin a term, find it very hard to realise this idea: if the belfry be part of God's House, as the chancel and the nave are, how utterly out of place are the shirt-sleeves, the perspiration, the loud calls during a peal, the conversation after, and the sharp rebuke to a careless ringer? But if these are to be considered a profanation of the belfry, as part of God's House, nothing will remain for the bells but chiming for service. Again, Sir, is it possible, in every case, to consider bell-ringing as part of God's service, and done to His glory? It may be so, indeed, when the bells are chimed for service; but can it be considered so when the College Youths, for instance, ring one of their wonderful peals? or still more, when ringers

practise and, with many a break-down, learn these peals, without any reference whatever to church service? Besides these, how many other times are there when the ringing of church bells cannot be considered a religious exercise, and yet when it is, in my opinion, not inappropriate? For instance, cases of local rejoicing, when an heir is born to the squire, when a coming of age is celebrated, when a person or regiment associated with the place comes home from war, a national victory, the annual fair or merry-making, the festival of the local club, and such-like occasions. I assure you, Sir, I abhor the idea of the belfry being made the place of revelry and drinking, and the ringers being the most disreputable and extortionate persons in the parish. That state of things, I trust, is fast passing away; but, at the same time, I think it is binding on ringers, a burden they cannot bear to assert as some do now, that the belfry is as much a part of God's House as any other part, and that ringing is a religious exercise; for this assertion either makes peal-ringing impossible or makes it so great a violence to religious feelings as to make it impossible to a religious man. A PRIEST-RINGER.

Change-ringing at St. Mary's, Willesden, Middlesex.

ON Saturday, June 27th, six members of the Waterloo Society of Change-ringers visited Willesden, and rang 720 changes Kent Treble Bob and 720 changes Plain Bob in 47 minutes. The ringers were:—N. Alderman, treble; S. Holden, 2nd; H. Driver, 3rd; W. Collins, 4th; J. Barrett, 5th; W. Hutt, tenor. Called by J. Barrett.—*Per Letter*.

Funeral of a Change-ringer at Liverpool.

ON Thursday evening, July 2nd, Mr. Wm. Thistlewood, aged 53 years, died suddenly at his residence, 79 Upper Beau Street, in this town, and was interred in Anfield Cemetery on Saturday, the 4th inst., followed to the grave by a large number of relatives and ringers, including Richard and Robert Williams and John Heron, jun., of the College Youths, London. The deceased was a celebrated bell-hanger and ringer, having composed, conducted, and rung, upwards of one hundred peals of Grandsire, Stedman, and Treble Bob, of 5000 changes and upwards.—*Contributed*.

Muffled Peal at St. Barnabas, Pimlico.

ON Sunday, July 5th, eight members of the St. Barnabas Society rang a muffled peal as a mark of last respect to Mr. George Longhurst, late member of the Society, and also a member of the College Youths. It was rung as follows:—First rounds, then whole pull and stand, until a sufficient number had been rung to correspond with the age of the deceased. Ringers, W. Lalby, treble; F. Wyatt, 2nd; T. Talmadge, 3rd; A. Macey, 4th; W. Absolon, 5th; G. Macey, 6th; J. C. Absolon, 7th; J. Mason, tenor. Conducted by W. Lalby.—*Per Letter*.

Change-ringing at Burnshall, Yorkshire.

ON Monday evening, July 7th, the St. Wilfrid's Amateur Society of Change-ringers rang 2520 changes in 1 hr. 35 mins., in the following methods:—720 of Oxford Treble Bob, 720 of Violet, 720 of Kent Treble Bob, and 360 of New London Pleasure. The ringers were stationed as follows:—J. Binns, treble; T. Thompson, 2nd; J. Thompson, 3rd; W. Whitaker, 4th; C. Inman, 5th; J. Birch, tenor. Weight of tenor, 13 cwt., in the key of A. Conducted by J. Birch.—*Per Letter*.

Change-ringing at Huntsham, Devon.

OUR readers will doubtless remember seeing in *Church Bells* only a month or two since an account of the augmentation of the bells in the above church from six to a ring of eight, and of the opening on Easter morning by members of the Huntsham Change-ringing Society, assisted by three of the College Youths. Previous to this the only practice the party had had in Triples was on the hand-bells. Now, however, we are pleased to be able to state that on Monday last, the 13th inst. (or within about three months of the augmentation of the peal), eight members of the Society rang a true and complete touch of 1260 changes—a quarter peal—of Grandsire Triples, in 45 minutes. This is the greatest number of changes ever rung in the Huntsham steeple, and the longest touch the Society has yet accomplished unassisted. The band was stationed as follows:—A. Davey, treble; H. Payne, 2nd; J. Norrish, 3rd; R. H. D. Troyte, 4th; W. Chilcott, 5th; H. Tucker, 6th; C. A. W. Troyte, 7th; S. Davey, tenor. The touch was ably conducted by C. A. W. Troyte, Esq. and the striking was very good throughout.—*Contributed*.

129th Anniversary of the Cumberland London Society of Change-ringers.

WE are requested to announce that the 'Cumberland' London Society of Change-ringers intend celebrating their 129th Anniversary in Oxford, on Monday next, July 20th. They will be joined by the Oxford and Appleton Societies and other ringers. Ringing at the Cathedral and Colleges will be the order of the day, and a dinner at 'The Druids' Head,' George Street, at 3 p.m. A hearty welcome will be given to any friends who may wish to attend.

Inquiry for Old Bells.

SIR,—Can any readers of *Church Bells* tell me in your columns where to purchase one or two ancient bells, perfectly sound, with Latin inscriptions, which may be destined to be melted down as old metal? The diameters and inscriptions, and price per cwt., will much oblige A CHURCHWARDEN.

'E. R.' asks, 'When, where, and by whom, church bells were first established in England?' We might as well be asked to produce in our columns the History of England, Scotland, and Ireland. 'E. R.' had better look out 'Bell' in some Encyclopædia.

WE hail with pleasure a correspondent from Calcutta—a London College Youth. We shall be thankful to receive an account of his ringing manœuvres during a two-years' furlough in England, which he kindly offers.

RECEIVED:—J. R. Cordingley; R. Williams; Tenor Bell.

BELLS AND BELL-RINGING.

'Is the Belfry a part of God's House?'

SIR,—I cannot help thinking that your correspondent in last week's issue, 'A Priest-Ringer,' has mistaken the meaning of the words which he quotes as often appearing in reports of sermons and addresses in which ringing is mentioned, 'that the belfry is to be reckoned part of God's House, and the ringing there as part of His service and done to His glory.' At the same time I greatly regret that a person (who, I presume, from the appellation which he gives himself, is one of an increasing number of clergymen who ring), should be led to put a false construction upon words which have done more good than any others could have done in the cause of belfry reform; and I sincerely hope that he could not get four others of his class to agree with him, who could make a party to ring a plain course of Grandsire Doubles.

Certainly the ringing-chamber is a part of God's house, as much as the vestry or the church-porch. The ringing may be, and in many places is, made a noble and beautiful part of God's service, and is done for His glory as much as, and even more than, the performances which we often see and hear gone through by our choirs and on our organs. I see no force in his argument about shirt sleeves, &c. The organ-blower takes his coat off, and I have seen not him only, but the organist and choir, in a profuse state of perspiration; and no one could say that, in a greater or less degree, all these were not taking part in God's service, whatever their motive might have been. Calls need not be made in an unduly loud tone; careless conversation and sharp rebuke need not occur. But both do occur round the organ, and, I regret to say, in the vestry also. They are no more necessary to a peal or ringing practice than to a choir practice or a parish meeting. The words he quotes do not treat these as 'profanations;' but they say, very properly, 'The less of this the better,' and if you will remember where you are, the recollection will act as a wholesome check.

In answer to his question, 'Is it possible in every case to consider bell-ringing a part of God's service and done to His glory?' I would remind him that, under the existing state of things, the church and its buildings, including the vestry and the bells, are, in a broad sense, public property; and that, although he mentions public occasions on which, with no good reason that I can see, he thinks it not 'inappropriate' to ring the church bells—such as 'the return of a regiment associated with the place from war,' when surely it is most fitting that these glorious instruments of the Church should send up their loud *Te Deum*; and many of the ringers may, on such occasions, ring with as truly thankful hearts as the clergyman himself possesses when he says the Thanksgiving.

Peal-ringing and practice are different questions; the former may be, and often is, used on occasions of public thanksgiving. Though I could wish that it might be confined to religious occasions, I cannot see that it is possible for it to be so. It must be remembered that we ringers cannot take the bells from the church, and the choir can always get up a concert out of the church, when they have an opportunity of showing how good they are at singing; and peal-ringing is our only chance of showing how good we are at ringing. It is also the carrying out of the art to its greatest perfection, and for these reasons I think may be fairly looked upon with the same leniency as the performances of Passion Music, &c., which are allowed in the bodies of our churches themselves: and practice is, of course, necessary, if bells are to be used properly at all.

In conclusion, let me beg 'A Priest-Ringer' to try and take the view of this question that the words he quotes really convey. I can assure him that never have I had more strongly brought before me the joy and thankfulness taught by our Church at Christmas, than when ringing out the first joyous peal in the early morning of Christmas Day. Never have I had the sorrow due for past sins, nor the thankfulness for fresh opportunities of repentance, more strongly brought home to me than when ringing our muffled peal on Old Year's night, and our joyful one on New Year's morning. What can better bring before the world the terrible solemnity of Good Friday than the slow tolling of the one big bell for service, instead of the usual chimes, and the muffled peal in the afternoon? And how can we better announce the glorious news of the Resurrection than by the joyful peal on Easter morning?

The bad class of men who have as a rule been hitherto employed as ringers cannot, of course, appreciate this view of the matter; but get it generally felt, and ringing rises at once to the level of the highest of the services which may be performed for God and His Church.

Huntsham Court, Bampton, Devon.

CHARLES A. W. TROYTE.

SIR,—In dealing with questions such as that raised by 'A Priest-Ringer,' two points must be borne in mind. We must avoid arguing backwards, as men do when they say, 'This practice is lawful, why should that be wrong?' We must be careful to lay down sound principles, and then consider what can properly be done consistently with such principles.

I submit, as my first principle, that the church, including the tower and belfry, is the House of God, and the ringers are Church officers. Now the first and highest object of a church is worship; and the first and most distinctly proper uses of the tower and bells are, to distinguish the church from other buildings, to summon the worshippers, and to do honour to holy services and holy times.

I submit, as a second principle, that the church, its tower and bells, may all serve other purposes also; provided that they be in no way inconsistent with their first and most distinctly proper use. For instance: our churches are standing records of the progress of the art of building, and examples of the stages through which it has passed, from the time of William the Conqueror onwards. Their fortunes—that which has happened to them—are no mean summary of the history of England. I may go into a church to study its architecture; I may take a sketch in the chancel itself, and do no wrong; provided that I recollect that I am in church and behave accordingly. Our

towers are landmarks; surveyors refer to them; sailors steer by them; they exhibit clocks; they carry weathercocks; they contain chiming-machines, which play secular music; and all this may be done without detracting from the essentially sacred character of the church. In like manner with the bells. Their first and most distinctly proper use is to summon the worshippers, and to do honour to holy times and services; but this does not forbid their being applied to other secondary uses; provided that these be consistent with their first and highest use. The striking of the clock is one of these secondary uses; so is the tune-playing of a chime-clock; so is scientific change-ringing. I do not consider ringing or chiming to be done in the service of God, unless it be directly connected with some holy time or function; but I do consider it a perfectly lawful, although secondary, use of church bells, provided that there be nothing irreverent in the time or manner in which it is done. A prize-ringing is a contest for money within the walls of the church, and in the use of the church furniture; and this I do condemn, as essentially irreverent, improper, and wrong.

I dislike talking in church; I go into the vestry to robe; I dislike training the choir in the chancel; and on the same principle I dislike ringing actually in the church. The best plan appears to be to have a ringing-chamber upstairs, with the necessary holes in the floor, and additional ropes to be looped on to the ringing-ropes when these are not in use, and to hang down into the church itself.* The ringing would then take place in its own room; and the chiming for service would be performed, fittingly, from the floor of the sacred building.

I should like, with your permission, to consider in another letter the occasions on which church bells ought to be rung. With apologies for intruding so much on your space.

W. WIGRAM.

Change-ringing at Uplowman, Devon.

ON Friday, July 17th, the new School, which has been built on the Voluntary system, was opened. The day was observed as a general holiday throughout the parish, with great rejoicings. A mixed party of the Huntsham and Uplowman Societies rang seven peals of six-score Grandsire Doubles, making in all 840 changes. The ringers were:—R. H. D. Troyte, treble; C. A. W. Troyte, 2nd; J. Arthurs, 3rd; T. Drew, 4th; R. C. Merson, 5th; W. Locke, tenor. Conducted by R. C. Merson. And a peal of 720 Grandsire Minor—the first peal in this method ever rung on the bells. The ringers were:—A. Davey, treble; R. H. D. Troyte, 2nd; R. C. Merson, 3rd; J. Norrish, 4th; H. Tucker, 5th; C. A. W. Troyte, Esq., tenor. Conducted by C. A. W. Troyte.—Communicated.

Anniversary of the London Change-ringing Society of Cumberlands.

THIS Society held their 129th anniversary at Oxford on Monday, July 20. Ringing commenced at Christ Church Cathedral, with touches of Stedman and Grandsire Caters. A band of the ringers then proceeded to Magdalen College, and rang a peal of Kent Treble Bob Royal, containing 5000 changes, in 3 hrs. 15 min. The following were the ringers:—J. Cox, treble; R. Rose, 2nd; J. Field, 3rd; F. Day, 4th; G. Newsom, 5th; C. Hounslow, 6th; G. Harvey, 7th; D. Stackwood, 8th; W. Hoverd, 9th; J. Rogers, tenor. This peal, with the 6th at home six courses, was composed and conducted by Mr. John Cox. During the day the following towers were visited, and touches of Stedman, Treble Bob, and Grandsire, were rung:—Merton College, New College, St. Martin's, St. Giles's, All Saints', and St. Thomas the Martyr. At 4 o'clock the ringers and their friends, nearly 60 in number, dined together at the Druid's Head, and spent a very pleasant evening, 'the Cumberlands' returning to London well pleased with their holiday.—Communicated.

New Bells at Loughton, Essex.

THE opening of the new ring of eight, cast by J. Warner and Sons, lately took place by eight members of the Ancient Society of College Youths; but no particulars have reached us. The tenor is 18½ cwt. in E.

Ring of Eight Steel Bells at Moseley, near Birmingham.

THESE bells have lately been presented to the parish church. We hope the neighbours are pleased with this additional music. We have heard that some things are dear in a gift.

Augmented Ring at Tynemouth, Northumberland.

THE old ring of six has lately been augmented to eight by the addition of a new treble and tenor from the Whitechapel Foundry, London. Tenor over 18 cwt. They were rung for service on Sunday, the 12th instant, on which occasion an appropriate sermon was preached by the Rector of Morpeth. A Change-ringing Society has been formed in the town.—Communicated.

Hand-bell Music.

WE have been favoured with a copy of a tractate just issued by McCorquodale and Co. for 1s., entitled *The A B C of Musical Hand-bell Ringing*. It is just the thing which was wanted for young beginners. We have much pleasure in recommending it. The author calls himself ΑΛΦΑ ΒΕΤΑ. We wonder the printer did not correct this error in spelling. It is also to be obtained of John Warner and Sons, of the Crescent Foundry, who offer to send post-free their *New Bell Catalogue*, which they say every clergyman ought to have.

RECEIVED.—'TENOR BELL.' The monotonous tolling of one or two bells at cathedrals is according to ancient custom.—Ringing the bells for services is peculiar to the North of England, an example not to be followed; chiming is the thing. A Lover of Bells; W. Reed; G. Morgan (he omits to say where the muffled peal was rung).

* This plan is all very well, provided it be not immediately under the bells, as in some towers, where the noise is intolerable, and the tappings of the ropes go round the wheels; provided also it be not hung up like a bacon-rack in a farmer's kitchen, intercepting the tower arch, and obstructing the west window—looking like an unsightly gallery when viewed from the church.—Ed.

separated Elements; that is, of the Body and Blood of Christ; that is, of the grand Sacrifice symbolically represented and exhibited, and spiritually there received.' I must now retire from the discussion; and I hope that all that I have said has been loyal to our branch of Christ's Catholic Church, and that I have used no expression which is not in harmony with her doctrines. Let me thank you for giving me a hearing.

THOS. GEO. CREE.

NOTES AND QUERIES.

Work for Ladies.

SIR,—The letter by 'Anglo-Catholic,' in a late number, speaks of the difficulty experienced by ladies 'not holding extreme views of either kind' in finding opportunities of employing themselves usefully in Church work. There must be many parishes where the assistance of such ladies, if likely to be of a steady and permanent character, would be most gladly welcomed. You were able at once to refer your correspondent to such an opening in a distant part of England. I know of at least one parish in London, with a population of several thousands of the working classes, and where the clergymen are certainly not either 'extreme Ritualists or ultra-Protestants,' but where the greatest difficulty is experienced in obtaining the aid of ladies to teach in the Sunday-schools, to assist in mothers' meetings, or to visit their poorer neighbours. Can no means of communication (less public than advertisement) be devised between those who are thus stated to be desiring useful employment and the parishes where their ministrations are so much needed?

A. K.

SIR,—The explanation of the four last lines in *Hymn 319 A. & M.*, to which your correspondent, 'J. W.' refers in the *Church Bells* of to-day, appears to be simply this: that it would be well to endure a thousand years of suffering if the result were a true belief in the Divine Redeemer, and thus the little word 'I believe' became the expression of a heartfelt assent to the truth of the doctrine of the Divinity of our Lord. Another correspondent, 'P. C. L.' speaks of a difficulty in interpreting the meaning of Naaman's words to Gehazi, 'Be content, take two talents.' Surely they only imply that Naaman received Gehazi courteously, and gave him two talents instead of the one for which he had asked.

L. M. R.

SIR,—It may be remembered that I inquired a few weeks ago on the subject of the reception into the Church of adults who were baptized privately in infancy; and I was since favoured with a quotation from Maskell *On Holy Baptism*. I shall be much obliged to my correspondent if he would refer more precisely to the passage, as I cannot find the words he mentions. ALBERTUS.

SIR,—Can you, or any of your readers, furnish me with Rules for a Clerical Subscription Library, located in a town for the use of the neighbouring clergy?

M.

SIR,—Will any of your readers kindly inform me of any work, in the shape of a short Commentary, for pupil teachers, &c., on the 'Proper Psalms of the English Church?' I know of the (unhappily) unfinished readings on the Proper Psalms by A. R. A., in *Mozley's Monthly Paper of Sunday Teaching*, vols. x. and xi.; but I shall be very pleased to hear of any other. PSALTER.

SIR,—In your issue of the 25th instant, alluding to St. Margaret's Sisterhood, is the following paragraph:—'He (Rev. A. H. Mackonochie) took for his text a passage in Ecclesiastics, from the epistle of the day proper to St. Margaret.' Will you kindly inform me where such an epistle is to be found?

CONSTANT READER.

[The Epistle and Gospel used on the occasion referred to by 'Constant Reader' are to be found in the Pre-Reformation Service-books of the English Church. Though St. Margaret's Day is now only a black-letter one, the well-known exemption of college and other non-parochial chapels from the Act of Uniformity was taken to cover their employment. Thus, in like manner, in the Chapel of St. George's, Windsor, a special service is still used on St. George's Day. What was done for Knights at Windsor could be done for Sisters at East Grinstead.—A. D.]

RECEIVED ALSO:—John Harrison, D.D.; J. C. B. S.; W. G.; Z.

BELLS AND BELL-RINGING.

New Bells at Babbacombe, Devon.

ON Thursday, the 9th July, a ring of eight, cast by Messrs. Warner of London, were opened by ringers from Upton, Torquay. Tenor, 18 cwt. in F. The spire and bells are the gift of Mr. and Mrs. Hanbury of Bishopstowe, Torquay, who have engaged the services of Mr. T. Hill of Oxford to instruct the natives in the art of Change-ringing. We hope they will soon be able to set a good example to ringers in the neighbourhood, and unite with the lately formed Guild for promoting the science in the county.

A Funeral-peal at All Saints', Hilgay, Norfolk.

ON Thursday, July 16, and also on the following Sunday before evening service, the ringers of All Saints', Hilgay, rang a muffled peal (a length on eight bells) as a tribute of respect to Mary Emilie Bryan, the beloved wife of the Rev. Hugh Bryan, curate of Hilgay, who died, aged thirty-two years, on Sunday, July 12th, beloved by all who knew her.—Communicated.

A Bell-ringers' Association.

THROUGH the efforts of the Rev. H. W. P. Richards, an Association, to be called 'The West Middlesex Bell-ringers' Association,' has been formed. At a meeting held at Isleworth rules were drawn up and a provisional committee, consisting of the following gentlemen, was formed:—Rev. H. W. P. Richards,

President; Rev. Daer Craven, Secretary; Messrs. T. Hood and M. Richardson, Isleworth; Rev. E. Spooner and Messrs. J. Gilbert and W. Viles, Heston; Rev. C. T. Mayo and Messrs. C. J. Bayley and J. Buckingham, St. Andrew's, Uxbridge; and Mr. W. J. Williams, Richmond. The parishes which have already joined the Association are Isleworth, Richmond, Chiswick, Fulham, Heston, and St. Andrew's, Uxbridge. The services of Mr. Barron, a member of the College Youths' Society of London, are secured to give instruction, on Tuesday evenings, at the belfries of the parishes mentioned.—*Local Paper*.

New Bell for the Exchange at Manchester.

A GREAT Bell, nearly four tons weight, has been ordered of Messrs. Warner for the clock at the Royal Exchange, Manchester.

Desecration of Church Bells at Moreton Hampstead, Devon.

WE are grieved to see by a local paper which has been kindly sent to us, that on the occasion of a late wrestling-match, which lasted three days, the bells of the parish church were allowed to be rung at the commencement and termination. We have little or no respect for parsons and churchwardens who allow such unhallowed use of the goods of the Church, which the law has committed to them as Guardians for Church uses, and nothing else. We commend to their study the letters of Mr. Troyte and Mr. Wigram, which are appearing in our columns.—ED.

A Correction.

SIR,—I shall be particularly obliged if you will allow me to correct in your next an omission which I find has somehow been made in the letter from me, which you were so kind as to print in last week's issue. In my third paragraph, lines 6 and 7, the words should run, 'such as "the village fair," he mixes with those others,' &c. &c. I would not trouble you, but this omission quite alters my meaning.

CHARLES A. W. TROYTE.

On what Occasions ought Church Bells to be rung?

SIR,—This question is more difficult than that which I undertook to answer last week; but it is exceedingly important. I believe it to be impossible to lay down rigid rules; and even after deciding the general principles which are to guide our practice, special cases will arise which will be very perplexing. By way of clearing our thoughts, let us remember that church bells can be employed for two purposes, which need not and ought not to interfere with each other. Their first and most distinctly proper use is, to summon the worshippers, and to do honour to holy services and to holy times. Their second use is for the scientific amusement called Change-ringing—a use of them which is perfectly legitimate, but one which, as it is of necessity carried on in the church tower, must be carried on under restraints which would be unnecessary elsewhere. In this matter, as in every other, if you accept a gift you put yourself under obligations; if you wish to be perfectly independent, you must be prepared to pay all the costs of every sort and kind.

I take my stand on these broad principles: (1), If we go to the church tower to ring the bells there ready for our use, we put ourselves under an obligation to the Church. (2), Church bells may be rung on any occasion when there is service, or when service might be held, without impropriety. But if the occasion be such that it would be irreverent to open the church and hold service, then it is also improper to open the tower and ring the bells. (3), While we are in the church tower we are not free to behave as if it were a part of our own house; and, I would add, no one need ring. But if he wishes to do so, and yet to be subject to no restraint, let him provide tower and bells, and then do what he likes with his own property.

Now to apply these principles to ordinary practice. They will clearly sanction ringing on every Church festival or anniversary; at a harvest-home; at the installation of every church officer; at the official visit of a Bishop, or the like; also, on any occasion of public rejoicing—as for a victory, &c.; or a muffled peal on a day of national humiliation. By the same principles we may ring at the opening of an Assize—for the judges attend church; and at the installation of a Mayor, or of the municipal authorities. Because, although our Prayer-book contains no service for these occasions, such are to be found (as I believe) in *Palmer's Origines Liturgica*, and certainly could be used most fittingly. There is this one danger—elections of this kind are sometimes political struggles.

We may ring most properly on the birthday of her Majesty the Queen; and on the anniversary of her accession to the throne, for which day there is a service, although seldom used. But the birthdays or other anniversaries of private individuals do not appear to be fit days for public service of any kind, nor for ringing church bells. At the same time, I see no objection to ringing at the birth of an heir, or when the young landowner comes of age; for these reasons: there is the Baptismal Service for the infant, and that for the Churching of Women for his mother's safety; and although there is none for the coming of age, nor can be, yet there would be nothing irreverent in opening the church on such an occasion. And I think that an exception may be made in favour of the one or two families in a parish—there could not be more than one or two of sufficient position—especially when we remember that these times can come but once in a man's life, and also their vast importance to a whole neighbourhood.

Fairs need scarcely be considered. Whatever they might have been originally, they are now generally nuisances; and, as such, are fast being closed all over the country. Churchmen will naturally associate themselves with other holidays, which can be dealt with on the principles laid down.

(To be continued.)

TO CORRESPONDENTS.—'Priest-Ringer' is requested to send his name and address to the Editor. Our Bell columns are open to all England, and places beyond, for any communications about ringing, ringing societies, &c., with which we may be favoured, subject to abbreviation according to our judgment.

