

## CORRESPONDENCE.

## Home for Smack Boys at Great Yarmouth.

SIR,—Some months ago you were kind enough to give publicity to an appeal which I made on behalf of a proposed 'Home for Smack Boys and Fishermen' for this port. We have nearly completed the building, and it will be ready within a very few weeks. But we have the old sad tale to tell which so often accompanies an enterprise of this kind. By the time that we have furnished the Home with beds and the needful furniture we shall be 400% in debt. We wish to provide also a library of useful and entertaining books, and a few means of cheerful amusement.

The former appeal was followed by good results, and I venture to hope that this renewal of our application to the generosity of the British public on behalf of the Smack Boys of this busy fishing port (most of whom come from inland places), will not be made in vain.

Donations can be made direct to me, or, still better, to R. H. Inglis Palgrave, Esq., the Hon. Sec. and Treasurer, through Gurney's Bank in London, Norwich, or here.

GEORGE VENABLES.

Great Yarmouth Vicarage, Nov. 25, 1875.

## The Choice of Hymns.

SIR,—Will you 'raise a bell' in protest against the great mistake so often made in the choice of hymns for general congregational use? Since the discontinuance (perhaps wisely) of the old form of words, 'Let us sing to the praise and glory of God,' it seems too often forgotten that hymns should be praise at all, and the choice very frequently falls on those which, though beautiful as compositions, and breathing an earnest spirit of devotion, well suited for private reading, are yet, to quote the words of the Rev. Walsam How, in his excellent *Plain Words on Prayer*, 'full of self-communings, and of the feeble emotions and often unhealthy expression of our own souls.'

A whole congregation may be moved to join in hymns of praise, and the exercise may prove a benefit to their souls; while only a few, alas! may be able to adopt the language of those which express the 'experimental' feelings of the sincere believer; and so many either remain silent, because they shrink from using words which have no interest for them, or they thoughtlessly sing the words, while their hearts have no 'part nor lot in the matter.'

Every collection abounds in suitable hymns for general use, if only a little more thought of the whole congregation were bestowed on the selection, so as to secure the interest of all in this important part of our public services. H.

## The Marriage Service.

SIR,—The inquiry, What should properly follow the question in the Marriage Service, 'Who giveth this woman to be married to this man?' is one on which many besides your correspondent, 'A Parish Clerk,' need information. According to the rubric nothing is to be said in reply thereto, but the minister is directed to receive the woman at her father's or friend's hands, and then to cause the man with his right hand to take the woman by her right hand. If, therefore, the father or friend of the bride comes forward, and places her right hand in the hands of the minister, this direction can be simply and fully complied with. Such action seems most in keeping with the probable intention and significance of the service. The following extract from the *Annotated Prayer-book* is very pertinent and instructive:—'In the ceremony of betrothal it will be observed that woman is recognised throughout as still subject to the law of dependence, under which she was originally placed by the Creator. As soon as the mutual consent of both the man and the woman has been solemnly given in the face of God and the Church, the minister of the office is directed to ask, "Who giveth, &c.?" Then she is given up from one state of dependence to another, through the intermediate agency of the Church, "the minister receiving the woman, &c." (to signify that her father's authority over her is returned into the hands of God, Who gave it), and delivering her into the hands of the man, in token that he receives her from God, Who alone can give a husband authority over his wife.' 'A Parish Clerk's' suggestion, about the father presenting the bride to the bridegroom and not to the minister, is obviously wrong.

J. FERNIE.

SIR,—In a late number of *Church Bells* 'A Parish Clerk'—with reference to the Church Office for Marriage, and the question, 'Who giveth this woman, &c.'—seems to wonder at the omission of a prescribed reply. Surely, according to the rubric, the question calls, not for words, but action. The father has to take the right hand of the bride and give it to the minister, and the minister, receiving the woman at the father's hand, shall, &c. The sentiment to be maintained clearly being that the father does not give his daughter to a man, but in all confidence and hope surrenders her to God and His gracious providence. Unless (which must be an exceptional situation) there be an overwhelming number of marriages called for, the clergyman can—should—always, beforehand, as I always do, make the parties to a marriage conversant with the service by which the marriage is to be effected and sanctified.

R. C. N. Z.

SIR,—In the fac-simile of the 'Black-letter Prayer-book, containing MS. alterations and additions . . . annexed to the Act of Uniformity,' in 'The Form of Solemnization of Matrimony,' the rubric following the question of the minister, 'Who giveth this woman to be married to this man?' stands thus, 'And the minister, receiving the woman, &c.' The MS. alteration strikes out the word 'And,' which would rather seem to imply that a formal presenting of the woman had been the use; not to the bridegroom, however, but to the minister. The striking out of the word 'And' seems to have been the occasion of the difficulty suggested by 'A Parish Clerk' in your issue of the 6th. With reference to the correspondence as to surplice or gown, may I refer those interested in the question to the remarks of one of the American Bishops quoted in the Appendix G. to the First Report of the Ritual Commission? The passage occurs on page 130 of the Report, H.

## The Daily Express.

SIR,—Surely, the promoters of the *Daily Express* would supply a more manifest need, by issuing a weekly paper instead of, or in conjunction with, the proposed daily paper. All the papers, as far as I can remember, of extensive circulation among the working classes, are weekly, not daily. *Lloyd's* is weekly, and probably would not have its 'sale over half a million' if it were not. *Reynolds's* is weekly, and no doubt owes whatever degree of pernicious influence it has to the fact that it can be so leisurely and comfortably digested on Saturday nights and Sunday mornings by its readers. The circulation of the *London Sun* would not have been so poor if its promoters had not committed it to a daily appearance. Heartily wishing for the success of the scheme, I have ventured to point out these few obvious facts as worthy of attention.

J. W. C.

## English Church on the Continent.

SIR,—In reference to an article in your number of the 18th Sept., respecting the Church on the Continent, I should like to speak of the English Church here—St. John the Evangelist, Mentone, which goes far to fulfil the requirements you so well lay down. The Holy Communion is celebrated every Sunday at 8.30 a.m., and twice every month after the 11-o'clock matins, and on all holydays. On Sundays there is an afternoon service, and there is daily Morning Prayer, and Afternoon Prayer during Lent. Mr. Barlow, the chaplain, tried an evening service on Sundays, but, as the congregation comprised a great number of invalids, he thought it inexpedient to continue it. The church contains a beautiful organ, played by an excellent organist, who from an educated congregation can always command an adequate choir. There are, no doubt, other churches on the Continent in which the chaplains, if they have not been able to effect so much, would wish to do so, but of this one I can speak with thankfulness, as

A FREQUENT VISITOR OF MENTONE.

## NOTES AND QUERIES.

## Queries.

SIR,—About a year ago there appeared a letter in your paper from 'T. L., recommending ladies to take up work in Government Reformatory Schools. I made inquiries of 'T. L.' about this work, but was unable to go any further into it, being soon after busily at work in a House of Mercy. I am now at liberty, and should be very glad if 'T. L.' would kindly let me know where I might address a letter to him on the subject about which he seemed interested.

A. C.

SIR,—Are there any hints for conducting Children's Services in the Church published, and any such services drawn up? I want something cheerful, with plenty of singing.

G. J.

SIR,—What rubric sanctions the saying of the Canticles and daily Psalms by minister and people alternately?

H. J. M.

## Answers.

'S. M.'—Mr. MacLagan was joint-editor of *The Church and the Age* (John Murray, publisher); besides this we do not know that he has published anything. We should be glad if we could gratify your wish.

'JOHN JACKSON.'—The Rev. W. A. Chapman, Colkirk, Fakenham, Norfolk, will be happy to send you a copy of Rev. J. B. Sweet's *Catechism of the Church* on receiving your name and address.

'G. S.' (advertisement, November 20) is informed that there is a Home for fatherless children at Calne. Apply to Miss M. Gabriel, Orphan Home, Calne.

'A COUNTRY VICAR'S WIFE.'—Rules for a Mothers' Meeting can be best worked out by experience. We do not know.

'E. J. BARRY.'—It is not at present proposed to publish them separately.

'ALFRED POTTER.'—Write to the publisher of the *British Workman*, or advertise.

RECEIVED ALSO:—S. N. S.; Rev. A. W. Orford.