RECEIVED.—A. B. C.; R. Stainbank; J. L. Fulford.

which the rubric allows; and if not, then, according to the view of those who object to all relaxation, they are bound 'to say daily the Morning and Evening Prayer.' But, I ask, Upon what principle should the Church so bind them? Will anything be lost to their own souls, or to the souls of their people, or to the glory of God, if the Church simply withdraws the rule, and leaves such men to the use of their own liberty? Surely we forget St. Paul's great dictum, that 'We are not under the law but under grace.' That great principle may indeed be abused as the shelter of carelessness and sin, now as in the Apostle's day; but not the less ought it to be courageously allowed and maintained. And, if it is, it will be difficult to justify any Church which prescribes to its pastors the form of their private petitions. That would seem to be more consistent with a 'yoke of bondage' than with the liberty wherewith Christ has made us free.

I will only add that I do not write without experience. In the course of a thirty years' ministry I have had charge of several churches, and have worked both single-handed and with assistance, maintaining the daily service for years, generally once but sometimes twice a-day. I do not ask for liberty for others, without having myself endeavoured to be obedient. F. H. C.

NOTES AND QUERIES.

Registration of Baptisms.

SIR,—I have recently had several Adult Baptisms. In some of the cases the parents, now long deceased, lived in different parishes to those now inhabited by their sons and daughters. It has puzzled me to know how to fill up the fifth and sixth columns of the Baptismal Register. Hitherto I have always supposed that the column, 'Abode,' should be filled up with the parents' abode, which is almost invariably that of the child. But how will it be in the cases referred to? and more especially in one case, where the baptized person was a married woman with a large family, and, moreover, a grandmother? It seems in such a case almost useless to put the former abode and former occupation of the father, now long since deceased. Then, again, it may happen that after the birth of the child the parents may move to some other residence, where they died. In the case, therefore, of an adult (the person I specially refer to is fifty years of age), it seems to me possible the column 'Abode' may be filled up in three different ways: 1st, the place where the parents resided at the birth; 2nd, where they died; 3rd, where the baptized adult resides. Which would be the correct entry? If any of your numerous readers would kindly inform me what is the legal way of filling up the columns in the cases referred to I shall be greatly obliged. A.

The Question in the Confirmation Service.

SIR,—As akin to the question, as to the reception into Church as adults of those privately baptized in infancy, may I draw attention, through your paper, to the wording of the question in our Confirmation Service, which is alike unsuitable to be addressed to those baptized as adults as to those privately baptized as infants. As my predecessor regarded the 'ministration of private baptism of children in houses' as an easy way of dispensing with sponsors, I have recently, in preparing candidates for Confirmation, experienced much difficulty in explaining the applicability and appropriateness of that all-important question to more than one of their number. A difficulty, I may add, which I felt would not have been removed if I had insisted upon their being brought into church before I presented them to the Bishop. E. T. C.

Queries.

SIR,—Do any of your readers happen to know whether the process of glass-painting called 'Diaphanie' is durable and fit for church windows? Also, if steel bells are much cheaper than ordinary bells, and worthy of being put up? G. E. G.

[We have repeatedly given our opinion on steel bells; so recently even as in our No. for July 25.—ED.]

SIR,—Would you, or any of your readers, kindly tell me of a little book or pamphlet suitable for a well-disposed, earnest youth, directing his misguided zeal in the cause of religion into right and proper channels of usefulness, and pointing out to him the possibility of serving the Lord Jesus in the exercise of his worldly avocation? T. F. S.

[We print this inquiry, though we do not think our correspondent's description of the case is definite enough to enable any one to recommend a book exactly suitable. Indeed, we should think that no book could be so effectual as the affectionate, personal counsels of a wise pastor.—ED.]

SIR,—Can you, or any of your readers, inform me of the price and publisher of the translation of the Malabar Liturgy, mentioned by Mr. White in last week's *Church Bells*? Also, where translations of the Apostolical Constitutions and the Liturgies of St. Chrysostom, St. Basil, and St. James (or any other of the ancient Liturgies), are to be obtained? D.

'T. R.' will be glad if any reader of *Church Bells* can recommend him a book on the Prayer-book, suitable for use in a village school, stating price.

'C. T. R.' asks what help he could reasonably expect from Queen Anne's Bounty, the Ecclesiastical Commissioners, and the Diocesan Association, in building a parsonage? No one could answer his question so well as the Secretaries or other representatives of those bodies. We should advise him to write to them direct. It would save time and insure his receiving correct information.—ED.

'A CONSTANT READER,' who asks for the loan of a map, should append name and address to her letter, so that any one who was disposed to do what she asks might forward the map to her. The Editor cannot undertake to forward parcels from one correspondent to another.

No one could so well answer 'CONFRATERNITY'S' question as the President of the Institute to which he belongs, or a clergyman connected with it.

AN 'Anxious Churchman' is not debarred from receiving the Communion by not being confirmed if, as the rubric at the end of the Confirmation Service teaches, he be 'ready and desirous to be confirmed.' It would be better for him to confer with his parish clergyman on the subject.—ED.

'SUBSCRIBER' asks how to proceed in order to procure admission to a hospital for an epileptic patient. We advise him to write to G. Reid, Esq., Secretary to the Infirmary for Epilepsy and Paralysis, Portland Terrace, Regent's Park, W.; or to B. B. Rawlings, Esq., Secretary to the National Hospital for Paralysis and Epilepsy, Queen's Square, Bloomsbury, W.C.

RECEIVED:—W. A.; C. B.; John Harrison, D.D.; K. L.; B. S. M.

BELLS AND BELL-RINGING.

Ancient Society of College Youths, London.

ON Thursday, July 23rd, eight members of the above Society rang at St. Matthew's, Bethnal Green, a peal of Grandsire Triples, consisting of 5040 changes, and containing 166 bobs and 70 singles, in 2 hrs. 48 mins. 3rd, the Observation. The ringers were:—M. A. Wood, treble; G. Tanner, jun. 2nd; C. Cecil, 3rd; W. Cooter, 4th; G. Dorrington, 5th; C. Lee, 6th; J. Pettit, 7th; W. Greenleaf, tenor. Called by Mr. Charles Lee, of Waterford, Ireland.—*Communicated.*

Muffled Peal at Ormskirk, Lancashire.

ON Saturday, July 25th, a select band of Change-ringers from Liverpool, assisted by Mr. J. Prescott of Ormskirk, occupied the belfry of St. Mary Ann's parish church, and rang Mr. J. Holt's ten-part peal of Grandsire Triples, containing 5040 changes, which came round in 3 hrs. 24 mins. The ringers were:—G. Crute, treble; J. Pritchard, 2nd; T. Jones, 3rd; Richard Williams, 4th; G. Thistlewood, 5th; Robert Williams, 6th; J. Aspinwall, 7th; J. Prescott, tenor. Weight of tenor, 26 cwt. The peal was conducted by Mr. G. Crute, the bells being muffled as a tribute of respect to the memory of the late Mr. William Thistlewood, one of the most accomplished Change-ringers of Liverpool for the last forty years.—*Communicated.*

On what Occasions ought Church Bells to be rung?

(Concluded.)

I NEED not defend ringing at a wedding or at a funeral, because there is a service for each; and in the wedding we may fairly include the return home at the end of the honeymoon. I need not forbid ringing at cricket-matches—races—when the winner of the Derby comes home to his stable—when the foxhounds meet in the parish, or any occasion of the like kind; the mere statement of them in such a connexion is surely enough to show its utter unfitness, and even irreverence. Neither need I condemn it in honour of a marriage at a Dissenting chapel, or the like. Persons who consider our Church an unsafe guide, a false teacher, or a body which lacks vital religion, must not ask for so much of her offices as it suits their pleasure or their vanity to accept from her.

Prize-ringing is competition for money within the church tower and in the use of her bells: it is therefore essentially irreverent and improper. If Hogarth could paint gambling in the churchyard as characteristic of his 'Idle Apprentice,' shall Churchmen now defend that which is so nearly allied to it?

Ringling for the services on Sunday is distinctly lawful, but very difficult to manage. It is quite indispensable that it be regular, limited in time, a short touch before and after service, and that all the ringers attend the service. And these three points are so difficult to secure at present that, in most places, the bells are merely chimed; also, many consider that chiming is the proper call to prayer. Of course a set performance, as a peal of 5000 changes, on a Sunday, or a meeting for mere practice, stands upon the same footing as Sunday cricket, or any other amusement; and, in the neighbourhood of a large town especially, it is scarcely practicable to prevent the belfry, if open on a Sunday, from becoming the lounge and playground of men who do not attend church.

I will mention but one case more, which is representative of its kind. I heard the bells of St. Martin-in-the-Fields ringing merrily in honour, as I believe, of the opening of Leicester Square. My principles, applied strictly, would condemn the act; but it may fairly be answered, Exceptional cases make their own rules. You would not ring every time that a rich man made a present to his parish, and yet would wish to go out of your way to acknowledge princely generosity; and if such ringing be confined to occasions when men give 15,000*l.*, or even 10,000*l.*, in one sum, it will not grow into a serious abuse.

On the whole I urge that, although my general principles will not meet every case, yet that those to which they do not apply are so exceptional that they cannot occur often in any one parish, and, therefore, cannot grow into serious evils. I have shown occasions for legitimate ringing sufficiently numerous (especially when combined with necessary practice) to satisfy the greatest enthusiasts; and, therefore, we need never lend ourselves to doubtful times. As music, architecture, and other arts are all employed in the service of God, so there is a place in that service for ringing also; and, among scientific amusements, a very high place belongs to it. I appeal to ringers to show that we can and do ring for its own sake, and to set their faces against those practices which tend to draw down our art to that low level from which it is now being raised. To all who wish for ringing in their neighbourhood I say, Do you look upon it as Church-work, as an amusement, or as both? If as an amusement only, better thus than not at all. Still, in the name of common sense, take such steps to encourage it as you would take to encourage a cricket-club, a glee-club, or any other respectable society; and do remember that ringers must, of necessity, meet in the church tower. And if you go up there with your prizes or your beer, you are doing harm to the men and profaning the place. W. WIGRAM.

RECEIVED:—Charles Pannel; G. Morgan.

Work for Ladies.

SIR,—I think your correspondent, 'A. K.' would be interested by some letters now appearing in the *Labour News*, on the subject of Work for Women, in which the difficulty of bringing together workers and suitable work is discussed amongst other branches of the same subject.

It is thought by the writer of those letters (a lady well known by her efforts in connexion with the Otter Training College) that a cheap, exhaustive, weekly advertising medium, might be very useful to ladies needing employment, and to those who require their services; and the Editor of the *Labour News* is quite willing to give a column of his paper for this specialty. It is proposed to try the plan for a time, and see whether it proves acceptable to the many who require some help of this kind to enable them to find the whereabouts of work suited to their capacities and inclinations; and it will greatly assist the experiment if you, Sir, will make it known through your columns, that the matter is discussed in the back numbers of the *Labour News*, to be had at the office of that paper, No. 1 Long Acre. Any suggestions on the subject will also be gladly received by 'L. M. H.' (the writer of the letters), at the same address. E. B.

NOTES AND QUERIES.

Questions in the Confirmation Service.

SIR,—In *Church Bells* of last week, 'E. T. C.' calls attention to the question in our Office for Confirmation. Some time ago I experienced the same difficulty, and in view of a similar case occurring soon, will you, or some correspondent, inform me whether the following view be correct; namely, that the triple vow is actually made for the child in every Baptism, by the very act of bringing it: Baptism being a profession of desire to lead the life unto Christ, and a renunciation of the devil, the world, and the flesh, as well as a 'bath of regeneration and a cleansing from sin;' therefore, bringing the child is equivalent to undertaking that it shall 'renounce,' &c. It has then, when come to years of discretion, to 'ratify and confess' (see Prayer-book of 1559) this vow in Confirmation, as having been already made for it in Baptism. It is a pity that the question contains the words 'godfathers and godmothers;' but as the Church, while ordering the Confirmation of baptized adults, has given no separate office in their case, may we not infer that they are put in as expressing the most common mode of making the vow implied in Holy Baptism? For even though the grace of Confirmation has no connexion with the confession of the Baptismal vow, but with the laying on of the Bishop's hands, it seems incredible, that if the question did not apply to baptized adults, its use should be obligatory in their Confirmation. D.

Registration of Baptisms.

SIR,—In reply to 'A.'s' letter in your last, on the above, I venture to suggest the following consideration:—The register of baptism having been appointed originally as the legal proof of pedigree or descent, the entry of the parents' abode, trade, &c. should be such as to identify the baptized person as the descendant of his parents. This is the rationale of the matter. It would seem, therefore, desirable to enter the parents' abode and occupation, either where they were living at the time of the birth of the baptized person, or at the time of their own decease; the burial register, in the latter case, helping to prove their identity as the parents of the baptized person. On this understanding (viz. of the object of these columns) it is of no moment that the parents are deceased. The baptized person is shown to be the child of such and such parents, who lived at such a place, and had such a quality, trade, or profession. Ro.

SIR,—'T. R.' asks for a book on the Prayer-book. Wigram's *Prayer-book with Scripture Proofs and Historical Notes* (Bemrose, 3s.) is excellent, if 'T. R.' wants one giving a short history of the Prayer-book. It mentions the sources whence the prayers are derived, and is most interesting and thoroughly good. Trollope's *Questions and Answers on the Liturgy* (Parker, 2s.) is also good. Blunt's *Key to the Knowledge of the Book of Common Prayer* (Rivingtons, 2s. 6d.), exceedingly good. *Our Church and Her Services*, Bishop Oxenden (Hatchards, 2s. 6d.), is a simple easy Commentary on the Prayer-book, without regular proofs or historical notes; it, however, explains most words that have changed their meanings, and is very well written. D.

'J. A.' would beg to suggest *The Young Churchman's Companion to the Prayer-book* (published by Rivingtons, price 6d.), with a preface by the late Lord Bishop of Winchester, as a thoroughly useful little book on the subject.

SIR,—In answer to the question of 'D.' with regard to translations of the Liturgies, I should think the translation of the *Primitive Liturgies*, by Neal and Littledale (published by J. T. Hayes, Lyall Place, Eaton Square, London, price by post 3s. 3d.) would suit his purpose. It contains all the Liturgies he mentions. There is a translation of the *Apostolic Constitutions* in the *Ante-Nicene Christian Library*, published by T. & T. Clark, Edinburgh. There is also a translation of parts of the Clementine Liturgy in Bingham's *Antiquities*, book xv. cc. 2, 3. THOS. GEO. CREE.

P.S.—Perhaps *Notes on the Morning and Evening Prayer and Church Catechism*, by H. A. James (printed by Jonathan Palmer, Cambridge), might suit 'T. R.'; or *Questions on the Prayer-book*, by the Author of the *Heir of Redclyffe*, published by Mozley, London.

SIR,—In answer to inquiry of 'Psalter' in your issue of August 1st, for a short Commentary for pupil-teachers, &c. on the Psalms, allow me to name Slade's *Explanation of the Book of Psalms, as read in the Liturgy of the Church*, published by the S. P. C. K. Having for some years used the book, both for school and family reading, I feel pleasure in recommending it. F. B. R.

'Psalter' might also find Bishop Oxenden's *Exposition of the Psalms* (2 vols. Hatchards) useful.

RE HEBRYKO STANTON.—An Old Chorister; M. A. H. (with many thanks for the communication); W. J. Stanley Bond; A Midland Rectory; A Country Vicar; Charles Waddy; M. B. H. W. B.

BELLS AND BELL-RINGING.

Change-ringing at Blackpool and Lytham.

On Saturday, Aug. 1, the ringers of Holy Trinity Church, Bolton, Lancashire, went to Blackpool and Lytham. At St. John's Church, Blackpool, they rang several short touches of Grandsire Triples, Bob Major, and two 720s of Bob Minor. At Lytham a peal of 720 Bob Minor was rung, and also several peals of Grandsire Doubles; after which they dined at the Ship Inn, being entertained by the Wardens of Trinity, Bolton, the number of ringers being ten, accompanied by their wives, &c. All returned safe home, having spent a very pleasant day.—Communicated.

Change-ringing at Pimlico by the Royal Cumberlands.

On Thursday, Aug. 6th, eight members of the Society of Royal Cumberlands rang at St. Gabriel's, Pimlico, a true peal of Kent Treble Bob Major, containing 5024 changes, in 3 hrs. 7 mins. G. Newson, Treble; W. Hovard, 2nd; J. Cox, 3rd; P. Coote, 4th; E. Gibbs, 5th; S. Jarman, 6th; R. Rose, 7th; D. Stackwood, tenor. Composed by Mr. J. Cox, and conducted by G. Newson.—Communicated.

Where is Curfew Rung?

THE following letters on this subject have been unavoidably postponed for want of space:—

SIR,—In reply to 'A. B.' I wish to state that, from Oct. 11 till Feb. 24 the Curfew-bell is rung at Mattishall, Norfolk, every evening at eight o'clock, except on Sundays, when it is rung at seven o'clock. The same bell—the tenor—during the same period is rung at five o'clock in the morning, except on Saturdays, when it is rung at four, and on Sundays, when the usual eight o'clock bells are rung or chimed. At these times it strikes 200 times. This tenor at Mattishall possesses a very powerful and mellow tone, and it is remarkable how fond people are of listening to this bell; and it is not at all an uncommon thing for many to leave their houses in the evening, for a short walk, while Curfew is filling the air with his melodious note. I believe also, that in the morning many windows are often opened during the interval of ringing in order that it may be heard more distinctly. E. G.

SIR,—In answer to your correspondent 'A. B.' who wishes to know of any churches where the Curfew is rung, I can inform him that this (to my mind stupid and useless custom) has been revived in this parish (Ross, Herefordshire) for several years past, and much to the annoyance of several of the parishioners residing near the church. It really does appear only as a pretext for the sexton to touch his hat at Christmas to solicit a *bonus*. There is also a custom in this parish of tolling a funeral knell for three quarters of an hour before morning and evening service on Sundays, and the last quarter of an hour we are edified with what is called 'the little bell,' being pulled so as to give three beats of the hammer—a sound of the most irritating and disagreeable character, enough to drive all the people away from the House of God, instead of inviting them to it, like a pleasant chiming of the bells may do. This is not the only place where the bell is tolled for some little time before divine service, and I should be glad to hear from any of your readers the reason for the custom of this funeral knell, as an invitation to the House of God to join in its glorious, and what should be, a happy service. C. W. P.

SIR,—The Curfew is rung in the parish churches of Chipping Campden, Gloucestershire; Bridgenorth, Shropshire; and Ottery St. Mary, Devonshire. In Campden it is rung daily at eight o'clock, followed by a single bell tolling the day of the month. On Saturdays it is rung at seven o'clock. There has also been a custom of ringing a bell at four o'clock a.m. in the summer, and five o'clock a.m. in the winter. This custom is supposed to be that referred to in Massingberd's *History of the Reformation*, where he mentions a bell rung for prayer at an early hour in the morning to propitiate the Virgin for the success of the troops of Henry V., then at war with France. M. K.

SIR,—Curfew has been rung at Tamworth, I believe, with exceptional interruption, since the order for its ringing was first issued. The hours are six a.m. and eight p.m. all the year round. In Palmer's *History of Tamworth Church*, an old bye-law is given from the Rolls of the Great Courts of Tamworth, dated November 14th, 1390, which says, 'No man, woman, or servant, to go out after the Curfew from one place to another unless they have a light in their hands, under pain of imprisonment.' WM. MATTHEWS.

SIR,—Curfew is still rung at the parish church of Bingham, Notts, at eight o'clock, and the day of the month is afterwards tolled on the 'tenor.' W. WHITE.

SIR,—Curfew is rung at Yarm, in Yorkshire, every evening at eight o'clock. It is also rung from the tower of Durham Cathedral at nine in the evening throughout the year, except on Saturday. I have never heard of any satisfactory reason for the exception. THOMAS ROGERS.

[Other correspondents mention the ringing of the Curfew at Sleaford, Worcester, Bakewell, Congleton (St. Peter's), Cambridge, and many parishes in Cambridgeshire.]

How a Man cracked a Bell.

'A few years ago the ring of six bells at Hanbury, co. Stafford, was rehung. At the same time the church was restored. The architect came to inspect, and the workmen wished to welcome him with the sound of the bells; but, as the ringing gear was not completed, they tied ropes to the clappers, and pulled away below. One of the men, by way of a practical joke, thought he would mar the peal, and threw his legs round the sound-bow of the second bell, and seated himself there, holding on by the head of the bell, while his comrade was swinging the clapper from below. He succeeded beyond his wishes, for the bell cracked on receiving the blow, and had to be recast.'—*Notes and Queries*, vol. viii 3rd edition, p. 274.

BELLS AND BELL-RINGING.

Ringing Books.

SIR,—In *Church Bells* some time since was a letter respecting the excellent work on ringing by Mr. Banister; the writer giving him, as he deserves, great praise, and recommending his work to the public. In the latter part of the letter the writer speaks of it as 'the most complete and exhaustive work since Shipway's'—thus, I consider, casting a slur over the admirable works of Hubbard and Sottanstill. It may be that the writer has not seen their works. It is to Hubbard that hundreds of good change-ringers of the present day owe their knowledge, as he treats in the plainest possible manner on all the foundation methods on which our art is built. Shipway's work was 10s. 6d., Hubbard's 3s. 6d., which brought it within the reach of all. Hubbard's last edition (1868), published by S. Nobbs, Loddon, Norfolk, may be still obtained, price 3s.

Of other ringing books I would like to say that, for young beginners, procure Squire Troyte's *Change-ringing*, 2s. (Masters), or the Rev. W. Wigram's *Change-ringing Disentangled*, 2s. (Bell and Daldy). (I think, as I have heard others say, that if Troyte had treated upon Plain Bob instead of Grandsire first, his book would have been by far the best for learners.) After that let them procure Hubbard's or Banister's, 2s. 6d. If not then satisfied, procure that most extensive work of all, the second part of Sottanstill's work, price 8s. But to those that can afford it, I would say, Buy a copy of each—you will find much to learn from them all.

JUSTICE.

Change-ringing at Earlsheaton, Yorks.

THE 'LONGEST LENGTH.'—Of late years it has become a recognised rule that, to claim the honour of having rung the longest length, there shall only be one man to each bell, who shall receive no relief at his rope during the whole peal. When it is considered that not only must the body, but also the mind, be actively employed during the whole of this period, it will be seen that the ringing of great 'lengths' must require the possession of no mean physical and mental powers. The honour of having rung the longest length on record has, since 1868, been held by the Ancient Society of College Youths, as, on April 27 in that year, eight members of this Society rang a true peal of Kent Treble Bob Majors, containing 15,840 changes, at St. Matthew's, Bethnal Green, which arduous feat they accomplished in 9 hrs. and 12 mins. The ringers on that occasion were—H. W. Haley, treble; W. Cooter, 2nd; J. Pettit, 3rd; H. Booth, 4; R. Hopkins, 5; E. Horrex, 6; M. A. Wood, 7; J. M. Hayes, tenor. Weight of tenor, 14 cwt.; conducted by Mr. H. W. Haley. Although this feat has for some time stood unrivalled at the head of the list, it now falls into the second place, as at St. Peter's Church, Earlsheaton, near Dewsbury, in Yorkshire, a company of ringers, one man only to each bell, on Saturday, December 28th, 1872, rang a true peal of Kent Treble Bob Major, consisting of the astonishing number of 16,008 changes, which exceeds any previous performance by 768 changes. The time was returned in round numbers as 9 hours and 50 minutes, the bells having struck off into changes at 4 minutes past 8 in the morning, and coming home at 6 minutes to 6 in the evening; and as at intervals during the day the ringing was returned as slightly over 98 changes to the minute, this time gives exactly 284 per minute. The striking was good throughout the day, and when well into the third part of the peal was such that it was hard to realise that the men had then been ringing for seven hours.

When the time drew nigh that it was calculated would bring the ringing to a conclusion a large crowd had gathered around the church, and when the bells came round a hearty cheer was given, and the ringers on issuing from the tower received quite an ovation. The following are the names and ages, with the stations of the performers:—W. Preston, 61, Earlsheaton, treble; F. Bailey, 22, Batley Carr, 2nd; S. Senior, 43, Earlsheaton, 3rd; J. H. Dixon, 20, Batley Carr, 4th; J. Idle, 45, Dewsbury, 5th; C. Senior, 30, Earlsheaton, 6th; J. Garforth, 24, Dewsbury, 7th; C. A. Fox, 33, Dewsbury, tenor. This ring of bells, of which the tenor weighs 14 cwt., was cast by Messrs. Mears, of Whitechapel. The first half of the peal was conducted by Mr. Preston, who, from his long experience as a ringer, was eminently qualified for the position, and the latter half was entrusted to Mr. Fox, whose ability for such an undertaking is well known, as he has accomplished that most critical tax on the mind of a conductor, namely, the calling of Mr. Holt's one-part peal of Grandsire Triples, which contains 150 calls.

It is probable that a long time will elapse before this feat is surpassed, as at present this is the longest length that has been composed in this system, although the author of this peal, Mr. T. Day of Birmingham, has devoted more than thirty years to the mathematical investigation of the permutations of this variety of treble bob majors. As this meritorious composition has been brought about by the use of legitimate fourth-place bobs only, we have much pleasure in bringing it before our readers, and give it by the course-ends, as follows:—237,546. Out, one fifth and one at home. 357,624. One the middle and in. 675,432. In and out, and one fifth. 763,452. Out one the wrong and two at home. 654,327. Fourths and in twice, fourths and out, one fifth, one wrong and one at home. 625,347. Two the middle, and one at home. 235,647. One the middle and out. 362,457. Out. 453,627. Out and two the wrong. 756,324. Out and fourths twice, and one fifth. 273,564. Out, two the wrong and two at home. 273,456. Two the middle, out and fourths, fourths and out, and two the wrong. 743,256. Two the middle, in and out, two fifths, and one at home. 467,235. Out and one fifth. 567,243. One the middle and in, and one the wrong. 236,457. In and out. 342,568. Out. The above part twice repeated makes the 16,008 changes, there being 51 courses and 180 calls.