## BELLS AND BELL-RINGING.

## The First Peal of Grandsire Triples.

SIR,—Having very carefully examined Dr. Mason's MSS. which appeared in your columns some weeks back, I fail to see that Mr. Snowdon is able to prove from it that Mr. Garthorn of Norwich composed the first true peal of Grandsire Triples. If your readers will refer to the MSS. they will find that Dr. Mason distinctly, and very justly, heads the page on which this 5040 appears, as '*Garthorn's Triples*,' not '*Garthorn's Grandsire Triples*;' and further on Mr. Snowdon's analysis says, 'the following right-hand leaf is headed Vicars' 5040, and on it is some pricking in an unfinished state, but on opening the following page is a 5040 of Grandsire Triples written out by the bob changes after Dr. Mason's manner.' Now as Mr. Garthorn's peal contains fifth's place bobs, which no instruction-book on the art of ringing ever mentions, in the rule for ringing Grandsire Triples; and to ring Dr. Mason's peal you must use the very rule which is inserted in the said instruction-books, and which we all know is the way to ring Mr. Holt's original peal; I ask, Is it fair for Mr. Snowdon to state so positively, that this volume places beyond all doubt the fact, that the first true peal of Grandsire Triples was composed by Mr. Garthorn of Norwich?

I submit that the MSS. does not prove anything of the sort; the only thing it proves is, that Mr. Garthorn composed 5040 changes, which Dr. Mason does not venture to call anything but '*Triples*.'

The purest peal of Grandsire Triples we have at present is that known as Holt's Original, and it must be borne in mind that the composer gets within two changes of 5000 before he uses a single, and therefore to attempt to say that Mr. Garthorn is entitled to have the honour of composing the first true peal of Grandsire Triples is entirely wrong. Mr. Snowden must not think me too hard upon him, but I submit that Mr. Holt is the man to whom the honour is due; and as a practical ringer, methinks I should not be doing my duty if I allowed any other statement to be put before my brother-ringers.

C. H. JESSOP, *A College Youth.*

SIR,—Mr. Banister, in his letter of Nov. 13, gives a partial extract from my report on Dr. Mason's MSS., and makes certain remarks which may perhaps leave the impression that I concluded the peal of Grandsire Triples by 'Garthorn' found therein was the one rung at Norwich in 1718, on this evidence alone. This was not the case, as I referred your readers to an account of the peal given nearly a year and a half previously in your columns, and I consider that with the additional evidence given by the copies found in the MSS. there can be but little doubt that the peal then brought forward by Mr. Hubbard was the identical one rung at Norwich in 1718. As this peal had been lost sight of for so many years, and also considered false, I had often been doubtful, after it turned up, that it might be Garthorn's original peal with some alteration to make it true, but the MSS. copies carry us back at least 125 years, to within about thirty years of the time when it was rung, and here is exactly the same peal; this proves it has not been tampered with since that time. Of course I know that this peal has fifth's as well as third's-place bobs, and is not, as 'Young Cumberland' in his letter seems to consider, all triple changes, as there are singles at the half-peal ends; yet I think that at a time when no true peal had been brought out, and when one was much wanted, that it was a very creditable production, and I do not doubt that it was then admitted as Grandsire Triples. When peals were afterwards produced with only two descriptions of calls, they were considered superior; and so, if a peal is ever composed with bobs only, it will be better in this respect than any we have at present, yet I do not think those who now contend that Holt was the first to produce a true peal of Grandsire Triples would waive all claims in his favour, but would rightly say that Holt was the first to produce a true peal 'without the use of any other means than plain leads, bobs, and only two singles,' which is simply what Holt claimed for his peals in his circular.

As Holt's peal was to Garthorn's, so would such a perfect peal be to Holt's.

Mr. Banister considers that ringers about the time of Holt's were generally agreed that the introduction of calls foreign to the method should not be held admissible; but I do not know that there is any authority for this statement, and I believe that in this respect we are now more particular than ever, as in the advanced state of ringing we very properly should be. Sixty years ago Shipway took a great deal of trouble and retarded the publication of his book to produce his Grandsire peal with fifth's-place bobs, which he pronounced the '*ne plus ultra*' of composition in this admirable method, and yet it is never even rung at this time, and is held in no estimation except as a curiosity of composition in which the 5040 changes are produced in continuous triple changes.

It seems, however, at the present time, to be generally allowed, that peals containing only bobs and ordinary singles comply with the rules of Grandsire composition; and certainly this has been the case for many years, as in *Clavis Campanologia*, as well as in Shipway's work, such peals are given without any remarks either upon the multiplicity of calls or the frequent use of singles; and therefore, as I think I can show that Holt must have known of Vicars' peal, I conclude that his peal was considered so great an improvement from being the first true peal 'with two singles only,' and not as the first true peal.