There was a large gathering of ringers from all parts of the county, this event having caused considerable sensation amongst the members of the ringing community, and the truth of the peal was attested at various stages of its progress.—Communicated.

Change-ringing at Liverpool.

ON Saturday, August 8th, eight members belonging to the Union Society of Change-ringers rang, at St. John's Church, a peal of Kent Treble Bob Major, consisting of 5088 changes, in 3 hrs. 16 mins.: viz. J. Heron, treble; J. Meadows, 2nd; A. Heron, 3rd; H. Meadows, 4th; W. Gill, 5th; W. Bastow, 6th; E. Booth, 7th; J. Egerton, tenor. Composed and conducted by J. Heron, jun. Weight of tenor, 1 ton.—Communicated.

Change-ringing at St. Peter's and St. Nicholas, Colchester.

VISIT OF LONDON CHANGE-RINGERS.—On Monday, August 10th, these well-known ringers visited Colchester, and rang several short peals on the celebrated eight bells of St. Peter's, consisting of Bob Major, Grandsire Triples, Stedman's Triples, and Kent Treble Bob Major, amounting altogether to several thousand changes. The names of the ringers are—Mr. Leonard Proctor, the distinguished ringer of Benington, Herts; Messrs. J. Miller, J. Cox, J. R. Haworth, W. Newson, and H. Nunn, of London; J. Howe, Long Melford; and Mr. Farthing of Mistley; assisted during the day by their Colchester friends, Messrs. E. and J. Nunn, W. W. Scott, and D. Wright. After a dinner given by the Messrs. Nunn, the party adjourned to the tower of St. Nicholas, and rung some Bob Minor and Kent Treble Bob Minor. These bells have swung for upwards of 500 years, but it is probable this is the last peal that will ever be rung on them, as, through the munificent gift of the High Steward of the Borough, a handsome tower is guaranteed for the new church, and it is hoped that the inhabitants will show their appreciation of his liberality by placing therein a good ring of ten bells. The ringing was conducted by Mr. J. Cox of St. Bride's, London; and it deserves remark that the methods of Stedman's and Kent Treble Bob were never rung in Colchester before. The ringers during the day paid a visit to the old Castle, the Museum, the Priory, the Abbey, and other antiquities for which this town is so famous, and took very much pleasure and interest in all they saw.

Muffled Peal at St. George's, Camberwell.

ON 13th August, a muffled peal was rung as a tribute of respect to the memory of the late Mr. Camroux, who had been 13 years a churchwarden of the above church, and died at the age of 85 years. The ringers were:—J. Steward, treble; T. Windley, 2nd; T. Heath, sen. 3rd; W. Roberts, 4th; D. Stackwood, 5th; E. Drury, 6th; T. Heath, jun, 7th; F. Munday, tenor. Conducted by Mr. T. Windley.—Communicated.

Lindley, Huddersfield.

A PRESENTATION of bells cast by Warner and Sons, weighing 4 tons, and costing 800l., took place last Saturday amid much rejoicing. The tenor has cast upon it—'To the honour and glory of God. This peal of eight bells is given to St. Stephen's Church, Lindley, by Thomas Varley of Edgerton House, Esquire. A.D. 1874. J. W. Town, Vicar. R. C. Wilford, Curate. J. H. Stansfield, W. T. Earnshaw, Churchwardens.' The presentation was made under a beautifully designed triumphal arch, bearing the inscription—'Welcome the Bells, and thanks to the Donor.'—Communicated.

New Ring of Bells at Claycross.

THE village of Claycross, which within the last ten years has grown to the dimensions of a town, was the scene of much church festivity on Wednesday, the 12th inst., the occasion being the first use of a ring of bells which had been placed in the steeple of the parish church. A procession of choristers and clergy, including the Bishop of Lichfield, was formed at the Vicarage, and on reaching the church morning service was commenced. The prayers were read by the Vicar, the Rev. J. Oldham, B.D. The sermon was preached by the Bishop from Ps. ii. 14, 'Deliver me from bloodguiltiness, O God,' and was a masterpiece of earnest, faithful pleading with all present to apply the Psalmist's words to their own conscience, in regard to all the responsibilities of life, of which the new bells, as they sounded out over the parish, might continually remind them. After the service there was a public luncheon, presided over by the Vicar, at which his Lordship (in responding to the toast of his health) made happy references to his Episcopal experience in New Zealand, and concluded by proposing the health of the Vicar, whom he congratulated on the progress made in the parish. The bells, five in number (a sixth is soon to be added), have been cast by Messrs. J. Warner and Sons, London, and the cost has been entirely defrayed by the parishioners, many of the colliers having subscribed liberally.

The Guild of Devonshire Ringers.

A MEETING of the Committee was held at Exeter on Thursday, Aug. 13 (Rev. F. Sterry in the chair), when the following resolutions, among others, were agreed to:—1. That for the future all the more important resolutions of this Committee, as well as the proceedings of General Meetings, shall be reported by the Secretary to *Church Bells* and to the *Exeter Gazette*. The Committee would impress upon all bands in union, and upon members generally, the desirability of their keeping themselves duly informed of the operations of the Guild. 2. That Mr. J. Baxter's offer to undertake the office of Instructor to the Guild be accepted, at the weekly salary (when engaged in teaching) named in his letter to the Secretary, together with travelling expenses. 3. That the Guild offer the services of the Instructor to the bands in union on the following terms:—first, that for each week (or six separate days) the Instructor is engaged in any parish, the sum of, at least, 10s. shall be raised locally, either by subscriptions of members or by special donations; and, secondly, that all applications for visits of the Instructor shall be made to the Secretary, who shall arrange the times and places of such visits.

J. L. LANGDON FULFORD, Hon. Sec.

'C. W. P.', whose letter, after having been long in hand, appeared last week, tells us that a Chiming Society has been formed since the date of his letter, who now ring the chimes every Sunday before Morning and Evening Service.—Ed.

BELLS AND BELL-RINGING.

Change-ringing at Earsheaton, Yorks.

SIR,—In last week's *Church Bells* I read as follows:—'Of late years it has become a recognised rule that, to claim the honour of having rung the longest length, there shall only be one man to each bell, who shall receive no relief at his rope, during the whole peal; and further on it was stated that the feat of ringing the 15,840 changes at Bethnal Green, in 1868, has been outvied by the performance at Earsheaton. When we read of a peal having been rung at a certain place, we always take it for granted that one of the ringers conducted the peal; and on him rests the responsibility of 'calling' a true peal. The mental powers are very severely strained in conducting long lengths, and surely the mental exertion increases in a duplicate ratio to the time the peal occupies (e.g. it would take four times as much out of a man to conduct a 10,000 as it would to conduct a 5000). Now, in the 15,840 at Bethnal Green Mr. Haley rang and conducted the peal himself, from beginning to end; but in the 16,608 at Earsheaton the responsibility was divided between two men. So then, if my theory be right, neither Mr. Preston nor Mr. Fox did half as much as Mr. Haley did. Therefore I maintain (and I am sure I endorse the opinion of many) that to the College Youths is still due the honour of the greatest achievement in the art of Change-ringing.

BOB SINGLE.

Kirtlington, Oxon.

On Saturday, Aug. 22nd, eight members of the Oxford Society of Change-ringers visited Kirtlington, and succeeded in ringing a peal of 5040 changes of Grandsire Triples, with 190 bobs and 50 singles, in 3 hrs. 9 mins. The following are the names of the ringers:—W. Thomas, treble; F. Williamson, 2nd; J. Field, 3rd; H. Janaway, 4th; R. Annis, 5th; C. Hounslow, 6th; E. Harrison, 7th; T. A. Strange, tenor. Conducted by Mr. C. Hounslow. Weight of tenor, 19 cwt. in E. After the peal the ringers were treated in a very hospitable manner by the Rev. T. K. Chittenden at the Parsonage, and were well pleased with their visit.—*Communicated.*

Change-ringing at St. Mary's, Newport, Essex.

On Sunday, Aug. 16, a harvest-peal of 720 changes (Oxford Treble Bob) was rung in this tower by three of the Saffron Walden and three of the Stansted companies of ringers. This was the first peal of Treble Bob rung on these bells. The ringers were:—J. Cavill, treble; G. Bennett, 2nd; G. Martin, 3rd; N. J. Pitstow, 4th; C. Prior, 5th; H. Prior, tenor. Conducted by H. Prior.—*Communicated.*

New Bell-ringers' Association.

A SOCIETY has lately been formed called the 'West Middlesex Bell-ringers' Association.' Its principal object is belfry reform and the cultivation of Change-ringing. Meetings for practice take place on Tuesday evenings under the tuition of Mr. Baron, of the Waterloo Road. The belfries at present thrown out to the members of the Association are those of Isleworth, Heston, Uxbridge (St. Andrew's), Richmond, Chiswick, and Fulham. Should any clergyman wish to form similar Associations, information can be received from the Rev. Dacre Craven, Isleworth.

The Imperial Bell for Cologne Cathedral.

THE first cannon taken from the French were set apart to be melted into an 'Imperial bell' for the Cathedral of Cologne, in place of the 'Imperial bell' of Frankfort, which was destroyed in the memorable fire which took place in the cathedral on the 14th of August, 1867, on the eve of the triumphal entrance of William of Prussia into that ancient free city. The casting of the new bell encountered in three different attempts obstacles so serious that it proved a failure each time. It was only in the fourth casting that a whole bell was produced, but that without the Imperial crown which should have surmounted it, as the symbol of German unity. Moreover, it gave out such strange and uncouth sounds that it was impossible to use it. Under these circumstances a fifth attempt to recast it has been decided upon. We need scarcely add, that the misadventures of the unfortunate bell have created a profound sensation among the German fatalists.

Bells and Thunder.

'A TOURIST in Tyrolean Alps, writes:—'The bell-ringing, as the companion of the thunder-storm, is a permanent institution here. I could not make out whether it was supposed to have a physical influence on the electricity, or to have a propitiatory effect in a religious sense, calculated to exempt the district from a calamity. Opposite to Tembach, on a spur of the mountain rising right over the river Inn, there is a sort of hermitage or chapel. It is the duty of a recluse who has charge of it to be on the look-out for thunder-storms, and begin the bell-ringing; and he is well posted for the accomplishment of his duty. A solemn, strange duty it must be, to act as sentinel against the approach of such a foe. I happened once to witness the ceremonial of ringing out the thunder in a very picturesque shape. I was coming out of the great gorge behind the Martinswand. The first thing that drew attention was a rushing, mighty wind, which caught up the marble powder lying on the hill-side, and drifted it about like a dry, sandy mist. Then came as sudden a lull, and the church bell of Zuri, right under my feet, began "tolling slow, with sullen roar." The chime was taken up by the dozen or so other churches in the valley, mellowed in the distance until it "passed in music out of sight." Meantime the setting sun illuminated a great storm-cloud, making it flame-coloured red, that spread over half the horizon, as if the world were on fire. Over this passed, every now and then, a tongue or sheet of white lightning. The whole affair was so far off, that of the thunder only a slight muttering was heard. The church bells appeared to do their duty effectively, for the storm did not reach the district round Martinswand;

but what of the efficiency of the bells in the place when it was at actual work?—*Blackwood's Magazine*, Nov. 1867, p. 543.

Church Bells Rung without Wheels and Ropes.

At East Bergholt, Suffolk, there is a ring of five heavy bells (tenor, 30 cwt.) in a cage in the churchyard. They are roofed over; but they have neither ropes nor wheels; each ringer stands on a shelf two feet from the ground by the side, and swings his bell by hand by the stock to which the bell is hung, and so like a pendulum and by centrifugal force they are rung up in the usual way. For chiming purposes, small lines are led from the clapper over pulleys above, which fall down, and are handled by the ringers, who stand on a platform level with the top of the cage. The tradition is that the tower was never finished, because Cardinal Wolsey was engaged in building the church when he fell into disgrace and his troubles, and so the tower was never finished. The cage was prepared for the bells, and there they still are, two by Richard Bowler, dated 1601; two have been recast, and two are ancients.

BELFRY RECORDS.

HORSHAM, SUSSEX. (Tablets in the Belfry.)

670. FRIDAY, April 11th, 1766, was rung a peal of 5040 grandsire triples, this being the first ever rung in this steeple. It was performed in three hours and eight minutes by the Horsham ringers:—

Harry Wetter, <i>Treble</i>	John Foreman, <i>Fourth</i>	Thomas Bristow, <i>Seventh</i>
Thomas Lintott, <i>Second</i>	Anthony Lintott, <i>Fifth</i>	Thomas Aldridge, <i>Tenor</i>
William Tyler, <i>Third</i>	John Morth, <i>Sixth</i>	Called by Thomas Bristow.

671. SUNDAY evening, November 16th, 1777, was rung a true peal of John Holt's 5040 Grandsire triple reverse, this being the first peal ever rung reverse by any men in the kingdom in this method. It was rung in 3 hours and 15 minutes by the Horsham ringers:—

Thomas Jones, <i>Treble</i>	Edward Aldridge, <i>Fourth</i>	Thomas Bristow, <i>Seventh</i>
Thomas Lintott, <i>Second</i>	Harry Weller, <i>Fifth</i>	Thomas Aldridge, <i>Tenor</i>
Benjamin Hall, <i>Third</i>	John Foreman, <i>Sixth</i>	Called by Thomas Lintott.

The weight of the tenor is 24 cwt.

WARNHAM, SUSSEX. (Tablet in the Belfry.)

672. THIS board is placed in remembrance of a peal that was rung on October 26th, 1867 it was the Oxford bob minor, rung and repeated 6 times, making 5040 changes. It was called seven different ways; they were composed by Henry Burstow of Horsham, and called as follows. The first was called with 22 singles; the second, 16 singles; third, 30 singles; fourth, 14 singles and 6 bobs; fifth, 9 bobs and 6 singles; sixth, 15 bobs and 6 singles; seventh, 40 bobs and 2 singles. This peal was rung in 2 hours and 55 minutes by the following persons:—

James Mills, <i>Treble</i>	Edward Standford, <i>Third</i>	Henry Burstow, <i>Tenor</i>
Edward Jenkins, <i>Second</i>	Elias Knight, <i>Fourth</i>	Conducted by Henry Burstow.
	James Francis, <i>Fifth</i>	

The weight of the tenor is 15 cwt.

BRAMFORD, SUFFOLK. (Tablet in the Belfry.)

673. On January 1st, 1817, the following Peals were rung at this Steeple, making a total of 5040 changes:—Grandsire Bob, Double Bob, Oxford Treble, London Court, New Treble, New London and Cambridge Surprise, which were rung without intermission (the end of each peal), in 3 hours 15 mins., by the following Ringers of the Bramford Society:—

T. C. Chamberlain, <i>Treble</i>	W. Watson, <i>Third</i>	S. Allen, <i>Fifth</i>
W. Pearce, <i>Second</i>	G. Wood, <i>Fourth</i>	J. Lewes, <i>Tenor</i>

The peals were conducted by S. Allen.

MASHAM, YORKSHIRE. (Tablets in the Belfry.)

674. 5040 Changes were Rung on the 23rd day of April, 1827, in 3 Hours & 6 minutes in seven different Peals, viz:—

New London Pleasure, 1st.	Names of Ringers:—
Violet Treble, 2nd.	The Peals were conducted & bobs called
Kent Treble, 3rd.	by Robert Heath, <i>Treble</i> .
Oxford Treble, 4th.	Thomas Mudd, junr., <i>Second</i> .
Oxford Single, 5th.	Thomas Mudd, <i>Third</i> .
College Single, 6th.	William Metcalfe, <i>Fourth</i> .
Grandsire Bob, 7th.	Christopher Welford, <i>Fifth</i> .
	Leonard Mudd, <i>Tenor</i> (14 cwt.)

675. 5040 Changes were Rung on the 5th Day of November, 1853, in 3 Hours & 5 minutes, in seven different peals, viz:—

Violet Treble, 1st.	Names of Ringers:—
Oxford Treble, 2nd.	The Peals were conducted & Bobs called
Kent Treble, 3rd.	by John Atkinson, <i>Treble</i> .
Grandsire Bob, 4th.	William Welford, <i>Second</i> .
Court Bob, 5th.	Thomas Mallaby, <i>Third</i> .
Oxford Single, 6th.	Thomas Wilson, <i>Fourth</i> .
College Single, 7th.	Leonard Mudd, <i>Fifth</i> .
	Christopher Welford, <i>Tenor</i> , (14 cwt.)

676. 5040 Changes of Bob Major were rung on 14th Day of February, 1866, in 2 Hours & 56 minutes. The Ringers who attained the object were as follows:—

Mr. John Raynard, <i>Treble</i>	Mr. William Metcalfe, junr., <i>Fourth</i>	Mr. John Pickersgill, <i>Seventh</i>
William Scarfe, <i>Second</i>	George Mallaby, <i>Fifth</i>	Thomas Mallaby, <i>Tenor</i>
John Atkinson, <i>Third</i>	Thomas Clark, <i>Sixth</i>	(14 cwt.), who ably conducted the Peal.

ALL SAINTS', OTLEY, YORKSHIRE. (Tablet in the Belfry.)

677. On Tuesday, the 15th day of February, 1827, were rung in this belfry 9600 changes of London Treble Bob Major, in 5 hours and 33 minutes (with 2, 3, 4, 5, 6 twelve times written Right and Wrong, being the sixty course-ends complete), by the following persons, viz:—

Martin Claywood, <i>Treble</i>	Charles Mason, <i>Fourth, Composer & Conductor</i>	John Brown, <i>Seventh</i>
Robert Elsworth, <i>Second</i>	William Thackray, <i>Fifth</i>	Christopher Iles, <i>Tenor</i> , and
Michael Stirk, <i>Third</i>	John Kendall, <i>Sixth</i>	Peter Yeoman, <i>Assistant</i> .
		H. Robinson, B.A., <i>Vicar</i> .
		W. Forster, junr., <i>Churchwardens</i> .
		J. Patrick,

TICKHILL, YORKSHIRE. (Tablets in the Belfry.)

678. THE first 5040 Changes ever known to be Rung in the Old St. Mary's Tower, Tickhill, Yorkshire, was Rung on Dec. 22nd, 1841, in 2 Hours and 55 Minutes, in the 3 following Methods: viz. Oxford, 3 times; London Scholars, twice; Violet, twice, by the following members:—

Luke J. Ashton, <i>Treble</i>	James Storer, <i>Third</i>	And conducted by Edward Lambert, <i>Tenor</i> .
Jesse Gleadle, <i>Second</i>	Thomas Watkinson, <i>Fourth</i>	
	Bartholomew Dawson, <i>Fifth</i>	

679. The Tickhill Society of Change Ringers entered this Tower on Dec. 19, 1863, and Rung the First 5040 Changes ever known here, on seven different methods: viz. College Trebles, Duke of York, London Scholars, College Pleasures, New London Pleasure, Oxford, and Violet, which was completed in 2 Hours and 58 minutes, by the following men:—

John L. Ashton, <i>Treble</i>	Joseph Hickson, <i>Third</i>	Conducted by Francis Jenkinson, <i>Tenor</i> .
John Watkinson, <i>Second</i>	Henry Newbound, <i>Fourth</i>	
	George Glendell, <i>Fifth</i>	

BELLS AND BELL-RINGING.

Change-ringing at Milnrow, near Rochdale.

On Saturday, the 22nd of August, the Society of Change-ringers of St. James's Church rang Mr. John Holt's ten-part peal, being the first they have rung since the Society was formed: it was truly brought round in 3 hrs. 4 mins. The ringers (six of whom rang a peal for the first time) were as follows:—A. Hurst, treble; R. Buckley, 2nd; J. Fitton, 3rd; J. F. Wild, 4th; A. Clegg, 5th; T. Platt, 6th; E. Clegg, 7th; J. Fielding, tenor. The peal was conducted by T. Platt (also for the first time); he acquitted himself very creditably.—*Communicated.*

Change-ringing at Hindley.

On Saturday, March 7, 1874, a mixed band of Change-ringers rang on the bells of St. Peter's Church, Hindley, Lancashire, a true and complete Holt's ten-course peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 55½ mins. The peal was well rung, and ably conducted by Mr. James Eckersley, of the parish church, Bolton. The ringers were stationed as follows:—J. Eckersley, Bolton, treble, conductor; N. Farnworth, Halliwell, 2nd; J. J. Walsh, Bolton, 3rd; T. Ridings, Halliwell, 4th; J. Brown, Hindley, 5th; J. Curtis, Leigh, 6th; T. Hussey, Leigh, 7th; E. Arrowsmith, Leigh, tenor.

On Saturday, August 29th, a Catch joint Company of Change-ringers met at the above church, and rang in excellent style Mr. John Holt's ten-course peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 1 min. The peal was conducted and beautifully brought round by Mr. J. Prescott of Hindley, true and complete. The ringers were placed as follows:—J. Prescott, Hindley, treble, conductor; J. Hussey, Leigh, 2nd; F. Brown, Hindley, 3rd; J. Higson, Leigh, 4th (his first peal); J. Houghton, Leigh, 5th; J. Curtis, Leigh, 6th; T. Hussey, Leigh, 7th; W. Westhead, Hindley, tenor (his first peal). Weight of tenor, 14½ cwt.—*Communicated.*

Lincoln Minster Bells.

THE Minster of Lincoln had formerly two rings of bells and Great Tom: a ring of eight in St. Hugh's (the south-west) tower, called St. Hugh's bells, which are still there; a ring of six in the Broad tower, called the Lady bells, probably used for the service of Our Blessed Virgin Mary of Lincoln, to whom the church is dedicated; and Great Tom of Lincoln, in the north-west tower, on which the clock struck. This bell was cracked in the year 1827, by some mismanagement in shifting the clock hammer. It was beautifully ornamented, of elegant shape and tone; and was cast by Henry Oldfield of Nottingham, in the Minster yard, in 1610. Great Tom remained dumb in the tower till 1894, when Sub-dean Sutton persuaded the Chapter to take down the Lady bells, and throw their metal into the new Great Tom and two quarter-bells, which now hang in the Broad tower, where the Lady bells hung. The ropes of the four largest of the Lady bells went down to the piers of the great tower below, where the rings to which they were fixed still remain. The singing-boys used to ring them for service, two for common days, four on the eves of Saints' days, on Saturday evenings, and on Sunday. The same practice is now observed with the four largest of St. Hugh's bells. On Lady-days the singing-boys used to go up into the belfry, tie strings to the clappers of the Lady bells, and chime them in this way:—1 3 1 2 4 1 5 1 2 6. This chiming is supposed to have been the Ave Maria. They used to repeat this for an hour, and finish with the six bells in succession. One of these bells used to be rung at seven in the morning for the early service, and afterwards tolled the number of the days of the month. One of St. Hugh's does this now. St. Hugh's bells are rather larger than the Lady bells, and the tenor is a deeper key. Formerly the fifth and tenor were the quarters to old Great Tom. The tenor was in beautiful unison with the great bell. In the chamber below St. Hugh's tower are the names of the ringers from about 1500 to 1600, headed "The Company of Ringers of our Blessed Lady of Lincoln."—Abridged from C. Anderson's account in the *Ecclesiologist*, 1865, p. 171.

The Privilege of a Mother Church.

IN a town no bells could be rung before the bells of the Cathedral, or Mother Church, were rung. We find the following case on record upon this point in 1421. The Prior of Bath had claimed the right of ringing the bells belonging to the abbey the first and last in the city; none of the parish churches tolling their bells (except on particular days) before the bells of the convent had struck out in the morning, nor after the prior's curfew had tolled in the evening. This privilege the mayor and citizens considered as an interference with their municipal rights, for even in the fifteenth century bells began to serve certain civil as well as ecclesiastical purposes. They therefore determined to interrupt the claims of the monastery by ringing the bells of the parish churches at hours hitherto unprecedented, both before and after the prior's knell had been sounded; and accordingly gained over to their cause John Barret, the vicar of Stalles; John Lane, the rector of Southgate; William Savage, rector of St. Michael without the Gate; John Hobbes and William Aishley, chaplains of St. John's and Magdalen Hospitals. This breach of privilege was highly resented by the monastery, and a contest arose in consequence of it that subsisted many years, occasionally fuming out into bitter invective and personal insult between the contending parties. At length an inquisition, held at Frome the 9th of Henry V., put a period to the dispute by acknowledging and establishing the right of the prior in the premises, and that no one should ring within the precincts of Bath at day-time before the prior had rung his bells, nor in the night-time after his curfew had been tolled.—*WARNER'S History of Bath*, p. 123.

Query.

A CORRESPONDENT asks if he can be supplied with rules or any particulars of the 'Devonshire Ringers' Guild,' and whether it can be joined by ringers in another county.

BELFRY RECORDS.

ST. PETER'S, LEEDS. (Tablets in the Belfry.)

680. THIS Peal of Ten Bells first rung Feby. the 5th, 1798; and on December the 25th was rung, by the Saint Peter's Company of Change-Ringers, a complete Peal of Grandsire Caters, consisting of 5040 Changes, which was performed in 3 hours and 37 minutes by the following persons, viz.—

William Elbeck, Treble.	William Shaw, Fifth.	William Preston, Eighth.
Thos. Wigglesworth, Second.	Benjn. Stocks, Sixth.	Thomas Normington, Ninth.
Joseph Whitaker, Third.	Richard Wilcock, Seventh.	Benjn. Skirrow, Tenor.
James Sawyer, Fourth.		James Blackburn, Assistant.

William Preston Conducted the peal.

681. On Saturday, 25th of October, 1800, was rung by the Saint Peter's Society, a Complete peal of New Treble Bob Royal, ten in, Consisting of 5040 Changes, with the 6th at home twelve times wrong and twelve times right, which was performed in 3 hours and 37 Minutes by the following persons, viz.—

William Elbeck, Treble.	Benjn. Tebbis, Fifth.	William Preston, Eighth.
Thos. Wigglesworth, Second.	Benjn. Skirrow, Sixth.	Thomas Normington, Ninth.
Joseph Whitaker, Third.	Thomas Bedford, Seventh.	Joseph Tebbis, Tenor.
James Sawyer, Fourth.		James Blackburn, Assistant.

Joseph Tebbis, Conducted the Peal.

682. On the 25th of October, 1816, was rung in this Steeple Tebbis's curious production of Grandsire Caters, having, in so few as 5579 Changes, produced the sixty-eight nines and the sixty-nine seven-eights, which is the whole to be obtained with the Bells in Course, and was rung in three hours and 38 minutes by the undermentioned performers.

COURSE ENDS OF THE PEAL.											
4	2	3	5	6	7th in and out at 5	4	2	3	5	6	an 8-9
3	4	2	5	6	9th in with 3	4	2	3	5	6	8th in with 3
2	3	4	5	6		2	3	6	4	5	8
3	5	4	2	6	8	6	2	3	4	5	9
5	2	4	3	0	8	3	6	2	4	5	9
4	5	3	2	0	9	6	4	2	3	5	8
2	4	5	3	0	9	4	3	2	6	5	8
4	3	5	2	6	8	2	4	3	6	5	9
3	2	5	4	6	8	3	2	4	6	5	9
5	3	2	4	6	9	2	6	4	3	5	8
2	5	3	4	6	9	6	3	4	2	5	8
5	4	3	2	6	8	4	6	3	2	5	9

First Part End.

Second Part End.

Third Part End.

5 3 4 6 2	by an 8-9	5 4 2 6 3	by an 8-9
3 6 4 5 2	8th in with 3	4 6 2 5 3	8th in with 3
6 5 4 3 2	8	6 5 2 4 3	8
4 6 5 3 2	9	2 6 5 4 3	9
5 4 6 3 2	9	5 2 6 4 3	9
4 3 6 5 2	8	2 4 6 5 3	8
3 5 6 4 2	8	4 5 6 2 3	8
6 3 5 4 2	9	6 4 5 2 3	9
5 0 3 4 2	9	5 6 4 2 3	9
0 4 3 5 2	8	0 2 4 5 3	8
4 5 3 6 2	8	2 5 4 6 3	8
3 4 5 6 2	9	4 2 5 6 3	9

Fourth Part End.

Round by 9th in and out at two.

Richard Nicholson, Treble.	Performers' Names:—	William Preston, Eighth.
David Robinson, Second.	Richard Paley, Fifth.	Joseph Tebbis, Ninth.
Joseph Whitaker, Third.	Abraham Beccers, Sixth.	Joseph Moxon, Tenor.
Thomas Bedford, Fourth.	John Hudson, Seventh.	S. Preston, Assistant.

The Peal was conducted by the Author, J. Tebbis.

683. On Thursday, Nov. 11th, 1818, was rung by the Saint Peter's Company, in this Steeple, a complete peal of Caters on Fitchman's Principle, consisting of 5079 Changes, which was correctly performed by the following persons in three hours and twenty Minutes:—

Thos. Wigglesworth, Treble.	John Hudson, Fifth.	Joseph Tebbis, Ninth.
Joseph Whitaker, Second.	James Baldwin, Sixth.	Samuel Smallpage, Tenor.
John Groves, Third.	Joseph Moxon, Seventh.	David Robinson, Assistant.
Abraham Beccers, Fourth.	William Preston, Eighth.	Conducted by Joseph Tebbis.

684. On the 23rd of April, 1828, was rung by the Saint Peter's Company of Ringers, Leeds, Tebbis' Peal of New Treble Bob Royal in Shipway's Book, consisting of 5040 Changes, in three parts. It was rung in the titum position, and brought home again at each part-end, and was performed by the following persons in 3 hours and 17 minutes:—

THE PEAL. M. W. II.									
* 5 6 3 4 2	7 0 8 9	1	2	2					
6 4 5 2 3	7 0 8 9	2	2						
* 4 2 3 5 6	7 8 9 0	1	2						

Joseph Tebbis, Treble.	William Groves, Fourth.	William Gawkrödger, Eighth.
David Robinson, Second.	William Preston, Fifth.	Samuel Smallpage, Ninth.
John Hudson, Third.	Christopher Isles, Sixth.	James Naylor, Tenor.
	John Mortimer, Seventh.	

The Peal was Composed and Conducted by J. Tebbis.

685. On the 3rd of Feby., 1838, being the 40th and final Anniversary of the opening of the old Peal of Ten Bells, which formerly occupied the Tower of our old Parish Church, the Saint Peter's Company of Change-Ringers, Leeds, rung on that Occasion a Complete Peal of Grandsire Caters, consisting of 5040 changes, which was accomplished in 3 hours and 9 minutes by the following persons, viz.—

John Clarkson, Treble.	Christopher Isles, Fourth.	William Gawkrödger, Eighth.
John Hudson, Second.	Isaac Greenwood, Fifth.	William Groves, Ninth.
John Groves, Third.	John Mortimer, Sixth.	William Puleine, Tenor.
	Samuel Smallpage, Seventh.	

The Peal was Composed and Conducted by Samuel Smallpage.

686. THIS Peal of 13 Bells was first rung on the 26th of February, 1841, and on May the 1st, 1842, the Saint Peter's Company of Change-Ringers, Leeds, Ascended this Tower and rang a Complete peal of Grandsire Cinques, in the Titums, consisting of 5148 Changes, which was completed in correct style in 3 hours and 43 min. and 9 seconds by the following persons, viz.—

Saml. Smallpage, Treble.	Jas. Gill, Fifth.	Benjn. Ely, Ninth.
Jno. Robinson, Second.	Chris. Isles, Sixth.	Wm. Gawkrödger, Tenth.
Jno. Groves, Third.	Jons. Baldwin, Seventh.	Wm. Groves, Eleventh.
Jno. Hudson, Fourth.	Jno. Mortimer, Eighth.	Wm. Puleine, Tenor.

The Above Gentlemen had the honour of Completing the first peal of Cinques in the County of York.

Also, on the 7th of July, 1842, Eight Members of the above Company ring upon the first or light peal of eight, a true and Complete peal of Kent Treble Bob Major, consisting of 5556 Changes with the sixth at home twelve times each way, which was correctly performed in 2 hours and 58 minutes by the following Persons:—

Saml. Smallpage, Treble.	Jno. Robinson, Fourth.	Wm. Gawkrödger, Sixth.
Jno. Hudson, Second.	Jno. Mortimer, Fifth.	Benjn. Ely, Seventh.
Chris. Isles, Third.		Wm. Groves, Tenor.

The Above Peals were Composed and Conducted by Samuel Smallpage.

The Rev. W. F. Hook, Vicar, Chaplain in Ordinary to the Queen.
The Bells were cast by Messrs. Thomas Mears and Sons, of London. Weight of Tenor, 36 cwt.
This Tablet was erected at the expense of the Company.

both of them much mistaken.' These last words had reference to the Cummins schism, which has only taken root (in some sense) in two places in Canada.

THE destruction wrought by the fire at the Indian Mission of the Rev. E. Wilson, in the diocese of Algoma, will soon be seen no more; the cornerstone of the new 'Shingwak Industrial Home' having been laid by Lord Dufferin, the Governor-General. Mr. Wilson has been raising funds with characteristic energy.

CORRESPONDENCE.

Holy Orders.

SIR,—Permit me, as another desirous of taking Holy Orders, to say a few words. Like your correspondents, 'A Chorister,' and 'A Churchman' I have, from misfortune, not been able to obtain anything more than an ordinary National School education, and have only been able to improve myself by private study, and that only in a very limited degree, owing to the meagre funds at my disposal; but I am now saving a little money for the purpose, if possible, of getting a preparatory education, prior to accepting a grant from a Society formed some twelve months ago to assist young men, unable to help themselves, in obtaining a University training. I think I am speaking the opinions of 'A Chorister' and 'A Churchman' when I say that what we want, with this University career in view, is a *preparatory education*. The question is, How can we get it? We might go to our clergy, who I feel sure would help us to the utmost of their power; but then, how can we devote any considerable amount of time when we have to earn our own living, and perhaps work longer hours to pay for this education, or incidentals connected therewith? I would venture to suggest the advisability of an Institution or petty College, where we might receive preparation. Heaven bless those kind gentlemen who have given such an opening to us, placing us by a University training on a level with those who have been more blessed with this world's goods.

C. J. WEST.

SIR,—Will one of your correspondents recommend me a list of books to be used in preparing for the New Preliminary Examination for Candidates for Holy Orders at Cambridge? I should also like to hear from some gentleman in, or near London, who is preparing to pass next year.

S. S.

Post Office, Wandsworth.

The Intermediate State.

SIR,—With reference to the 'Counsels for Communicants' in last week's *Church Bells*, I have lately met with a remarkable book on the intermediate state, written by the Rev. Henry Constable, M.A., Prebendary of Cork Cathedral, entitled *Hades, or the Intermediate State of Man*, published by Elliott Stock, Paternoster Row, which I would recommend all who would wish to pursue this interesting subject to read.

WILLIAM H. ALLEN.

Needless, if not Indecent, Haste.

SIR,—I mentioned in a letter in last week's *Church Bells* the haste with which a priest, headed by a verger, proceeded to a lectern to read the first lesson during the singing of the 'Gloria' after the first Psalm. Last Sunday I was in a church wherein the more evangelical usages prevailed, but where the singing was fairly hearty and the services decent. Yet here, too, the clergyman could not wait until the *Gloria* was sung, but in the midst of the singing of that grand 'creed in an hymn' moved down from his stall to ascend the steps of the handsome lectern. We do not need any show of ceremony, but we do greatly need reverence, and we can hardly expect it while the clergy are thus inattentive to set us a good example.

E. S. T. H.

NOTES AND QUERIES.

Queries.

SIR,—Your correspondent 'Johannes' has probably forgotten a rule of Latin grammar which he must have learnt in his childhood. To him it will be unnecessary to translate it:—'Nomen multitudinis singulare aliquando verbo plurali jungitur, ut, Quo ruitis, generosa domus.'

M. N.

SIR,—Will you inform me if a Chapel of Ease can be licensed for marriages?

T. S.

SIR,—Can any of your readers inform me who it was who said, 'Oh what a cross to have no cross?' I should also be glad if any one can give me the words of a little poem by Rev. G. J. Cornish, in which a little girl, on being asked whom she belongs to, says, 'Mother;' and where she lives, replies, 'Home.'

MATER.

SIR,—Can any of the readers of your valuable little paper suggest any royal road by which a person could acquire the pronunciation of the letter 'R' by practice, especially in the case of an *r* coming after a consonant? There is no doubt that it can and has been acquired, and it may chance that some of your readers may know the *modus operandi*.

CLERICUS.

'C. D.' would be obliged if any reader of *Church Bells* would tell her of a book that gives easy explanations of the Gospels and Epistles, suitable for quite young boys at Sunday School.

A 'SUBSCRIBER to *Church Bells* in Cwmavon, Glamorgan,' is thanked for his suggestion; but the new Bishop had no *carte* which he was willing should be reproduced as a woodcut.

'TRUTH-SEEKER' has evidently wholly misunderstood 'J. F.'s Counsel.' If he will study the Offices for the Baptism of Infants and of those of Riper Years in the Prayer-book, he will see that the safety and blessing rest only on those who 'lead the rest of their lives according to that beginning.'

RECEIVED ALSO:—N. N.; F. G. B.

BELLS AND BELL-RINGING.

A Curious Phenomenon in the Sounds of certain Bells.

'THERE is a phenomenon in the sounds of certain bells which has not, I think, been noticed in print, and which, therefore, it will be of interest, and perhaps of utility, to describe. It is that, soon after the commencement of the sounds, they appear to become pendulous, or, which is the same thing, to lose their continuousness, or to be heard only at intervals, which increase in length until the sounds become too feeble to be experienced. It must, I think, be concluded that the phenomenon is caused by echo, the reflection of the sound from off the interior surface of the bell; and that it depends upon the condition that it rapidly becomes weaker, without which the echo could not be heard, and also the fact that, from some reason, the two sounds are not combined, either by the ears, or when as vibrations they are affections of the auditory nerves.'—J. A. DAVIS, *The London Journal*, 4th May, 1861.

Curfew.

THE Curfew is rung at Holy Cross Church, Pershore, at 8 o'clock, from November to the end of January. After the ringing, a bell tolls out the day of the month.

MATER.

BELFRY RECORDS.

ST. PETER'S, LEEDS. (Tablets in the Belfry.)

(Continued.)

687. On the 8th of Jan'y, 1846, eight of the St. Peter's Compy. rang on their Light Peal of 8, or G Peal, 5040 of Stedman's Triples, in 3 hours and 7 minutes. As follows:—
Saml. Smallpage, *Treble*. Christopher Hes, *Fourth*. Wm. Gawkroder, *Sixth*.
Stephn. Preistley, *Second*. James Lockwood, *Fifth*. Wm. Groves, *Seventh*.
John Robinson Sharman, *Third*. Wm. Pulline, *Tenor*.

Composed & Conducted By Jas. Lockwood.

ST. PETER'S, SOWERBY, YORKSHIRE.

(Tablets in the Belfry.)

688. PERSEVERANCE GIVES ACCOMPLISHMENT.

On the 29th of May, 1830, being the Anniversary of the Restoration of King Charles the second, the society of Change Ringers, of the above place, rung in four hours and fifty-two minutes, a complete peal of Kent Treble Bob (Major), consisting of 8448 changes, being the greatest length rung in the above method with the Tenors together. Performed by the following Persons:—

	The peal by J. Reves.					
	2	3	4	5	6	M. W. H.
Nicholas Hitchen, <i>Treble</i> .	3	5	2	6	4	- -
William Normanton, <i>Second</i> .	3	5	6	4	2	- - 1
George Normanton, <i>Third</i> .	5	3	2	4	6	- 1 2
Eli Hellowell, <i>Fourth</i> .	5	3	4	6	2	- 1
James Nicholl, <i>Fifth</i> .	2	6	4	3	5	2 2 1
Abraham Nicholl, <i>Sixth</i> .	3	6	5	4	2	- 1 2
John Nicholl, <i>Seventh</i> .	3	6	5	2	4	1 2 2
Thomas Nicholl, <i>Tenor</i> , and Conductor of the peal.	6	2	5	3	4	1 - -
	2	3	6	4	5	- - -
	5	4	2	5	6	- - -

Twice repeated.

689. On the 5th of November, 1832, was rung in three hours and twelve minutes, a complete peal of Kent Treble Bob (Major), consisting of 5064 changes, performed by the following persons:—

	The peal by J. Reves.					
	2	3	4	5	6	M. W. H.
Nicholas Hitchen, <i>Treble</i> .	6	3	2	5	4	1 - 1
William Whiteley, <i>Second</i> .	3	2	4	6	5	- 1
William Sottanstill, <i>Third</i> .	4	3	5	2	6	- 1
Eli Hellowell, <i>Fourth</i> .	5	4	6	3	2	- 1
James Nicholl, <i>Fifth</i> .	6	5	2	4	3	- 1
Abraham Nicholl, <i>Sixth</i> .	2	6	5	4	3	1 - 1
John Nicholl, <i>Seventh</i> .	5	2	6	4	3	- 1
Thomas Nicholl, <i>Tenor</i> .	3	5	4	2	6	- 1
	4	3	6	5	2	- 1
	6	4	2	3	5	- 1
	2	6	4	3	5	1 - -
	4	2	6	5	3	1 - -
	6	4	5	2	3	1 - -
	5	6	4	2	3	1 - -
	4	5	6	2	3	1 - -
	3	4	5	6	2	1 - -
	5	3	2	4	6	- 1
	2	5	6	3	4	- 1

Twice repeated.

Composed and conducted by Wm. Sottanstill, Sowerby.

690. On the 14th of April, 1872, a select company of Change-ringers from All Souls', Halifax, ascended the Tower of this church and rung a true and complete peal of Kent Treble Bob Major, consisting of 6016 changes, with the 5th and 6th 12 times each way, in five-six, which they brought round in a masterly style in 3 hours and 33 minutes.

	The peal by J. Reves.					
	2	3	4	5	6	M. W. H.
George Harper, All Souls', <i>Treble</i> .	3	6	4	5	2	1 2
Pollard Whiteley, Do. <i>Second</i> .	6	2	4	5	3	1 2
Henry Higgingbottom, Do. <i>Third</i> .	2	6	3	5	4	2 2
Jonah Clegg, Do. <i>Fourth</i> .	2	3	5	6	4	2 2
Joseph Hirst, Do. <i>Fifth</i> .	6	3	4	2	5	2 2
Richard Culpam, of Sowerby, <i>Sixth</i> .	6	3	4	2	5	2 2
Joseph Shaw, All Souls', <i>Seventh</i> .	2	5	6	3	4	2 2
Edwin Harper, Ditto, <i>Tenor</i> .	5	4	6	3	2	1 2
	3	5	4	2	6	2
	2	4	5	3	6	2
	2	5	3	4	6	1 2
	2	3	4	5	6	1 2

The peal was composed by William Sottanstill of Sowerby, and conducted by J. Clegg

into the church . . . first, for the honour of God, whose marvellous works in the formation of the child and the preservation of the woman ought to be publicly owned. Secondly, that the whole congregation may have a fit opportunity for praising God for the too-much forgotten mercy of their birth.'

E. HAMILTON BLYTH.

The late Rev. Dr. Oldknow.

SIR,—By the lamented decease of the late Rev. Dr. Oldknow the Home Reunion Society has lost one of its earliest friends, and one of the leading members of its Council. Having satisfied himself of the soundness of our principles, and the thorough honesty of our intentions, he threw himself heart and soul into our work, and was ever ready to help us by his kind and judicious counsel, and by every other means within his power. Whatever differences of opinion there may exist among us as a body with reference to his somewhat advanced theological views, I am sure that his sudden removal is deeply regretted by all of us; and it was a source of additional sorrow to me that circumstances prevented me from officially representing the Society at his funeral.

Wm. T. MOWERAY.

'The Rite of Baptism.'

SIR,—While thanking you for your favourable notice of my sermon on the above subject, let me say that I am disappointed to find you advocate the non-rubrical use of the Baptismal Service in large parishes, against which I contend. It is hopeless at present to expect that the Service will be shortened. The Revision Committee in Ireland have not even suggested such a thing, and rather lengthened it than otherwise; and, indeed, it is scarcely possible to curtail our present beautiful Office, and he will be a bold man who will venture to frame a new one. The objection to its length seems to me very readily disposed of by the simple expedient of shortening, or altogether omitting, the sermon on one Sunday afternoon in the month, thus easily gaining the quarter of an hour required for the Baptismal Service. I would be glad if this letter elicited some practical opinion on the subject from men in charge of large town parishes, as has been done with so much advantage lately in your columns in the matter of the Daily Service. I shall be glad to send a copy of my sermon to any one who will send me his address, by post-card or otherwise.

H. ST. GEORGE EDWARDS.

Bredhunt Vicarage, Chatham.

NOTES AND QUERIES.

Queries.

SIR,—Can any of your readers give me any information about a bier for a large scattered parish? As there are many houses two miles, and a few even further, from church, would it be desirable to have one on wheels? Any ideas as to pattern or price would be acceptable.

COUNTRY VICAR.

SIR,—In the Collect for the Second Sunday after Easter is the word 'endeavour' a neuter verb, or an active verb governing 'ourselves'?

J. G.

[It is an active, or rather reflective, verb.—ED.]

SIR,—Can an Incumbent charge any fee he thinks proper for an intramural interment? Could he, for instance, legally exact a fee of 20l.? N. N.

Answers.

SIR,—In answer to 'Mater' I beg to state that it was Saint Augustine who said, 'Oh what a cross to have no cross!' His actual words are, '*Nulla crux quanta crux!*'

W. WALSHAM HOW.

SIR,—In answer to 'Mater,' who wishes to be informed who it was who said 'Oh what a cross to have no cross!' I beg to say I remember a Lenten sermon from one of our priests, in which the following words struck me as strange and beautiful: 'Poor young people, as Saint Augustine says, "Oh what a cross to have no cross!"'

A. S. V.

SIR,—The poem which 'Mater' asks for is the following:—

'A CHILD'S ANSWER.'

'I met a fairy child, whose golden hair
Around her face in many clusters hung;
And as she wove her king-cup chain she sung
Her household melodies—those strains that bear
The hearer back to Eden. Surely never
A brighter vision blest my dreams. "Whose child
Art thou," I said, "sweet girl?" In accents mild
She answered, "Mother's." When I questioned, "Where
Her dwelling was?"—again she answered, "Home."
"Mother!" and "Home!"—O blessed ignorance!
Or rather blessed knowledge! What advance
Further than this shall all the years to come,
With all their lore, effect? There are but given
Two names of higher note, "Father" and "Heaven!"'

C. (Church Poetry.)

The above is one of many replies to 'Mater's' query in our issue of last week, all naming the same poem, written, we believe, by the Rev. G. J. Cornish. Another correspondent ('H. T. E.') writes, 'Why does "Mater" ask a question under a *nom de plume*, and without address?' offering to send her what she inquires for when he knows where to address it.

SIR,—In reply to the inquiry for an Orphanage where two children could be received, I write to say that application should be made to Miss Graham, St. John's Orphanage, Lorne Street, Chester; who has had an Orphanage for about seven years.

X.

SIR,—In reply to 'A. B. C.' I think my school would well suit, and shall be glad to hear from 'A. B. C.' as to terms.

SOPHIA LOCKWOOD.

Stamford Villas, Fulham.

ANSWER TO CORRESPONDENT.—'M. E. G.' had better advertise for the sort of school required.

RECEIVED ALSO.—J. H. G.; Ignoramus; George; E. R. E.; An American Churchman.

BELLS AND BELL-RINGING.

Priest-Ringer's Rejoinder.

SIR,—I am much obliged to you for your insertion of my former letter, and am somewhat disappointed to find that no one appears to sympathise with my difficulties. Perhaps some misconception of that difficulty has arisen from the title that you—not I—placed above my letter, viz.—'Is the Belfry a part of God's House?' I never had the least doubt that the belfry was part of God's house; though I did question whether it were—as many preachers and speakers seemed to assert—as much a part of God's house as the chancel or nave. Of course my signature was meant to show that I am a clergyman who rings; and it is on that very account that I feel how incongruous with God's house are the necessary accessories of ringing, if, as is said, the belfry be as much God's house as the chancel. It is for very reverence sake that I wish to believe that the belfry is an inferior part of God's house, such as the vestry is; for, if not, it would follow that what is done in the belfry is not out of place in any part of the church: yet I think it certainly would be very greatly out of place in many parts. All your readers will agree with me, I dare say, in my dislike to the bells being rung from the ground-floor, unless the place in which the ringers stand is quite partitioned off from the rest of the church, even in the case of a western tower. But I feel sure that all would agree, that in the case of a central tower it would be quite out of the question that the ringers should ring and practise on the floor of the church, just in front of the chancel-screen.

I certainly never have rung a peal of Grandsire Doubles, or any other peal, when the ringers were all clergymen; and I believe, as one of your correspondents seems to hope, that I never shall: but I have often rung with one or more clergymen in the peal, and certainly their conversation and manner (though men of most reverent mind) were not such as they would have been in the chancel or nave. And I believe that many of your readers, lay and clerical, will agree with me, that although every part of the church is God's house, yet there are degrees of reverence appropriate to different parts of that house, according to the associations connected with each, from the chancel and baptistery at the head, to the body of the church next, and ending at the foot with the belfry and vestry; and therefore I still feel, that they who say in sermons and addresses that the belfry is in every sense as much part of God's house as any other part, lay a burden on ringers they cannot bear; and, I may add, run a risk, by claiming for the belfry and ringing more reverence than can be given to them, of obtaining for them in the end less reverence than they ought to have.

A PRIEST-RINGER.

Chimes at Hampstead.

A CORRESPONDENT writes, that '*an awful bungle*' is produced by the chimer who attempts tunes. He would learn a better way if he would purchase for 1s. (which we advise him to do, for the good of trade), the clever 'A B C' elementary brochure lately issued by Messrs. Warner of Cripplegate. As for ourselves, we don't like chiming tunes for services; plain chiming in regular succession is the correct way.—ED.

Bell-ringing at Liverpool.

SIR,—In *Church Bells* of the 22nd ult. I see an account of 5088 changes of Kent Treble Major, rung on the bells of St. John's Church, Liverpool. I cannot understand how this performance has been accomplished on these bells, as the tower contains only three bells, therefore it is impossible for the above number of changes to have been rung on them. Only one church in this town, that of St. Luke's, has a ring of eight bells. Perhaps some of the ringers will give the required information, and oblige

ARCHÆOLOGIST.

Change-ringing at Worcester.

At All Saints' Church on Monday, the 7th of September, ten members of the Worcester Society of Change ringers rang a true peal of Grandsire Caters, consisting of 5003 changes, in 3 hrs. 13 min. The ringers were: N. Wale, treble; J. Morris, 2nd; W. Hunt, 3rd; E. Sprague, 4th; T. Lewis, 5th; W. Blandford, 6th; H. Wilks, 7th; J. Barnett, 8th; G. Hobbs, 9th; E. Jones, tenor. Conducted by J. Barnett.—*Per Letter.*

Change-ringing at Huntsam, Devon.

On Saturday, the 12th inst., eight members of the Huntsam Society of Change-ringers rang one half of Taylor's six-part peal of Grandsire Triples, consisting of 2520 changes. It was well struck, and the bells were brought round in 1 hr. 32 mins. The band was stationed thus:—A. Davey, treble; H. Payne, 2nd; J. Norrish, 3rd; R. H. D. Troyte, 4th; C. A. W. Troyte, 5th; H. Tucker, 6th; J. E. Troyte, 7th; S. Davey, tenor. Conducted by J. E. Troyte. It may be mentioned that the Society has accomplished this, their longest touch up to the present, within six months of the augmentation of their peal from six bells to a ring of eight.—*Communicated.*

Muffled Peal at St. Mary's, Lambeth.