There was, and for anything I know still is, in the tower of St. Mary's, Dover, a tablet of which the following is a copy: 'Friday, 16 November, 1750, was rung in this steeple a compleat peal of 5040 triples, consisting of 194 bobs and 40 singles, in 2 hours and 54 minutes, by the following persons underwritten, it being the first peal of the sort ever rung in England, which afterwards was performed at Twickenham and called Royal Triples:—Vincent Underdown, 1; Peter Carr, 2; John Coleman, 3; Thomas Harrison, 4; Joseph Luddington, 5; Thomas Taylor, 6; Samuel Lee, 7; Richard Worthington, 8.'

Now what can this be but Vicars' peal? In the list of subscribers to Holt's peals (see *Church Bells*, Oct. 4, 1873), the name of Samuel Lee, who rang the seventh bell in this peal, will be seen. Therefore Dr. Mason, who we know had a copy of Vicars' peal in his possession, and Samuel Lee, who it seems very likely rang in Vicars' or at least in a similar peal, were both most probably in communication with Holt, and therefore I consider it is unlikely that he should claim to have composed the 'first true peal' except upon the basis of 'two singles only.'

In *Church Bells*, May 10, 1873, is a copy of a tablet recording 'a compleat peal of 5040 changes, containing 194 bobs and 40 singles,' rung at St. Mary's, Wingham, Kent—about twenty miles from Dover—on March 3rd, 1752, which would seem to be the same peal. The appearance of this tablet in *Church Bells* very much surprised me, as at that time I did not know of any peal composed with this exact number of calls until Taylor's peal, and although the name of the method was not stated, I could not see what it could be but Grandsire.

Now after all this, when *Clavis Campanologia* was published in 1788 (see extract in *Church Bells*, March 7th, 1874), the authors give Holt credit for being the first composer of a true peal, and state that the peals which were often rung before that time were false; and yet, as they give a peal on the three-lead plan with four more singles than in Vicars' peal, it is evident they did not ignore this plan, and also that they were ignorant of Vicars' peal. In fact they did not even know the name of the composer of the peal they gave, which points to the fact of this being an old peal also.

When Shipway wrote he did not give any additional information beyond what he gathered from the *Clavis*, which he quoted; he, however, summed up the controversy by deciding against the claims of Garthorn because the calling of the peal rung at Norwich was not forthcoming.

As far as I can make out, nothing for a long time has been known concerning the state of Grandsire Triples before 1750, except what has been handed down to us by the authors of the *Clavis*, who represented the first ringers of their day; and I consider it is probable, that between the time of the death of Mr. Holt and the publication of the *Clavis* the compositions of the peals by Garthorn and Vicars were altogether lost sight of, and that the great improvement claimed by Holt when he produced a true peal with 'only two singles' was gradually merged into a claim after his death—which occurred very soon after the production of his well-known peals—of his having produced the first true peal, the justice of which would be much strengthened when a copy of the compositions of Garthorn's or any other true peal was inquired for and was not forthcoming.

In coming to this conclusion I have been guided by notes I have made of everything connected with this matter I have been able to lay hands on, and I have endeavoured to avoid any fancy speculations, however tempting.

Here is an example of one: Joseph Taylor rang the sixth bell in the peal with 194 bobs and 40 singles at Dover in 1750. No such peal of Grandsire Triples was ever generally known to have been composed until 1816, when E. Taylor's peal, said to be an improvement on the one in the *Clavis*, appeared in Shipway's book. Now in Dr. Mason's MSS. Vicars' peal, after many years' seclusion, is brought to light, and is almost identical with Taylor's. Now here is a speculation! Was E. Taylor in any way related to J. Taylor, and is it likely he became the possessor of a copy of the Dover peal, and converted it into an improvement on the one in the *Clavis*? Of course this is an absolute speculation; but who can tell me anything about E. Taylor, beyond the mention of his name attached to several peals in Shipway's work? I have written to all my friends who I thought would be likely to know anything about him, but without result. I should be glad to receive a letter from any one who can give me any information about Taylor or his antecedents.

I hope that any remarks I have made may not be considered as wishing to depreciate the merits of Holt's peals, as no one can more readily admit the extreme beauty of their composition than I do. JASPER W. SNOWDON.

Ilkley, Yorkshire.

#### The Guild of Devonshire Ringers.

In accordance with a resolution of the Committee, held on July 16 last, I hereby give notice that a District Meeting will be held in Exeter, on Saturday, December 18. Members who intend to take part in it are requested to send their names to me, on or before December 11. The Guild will grant a sum not exceeding 1s. 6d. per head towards the expense of providing refreshments to those members who shall previously apply for the same.

Woodbury, Nov. 9, 1875.