On Monday last eight members of the St. James's Society rang, at St. Mary's, Lambeth, a muffled peal in memory of the late Mr. John Jagers, whose family had been connected with the church, as steeplekeepers, for nearly a century. The performers were:—J. R. Haworth, treble; A. Ough, 2nd; H. Nunn, 3rd; J. Stoneman, 4th; W. Digby, 5th; G. Banks, 6th; E. Briggs, 7th; A. Macey, tenor. Conducted by Mr. J. R. Haworth.—*Per Letter.*

Guild of Devonshire Ringers.

A CORRESPONDENT should write to the Rev. J. L. Langdon Fulford, Parsonage, Woodbury, Exeter.

RECEIVED.—Henry Hughes (columns of *Church Bells* are not yet open to bell archæology); H. R. Baylie; T. Ball; J. B. Haworth; T. Windley; R. J. Crossland; F. W. Maitland; J. R. Jerrans.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. I.

THE first thing the present writer can remember with any distinctness is loitering behind his nurse in the entrance of a fine old church to assist (?) (at the age of about three and a half years!) the sexton in chiming the 'parson's bell.' From that day to this his interest in all that relates to bells and ringing has remained unabated; his school was in a town possessing more bells, for its size, than any in England, and at Cambridge he found no lack of ringing; then came nine years of service in India—a blank as far as bells are concerned—followed by two years' curage in England, during which he visited many a fine ring. He proposes to note down some particulars of these visits, which may interest the readers of *Church Bells*, and, 'as in privato duty bound,' he gives the first place to the head-quarters of the *Ancient Society*, the noble tower of St. Mary Overie, better known as St. Saviour, Southwark.

A walk of a few hundred yards from the London Bridge Station takes us to the iron gate of the churchyard, where, at 8 p.m. on alternate Mondays, will be found collected ten or twelve men, who, as a body, are the finest ringers in the world. From them we meet with a cordial reception, and presently, after passing through a transept of the church, we follow our guide up one of those small winding stairs which all know so well. We grope our way across the first floor of the tower, hoping sincerely that no careless workman has left a trap-door open; another winding stair brings us to a vast chamber, now dim, but soon brilliantly lighted by a corona of gas. We are at once struck with the spaciousness of the place, and the absence of all crowding among the twelve ropes; the position of the tenor is indicated by an enormous box worthy of the deepest-toned bell of any ring in London. One or two of the larger bells are set at back-stroke, and we are invited to 'try the 11th'; the smaller bells are rapidly raised one by one, and then three men begin to swing the tenor: she does not speak for awhile, but presently her deep note is heard vibrating through the tower, and gradually increases in power till she comes to the balance. After that she and the others are rung in peal by one man.

A tenor bell is often capricious in the matter of 'going,' and when she weighs upwards of 52 cwt. and 'goes hard,' it is as well to stick to odd-bell methods: we are therefore first treated with a touch of Stedman's Castors, and then with about 800 changes of Stedman's Cinques. Notwithstanding the intricacy of the method, and the vast difference between the size of the larger and smaller bells, the striking is quite perfect. We are most astonished at the consummate ease and precision with which the heavy back-bells are handled. A short touch of Grandsire Cinques, in which some of the younger members of the Society show their skill, brings the practice to a close.

Calcutta, August 1874.

C. Y.

(To be continued.)

New Bells at Loughton, Essex.—A Pattern Belfry.

THE belfry in the parish church has been arranged so as to teach the ringers, and all who enter, that it is in the strictest sense a part of the House of God; and in very truth a most important part, for surely our Church bells speak to us as the voice of God from the belfry of every church throughout our land, in lessons of holiness for this life and in warnings of death and eternity in the life to come. Over the outer door of the belfry is cut in the stonework, 'Holiness unto the Lord.' The ringing-chamber, a large room twenty-two feet square, is fitted with benches and pegs for hats and coats. The walls and ceiling are whitewashed, the four windows are glazed and made to open; in the centre of the chamber hangs a plain bronze corona for six candles. Upon the walls are arranged, according to space, the following illuminated texts on thin deal boards, in six-inch letters:—'Blessed are the pure in heart.' 'Blessed are the peace-makers.' 'Surely the Lord is in this place; this is none other than the House of God: this is the gate of heaven.' Wire is nailed over the open windows so as to prevent the birds building in, and otherwise filling the tower with rubbish. The ring of eight bells was commenced in January, 1866, and are chiefly memorial bells, all cast by J. Warner and Sons, London. They opened with four—Nos. 3, 4, 6, 6—upon the Easter Sunday. Two more were quickly added; but the full ring of eight was not completed until June 1874, when they were opened by eight members of the Ancient Society of College Youths, who have again visited Loughton and rung a peal of 5040 changes. The ring consists of the following bells:—

	cwts.	qrs.	lbs.	in. diam.	
1.	6	2	9	30½	E
2.	6	3	11	30½	D
3.	7	2	0	33	C
4.	8	1	0	35	B
5.	10	2	0	38	A
6.	12	2	0	40	F
7.	14	2	0	42½	G
8.	18	3	25	48½	E

MOTTOES.

- 'Glory to God in the Highest.'
- 'On Earth, Peace.'
- 'Good Will Towards Men.'
- 'S. Felix Felix Palmer, M.A., Curate of Loughton. Born Aug. 15, 1821; died Jan. 20, 1865.
Mortuus ipe, tamen, convocat ore puerum.'
- 'Reccat, A. n. 1855, from two bells, A. n. 1821, 1855. Sonore sono uno suo Deo. Born October 31, 1794; died July 1, 1861. Ring in the Church that is to be.'
- 'Arbuthnot Emma, born March 30, 1827; died April 18, 1866; wife of T. C. Bowdler, Upland, Loughton. Let Him that heareth say, Come.'
- 'Loquor, sed non murdo. This bell was given by subscription of the parishioners.—Communicated.

Chiming the Bells.

A SEW chiming gear, invented by the Rev. H. T. Ellacombe, Rector of Gyst St. George, Devonshire, has been fixed in St. Peter's Church, Wolverhampton, by Mr. Hooper of Woodbury, near Exeter, which brings all the ten perfect cases by one man or boy. Bell hammers are suspended beneath the mouth of the bells, out of the way of the swing of the bells, and by an ingenious system of pulleys the ropes connected with these hammers are all brought down in parallel lines, to a manual fixed on the belfry wall. When the manual is put into gear for use the ropes are all tightened, and the hammers thereby raised nearer to the bells, so that a slight pull at each rope causes the hammer to strike the bell. One man, therefore, standing in front of the manual, can readily chime all the bells, by simply pulling rope after rope, or he can play a tune by varying the fingering of the ropes so as to produce the desired notes. This apparatus, however, is not intended for tunes, so much as for rendering it easy to chime for service, when it is difficult to get hands, and we can recommend it for use in other churches where there are bells. Mr. Hooper has already fixed about 100 sets, at a cost of 11. per bell and his travelling expenses, and we should strongly recommend that he be employed, as there is a secret about balancing the bells, and bells if tinkered can be very easily cracked.—*St. Peter's Parish Magazine.*

Bell Contest in Yorkshire.

WE are grieved to read in the *Sheffield Daily Telegraph* that Prize-ringing was lately allowed at the parish church of Wath-upon-Deane, the 'Queen of Villages,' where ten sets of ringers competed for nearly 30l., beginning at 7 o'clock in the morning!! It has been shown over and over again in our columns that such prizes are not necessary for maintaining good ringing, and as Yorkshiremen are especially able to set good examples in many things without the temptation of a prize, why will they not give up this waste of money? and why do not the parsons and churchwardens manfully inhibit such desecration of the goods of the Church? They would only be doing their duty, and be thanked by hundreds of the best ringers in the kingdom.—*Ed.*

New Ring of Six Bells at Stoke Bishop, Gloucestershire.

THESE new bells are from the foundry of Messrs. Taylor of Loughborough. They were used for the first time on the 6th inst. The cost has been raised by subscriptions. The following inscriptions are on the bells

1. Laudate Dominum de colis.
2. Laudate eum in cælestis.
3. Laudate eum omnes angeli ejus.
4. Laudate eum omnes virtutes ejus.
5. Laudate eum in firmamento virtutis ejus.
6. Omnis spiritus laudet Dominum.

Alicia.

The translation is as follows:—

- Praise the Lord from the Heavens.
Praise Him in the heights.
Praise Him in the angels.
Praise Him all His hosts.
Praise Him in the firmament of His power.
Praise everything that breath praise the Lord.—Communicated.

Bells at Edenham, Lincolnshire, Re-hung, &c.

THE ring of five bells in this church, which have been for some time in bad order, have been re-hung with entirely new fittings by Messrs. Taylor & Son of Loughborough, at the joint expense of Lady Willoughby de Eresby and the parishioners. The Edenham and Bourne Societies of Ringers met on Wednesday, August 12, and rang for several hours. The tenor is about 13 cwt.—*Communicated.*

Change-ringing at Huntsham, Devon.

ON Monday, the 14th inst., the Huntsham Society of Change-ringers rang their first peal, consisting of 5040 Grandsire Triples. The striking in some parts was not so good as could have been wished, but when it is remembered that the Society has only been in possession of a ring of eight bells since last Easter, it may be considered as no small achievement to have rung the time and the correct number of changes. The performers were:—A. Davey, treble; H. Payne, 2nd; J. Norris, 3rd; C. A. W. Troyte, 4th; W. Chilcott, 5th; H. Tucker, 6th; J. E. Troyte, 7th; S. Davey, tenor. The peal was conducted by J. E. Troyte, Esq. Time, 2 hrs. 54 mins.—*Communicated.*

St. Peter's, Walworth, Surrey.

ON Wednesday, Sept. 16th, the following members of the Cumberland Society succeeded in ringing at the above church Holt's ten-part peal of Grandsire Triples, containing 6040 changes, in 2 hrs. 54 mins. E. W. W. treble; W. Lally, 2nd; W. Hovers, 3rd; G. Newson, 4th; E. Gibbs, 5th; R. Stevenston, 6th; D. Stackwood, 7th; Thos. Heath, tenor. Conducted by G. Newson.—*Communicated.*

St. Cross, Holywell, Oxford.

THIS ring of bells, originally five, having been augmented by the addition of a treble, the gift of Mr. G. H. Hanks, an old parishioner, to the members of the Oxford Society, by permission of the Vicar, met at the tower on the 18th inst., and rang 720 changes of Kent Treble Bob Minor and 20 of Grandsire Minor. Treble Bob:—H. T. Mills, treble; J. M. Hime, 2nd; J. Field, 3rd; S. Hill, 4th; E. Harrison, 5th; C. Homsford, tenor. Grandsire:—E. Harrison, treble; H. Janaway, 2nd; W. H. Leole, Esq., 3rd; R. Annis, 4th; W. Smith, 5th; J. Field, tenor. Mr. C. Homsford conducted the Treble Bob and Mr. J. Field the Grandsire. The new treble is from the foundry of Messrs. Mears and Stambank.—*Communicated.*

Steel Bars for Bells.

NO doubt musical sounds may be produced from steel bars suspended (without musical boxes); but they are not bells. We consider that bells of bronze to be the only articles fit to be set up in a tower for religious uses.—*Ed.*

decent that a noble Cathedral, which every person in the diocese has a right to go into, should be given up to the carpenters for six weeks before the meeting? I suffered disappointment from this cause in the middle of August, when I happened to be in Gloucester, and thought to spend a quiet half-hour within its sacred walls, and found it in the confusion of these preparations. I am glad to hear that Worcester is likely to take a lead in this reform. W. P.

SIR,—Is it against law or custom for a curate to consecrate in the presence of his rector? For instance: when there are two celebrations in one day, should the curate take the deacon's office in both? I find there are some men who have been months in priests' orders without being asked to take their highest service. A CURATE.

SIR,—Can any reader recommend a small volume suitable for a family in affliction? B.

SIR,—Can any reader recommend a sound and sober pamphlet on the use of Crosses? B.

SIR,—Would you be kind enough to tell me, through your next issue of the *Church Bells*, where I can get a book containing the duties of a Sexton, and what it will cost? C. J.

SIR,—What are the best sources of information respecting School Chapels, their average cost, &c.? A CONSTANT READER.

Answers.

SIR,—‘C. D.’ would find *Easy Lessons for the Younger Children in Sunday Schools, adapted to the Epistle or Gospel for each Sunday*, very good. Published by Masters. E. R. E.

SIR,—‘Country Vicar’ is informed that we have in Wrexham a bier on two wheels, with India-rubber tires; it answers admirably, and is perfectly noiseless. J. H. GIBBON.

We are unable to insert the numerous accounts of Harvest Thanksgiving Services which our readers are so good as to send.

RECEIVED ALSO.—W. J. Stanley Bond; Commander Dawson; Anglicanus; Vicar in Dioc. Norv.; An American Churchman; Mary; A Country Vicar; A Churchwarden; Ecclesia; Ignoramus; George; Inquirer; G. W. C.; J. D.; G. W. Jones; J. F.; Albert.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. II.

NORFOLK has for upwards of a century and a half held a foremost place among Change-ringing counties; in many a small village the local company will ring their 720 of Court and Treble Bob in good style. Redenhall, Diss, and Lynn, each possesses a ring of eight bells of renowned excellence, and ringers worthy of the bells: there are also, at least, seventeen other rings of eight, and three of ten, scattered about the county, and the belfry records lately published in *Church Bells* show how extensively and successfully ringing is practised.

But it is the bells and ringers of St. Peter's Mancroft, at Norwich, that we Norfolk men put forward as our best ground for claiming eminence, and it is our partiality that calls them ‘unrivalled,’ they are certainly unsurpassed.

This noble ring of twelve was cast by Messrs. Pack and Chapman. From old boards in the tower we learn that there were only eight bells in 1715, and two trebles seem to have been added in 1736. The present bells were put up in June, 1775, and in the following November the Norwich Scholars rang their first peal of Cinques in the Grandsire method. The tenor of Chapman and Pack (weighing 41 cwt.) was cracked in 1814, and Mears of Whitechapel supplied the present fine-toned bell of the same weight.

It was a lovely summer evening when I looked up the conductor of the Norwich band—a veteran ringer, who rang his first peal nearly 50 years ago. With him I ascended the massive tower, and reached a dimly-lighted room where the ropes of the old bells used to hang, and where, it is said, the first true peals of Triples, both Grandsire and Stedman, were accomplished. We then proceeded up to the present fine ringing-chamber, lighted by the upper portion of a grand west window, through which the sun was streaming. The eight back-bells were then raised in peal in excellent style. This is a branch of ringing which London ringers, perhaps unwisely, neglect; for the tone of bells is never so sweet and pure as when they are about ‘three parts up.’ We next ascend to the bells, and see ‘that cymbal loud and great’ (as the tenor is quaintly designated in one of the old boards) erect in the centre of the tower, and surrounded by her melodious sisters.

To enable the writer to join in the ringing the conductor kindly called three courses of Grandsire Cinques, although Stedman and Treble Bob are usually practised; then, as the evening was oppressively sultry, the bells were ceased in peal.

Some exquisite touches on the hand-bells in the more intricate methods, struck with as much precision as can be heard even in London, show that the present Norwich Scholars are worthy successors of the old ringers who made such a name for their county. It was a matter of much regret to me that I was obliged to leave Norfolk without visiting Redenhall, where there is a first-rate company, of which an old College friend of mine, and a most accomplished ringer, is an active member. C. Y.

Calcutta, August 1874. (To be continued.)

‘Is the Belfry a Part of God's House?’

SIR,—Certainly you would seem by your heading, and I by my answer, to have put a different interpretation on ‘A Priest-ringer's’ first letter from what he would now appear to wish put upon it; but, after a careful reperusal of it, I cannot think we were wrong in reading it as we did.

I have never seen it suggested that the belfry was a part of God's House, equal in honour with the chancel; as well might one say that ringing was equal as a service to God with the administration of the Sacraments—and it would hardly have occurred to us that he was seriously troubling himself to refute such a notion. He says in his first letter that ‘he sees signs of a false and growing sentiment,’ and goes on to explain the signs of this sentiment to be that ‘we are now told that the belfry is to be reckoned part of God's House, and the ringing a part of His service, and done to His glory,’ and he adds, ‘we find it hard to realise this idea.’ Now he says, that ‘he never had the least doubt that the belfry was part of God's House,’ and entirely agrees with the view, and the only view, of the case, which the words he objects to in his first letter could convey.

I am sorry he puts the construction he seems inclined to do upon my (perhaps somewhat weak) remark upon Grandsire Doubles. I hope you will allow me to explain to him that I expressed no wish that he might never ring a Grandsire with four other clergymen; but I did express a hope that he could not find four others who would agree with him in the opinions which seemed to be expressed in his letter. CHARLES A. W. TROYTE.

Memoranda about Mr. Holt's One-part Peal of Grandsire Triples.

SIR,—Having recently read an account of the longest peal of Kent Treble Bob Major rung at Earlsheaton, and finding that Mr. Fox, the conductor of the latter part of the same, has called Mr. Holt's original 5040, One-part peal, of Grandsire Triples, I wish, with your kind permission, to inform the ringing world that after its eminent composer, the late John Holt, called it at St. Margaret's, Westminster, on the 7th of July, 1751, it was rung at St. Giles-in-the-Fields (for the first time), with its caller, Mr. Charles Bartlett, assisting in it. Since that time, upwards of twenty persons have performed this difficult task, among whom was the late W. Richardson of London (who called it several times); Messrs. G. Gross, T. Gross, R. Winfield, E. Giles and C. Brown, called it once each. Of recent date we have Messrs. H. Haley, J. Pettit, J. Cox, J. Heron, jun. (of Liverpool); each called it several times, as well as Messrs. Banister, Jessop, Booth, and Middleton of Gravesend. It was performed by the Cumberlands for the first time, on bells retained in hand throughout, on the 22nd of June, 1854, by W. Kitson, 1, 2; J. Cox, 3, 4; T. Powell, 5, 6; J. Fairbairn, 7th and tenor. It occupied 2 hrs. 35 mins., and was conducted by J. Cox. Umpires, Messrs. Andrew and Stokes. It was afterwards called in a similar way, in the St. James's Society, by H. Haley; then by J. Heron, jun. of Liverpool; and the last time it was performed in this scientific style was on the 13th of March, 1872, by W. Cooter, 1, 2; H. Haley, 3, 4; M. A. Wood, 5, 6; and H. Booth, 7th and tenor. This occupied 2 hrs. 45 mins., and was called by H. Haley. On this occasion also, there were competent witnesses to attest the truth of it. GEO. GUN.

Prize-ringing at New Buckenham, Norfolk.

CAN it be believed that the publican of the King's Head Inn, in this village, was allowed to offer two SETS OF GROVES (what next?) as prizes to be rung for on the bells of St. Martin's Church, in the same place? We would ask if the parson and churchwardens are ignorant of the solemn trust confided in them? As such, we consider them most reprehensible for allowing such a desecration, which we learn from a local paper took place on the 19th of January last. We trust never to hear of the like again.—ED.

Prize-ringing at Floore, Northamptonshire.

WHAT could have induced the Vicar and Churchwardens of Floore to allow the bells of their parish church to disturb their ‘quiet little village’ (as we learn from a local paper was the case on the 13th ult.) by admitting to the belfry six sets of strange ringers to pull about the church bells under an arrangement made by the landlord of the village public-house, who appears to have managed this ungodly competition? As usual, the publican seems to have come in for the lion's share arising out of the day's proceedings. We hope there will be no repetition of such useless fooleries. One of the first steps in belfry reform is to sever the link between the belfry and the village tap-room. Surely it is the duty of all parsons and churchwardens, by their influence and authority, to effect this, and then they will easily succeed in raising the tone and respectability of their ringers.—ED.

Bell-ringing at Liverpool.—A Correction.

SIR,—In reply to ‘Archæologist,’ the peal he inquires about was rung at St. John the Baptist, Tue Brook, a Liverpool suburb. ‘St. John's’ only, was an error. There is another peal of eight at a Roman Catholic Church.

LIVERPOOL COLLEGE SOUTH.

Change-ringing at Mortlake, Surrey.

ON Saturday, the 19th ult., the following members of St. James's Society rang at St. Mary's Church Holt's ten-part peal of Grandsire Triples, which was well struck and brought round in 2 hrs. and 42 mins. J. Cox, treble; G. Stockham, 2nd; C. Hopkins, 3rd; H. Hopkins, 4th; G. R. Banks, 5th; J. Nelms, 6th; R. Rose, 7th; A. Hayward, tenor. Conducted by Mr. Cox.—Per Letter.

Muffled Peal at St. Mark's, Darling Point, Sydney, N. S. Wales.

ON Tuesday evening, 4th August ult. the members of the St. Mark's Society of Ringers occupied the belfry of the above church, and rang a muffled peal, as a tribute of respect to the memory of the late Mr. Robert Martin, who was for many years a member of their Society. He accidentally met his death by drowning, at Bodalla, on Saturday, the 1st ult., where he was spending a month's holiday. He had only been absent from Sydney a few days when he met his untimely death. The following members took part in the peal, viz.:—T. Ridley, treble; C. Maclean, 2nd; T. W. Line, 3rd; W. D. May, 4th; J. Shearston, 5th; W. T. Wood, tenor. The peal was conducted by Mr. W. T. Wood.—Communicated.

RECEIVED.—A. C. Townsend; Bob Single; J. J. Serjeantson.

whose parishes he had acted as missionary, and said that all, without exception, had misgivings before the mission, and all, without exception, were now thankful for having had it. He believed that where the Gospel was fully preached, and 'not watered down,' the Church would be the gainer by the mission: instead of losing those who were quickened, she would win some at present alienated from her. And the greatest success was where the services were least histrionic, least sensational, and least exciting.

The only selected speaker on this branch of the subject was another experienced Mission-preacher, the *Rev. W. Hay M. H. Aitken*, Vicar of Christ Church, Everton, Liverpool, and a son of the late revered Robert Aitken of Pendeen. To the regret of all who know his singular power, both as a preacher and as a speaker, he quite failed to do himself justice, at all events for the first ten minutes, in which he was mainly engaged in confirming what had already been said, and that without any special force. But in the last five minutes it was clear that he was rapidly 'getting his steam up,' and had he had half-an-hour more would no doubt have delivered an address to be remembered: but the inexorable bell cut him short just as he was beginning to be himself. He was then speaking of what seemed to him the dangers attending the Mission movement, and the first—the only one he had time to mention—was its being corrupted by sinking into mere ecclesiastical formalism. For this, he said, the remedy was to recognise the work from beginning to end as the sole work of the Holy Ghost; adding that just as the wind, which 'bloweth where it listeth,' is now known to move in strict accordance with great scientific laws, so the Spirit, to whom the wind in those very words was likened, worked according to His own laws, and one of these was 'According to your faith be it unto you.'

The first volunteer speaker called upon was the *Rev. Clement F. Cobb*, the successor of the late Mr. Pennefather at St. Jude's, Millmay Park. He appeared to have been deputed by the Islington clergy to represent them on the occasion, and he made a very remarkable and interesting statement of the results of the London Mission in that huge congeries of parishes. His information was skilfully condensed and effectively delivered, and he sat down just as the bell rang, having made a contribution to the debate which defies any attempt to give a summary of it, but which deserves to be read when published.

After speeches by the *Rev. Hugh Baker* of Woolwich, *Mr. Douglas Fox* (who described a Mission to fallen women in Brighton), and the *Rev. Elavel Cook* of Clifton,—

The *Ven. Archdeacon Emery* came forward, and soon restored life to what had become rather a sleepy meeting. Speaking with his wonted vigour, he described his own experience of Missions in the diocese of Ely; and so far from fearing, with Mr. Aitken, their becoming too ecclesiastical, he rejoiced at the exemplary way in which the Bishops now throw themselves into the movement (though, by the way, it was not this which Mr. Aitken deprecated). The Archdeacon evoked the loudest cheers of the evening by asking what was the use of 'seat-holders' giving up their seats to all comers for the Mission-week, if when it was over they came back again and turned them out—the church must be *free* if the people were to be won; and also by pleading for greater elasticity in the Church services, to be secured by the renewed action of Convocation.

After a fervent address by the *Rev. H. Meyer* of Trowbridge, who gave in detail the spiritual results of his own Mission-preaching, the Bishop called on the *Rev. John Scarth*, of St. Andrew's Waterside Mission, Gravesend, to open the second subject. He was followed by the *Rev. E. L. Salisbury*, *Commander Dawson*, and the *Rev. E. A. Williams*, a naval chaplain, and the discussion continued until ten o'clock before a very thin audience.

(Continued on page 538.)

CORRESPONDENCE.

The American Church and Slavery.

SIR,—In the *Christian World* for September 5th—a paper which appears to be mainly devoted to violent and unreasoning attacks upon the Anglican Communion—I read on p. 569 that 'the Episcopal Church of America was, during the war, the only denomination which pronounced in favour of slavery.' Allow me to say that this statement is a *deliberate misrepresentation*. The paper adds, that in consequence the Episcopal Communion is the largest in the Southern States. Allow me to add that this also is a most unaccountable mistake. The Episcopal Church is in a minority in every State, North and South, except New York. During the war the Episcopal Church of the Southern States was almost the only body which maintained friendly relations with its Northern sister, and which, after the war, reunited without any loss of amity and Christian love. The Episcopal Church was also the only Christian body which determined to keep the political question in the background. The most numerous bodies in the South are (both before and since the War of Secession) the Methodists and Baptists, the ministers of both of which denominations were violent pro-slavery advocates, and made politics a prominent subject. That the Episcopal Church has made great progress since the war, although the South has lost the most intelligent of its inhabitants, is due to the fact that the clergy, as much as possible, avoided politics. For other reasons why the Church has made great way, both North and South, your readers are referred to the interesting volume by Bishop Cox, entitled *Apollos, or the Way of God*. It indicates the bias towards the Church which is taking place amongst the intelligent classes in America, tired of the disintegrating influence of the sects.

AN AMERICAN CHURCHMAN.

P.S.—I wrote on this topic to the *Christian World*, but my letter was not even acknowledged.

NOTES AND QUERIES.

The Oxford Conference.

SIR,—As one of the earliest members of the Home Reunion Society, I wish to join Mr. James in earnest thanks to Mr. Nankivell for his excellent letter in defence of the Oxford Conference. I am only sorry that such a blessed and useful gathering of Christians should need defence. Rather let Churchmen rejoice in this pledge and means of future reunion. Christians who work together will first become of 'one heart and one soul,' and then, as clearer and fuller light breaks in, they will long for and pray for reunion in 'one body;' they will see that a divided Church is just as unnatural and unscriptural as a divided Christ.

WINFIELD COOPER.

A Correction.

SIR,—You are grievously wronging the memory of the *Rev. T. Thurlow*. *Lord Thurlow*, as Patentee of Bankrupts, received 7352l. *Rev. T. Thurlow*, as Clerk of the Hanaper (a sinecure office, it is true), received 468l. How such inaccuracy has found its way into your columns is inexplicable. CLERICUS.

Queries.

SIR,—Having recently adopted in our Sunday-schools the book of *Children's Hymns* published by the S. P. C. K., we wish to know if any of your readers could tell us what tunes they have for Hymns 16, 35, 71, 83, 88, 122, 132, 136, and 137?

MARY.

SIR,—Where is the score of the American setting of *Gloria in Excelsis* to be obtained? If Scripture be our guide, surely a hymn ought to be sung before we again 'go out to the Mount of Olives' of the trials and temptations of life.

A COUNTRY VICAR.

SIR,—Will you, or any of your readers, give a list of six or seven weekly or monthly serials suitable for adult cottage readers in a country parish. These magazines should contain anecdotes, instruction of a useful kind, and moral tales, seasoned, if possible, with sound, sober, Christian views, such as those of which the *Church Bells* is an exponent. The title, publisher, and price of each should be named.

A CHURCHWOMAN.

SIR,—Can you recommend a lucid and authoritative treatise on Church Endowments, giving date, publisher, price, and author?

ECCLESIA.

SIR,—If a 'Constant Reader' will send me his address, I will forward the particulars he requires.

H. L.

2 Vassall Terrace, Holland Road, S.W.

* * We are obliged to postpone the appearance of letters from several Correspondents by the pressure of Congress matter.

RECEIVED ALSO:—Alpha; A Leicester Churchman; A Constant Reader; C. T.; Laicus; A. Potter; Rector; F. N. Leet, Clk.; C. G.

BELLS AND BELL-RINGING.

Change-ringing at Hurworth, Gainford, and Staindrop, Durham.

On Tuesday evening, Sept. 8th, six members of the Hurworth-on-Tees Change-ringing Society rang for the first time a peal of Grandsire Minor, in 28 mins. The ringers were:—J. Thompson, treble; J. Gaines, 2nd; H. Kirby, 3rd; J. Hern, 4th; Joel Hern, 5th; W. Goldsborough, tenor. Weight of tenor, 17 cwt. The peal is from Troyte's *Change-ringing*, p. 55. Conducted by Johnson Hern. This is the first peal in this method rung by a set of Durham ringers.

On Saturday afternoon, Sept. 19th, five of the above, with J. Garbutt, visited Gainford, and rang a peal of Bob Minor in 26 mins. Weight of tenor, 12 cwt. in G. The first 720 on these bells.

At the Harvest-home Festival at Staindrop, Sept. 20th, the Hurworth ringers were invited by the Vicar, and rang several peals and touches of Bob Minor during the day, viz.:—J. Garbutt, treble; J. Gaines, 2nd; H. Kirby, 3rd; J. Thompson, 4th; Joel Hern, 5th; R. Newton, tenor. Weight of tenor, 14 cwt. in G. The ringing was conducted by J. Gaines.—*Communicated*.

Change-ringing at Lindley, Huddersfield.

On Friday evening, Sept. 25th, the Huddersfield Society of Change-ringers occupied the belfry of St. Stephen's Church, Lindley, and rang a peal of 5088 changes of Kent Treble Bob Major, with the sixth bell eleven times wrong and twelve times right in five-six, which they completed in 3 hrs. 8 mins. The ringers were:—J. Stead, treble; G. Clay, 2nd; A. Sykes, 3rd; J. Pickles, 4th; H. Ellis, 5th; C. Clegg, 6th; J. Collins, 7th; T. Haigh, tenor. The peal was composed expressly for this occasion, and conducted by T. Haigh. Weight of tenor, 18½ cwt. This being the first peal of 5000 changes on this fine-toned ring of bells, it was listened to by a large number of people in the neighbourhood of the church.—*Communicated*.

Change-ringing at Widford, Essex.

On Monday, Sept. 28th, five members of the Widford Society of Change-ringers (assisted by Mr. J. Strutt of Kingston-on-Thames) rang a true and complete peal of Cambridge Surprise, containing 720 changes, in 26 mins. Also touches of Bob Minor, Single and Double Court Bob, Oxford and Kent Treble Bob, were also rung during the day. The ringers were:—W. Wood, treble; T. Drake, 2nd; J. Daines, 3rd; W. Rowland, 4th; J. Strut, 5th; G. E. Livermore, tenor and conductor. Weight of tenor, 12 cwt.—*Communicated*.

RECEIVED:—B. Keeble; R. P.; Treble Bob; T. B. C.

CORRESPONDENCE.

'The Spirits in Prison.'

SIR,—While I quite allow that the interpretation of the passage (1 Pet. iii. 19, 20) must be based upon a comparison of difficulties, I feel sure that those in what may be called the *antediluvian* view taken by 'Elep,' are far greater than those in the interpretation so ably advocated in Bishop Horsley's noted sermon on the passage, which I would recommend 'Elep' to study. The whole subject is admirably and exhaustively discussed by the Bishop of Winchester upon Article III. He entirely adopts Bishop Horsley's view.

W. WALSHAM HOW.

SIR,—I should like to direct attention to one or two points which appear to me worth noticing in the text.

1. The expressions, '*put to death in the flesh*,' and '*quicken by the Spirit*,' are antithetical. They might be rendered 'dead in body but alive in His spirit, i.e. soul.' I think this is a right one, and if so, as the antecedent of *in* (E. V. By which), it shows that it was Christ Himself, not the Holy Spirit in Noah or any other, that went and preached, &c.

2. 'In prison' is rendered by Bishop Browne as 'in safe custody.' Bengel speaks to the same point, drawing a distinction between the meaning of the words *prison* and *custody*. He seems to think, too, with a good show of reason, that this is a key-word, for he says (I translate from his Latin), 'St. Peter does not say that *all* [the] spirits were in that safe custody; for many might be in a *sadder place*; but he intimates that Christ preached to all who were in *safe custody*.' And here I would remark, that there is no necessity to believe that all that perished in the fearful deluge perished eternally. This opinion, of course, is only grounded on what we know of other temporal judgments, but I should fancy it will win its own way.

3. I would draw attention to the fact that the article in the Apostles' Creed—'He descended into hell'—and the third of the Thirty-nine Articles of Religion, do not necessarily imply Christ's descent amongst the spirits of the damned. The word hell (from *helan*, to cover) signifies that which is hidden. In Scripture it is used in many derived senses, but most commonly signifies the invisible world. The general view with regard to the condition of the departed is that all are in hell (Hades), a great gulf being fixed between the lost and the saved (*vide* Luke, xvi. 26). To these latter, it has been supposed, then, did Christ go and preach (*i.e.* herald, proclaim, not evangelise). There 'He began the triumph of His resurrection, by proclaiming His victorious work and by imparting perfect freedom and salvation to all who had died in the faith under the Old Testament dispensation.'

The words of Hooker are well known:—'I hold it for a most infallible rule in expositions of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst.' In accordance with this canon, I think it will be seen that Bishop Browne's interpretation of the 'spirits in prison' (derived from Bishop Horsley) is scriptural, reasonable, and is free from two common errors; (1), of intruding into things man has not seen from revelation, and (2), of being 'wise above that which is written.'

G. W. JONES, Priest.

SIR,—Just one word more on 'the Spirits in Prison.' 'J. F.' admits that he has asserted that the apostles and martyrs are *now* in Hades. This I hold to be directly opposed to the teaching of Holy Scripture, and I feel sure that 'J. F.' will see that it is due to your readers that proof should be given from Holy Scripture for such an *assertion*. The way he has met the difficulty of 2 Cor. v. 8, and Phil. i. 23, is by separating our Lord's body from His spirit, and bringing the latter back from the right hand of God into Hades! ('His soul was not left in Hades,' Acts, ii. 31.) No proof whatever is given for such an *assertion*. Popery, for a few shillings, releases her saints from Purgatory and sends them to Heaven.* 'J. F.' is less merciful, for he keeps them there, and rejoices at the thought that they *may be* preaching to the 'heathen.' I write this with but one object, viz. that the truth of God may be established.

ELEP.

* Is there any practice of the Romish Church which this statement quite accurately describes?—ED.

NOTES AND QUERIES.

Queries.

SIR,—Register of Baptisms is searched; 100 years are gone through; a note is made of entries. What is the legal fee? RECTOR.

SIR,—Can you, or any of your readers, recommend me a small collection (say 50 or 60) of *Modern Church Hymns*, which can be used as a Supplement to an existing (and very inferior) Hymn-book? Also, the publisher and price.

A COUNTRY CURATE.

'C. T.' would be glad to know where he could obtain a copy of the *American Prayer-book*, the *Scotch Prayer-book*, and the *Revised Irish Church Prayer-book*, and at what price they are published.

Answers.

SIR,—In reply to 'M.' on the merits of 'Cremation,' I would refer him to the following books:—*Religio Medici*, by Sir Thos. Browne (S. Low & Co. 2s. 6d.); *Urn Burial*, by a Liverpool Surgeon (Phillips & Co. 1s.); also to an article on *Churchyards*, in 2nd series of *Recreations of a Country Parson*, (Longmans, 3s. 6d.); and *Contemporary Review* for Jan., Feb., and Mar. J. D.

SIR,—In reply to 'B.' in *Church Bells* for Oct. 3, I can recommend *Rays of Sunlight for Dark Days* (Macmillan and Co.), and *Consolatio* (Rivingtons). They are wonderful books.

A. POTTER.

RECEIVED ALSO.—G. L. E. (We do not think your plan would be practicable); W. W.; F. Roberson; J. D. Knipe; G. H.; W. H. P.; Ena.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. III.

It is of no use to talk to me about resisting temptation! When I hear the bells in a tower being raised (and I have a marvellously sharp ear for that operation), go I must. Fortunately, change ringers as a body have always a welcome for strangers who can ring at all, or I should on many occasions have been given to understand that I was an intruder.

On the 18th June, 1873, I was in the neighbourhood of Charing Cross when the Shah was expected to arrive in London; the sound of one or two bells in the tower of St. Martin-in-the-Fields was as irresistible as usual, and I presently found myself at the head-quarters of the Cumberland Society, the able rivals of the College Youths.

The ringing-chamber is oval in form, and rather small; the ropes descend in an excellent circle, but are a little crowded; the room is kept in beautiful order, and ornamented with many boards.

The Shah was welcomed with touches of Caters in the Stedman and Grandsire methods, and with a touch of Treble Bob Royal, all of which were admirably struck. The tenor weighs 34 cwt., and gives out a very fine note D. It is, however, invariably the case, that when a tenor bell is of a note higher than C the 10 bells are more musical than the 12. This is certainly the case at St. Martin's; the 10 are a very beautiful ring, but the trebles are too shrill, and do not improve the music. Similarly no ring of 10 is satisfactory with a tenor sharper than E, and no ring of eight in a higher key than G is thoroughly pleasing. With six bells it may be possible to go higher in the scale, for the sharp tones of the smaller bells are not so violently contrasted with the deep tones of the heavy bells: but, speaking generally, bells of a higher pitch than the upper G do not answer.

C. Y.

Calcutta, Sept. 1874.

(To be continued.)

Muffled Peals at Leeds.

ON Sunday last the bells of the parish church were deeply muffled, as a token of respect to the late Mr. William Gawkrödger, who had been a member of the St. Peter's Company of Change-ringers upwards of fifty years, and for the last twenty-five their President. He died suddenly on Friday last, at the age of 68, respected by all who knew him. On Monday evening a muffled peal was rung at the parish church, and on Tuesday at Holbeck, as a token of the Company's esteem for their departed brother-ringer and friend.—Communicated.

Change ringing at Manchester Cathedral.

ON Saturday, October 3rd, a mixed company of Change-ringers, consisting of six of the Manchester Cathedral and four from Ashton-under-Lyne, rang a true and complete peal of Grandsire Caters, consisting of 5035 changes, in 3 hrs. 20 mins. The ringers were stationed thus:—W. Cross, treble; T. Wroe, 2nd; J. Wood, 3rd; J. Grimshaw, 4th; J. Lowcock, 5th; T. Brayshaw, 6th; J. Holgate, 7th; J. Gillot, 8th; L. Broadbent, 9th; J. Withers, tenor. Weight of tenor, 25 cwt. Composed by James Wood and conducted by William Cross.—Communicated.

Change-ringing at Christ Church, Pendlebury, Lancashire.

ON Saturday, October 3rd, the ringers of this church rang the first half of Holt's ten-part peal, consisting of 2520 changes, in 1 hr. 32 mins. The ringers were:—J. Hindley, treble; J. Rothwell, 2nd; J. Greenhalgh, 3rd; W. Cottrill, 4th; T. Worrall, 5th; W. R. Watson, 6th; B. Walker, 7th; J. Briscoe, tenor. Conducted by T. Worrall.—Contributed.

Change-ringing at Bicester, Oxon.

THE following members of the Oxford Society of Change-ringers visited Bicester on Saturday, October 3rd, and rang 5040 changes of Grandsire Triples, with 190 bobs and 50 singles, in 3 hrs.:—F. Williamson, treble; H. Janaway, 2nd; W. Thomas, 3rd; E. Harrison, 4th; C. Hounslow, 5th; J. Field, 6th; R. Annis, 7th; W. Smith, tenor. Conducted by Mr. Charles Hounslow.—Communicated.

Change-ringing at Pimlico.

EIGHT members of the Cumberlands lately rang at St. Gabriel's, Pimlico, Mr. John Holt's one-part peal of Grandsire Triples, consisting of 5040 changes, in 2 hrs. 55 mins. The above peal has two doubles in the last four leads. The ringers were:—A. Macey, treble; G. Newson, 2nd; W. Hovard, 3rd; E. Gibbs, 4th; D. Slackwood, 5th; S. Jarman, 6th; R. Rose, 7th; T. Heath, tenor. Conducted by Mr. G. Newson.—Communicated: no date sent.

Muffled Peals at Hindley, Lancashire.

IN Memoriam of Peter Johnson Grundy, who died on Sunday evening, Oct. 4, 1874, aged 30 years. For many years he was closely connected with the church of St. Peter's, Hindley, as one of the ringers and a member of the choir, ever found in his place. From the day of his death to his burial on Thursday, the 8th instant, muffled peals were rung every evening by his fellow-ringers. He was held in esteem by all who knew him, as was evinced by the crowds who thronged the route along which the funeral cortege passed on its way to the parish church of Hindley. The solemn service was conducted by the Rev. E. Lovegrove, curate; and after the Lesson, the 'Dead March' was played on the organ. At the conclusion of the service by the grave, the choir of St. Peter's sang the three last verses of Luther's hymn:—'The dead in Christ shall first arise,' &c.—Communicated.

Date Touch.

ON Thursday evening, the 8th inst., a touch of 1874 Bob Major was rung at St. Matthew's, Holbeck.—Communicated.

RECEIVED.—F. B. King; G. P. Banks. If Mr. Banks wishes his work to be known, we advise him to ADVERTISE in our columns and in the *Builder*.

CORRESPONDENCE.

'Departed Spirits.'

SIR,—‘Elep’ again ascribes to me a statement I never made, and calls upon me to prove it. I beg to refer him to what I actually wrote (Sept. 5, p. 480, line 25 from the end). I suppose my paper was too brief for carrying conviction on a subject so remote from popular notions. I tried to write clearly; but if ‘Elep’ has misunderstood me, I fear others of your readers may have done the same. However, I am not at all sorry that you thought fit to print what I wrote, nor that you have admitted some correspondence on the subject; as in the end some will be sure to have learned more accurately than heretofore what Scripture really teaches. In my former letter I referred to the notes in Alford’s Greek Testament. Mr. W. Walsam How has now mentioned Bishop Harold Browne on the Articles. I would add that Sadler’s *Church Doctrine Bible Truth* (chap. ix., on the Burial Service) contains an admirable exposition of the subject. Suffer me to advise ‘Elep’ to read what Mr. Sadler writes; and then, after an interval, to read it again; repeating the process once a fortnight or so for three months, or varying it by Bishop Browne or Dean Alford, thus giving time for the unfamiliar thoughts to sink into his mind; and if, after all, he should be unconvinced, I am afraid it would be hopeless for me to renew the controversy. I may add that I think we need a very considerable change in the tone of our *Hymns* as to the future life. Many of them are quite out of harmony with the Bible and Prayer-book; and very few, indeed, are as full and clear as that which I quoted from, one of Mr. How’s, beginning, ‘Hope of hopes and joy of joys.’ The whole doctrine is really a most important one from its bearing upon practice: for in Mr. Sadler’s words, ‘The popular view practically supersedes the coming of Christ for judgment and the resurrection of the flesh, and altogether neutralising another truth, insisted on from one end of Scripture to the other, that the saints will be rewarded according to their works.’ J. F.

Opening of Churches for Private Prayer.

SIR,—In the late Church Congress, during the discussion on the ‘Adaptation of the Services and Fabrics of the Church,’ &c., several speakers alluded to the benefit that working-folk especially might derive from the opening of the churches all day for private prayer. Mr. Street, however, mentioned one reason why this use of open churches was so seldom made—namely, the proverbial shyness of Englishmen. Now, knowing well the almost insuperable difficulties to private prayer presented by the crowded homes of the poor, and also their reluctance to make themselves conspicuous by adopting any unusual custom, a way has suggested itself to me by which working men and lads might, by degrees, be brought to this most suitable use of God’s House. Might there not be a very short night-service, at half-past nine or ten o’clock, for men and boys only, to consist of (say) the General Confession, a psalm or part of a chapter read, and Litany hymn; concluding with five minutes for private prayer? The whole time occupied need be only a quarter of an hour. I think there would be several advantages. Many, who would not like to take so unusual a step as going into a church alone to say their prayers, would rejoice at the opportunity thus afforded of doing so without attracting notice; and there could be no feeling of shyness where all were similarly engaged. Helps to Prayer might be provided by means of cards or books placed on the seats, or by a few words occasionally from the conductor of the service. It would form a valuable opportunity for intercourse between the clergy and the working-men of their parishes. The lateness of the meetings (suggested as being the last act before retiring to rest) would render them only useful to those living near the church; but simultaneous ones might also be held in school or mission-rooms, and by laymen. I think many who are struggling to live a godly life in an ungodly house would gladly avail themselves of such services, and some who have never yet used private prayer might be led to begin the habit. This plan would only, or chiefly, be practicable in town parishes; but some large villages might be able to adopt it. If successful, it would tend to lead the working classes to look upon the Church, as it is in truth, a House of Prayer.

A MEMBER OF THE BRIGHTON CHURCH CONGRESS.

The Home Reunion Society.

SIR,—Will you kindly allow me to state that the Right Rev. the President of the above Society has just kindly sanctioned the use of the following order for Reunion Services in the diocese of Winchester, and that we are endeavouring to get it approved by as many of his episcopal brethren as we can?—*Holy Communion*: Collect, Prayer for Unity from Queen’s Accession Office; Epistle, Eph. iv. 1 to 16 inclusive; Gospel, St. John, x. 7 to 16 inclusive. *Matins*: Ps. xlv. lx. and lxxx.; Lessons, Ezek. xxxvii.; 1 Cor. i. *Evening*: Ps. lxxxiv. lxxxv. cxlii. and cxxxiii.; Lessons, Isa. xi.; St. John xvii. Let me add, that the Society is now in full working order, but that our great need is money to defray the heavy expenses of advertising, &c. The smallest donations towards the Society’s funds will be very acceptable.

WILLIAM T. MOWBRAY.

NOTES AND QUERIES.

Queries.

‘ENA’ would be very grateful if some of the readers of *Church Bells* would answer the following questions, or give any explanation on the subject:—Is it at the mention of the Holy Trinity, or only in ascribing praise to the Father, Son, and Holy Ghost, that some bow? Why is it done? Is it merely in reverence, or for some special reason? Why do others turn to the East instead of bowing; and why do these remain turned till the ‘Amen’ in the *Glorias*, while those who bow only bow during the first part? Is it to the East or to the altar people turn at the *Beliefs* and *Glorias*? Why do some,

who never bow at the ‘Name of Jesus,’ do so at ‘Jesus Christ’ in the *Beliefs*? And should the passage, ‘Every knee shall bow,’ be taken literally?

[We have not observed the varieties of use to which ‘Ena’ calls our attention. The general practice of those who make an outward reverence at the mention of the Holy Trinity is to do so at the *Glorias*, and generally when praise is ascribed, as at the *Te Deum*, and in the Holy Communion Office. There can be no doubt that the command, ‘... every knee shall bow,’ is a *literal* one, and requires the worship of our whole being, though it may not prescribe the exact material form of that worship; for we cannot conceive of the knees of ‘things under the earth.’ The bowing is an ancient and pious usage, which has been adopted as a becoming outward symbol of the inward worship.—Ed.]

SIR,—I should be glad to know whether those clergymen who had been Dissenting ministers, and who have been admitted to Holy Orders in the Church of England, were confirmed before they were ordained? Also, whether a minister of the Established Church of Scotland would need to be confirmed before ordination in the Church of England? A CONSTANT READER.

[There can be little doubt on this matter. The rubric at the end of the Office for Confirmation makes Confirmation at the hands of a Bishop a condition of the reception of the Holy Communion; and, *a fortiori*, it would be a condition of Ordination.—Ed.]

SIR,—Can you name some periodical, or very cheap books, suitable for the reading on Sundays of well-educated servants? I want something of more decided Church tone than the *Sunday at Home*, yet not so advanced as the *Churchman’s Companion*. G. W. C.

RECEIVED ALSO.—Churchman; J. H.; Vicar; Presbyter; John Wood John G. Trotter; H. G.; R. E. Eaton; Charles Worthly.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. IV.

CHISLEHURST has of late years acquired a world-wide renown, as being the resting-place of the exiled Imperial Family of France: apart from this it is worthy of mention as one of the sweetest spots in England. To a Churchman who has ever had the good fortune to reside there it will ever be dear, as possessing an old church where, without any excesses of Ritual, the services of the Prayer-book are conducted in all their fulness, and, considering the resources of a village, with almost absolute perfection. ‘God’s Acre’ here is the fairest place in the parish, and all connected with the church tends to realise the words, ‘The Beauty of Holiness.’

In such a church we may be sure the bells are not neglected. On Good Friday the tenor, deeply muffled, is tolled in half-pulls during the short intervals when no service is held; and ‘very early in the morning’ at Easter a joyful touch of Grandsire Triples announces that the ‘Lord is risen indeed.’

Some 15 years ago a fire broke out in the tower and destroyed the old ring of six. The authorities very wisely determined that their new ring should be one of eight, although in order to get them in it was necessary to put the trebles in a little cage above the others; but as the work was entrusted to an able firm this was accomplished in a most satisfactory manner, and the bells of Chislehurst are now as perfect and suitable as all the other belongings of the church. The ring is in F, with a tenor of 18 cwt. The ringers of the village were not slow to take advantage of the augmented ring, and within a few years were able to accomplish a complete peal of Grandsire Triples in excellent style; and although several of the old members have left, youngsters have been so carefully trained that the band is now quite a model of what ringers should be. The ropes hang down into the church; but I believe that even your correspondent, ‘A Priest Ringer,’ would feel that as matters are managed here there is little, indeed, to which exception can be taken. The present writer can bear the best witness to the painstaking and patience of his friends, the Chislehurst Ringers, with a very slow pupil, and tenders them his hearty thanks and best wishes. C. Y.

Calcutta, Sept. 1874.

(To be continued.)

New Bells at St. George’s, Fovant, Wilts.

CHIEFLY by the liberality and exertions of Mrs. Earle of Tunbridge Wells, two new bells, cast by Messrs. Warner and Sons of London, have been given to this church. The tenor bell is inscribed, *Omnia fiant ad gloriam Dei*. The second, *Deum laudo, clerum voco, plebem congrego, funera plango*. The ring now consists of four. Very hearty services were held when the bells were dedicated to the worship of Almighty God—their first use being to call together the people of Fovant to an early celebration of the Holy Communion.—Communicated.

Change-ringing at Tanfield, Durham.

On Saturday, Oct. 10th, a party of Change-ringers from Ripon and Sharow visited Tanfield, and rang on their newly erected peal of six bells, two true and complete peals of Grandsire and Plain Bob Minor, containing 720 changes each, in 54 mins. The former peal contained 22 Singles and 38 Bobs, ably conducted by T. Clark, being the first peal on p. 55 in C. A. W. Troyte’s work on Change-ringing; the latter peal contained 30 Bobs and 2 Singles, ably conducted by J. Strodder, sen. The following were the ringers:—W. S. Clark, aged 13 years, treble (his first peal); W. Pick, 2nd; J. Strodder, sen., 3rd; J. Trevor, 4th; J. Strodder, jun., 5th; and T. Clark, tenor. Weight of tenor, 12 cwt. in C.—Communicated.

RECEIVED.—S. Hallard. ‘A Ringer’ requests to know when Troyte’s abridged edition will be ready.

SIR,—Would you, or any correspondent, be so kind as to inform me where I could obtain Primitive Liturgies containing Offices for Holy Baptism, &c.? Those I have comprise solely the Office for the Holy Communion. Are any others to be found out of the *Fathers* or the *Apostolical Constitutions*? Please mention price and publisher. What is the best translation of the *Apostolical Constitutions*, and by whom published? Where, and in what form, are Canon Walsham How's *Hymns* to be obtained? D.