J. L. LANGDON FULFORD, *Hon. Sec.*

#### The Chesterfield Bells.

In the *History of Chesterfield*, published in 1839, it is stated that the recently deceased Archdeacon Hill, who was vicar in 1830, 'refused to allow the bells to be rung during the races. The mayor had convened a very influential meeting with a view to obtain the ringing as usual; but the law having been clearly stated by a professional gentleman in attendance on behalf of the vicar (who remained firm to his original resolution), not a bell was sounded, nor have they been rung at the races from that time to the present.'

#### Change-ringing at Childwall, near Liverpool.

ON Tuesday evening, November 16th, a meeting of change-ringers from the neighbouring Societies took place in the tower of All Saints' Church, being joined by the following members belonging to the Liverpool Union Society, Messrs. R. Williams, sen., R. Williams, jun., H. Meadows, J. Meadows, E. Booth, W. Brooks. Several touches of Grandsire were rung on the six bells, after which the members of the Union rang 720 changes of Grandsire Minor, conducted by Mr. E. Booth. The above meeting was to show the high esteem in which Mr. Richard Meadows is held, he having been a ringer of this Church for upwards of 70 years, and this day having completed his 84th birthday.—*Reported.*

#### Ringling at Worth, Sussex.

ON Monday, the 22nd, the following members of the Old Society of Ringers met at the old parish church, and rang a true and complete peal of Oxford Single Bob, containing 16 Bobs and 2 Singles, in 24 mins. The ringers were as follows—S. Tullett, treble; R. Dench, 2nd; I. Tullett, 3rd; W. Potter, 4th; J. Brooker, 5th; J. Alcorn, tenor.—*Reported.*

#### St. Saviour's, Southwark.

ON Saturday, November 27, twelve members of the Ancient Society of College Youths rang a first-class peal of Stedman's Cinques upon the heavy bells of St. Saviour's, Southwark, consisting of 5016 changes, in exactly 4 hrs. The performers were—H. W. Haley, treble; G. A. Muskett, 2nd; W. Cooter, 3rd; J. Pettit, 4th; G. Mash, 5th; R. Haworth, 6th; W. Greenleaf, 7th; M. A. Wood, 8th; W. Jones, 9th; E. Horrex, 10th; H. Booth, 11th; J. M. Hayes, tenor. The peal was conducted by Mr. H. W. Haley. Weight of tenor, 52 cwt. Key B.

S.B.—A period of eleven years has elapsed since a peal of four hours' duration has been accomplished in this tower; and we hope this winter (should the tenor continue to improve) to ring a peal of Treble Twelve.—*Reported.*

#### Correction.

AT Huntsham, Devon, reported in last issue, for 'J. and W. Chase,' read 'J. and W. Chave.'

RECEIVED ALSO.—W. B. (too personal); Robert Williams; H. P. J.; E. B. Biviant; Hy. Johnson; Constant Subscriber.

In the recent notice of Leighlin Cathedral it was omitted to be noticed that in the year 630 there was a Synod held there under the presidency of the first Bishop—St. Lazarin—to confer on the vexed question of the proper time for observing Easter, the primitive Irish Church having kept to the Eastern use.

Two of our clerical societies have just held their meetings. At the Dublin Clerical Association an interesting paper was read on the 'Holy Eucharist' by the Rev. Hewitt Poole, Fellow and Divinity Lecturer of Trinity College, Dublin. At the sister society, which is open to clergymen of the whole of Ireland, a suggestive paper was read by the Rev. Frederick Wynne, Mr. Daunt's successor in Dublin, on 'The Mutual Relation of the Human and Divine Natures during our Lord's Life on Earth.'

The opening meetings of the Historical and Philosophical Societies of Trinity College have also taken place. At the latter the question of Art, and of founding a chair for the furtherance of art-study in the University, was discussed, and amongst the speakers was Mr. A. M. Sullivan, M.P. and Home Ruler.

## CORRESPONDENCE.

### Ember Services.

SIR,—I shall feel greatly obliged if you will allow me, through your paper, to draw attention to the special services which are to be held at Watford on Friday, the 17th inst., being one of the Ember days. The services will be conducted according to the following arrangement:—

*Holy Communion* at the Parish Church at 8 a.m.

*Litany and Holy Communion* at St. Andrew's at 11.15 a.m. An address will be given by the Rev. J. Moorhouse, M.A., Vicar of Paddington.

*Devotional Conference for the Clergy* at 2.30. Subject, 'Confirmation.' The Ven. Archdeacon of Rochester and St. Alban's will preside.