'JOHN S. MAYSON' wishes to know of a Tract suitable to adults who have never been to church or any place of worship.

Answers.

'RECTOR' is entitled by the 6th and 7th Wm. IV. cap. 86, sec. 35, to two pounds, ten shillings, and sixpence, for the search in his Register extending over one hundred years; that is to say, for 'every search extending over a period not more than one year, the sum of one shilling, and sixpence additional for every additional year.' He is also entitled to two shillings and sixpence for every single certificate, and one penny for a stamp should any such certificate be given. A 'note of entries' is a mere private arrangement, and no fee can be claimed for it.

CHARLES WORTHY.

SIR,—In answer to 'C. T.'s inquiry in No. 199 of *Church Bells*, he will get a copy of the American Prayer-book at any respectable bookseller's for 1s. 4d. I got one in Dublin, printed by Messrs. Eyre and Spottiswoode. He will get the Scotch Prayer-book at Messrs. Grant and Son's, 107 Princes Street, Edinburgh. A Revised Irish Church Prayer-book, I am happy to say, does not yet exist.

R. E. EATON.

'H. S.'—The pronunciation of 'Amen' is a matter of taste; though the 'ah' sound is better for singing. The S. P. C. K. promotes the circulation of the Bible. Accounts of the doctrines of the Irvingites and Plymouth Brethren were given in *Church Bells* for Nov. 30 and Dec. 7 and 21, 1872.

In answer to the inquiry of 'B.' for a small volume suitable for a family in affliction, 'A.' would recommend heartily, *Rays of Sunlight for Dark Days*, with a Preface by Dr. Vaughan, Master of the Temple; also, *The Name of Jesus and other Poems, for the Sick and Lonely*, by C. M. Noel. (Hatchards, 2s. 6d.)

'A DISAPPOINTED WOULD-BE PURCHASER,' in acknowledgment of letter, recommends those who may feel disposed to become purchasers of 'Mazeline' Gold Jewellery (having seen that article advertised in *Church Bells*), instead of sending Post-office Orders to do their shopping on the premises.

'J. D.' had better read the introduction to Archbishop Trench's book on the Miracles.

'H. T. C.' Your inquiry is too general.

'A WEEKLY SUBSCRIBER.'—We cannot enter on the subject.

RECEIVED ALSO:—C. V. Green (with thanks); Alfred Potter; J. Crapp; B.; T. L.; C. L. E.; N. S.; J. W. C.; L.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. V.

If a London ringer be asked, Which is the finest ring of 12 in England? he will reply, 'That at St. Michael's, Cornhill.' I have heard a well-known ringer describe them as more 'flutey' than any other ring, by which expression, I believe, he intended to indicate the absence of all roughness in the tone of the bells. A country ringer, with venial partiality, will probably consider all rings inferior to his own; but the most able judge would find it difficult to decide whether the bells at St. Michael's, Cornhill, or those at St. Peter's, Norwich, are the better ring.

The tower of St. Michael's (a picture of which appeared a few months since in *Church Bells*) is a very fine one indeed; but when we are told that it is after the exquisite tower of Magdalen College Chapel, Oxford, we are obliged to confess that it is—a long way after.

The ringing-chamber is a fine lofty room of elegant proportions, and well lighted; it has, however, recently been spoiled by the insertion of an enormous iron tube, which rises from the centre of the floor and passes through one of the walls: I presume, for the purpose of ventilating or lighting some part of the church. I find that the bells were put up in 1728; the tenor is in C, and weighs 41 cwt. On the evening I visited St. Michael's, a band of College Youths rang some touches of Cinques with their usual skill. The circle of ropes here is more perfect than at St. Saviour's, and the bells go better: indeed the College Youths, a few days before my visit, rang upwards of 5000 changes of Treble Bob Maximus on these bells: a feat which could not, I believe, have been accomplished at St. Saviour's at the time of which I write. Any one who has ever heard the bells of St. Michael's will admit that they are worthy of their high reputation.

C. Y.

Calcutta, September, 1874.

Fincham, Norfolk.

A VERY interesting ceremony in connexion with church bells, and one well deserving of imitation, where possible, took place at Fincham on the first of this month. In the year 1814 a new ring of six bells was opened by a company of ringers then first formed. After a long and steady service of thirty years the leader, Joshua Pearce, was found in his place in the tower as ready to ring and instruct as in more vigorous days. Among the learners had been C. F. Blyth, son of the Rector, who, taking much interest in ringing, and having well mastered the art, determined to make an appeal to the parishioners for a testimonial to Mr. Pearce. This was responded to; and the purchase of a handsome quarto Bible was made, and presented, with a purse of three sovereigns, after a supper given to the ringers at the Rectory. The inscription in this Bible bears testimony to the 'valuable and steady services' of Mr.

Pearce; and the speeches on the occasion were the expression of much good feeling towards the ringers on the one side, and on the other an exhibition by them of grateful regard for their friends, and an honest devotion to the service of the Church.

Generous acts of kindness like this cannot fail of producing good moral results, and particularly in helping to establish a respectable and exemplary body of men in a most honourable calling, in the place of one which, in past years, has been wanting perhaps in reverence, if not in temperance, at times and places when decency and order should be most conscientiously observed.—Communicated.

Change-ringing at Lees, near Manchester.

On Saturday, October 3rd, the Society of Change-ringers from St. James's Church, Milnrow, occupied the belfry of St. Thomas's Church, Lees, and rang a ten-part peal of Grandsire Triples, consisting of 5040 changes, which was truly brought round in 3 hrs. 1 min. The ringers were stationed as follows: A. Hurst, treble; R. Buckley, 2nd; J. Fitton, 3rd; J. P. Wild, 4th; A. Clegg, 5th; T. Platt, 6th; E. Clegg, 7th; J. Fielding, tenor. Composed and conducted by A. Hurst. This was his first attempt as a conductor. Weight of tenor, 14 cwt.—Communicated.

Change-ringing at Brookfield Church, Gorton, Lancashire.

On Thursday evening, the 8th inst., the ringers of Brookfield Church, Gorton, rang Mr. John Reeve's ten-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 59 min. The ringers were: J. Johnson, treble; J. Blakeley, 2nd; T. Sale, 3rd; J. Clarke, 4th; R. Ainsworth, 5th (conductor); T. Dawson, 6th; S. Andrew, 7th; J. Jones, tenor. Weight of tenor, 14 cwt. The above peal was rung to celebrate the marriage of Mr. T. Fletcher, one of the ringers.—Communicated.

Muffled Peal at St. Michael's, Ashton-under-Lyne.

On Saturday, the 10th inst., the body of the late John Eaton, of Ashton-under-Lyne, bell-ringer, was carried to St. Peter's graveyard by eight of his brother-ringers. After the funeral, ten members of the Ashton Society of Ringers rang a muffled peal in St. Michael's tower, containing 960 changes, Kent Treble Bob Royal—which was about the number of months, as near as could be given, that deceased had lived. Composed and conducted by Mr. James Wood, who is now the oldest ringer in Ashton. The following are the ten who took part in the peal:—T. Moss, treble; J. Bowcock, 2nd; J. Wood, 3rd; T. Wroe, 4th; T. Stopford, 5th; D. Heap, 6th; C. Thorpe, 7th; J. Gillett, 8th; J. Thorpe, 9th; L. Broadbent, tenor.—Communicated.

Muffled Peal at St. Mary's, Lambeth.

On Monday, the 12th inst., eight members of the St. James's Society rang at the above church a muffled peal, in memory of the late Mr. Edward Powell, who died on the 20th September, and who held the situation of sexton in the old parish church for thirty-three years, enjoying the respect of the entire parish. Performers: G. Stockham, treble; W. Lalley, 2nd; H. Nunn, 3rd; J. L. Stoneman, 4th; W. Digby, 5th; J. Nelms, 6th; W. Barron, 7th; A. Macey, tenor. Conducted by G. Stockham.—South London Press.

Change ringing at Wordsley, Staffordshire.

On Tuesday evening, Oct. 20, five of the Wordsley Society of Change-ringers, with W. Pugh, rang 720 changes of Grandsire Minor; time, 25 mins. The ringers were: T. Darby, treble; W. H. Hughes, 2nd; C. Hatton, 3rd; G. E. Jones, 4th; W. Lawrence, 5th; W. Pugh, tenor. Conducted by W. Lawrence. This is the first peal that has been conducted by the Wordsley Society for more than thirty years.

Change-ringing at St. Peter's, Coggeshall, Essex.

The members of the Coggeshall Change-ringing Society met in this tower on Saturday, the 24th inst., and with the help of some of the Great Tey ringers rang a true peal of Court Bob, consisting of 720 changes. As soon as the bells came into round a peal of Oxford Treble Bob was called, and rung through in very correct style. The ringers were:—J. Aust, treble; G. Galley, 2nd; J. Dyer, 3rd; D. Elliot, 4th; E. Ladhams, 5th; J. Nicholls, tenor. Weight of tenor, 20 cwt., in the note of F.—Communicated.

Change-ringing at Bradford, Yorkshire.

On Saturday, Oct. 24, the Society of Change-ringers of St. John's Church, Bradford, rang in that tower a peal of 5120 changes of Kent Treble Bob Major, in 3 hrs. 10 mins. The ringers were stationed thus:—J. Angus, treble; J. Naylor, 2nd; J. Fisher, 3rd; W. Swaine, 4th; N. Binns, 5th; J. Hardcastle, 6th; J. H. Dixon, 7th; J. Wilson, tenor. This is the first peal which has been rung on these bells. It was composed and conducted by J. Hardcastle. Weight of tenor, 15 cwt.—Contributed.

Troyte's Abridged Book.

WE are informed by Mr. Troyte that he hopes the new edition will be ready in a few weeks.—Per Letter.

A Suggestion.

WE would suggest to our ringing friends, and pray them, to speak and write plain English or Saxon when on the subject of Bells. 'Ringers,' and 'Bell-ringing,' are good old-fashioned English words, instead of such high-sounding, bombastic mongrels as 'Campanologists,' 'Campanology,' and such-like.—ED.

Notice.

IT would save us the trouble of turning to a Topographical Dictionary if our subscribers would always add the name of the county to that of the parish.—ED.

RECEIVED:—A. B. C.; College Youth; Bob Major; Burneston; G. Smith E. H.; G. H. H.

Copes: A Suggestion to those who object to the Legalisation of a distinctive Eucharistic Dress.

SIR,—Copes are already legalised, at least on certain occasions, as a distinctive Eucharistic dress, in our principal churches. What would you say to doing away with such distinctiveness by permitting a cope, not chasuble, over the surplice, at any service, in any church where it should be approved by the Bishop, and Dean and Chapter, if cathedral or collegiate; and by the Bishop, the Incumbent, and the Churchwardens, if parochial? J. F.

NOTES AND QUERIES.

Queries.

SIR,—Might I venture to suggest whether, amongst the many valuable Institutions of the present day, one is not missing, and that is a Missionary College for Converted Jews? When we consider the need of missionaries, especially in India (and know that many devoted men cannot stand that climate), would there not appear to be almost a call for Jewish missionaries, with adaptability of constitution for all climates, and acute intellect suited for reasoning with subtle minds? The Founder of a Missionary College for Converted Jews would do a great work for Christian missions. H. B.

SIR,—Mr. Gladstone approves of repeating the 'General Thanksgiving' after the minister. It is very heart-stirring and edifying. What are the objections, legal or ecclesiastical, and what may be said in favour of the practice? Who is the publisher of *Mufie's Adventures in Search of Admiration*? Where can I obtain *Practical Truths from Homely Sayings*? It was published by Hatchard in 1834. G. H.

SIR,—Would any of your numerous readers give me some information upon the following:—1. Whether a lay-deacon (licensed) can read Prayers, Litany, and Catechism in a duly consecrated church? 2. If a layman, as above, can do so, from whence does the Bishop derive his authority to grant such a licence? LAICUS.

SIR,—Will any of your readers, who have had experience amongst Navvies, kindly advise me as to the best method of holding a Mission amongst them? I shall be grateful for early advice and counsel. ALFRED POTTER.

SIR,—I shall be glad if any of your readers can kindly tell me who is the publisher of Mozart's '*Ave Verum*,' 'well set to English words,' as mentioned by Dr. Stainer when the motett was sung at Brighton?

ANOTHER MEMBER OF THE CONGRESS.

SIR,—When a Bishop has resigned his see, how would you address him; as 'My Lord,' or as 'Right Rev. Sir?' W. H. P.

Answers.

SIR,—In answer to the inquiry of 'D.' respecting Primitive Liturgies containing Offices for Holy Baptism, &c., I beg to refer him to the Rev. J. H. Blunt's *Annotated Book of Common Prayer* (6th edition), pp. 209, 210, wherein he states that 'The earliest Baptismal Office that has been handed down to modern times is that contained in the Sacramentaries of Gelasius and St. Gregory.' Also, will the *Apostolic Canons* in Greek, Latin, and English, with Notes by the Rev. T. M'Nally (3s.), published by Bagster, be of any assistance to 'D.'? J. C. H.

VARIOUS correspondents have recommended the following publications in answer to 'G. W. C.'s' query:—*The Penny Post* (Monthly, 1d. Parker, 337 Strand). *The Gospeller* (Monthly, 3d. Mowbray, Oxford). *The Parish Magazine* (Monthly, 1d. W. W. Gardner, 2 Paternoster Buildings). *Sunday and Good Stories* (W. W. Gardner). *Magazine for the Young, Stories and Lessons on the Catechism, Stories and Catechisms on the Collects* (Mozley). *Stories for every Sunday in the Christian Year, Stories on Church-going, Kennerby Village* (S. P. C. K.).

'J. C. H.' says 'Inquirer' will, I think, find what he wants regarding the Septuagint with critical notes in some of Bagster's publications. The only Concordance, I think, is that by Trommius, 1718; but which is a very scarce book. There is a Lexicon by Schleusner, 1820; and a Grammar on the language of the LXX. by Winer.

SIR,—'ENA' will find in the 15th Canon that the Church has interpreted 'Every knee shall bow,' and ordered that 'due and lowly reverence shall be done by all persons present, when the Lord Jesus shall be mentioned.' B.

'L.' appears to have misapprehended 'S. A.'s' article, which contains no attack upon architects in general, but merely suggests a safeguard against the errors of tasteless architects. 'L.' will doubtless allow that some architects are tasteless.

'F. F.'—No absolute rule can be laid down for every one's fasting. The Homily on Fasting in the Book of Homilies, referred to in the Thirty-nine Articles, gives the general principle.

SIR,—In answer to the question of 'Ignoramus' last week, the composer of 'God Save the Queen' (or King) was John Bull, Organist in James the First's private chapel. The air was composed for the words shortly after the Gunpowder Plot was discovered, but the author of them is not known. S. M. C. B.

'A. F. S. H.'—We did not hold up Professor Jowett's sermon to admiration; and, indeed, we did not know the nature and tendency of the whole. The passages which we printed we thought true and excellent by whomsoever they were uttered, and whatever else may have accompanied them. We are sorry that there was so much that was objectionable with them.

IF 'Albert' will send his address to Miss L. M.—Hurstcroft, Windsor, she will be happy to give him information on the subject of his query.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. VI.

SHREWSBURY prides itself (as becomes the county town of the proud Salopians) on many things,—on its most picturesque situation, on its splendid churches, on many beautiful specimens of old domestic architecture, and even on its cakes: little interest is felt there in Change-ringing, or more would be heard of and concerning its bells. It has one ring of 12, one of 10, two or three of 8, and of 6 more than I can remember. The 12 are in the tower of St. Chad's, a modern structure in shape like a pepper-pot, which, however unsuitable as part of a church, is admirably adapted for the reception of bells. The original tenor weighed 34 cwt. only, although its note was C; it was replaced many years since by the present noble bell of 41 cwt. The ringing-chamber is quite the best I ever saw. It is circular, and the ropes themselves descend in a perfect circle; ten out of twelve fall direct from the wheels; the 4th and 11th bells hang in the centre of the tower, and their ropes are led a little out of the perpendicular into their proper places. The only fault which can be found is a little want of metal in the 10th and 11th bells, the latter being little more than half the weight of the present tenor. The bells when I knew them were in admirable order for ringing. It appears from boards in the tower that in former days the Shrewsbury ringers, if not skilled in the more intricate methods, were able to go great lengths in the simple ones. At present the art is sadly neglected. The ringers at St. Mary's are, I think, the only proficient. Even these attempt nothing more than Grandsire Triples, although, having accomplished several peals in that method of late years, they have every inducement to go on to Caters and Cinques. No doubt in time the increasing interest in Change-ringing will be felt at Shrewsbury, and the splendid rings in that lovely town will no longer be wasted. I shall have something to say next week about some of the other towers in Shrewsbury. C. Y.

Calcutta, September, 1874.

Ringling at Hythe, Kent.

WE have just been informed that there was some first-class ringling at this place on Aug. 26. The ringers numbered twenty-two, and were from the united societies of Hythe, Folkestone, Saltwood, and Newington. Their meeting was to do honour to one of the best bell-ringers in the county, Mr. John Friend, who arrived at the age of threescore years and ten on that day. No man better understands the science of bell-ringing, or has a more thorough knowledge of the art, than Mr. Friend. The Change-ringing consisted of several touches of Grandsire Triples and Grandsire Caters, the striking of the bells being a most satisfactory performance. When the party broke up, one and all present expressed their wish that Mr. Friend might live many years to enjoy what to him is one of the greatest pleasures on earth.

New Bells at Burneston, Yorkshire.

THIS village, near Bedale, was enlivened by the music of a new ring of bells on Wednesday, the 14th of October. The church for many years has possessed three bells; one of them, however, was cracked, and the woodwork in the belfry had become decayed. The Vicar, the Rev. J. T. Hartley, raised a subscription to put the bells and belfry into thorough repair, and to add three new ones to make a complete ring of six. The work was put into the hands of Mr. Mallaby, church bell-hanger, of Masham. On Wednesday, Oct. 14, the occasion of a harvest thanksgiving service, the bells were rung for the first time. The service in the afternoon was numerously attended by the parishioners and the neighbouring clergy and gentry. The Rev. J. J. Puleine, Rector of Kirkby Wiske, preached an appropriate sermon. The bells were ably handled by the Masham Society of Change-ringers, who rang several touches in the morning and before and after service in the afternoon.—Communicated.

Furstead Church, Norfolk.

THE ring of five bells of this fine church have at length been allowed to speak, having remained dumb for nearly a century. The beams of the belfry-floor were barely resting on the walls, the frame with its heavy timbers was ready to fall to pieces, the tenor was lying in a corner cracked, and the treble a year or so since fell through the first floor. The five bells are now hanging in a substantial oak frame; the treble and the tenor (8-1 cwt. in the key of A) having been recast by Messrs. Warner and Sons. To celebrate the completion of the work, the choral service was held at 2.45 on Friday, Oct. 25, with a sermon by the Rev. G. R. Winter, Vicar of Swaffham, and well attended by the parishioners and neighbours. The bells were opened by Mr. Crane of Hevingham, the bell-hanger, and his company, and they were followed by others, who rang at intervals during the day.—Communicated.

Muffled Peals at Bacup, Lancashire.

ON Sunday last, Oct. 25, the ringers of Christ Church, Bacup, rang three muffled peals, consisting of Oxford Treble Bob, Violet, and New London Pleasure, conducted by Mr. Walker Lord, in commemoration of the late Mrs. Susannah Law, who was a most benevolent supporter of the church and schools. The ringers were—W. Lord, treble; I. White, second; G. Jackson, third; J. Ingham, fourth; Z. Lord, fifth; J. Hargreaves, tenor.—Communicated.

Bell Nomenclature.

IN reply to a question.—A bell is 'TOILED' when the bell is swung sufficiently for the clapper to strike on one side continuously; and when several bells are so struck or sounded in succession they are said to be 'CHIMED.' When a single is rung up to a set pull it is said to be 'KNOLED.' As for 'tanging' and 'tonguing,' they are only local words for tolling.—Ed.

than diminish the plenitude of their power by dividing their parish and promoting their fellow-priest. I write this within sound of the bells of four of such mission-churches, and rumours are afloat of a fifth to be built. Each of these churches would supply its ministering priest with a fair income, instead of the ordinary curates' stipend, in the possession whereof he is now supposed to rejoice. I have before been allowed to state in your pages my opinion on this point (see *Church Bells*, vol. iii. p. 378), and I venture to maintain that a very large number of the clergy will sympathise in my opinion. I see no possible injury that can accrue to those who so worthily fill the important positions they occupy, while to the thousands of working clergy who may indulge in no bright visions of canonries, rectories, family and college livings, and such-like advantages, in which they may end their days, the subdivision of parishes would afford a prospect, if not of ease, yet of comparative comfort and independence.

A CURATE.

NOTES AND QUERIES.

The Priest's Attitude in the Benediction.

SIR,—Will you, or some of your correspondents, kindly throw some light upon the following question? I have consulted all my accessible books of reference without gleaning any information therefrom. I quote from a letter received from a brother-priest. He says:—'Will you give me your opinion on a point of practice? I have been in the habit of saying the closing benediction, "The peace of God," &c., with uplifted hand. A friend tells me that this is a Presbyterian performance; that properly it should be done *only by the Bishop*, and that Presbyterians do it as illustrating their denial of a superior ministry. Is he right?'

W. P. R.

Baptismal Office.

SIR,—In the church of which I am curate the use is for the whole congregation to say the prayer following the brief exhortation on the Gospel in the Office for the Public Baptism of Infants: is there any authority for this custom?

ARTHUR GWYTHER.

Queries.

SIR,—I am very sorry to find that the Rev. G. Venables of Great Yarmouth (late of St. Matthew's Vicarage, Leicester), does not intend bringing out a 'Sunday-school Teachers' Lesson List' this Advent. Will any of your numerous readers kindly recommend me, through your columns, a book of a similar kind, to place in the hands of my first-class Sunday-school teachers?

W. H. C.

SIR,—Will some reader kindly mention the names of tracts, pamphlets, and books, with price of each, setting forth and defending the Ritualist idea of the Eucharist? Is Bishop Patrick's *Parable of the Pilgrim* in print? If so, who is the publisher?

B. A.

SIR,—Can any of your readers kindly recommend a 'Companion to the Altar,' or a manual of preparation for the Sacrament?

S.

[THE *Young Communicant's Manual* (S. P. C. K., 6d.) is good. There are also some useful instructions in the *Narrow Way* (Hodges, 6d.). *Eucharistica*, and Bishop Wilson's *Instructions*, are no doubt well known to 'S.']

SIR,—Will 'W. W.' give his address, and oblige some readers of *Church Bells* by enabling them to obtain further particulars of the parish bier of which he writes?

H. FRANK JOHNSON.

High Wyck Vicarage, Sawbridgeworth.

SIR,—I should be glad to know if there is any Church Guild or Association for mutual help and prayer, which is open to women residing in any part of England, and which is not extreme in its views.

S. B. A.

SIR,—Can you, or any of your readers, kindly inform me whether *De Dominica Oratione* of St. Cyprian is published separately from his works; and, if not, where in his works it is to be found, and price of volume?

A. B. Y.

SIR,—Will any of your readers tell me of an inexpensive book on Church Architecture, portable, and written in a simple style?

CANTAB.

[Perhaps Parker's *Handbook of Gothic Architecture*, 6s. would suit you.—ED.]

SIR,—Can anything be suggested to facilitate securing pupil-teachers for boys' schools? The supply does not now appear to meet the demand.

ENQUIRER.

SIR,—Can you, or some of your readers, help me to a cheap and simple book on 'The Miracles,' for the first class in a Sunday-school—Girls from twelve to seventeen? I find Trench too advanced.

M. E. S.

RECEIVED ALSO.—Deeds, not Words; X. Y. B.; A. C.; E. T. C.; N. S.; E. J. H.; W. G.

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.

No. VII.

ST. MARY'S, Shrewsbury, is one of the most beautiful churches in England; the tower is massive and comparatively low, but is surmounted by a lofty spire. The bells, 10 in number, are a very musical ring, and the tenor, which weighs 21 cwt., is as fine-toned and powerful a bell as any of its weight. The bells were cast by Messrs. Pack and Chapman, about the year 1770: in 1858, or thereabouts, they were well rehung by an excellent workman from Coventry, and were in capital order when I visited Shrewsbury in 1873. The ringing-chamber is very spacious, but the circle of ropes is not as good as it might be, the ropes of the 7th and 8th bells being rather too near the wall, and those of the 5th and 6th bells very close to one another.

St. Alkmund's, a comparatively modern church; possesses an old tower with a most graceful spire. It has a merry ring of eight bells, the tenor being

14 cwt. The ringing-chamber is rather small, but very satisfactory in every other respect. The sound of the bells reaches the ear distinctly, but in a very subdued tone, and the bells go in the most perfect manner: in fact, a band intending to start for a 15,000 of Treble Bob Major would have as good a chance of success here as anywhere.

Of the Abbey bells, eight in number, I know little, never having heard any changes attempted in that tower. The ring is an uneven one, but the tenor, which I believe weighs about 24 cwt., and is in E flat, is without exception the most musical bell I ever heard. The church is near the Severn, and the tone of the bell heard from the further side of the river is quite perfect.

No London company with a holiday of 48 hours could do better than make a trip down to Shrewsbury. The scenery in the town and neighbourhood is most lovely, and besides the numerous and excellent bells, there are many attractions for the tourist and ringer.

C. Y.

Calcutta, October, 1874.

Comical Bell-ringers.

FOR the amusement of our ringing subscribers we reproduce, from a recent number of the *Children's Friend*, the following account of a wonderful touch—changes, no doubt—performed by Five Cats! For the sake of the clever engraving we advise our readers to buy the number, the price of which is one penny:—

'Many years ago I was taken, when a child, by my father to see some feats performed by a company of five travelling cats, whose master made considerable gain by exhibiting them. They were called "the Bell-ringers;" and were respectively named Jet, Blanche, Tom, Mop, and Tib. Five bells were hung at regular intervals on a round hoop, erected on a sort of stage. A rope was attached to each bell after the manner of church bells. A red curtain was drawn at the back of the stage, which, when unclosed, exhibited the five handsome, though somewhat thin-looking, bell-ringers, sitting in a row, gravely gazing at the audience. At a given signal from their master they all sprang to their feet, and at a second signal each advanced to the ropes; and standing on their hind-feet stuck their front claws firmly into the ropes, which were in that part covered with worsted, or something of the kind, so as to give the claws a firmer hold. There was a moment's pause—then No. 1 pulled his or her rope, and so sounded the largest bell; No. 2 followed, then No. 3, and so on, till a regular peal was rung with almost as much precision and spirit as though it were human hands instead of cats' claws that effected it. Although occasionally one or other of the ringers would pull a rope too soon or too late, and thus disturb the harmony, it was of rare occurrence. In a few minutes, at a given signal, they instantaneously dropped the ropes, and retired behind the curtain amidst the universal applause of the spectators.'

Change-ringing at Wordesley, Worcestershire.

ON Saturday, 31st ult., the Wordesley Society occupied the belfry of Trinity Church, and rang 720 changes of Grandsire Minor in 25 mins. The ringers were:—T. Darby, treble; W. H. Hughes, 2nd; C. Hatton, 3rd; G. E. Jones, 4th; W. Lawrence, 5th; E. G. W. Husselbee, tenor. Called by W. Lawrence.

Change-ringing at St. Peter's, Hindley, Lancashire.

ON Sunday, Nov. 1, the Rev. T. Oliver entered on his duties as incumbent of St. Peter's Church. To celebrate the event the ringers met on Tuesday evening, and rang the latter half of Mr. John Holt's celebrated ten-course peal of Grandsire Triples, in 1 hr. 48 mins. The ringers were: R. Calland, treble; E. Prescott, 2nd; E. Brown, 3rd; G. Higson, 4th; J. Brown, 5th; T. Tickle, 6th; J. Prescott (conductor), 7th; H. Molyneux, tenor.—*Communicated.*

Opening of New Bells at St. Saviour's Church, Walthamstow, Essex.

ON Tuesday, the 3rd inst., the day of the consecration of the above church, which has been erected through the liberality of John Knowles, Esq., and John Foster, Esq., the new ring of bells, cast by Messrs. Warner and Son, were opened with a special service held in the belfry, conducted by the Rev. T. H. G. Robinson, the Vicar. The service consisted of prayers and hymns similar to those used at the consecration of the bells at St. Matthew's, Upper Clapton, some years ago, and which has already been before the readers of *Church Bells*: it was joined in most heartily by the ringers and others assembled. At the conclusion of this service a touch of Grandsire Triples was rung, and during the day, at intervals, touches of Grandsire and Stedman's Triples. After evening service the choir and ringers were entertained at the new Vicarage, under the presidency of the Vicar, the meeting breaking up full of good hopes as to the success which would follow that day's efforts for doing God's service. The ringers on the occasion were those connected with St. Matthew's, Upper Clapton, who are all members of the Society of College Youths, viz.:—Messrs. Haley, senr., Pettitt, T. Jackson, Page (four brothers), Greenleaf, and C. H. Jessop.—*Communicated.*

St. Peter's, Walworth, Surrey.

ON Wednesday, Nov. 4th, eight members of the St. James's Society rang Holt's one-part peal of Grandsire Triples (with two doubles in the last four leads), containing 5040 changes, in 2 hrs. 52 mins. Ringers:—G. Newson, treble; S. Peaton, 2nd; R. Haworth, 3rd; G. Harvey, 4th; J. Cattle, 5th; D. Stackwood, 6th; E. Briggs, 7th; T. Heath, tenor. The above was rung to oblige Mr. Peaton, who is in his 71st year, and has been steeple-keeper at the above church for upwards of 50 years. Conducted by Mr. G. Newson.

The Guild of Devonshire Ringers.—Notice.

A MEETING of the Committee is called for Wednesday, Nov. 18, at 2 p.m. Agenda.—To draw up regulations respecting the record of performances by members; to adopt a set of rules to be recommended for the use of newly formed bands; to consider when and where the next General Meeting shall be held. &c. &c.—*Per Letter.*

Correction.

In last week's Bell column, for 'Furstead' read 'Tunstead.'

BELLS AND BELL-RINGING.

A Tour among Bells in Town and Country.
No. VIII.

ST. BRIDE'S, Fleet Street, is interesting to Change-ringers, for in its tower some of the earliest feats in ringing were accomplished. The ring, originally consisting of 10 bells only, was cast in 1710, by Rudhall of Gloucester; and about seven years later the first peal of Grandsire Caters was rung on them. In 1718 two trebles were added, and within eight years from that date the first peal of Cinques and the first peal of Maximus had been accomplished on these bells. Those were the aristocratic days of ringing, for we are told that each ringer in the last-named peal drove home in his own carriage. The possession of a carriage is a very good thing in its way, but we hope that in a few years peals rung by men with the hall mark of a University education will be so common as to pass without especial comment, and then the art of ringing will have gained the position to which it is entitled, as the most perfect form of combined mental and physical exercise. Oxford, by the inauguration of a University company, has shown how this desirable end is to be attained; and we trust that ere long Cambridge will have followed such an excellent example. For many years there were not wanting at Cambridge instances, though rather rare ones, of men-graduates and undergraduates who could ring; if any of these remain, it ought not to be difficult to get a company together.

To return to St. Bride's: the exterior of the tower and its elegant spire are known to most of our readers; there is nothing remarkable about the interior. The ringing-chamber is rather dark and dingy; the tenor, which weighs 28 cwt., was very hard to ring in June, 1873; the bells when first put up attracted much attention, they are a good ring, but were soon surpassed when it was found that to get a first-rate 12 the tenor should weigh at least two tons.

Calcutta, October, 1874.

Change-ringing at Ashted, Surrey.

On Monday, Sept. 28th, a mixed company of Change-ringers rang at the above place Taylor's six-part peal of Grandsire Triples, of 5040 changes, in 3 hrs. The ringers were:—T. Gadd of Leatherhead, treble; R. Harden of Epsom, 2nd; H. Boxall of Dorking, 3rd; J. Hewitt of Leatherhead, 4th; C. Boxall of Dorking, 5th; T. Gadd, scnr., of Leatherhead, 6th; S. Brooker of Leatherhead, 7th; W. Arthur of Ashted, tenor. Conducted by T. Gadd, sen.—Communicated.

Change-ringing at Epsom, Surrey.

On Thursday, Oct. 22nd, five members of the Epsom Society of Change-ringers, assisted by S. Brooker and T. Gadd of Leatherhead, and W. Saunders of Cheam, rang at their parish church Holt's ten-part peal of Grandsire Triples, of 5040 changes, in 2 hrs. 54 mins. The ringers stood thus:—W. Jupp, treble; T. Miles, 2nd; S. Brooker, 3rd; R. Harden, 4th; J. Easton, 5th; W. Saunders, 6th; J. Davey, 7th; T. Gadd, tenor. Conducted by S. Brooker of Leatherhead.—Communicated.

St. Stephen's Ringers' Society, Bristol.

THE members of this ancient guild attended Divine worship at St. Stephen's Church on Sunday morning. The service was a choral one. The sermon was preached by the Rev. Canon Mather, of St. Paul's, Clifton, who selected as his text St. John, x. 22, 23—'And it was at Jerusalem, the feast of the Dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.' The rev. preacher said:—'We meet to-day as a very special gathering. There is the regular ordinary congregation who are accustomed to gather here for their Sunday worship; and there are also amongst us that ancient corporation founded some two centuries and a half ago, founded for Church purposes, to be carried out by devout Churchmen. Originally, I suppose, the Society was mainly composed of parishioners of this ancient parish, and they were, therefore, found in this old church, calling their fellow-Churchmen to the divine service of Jehovah, and joining them in their devotions. But the old city life has changed; circumstances no longer remain what they were. The city parish is no longer the same bond of union as of old, for the wealthier parishioners live elsewhere, and worship in other churches; and consequently we are thankful for occasions like the present, when the old time is in its measure reproduced, and the old parish affinities and the old parish ties are from year to year reasserted and confirmed.' The preacher then explained the origin of the Feast of the Dedication in the time of the Maccabees, after the defilement of the Temple by Antiochus Epiphanes. The presence, therefore, of our Lord at this feast confirmed its principle for all time. He claimed the Temple as His own, being its one great glory. He also confirmed the principle of giving of our very best for the grandeur of the worship of Almighty God. The rev. gentleman continued:—'This was the principle which actuated our pious forefathers when they erected our ancient parish churches. With all the advance of the last thirty years we have not yet overtaken them. With all our development of trade and rapid accumulation of wealth, their offerings were larger than our own. Think of the lofty tower of this church having been the offering of one man, John Shipward, the Mayor of Bristol, just over 400 years ago! and remembering the relative value of incomes then to incomes of the present day, say whether we have not here an example of munificence to which very few of us have at all been able to approach. We are, therefore, thankful that there is preserved to us one of those old Church Societies, a corporation which was founded for pious purposes in times long gone by, for, if rightly used, they may be of the very greatest help in our present work of emulating the spirit and the deeds of olden time. We cannot wonder that the Society should have been affected by the stagnation and lethargy which for a very long period marked the life of the Church. The only wonder is that it has existed at all. True, its life has been rather more convivial than ecclesiastic, and rather more ecclesiastic than pious; yet at the same time it is a link with the piety of our forefathers, and we are thankful for that. But it is

more; it witnesses to great principles, and it is capable of a noble work. It witnesses to the principle of giving of our best to God; it witnesses to the principle that even our bodily labour may be sanctified to holy purposes; it witnesses also to the fact that Church-work, however humble, should be done by devoted Christian men. This is something. But it is something much more that there is a future of usefulness, even greater still, before you now. The spirit which has promoted our great Church revival is once more moving amongst us, and again there are some signs of life. Your anniversary is now signified by one act of common worship in your good old parish church. One move in a right direction will of necessity entail another, and as advance is made opportunities for usefulness will occur on every side. I might say much with regard to the restoration of this church, of the necessity for re-seating it, of the desirability of a more seemly reredos. It is not my province to make suggestions, which only a much fuller knowledge of detail could justify me in making. But it is my province to contend for principles, and to urge you, one and all, with one common consent, to come forward, and perhaps with a more definite constitution, but certainly with a general determination, that you will make this old Society a force and a power in our much-loved city. Show that there is life in this ancient guild, and you will be sure to find that your old traditions are a tower of strength. Much may be done in subsidiary ways; as, for instance, the study of campanology. How little are its principles understood, and how much may be done through its means, as your Charter indicates, to draw our people to the house of prayer and praise! But remember that the one foundation of all good, useful work—the one grand necessity for success, is that every member of your corporation be influenced by the fear of God and the blessed Saviour's love. Your own Charter witnesses to this truth, not only when it specifies that the members should be of honest, peaceable, and good conversation; but when amongst its rules it further states, in the quaint old language of the time, "If any one of the company shall be so rude as to run into the belfry before he kneel down and pray, as every Christian ought to do, he shall pay for the first offence a fine, and for the second he shall be cast out of the company." Let everything connected with this work be begun, continued, and ended in prayer. Let there be no act, whether social or other, on which you cannot ask God's blessing.—*Bristol Paper.*

BELFRY RECORDS.

ST. STEPHEN'S, BRISTOL. (Tablets in the Belfry.)

- 691.—(1.) 1656. Mr. Wm. Eaton gave 4th y^e profit thereof for a peal of Bells to Ring on 8th Day of October Yearly for ever.
 (2.) 1665. Mr. George Witherly gave 5th y^e profit thereof for a peal of Bells to Ring on 23rd Day of October Yearly for ever.
 (3.) 1708. Mr. Wm. Nickolls gave 5th y^e profit thereof for a peal of Bells to Ring on 24th of October Yearly for ever.
 (4.) 1714. Mr. Isaac Elton gave 5th y^e profit thereof for a peal of Bells to Ring on 24th of November being his Birthday for ever.
 692.—(1.) 1726. Mr. Samuel Wyatt gave 5th the profit thereof for a peal of Bells to Ring on the 8th day of June Yearly for ever, it being the Day of his decease.
 (2.) 1759. Mr. George Escott gave 5th, the profit thereof for a peal of Bells to Ring on the 25th day of April Yearly for ever.
 (3.) 1838. Mr. Benjamin Bickley, Merchant of this Parish, gave £5, the interest thereof for a peal of Bells to Ring on the 1st day of November yearly for ever.
 693. Mr. Jon. Middick, late of this Parish, Haberdasher, gave £4, the interest thereof for a peal of Bells to Ring on the 22nd Day of February yearly for ever.

WATH-UPON DEANE, YORKSHIRE. (Tablet in the Belfry.)

694. The Wath Company of Ringers ascended the tower of Wath Church on the 2nd day of April, 1815, and rang fourteen peals: viz. Symphony, Cambridge Surprise, Cheapside, City Delight, Duke of York, St. Ann's Delight, Oxford Treble, London Scholars, Primrose, Tulip, Violet, College Treble, College Pleasure, and Rodney's Victory, making 10,080 changes, which were brought round in 5 hours & 25 minutes by five ringers of Wath & one from Dorton, viz.:—Christopher Taylor, Joseph Blackburn, William Fox (Dorton), Joseph Jackson, Matthew Blackburn, and William Blackburn, the whole being conducted by William Blackburn. This was the greatest number of changes rung up to that day; but the old tower of Dorton was ascended in the same year by the ringers of that place, and they rang fifteen peals in a grand and masterly style. The men being named as follows, they being now dead:—Benjamin Hawcroft, Samuel Hawcroft, Robert Fox, John Senior, William Fox (tenor), and George Fox. The most extraordinary feat, however, was by the Wath ringers. They ascended the old tower on Shrove Tuesday, February 27th, 1816, and rang twenty-one peals: viz. Evening Delight, Evening Star, Cheapside, Cambridge, Symphony, Bob Royal, Morning Exercise, Morning Star, Morning Pleasure, Primrose, Tulip, College Treble, College Pleasure, London Scholars, Oxford, St. Ann's Delight, Navigation Bob, Violet, Duke of York, City Delight and Rodney's Victory, making 15,120 changes, which were brought round in a masterly style in 8 hours & 27 minutes, without a man quitting his rope. The following persons were the performers:—Christopher Taylor, Joseph Blackburn, Joseph Myres, Edward Myres, Matthew Blackburn (tenor), William Blackburn, tenor.

ST. BARTHOLOMEW, RIPPONDEN, YORKSHIRE.
(Tablet in the Belfry.)

695. PERSEVERANCE GIVES ACCOMPLISHMENT.
 On Saturday, July 6th, 1870, the undermentioned Company rung upon the superb peal of bells belonging to the Ripponden Church a true and complete peal of Kent Treble Bob Major, consisting of 5120 changes, in three hours and twelve minutes; being the first peal of eight rung on them. Tenor, 10 cwt. 3 quarters. Cast by Wm. Blewes & Sons, Birmingham, April 14th, 1870.
 John Gill Holroyd, All Souls', H^{rs}. Treble.
 James Briggs, Do. Second.
 Levi Beaumont, Halifax, Third.
 Henry Hudson, St. John's, H^{rs}. Fourth.
 Robert Brahmham, All Souls', H^{rs}. Fifth.
 George Robertshaw, St. John's, H^{rs}. Sixth.
 William Redman, All Souls', Seventh.
 Joseph Shaw, Do. Tenor.
 This peal was composed and conducted by J. G. Holroyd, Halifax, and rung in honour of Wm. Soutanill, of Sowerby, having attained his 70th year.
 The church was consecrated on the 12nd of October, 1668, by R. Bickersteth, Lord Bishop of Ripon.

First part of the peal:—					
2	3	4	5	6	7
2	5	6	3	4	1
2	4	5	3	6	2
4	2	6	3	5	2
To be four times repeated.					
Churchwardens.					
James Sanders, M.A. Incumbent.					
F. E. Rawson,					
C. W. Shaw,					
R. Holt,					
G. Lumb,					
W. Meler,					

CORRESPONDENCE.

'What is it all About?'

SIR,—Permit me to remark that 'J. F.' appears to have missed the point of my criticism of his article on this subject. It seems to me that it is certainly not all about the so-called 'curious speculations of the Church Unionists.' It is not all about these so-called 'curious speculations;' for the majority of the irate people of England know nothing at all about them. They merely echo the cry of Popery, which the 'Joint-stock Persecution Company' has so many years been engaged in raising, and which at last has made itself heard because some, who ought to have known better, gave it the assistance of voices supposed to be above slander.

Whether these speculations be curious or not, or speculations at all or not, may be a matter of opinion; but all who know and will tell the truth must agree that they are not Popish. The people of England would not care a bit what speculations their priests indulged in (witness their toleration of Broad Churchmen), if they thought that they were not Popish. Of course their dread of Popery is absurd, as Mr. Gladstone has doubly shown. Even Romanists will not submit to the oppressive form of it. But this absurd dread is really 'what it is all about.'

And now as to the charge of 'curious speculation.' The spirit of the High Church party is essentially unspeculative; it is historical. These so-called 'curious speculations' are what has been handed down to them from the Primitive Church of the first four centuries of our era. This charge, therefore, should have been brought, not against them, but against those Fathers of the Church from whom we have received our Creeds and the Canon of the New Testament.

At least, the doctrines of the Real Presence and of the Eucharistic Sacrifice are contained in the writings of those Fathers; and it is asserted that the practice of Eucharistic Adoration is enjoined in them also, and I have not seen this assertion disproved. As it is a mere question of fact, any one sufficiently well read in such literature could settle it. I am not scholar enough myself to do so, and have not the requisite books to refer to; but I am inclined to believe this uncontradicted assertion. It is certainly *not* 'the outcome of their mind's efforts to define the infinite;' but only held by them because they believe it to be the Church's interpretation of Holy Scripture. Not being a theologian, I cannot understand what doctrine 'J. F.' really does hold as to our Lord's Presence in the Sacrament of Holy Communion. But what he says is open to the objection which I raised to the Low Church teaching, of being so vague and negative that simple-minded men gain from it no positive idea of any sort, but only learn unbelief; *i.e.* how not to 'discern the Lord's Body.' Trusting, however, to my untheological common sense, there appears to me a great deal more 'curious speculation' in 'J. F.'s own statements than in those he quoted, and that his speculations are more objectionable as 'defining the Infinite' in a negative manner.

'The local presence of a spiritual body' is quite intelligible to me, understanding by the word 'local' merely 'in a place,' not to the exclusion of other places. But to talk of 'a spiritual presence of a body locally absent,' is, to my untutored mind, something not unlike nonsense. Does 'J. F.' mean to say that a thing may be present in a spiritual manner, but absent really? That is an abuse of words; it implies that spirits are unreal. Now if a thing be present in any manner, spiritually or otherwise, it must be present 'locally' (as defined above). I cannot admit the propriety of talking of any presence which is not real, and which does not exclude the possibility of absence.

Of course it is easy to allege that 'all that Scripture says on the subject tends to affirm, that from the time of the ascension Christ's body is entirely withdrawn from earth,' when a whole class of Scriptural statements on the subject is ignored or explained away. That is simply begging the question. Does 'J. F.' indeed believe that the words, 'This is My body,' 'really are not ascertained to be more than a metaphor?' If so, then he is practically nothing more than a Zuinglian.

To me, Scripture does seem to teach that our Lord's Body and Blood are present in a real sense in Holy Communion. We have our Lord's own word for it; and it is nothing else than impertinent and irreverent curiosity to make it our business to show that the Lord did not mean what He said. We find none of these unbelieving explanations, nor any hint of such, in the New Testament writings. We hear nothing of them till the sixteenth century. I cannot modify my faith in obedience to modern sceptical speculations.

The instances of our Lord's presence quoted by 'J. F.' are all connected with His sacramental presence, save the alleged presence in the Bible on the lectern. I do not know any Scriptural authority for that allegation.

No doubt Christ is to be adored wherever present. I am not aware that any one (except, perhaps, the Romanists) holds that the Bread and Wine are to be adored; though our Prayer-book teaches us to treat them reverently, as is fitting. I believe Ritualists feel just as much reluctance to define the manner of Christ's presence as 'J. F.' himself. I know some of them do; but being unable to call myself a Ritualist I cannot profess to speak for them. The great point is to believe and teach that our Lord's Body and Blood are really and truly present, and to resist all attempts at denial of that truth, whether insidious or direct. If the trumpet give an uncertain sound, who shall gird himself for the battle?

J. D. K.

Day of Intercession.

SIR,—For those who hope to keep, not the Day of Intercession only, but the whole week, may it be well to suggest that the days should be allotted more or less to special Missions? Some might take the broad divisions of the four Continents, and Australia, with their subdivisions of dioceses, Melanesia and other Island Missions, reserving a place for the Jews, the Old Catholics, and Home Missions. Time might also be given each day to reading the accounts of particular Missions. Some thoughtful arrangement beforehand would probably tend to give definiteness and simplicity.

PRICOLA.

NOTES AND QUERIES.

Answers.

'J. C. B. S.' mentions a small church at Lullington, in Sussex, four miles from Polegate, on the S. C. R., which is 20 feet square, measured externally.

'SIRMA' will find the list of subjects for any Examinations conducted by the University of Cambridge in the *Cambridge University Calendar*, published by Deighton, Bell, and Co.

SIR,—Inquirer will find what he wants in Coley's *Churchwarden's and Sidesman's Manual*, published at 6d. by W. Wells Gardner, London.

S. H. IRESON.

THE 'Rev. T. Williams' should say to which No. of *Church Bells* and which letter he refers.

'THOS. ARDUN.'—The Church of England Sunday-school Institute, Fleet Street, publishes a useful form of prayer.

'J. W. HOPKINS.'—The reason of the omission is to save time. There are cases in which the number of services and of communicants fully justify it.

'E. L. PRICE.'—We cannot undertake to forward letters.

'O. R. B.' asks, 'How long can a Crown Living remain vacant?'

RECEIVED ALSO.—W. Rowbottom; A. Curate; K. A. X.; D. T.; J. G.; Z.

BELLS AND BELL-RINGING.

The Guild of Devonshire Ringers.

A MEETING of the Committee was held at Exeter on Nov. 18, the President, C. A. W. Troyte, Esq., in the chair. The following were the most important resolutions agreed to:—

I. That a General Meeting be held at Broad Clyst on Monday, Dec. 28.

II. That the Guild do give some assistance towards the payment of the travelling expenses of such Members as shall apply to the Secretary for the same at least a fortnight before the meeting.

III. That a book be provided in which shall be recorded the performances of Members, either at Guild Meetings or elsewhere, and that the first performance of a band in any method may be entered, together with all peals of 5000 and upwards, as well as all Date Touches. In the case of performances at other than Guild Meetings a report in writing must be made to the Honorary Secretary of the Guild by the Secretary of the band, countersigned by the conductor, stating the date and place of the ringing, the name and position of each ringer, and by whom the peal or touch was conducted. But no performance shall be so recorded until the permission of the Committee has been first obtained.

IV. That this Committee be of opinion that the following should be added to the Rules at the next General Meeting:—'That no Member shall forward any communication to the public press reflecting upon any band in union with the Guild without giving notice to the Secretary, who shall bring the matter before the Committee, either at an ordinary or special meeting.'

V. That a printed Card shall be sent to each newly-elected Member as a certificate of membership.

VI. That the Secretary be requested to draw up a short form of prayer for use in belfries at the conclusion of the muffled peal on Old Year's Night.

Rules for the use of any band requiring them were drawn up and ordered to be printed, and sold at a penny a copy.

J. L. LANGDON FULFORD, *Hon. Sec.*

Ringing at Stanstead, Essex.

THE Members of the Stanstead Society met at the tower on Nov. 4, and rang these true and complete peals of 720 Oxford Treble Bob; 720 Court Bob; 720 Bob Minor; 120 Grand sire Bob; 120 Antelope Bob. The ringers were:—J. Cavill, treble; G. Rochester, 2nd; J. Luckey, 3rd; C. Prior, 4th; T. Hammond, 5th; H. Prior, tenor and conductor.—*Communicated.*

Ringing at Southport, Lancashire.

ON Monday, Nov. 9, the ringers of Christ Church, Southport, rang a true peal of Single Bob Minor, consisting of 720 changes, in 24 mins., conducted by Mr. John Mayson, who is in his 80th year. The ringers were as follows: J. Mayson, treble; T. Blacktop, 2nd; W. Overton, 3rd; G. Heywood, 4th; C. Heywood, 5th; R. Barnes, tenor.—*Communicated.*

Muffled Peal at Glemsford, Suffolk.

ON Wednesday, Nov. 18th, a muffled peal was rung at St. Mary's Church, for Ringer Wells, son of Frederick Wells, a member of the Glemsford Ringers, who died on Nov. 14th. The peal consisted of 720 of Kent Treble Bob. The ringers were:—S. Slater, treble; C. Honeybell, 2nd; C. Adams, 3rd; Z. Slater, 4th; H. Thompson, 5th; G. Maxim, tenor. Afterwards about 600 Oxford Treble Bob were rung.—*Communicated.*

Change-ringing at Birstall, Yorkshire.

ON Saturday, Nov. 21, the Society of Change-ringers in connexion with Birstall Parish Church met in the belfry and rang a half-peal of Kent Treble Bob, containing 2528 changes, which was brought round in 1 hr. 36 mins. The ringers were:—W. H. Crossley, treble; F. Crowther, 2nd; G. Thornton, 3rd; E. T. Jowitt, 4th; W. Stainthorpe, 5th; W. Elliott, 6th; H. Dodson, 7th; J. Dixon, tenor. Weight of tenor, 20 cwt. Composed and conducted by J. Dixon. It is the first half-peal ever rung by any of the above-named ringers; they began to learn the art of ringing in October, 1873.—*Communicated.*

RECEIVED:—A. D.; F. G.; Architect, Ravenglass; J. Stopford.