*Evening Prayer and Sermon* at 7.30. Preacher, the Rev. Canon Barry, D.D.

These services are held in the hope that Christian people may be led to see more and more the need of united and earnest intercession for the Bishops, with whom the responsibility rests of choosing and ordaining candidates for Holy Orders; and for the candidates themselves, that they may be good, holy, and faithful men, well instructed in the truth, taught and sanctified by the Holy Ghost, and fitted to execute their ministry to the glory of God and the edifying of His Church.

The laity are earnestly invited to attend these services, the Devotional Conference alone being restricted to the clergy. FRED. BURNSIDE,

Acting as Secretary for the arrangement of these Services.

Hertfordbury Rectory, Hertford.

### Hymns in Church.

SIR,—Allow me to notice your correspondent's suggestion about the choice of hymns. There is much room for improvement in this respect. But, surely, we are not to be limited, as 'H.' appears to desire, solely to hymns of praise? The giving of praise, although it be the highest act of worship, is not invariably the only object in the singing of hymns; prayer and holy meditation may have a large share in that poetry of music and verse which forms the essence of a hymn. The grand old hymn of the Church, the *Te Deum Laudamus*, beginning, as it does, with an almost celestial volume of praise, gradually sinks down into the deepest penitence of prayer, and the personal 'self-communings' of the individual soul. So that it cannot be that 'H.' would debar our using in the congregation those beautiful hymns of prayerful meditation, such as, 'I heard the voice of Jesus say; Brief life is here our portion.' 'O come and mourn with me awhile; and would limit us exclusively to those shouts of praise and jubilant rejoicing which, though very suitable for certain occasions, would frequently jar against the subdued emotions of solemnity and penitence which the teaching of the Church's year so often encourages. Indeed, some of those boisterous hymns (if I may so speak), such as 'Crown Him!' are to many people highly objectionable at any time. The hymns are, as all will allow, an important element in the service; but it is to be feared that the selection of them is too often left to the organist or choir-master, who is apt to regard them solely from a musical point of view. The clergy should surely have a voice in the matter, and see that appropriate ones are chosen for the holy seasons of the Church. The teaching of the Saints' Days is often powerfully brought out by a hymn, and in the revised edition of *Hymns A. & M.* there are several adapted to every festival in the year. I trust you will insert these few remarks, as a plea for the more intelligent use of our abundant stores of sacred song. A. F. S. H.

### Burials Bill.

SIR,—Among the multitude of suggestions on the subject connected with the Burials Bill, might I venture to offer one or two which have occurred to me?

1. Let there be added to our occasional services a short Form, to be used at the burial of the unbaptized.

2. Let a rubric be inserted to the effect that friends of the (baptized) deceased may have either this new service or the one at present used, at their option; also, that should they desire any omissions of prayers, passages, or phrases, or to dispense with a service altogether, their wishes may be complied with upon their giving due notice in writing to that effect.

The 'grievances' of having the unbaptized buried without a service, and of those who have scruples to parts of our present form for burial, would thus be met; and these are really the only conscientious objections that I know of.

J. F. SWANN.

SIR,—I should like to know whether it is illegal to marry an individual, according to the rites and ceremonies of the Church, who has not been baptized? It is illegal to read the Burial Service over an unbaptized person, and it seems to me that the same must be the case with regard to matrimony. I know a case which occurred a short time ago—a man who had been asked in church, and who it was supposed had been baptized, gave notice to the parish clerk on the morning of his wedding that he wished to be baptized. The officiating clergyman said that he could not baptize an adult at so short a notice, and proceeded at once with the Marriage Service. I am not aware that the person referred to had any real desire to be baptized (his father and mother being Dissenters), but a notion seemed to prevail that he could not be married unless he was baptized beforehand.

A SUBSCRIBER.

### Non-Graduate Clergy.

SIR,—Will you kindly allow me a word on this subject? When you consider what it costs us men of average wealth and ability to become M.A. of Oxford or Cambridge, you need not be surprised that we don't take very kindly to seeing those quietly assume that degree who have no kind of right to it. Certain non-graduates whom I know allow themselves, year after year, to be set down as M.A., when they have no more right to it than I should have to be set down as D.D. But I know this, that if I were set down as D.D. I should feel it my duty to correct it. F. B. KING, M.A. Cantab.

[We should think that the instances of those who assume the University degree without a right to it are very rare; and it is often difficult to correct the mistake of those who wrongly attribute it to non-graduates.—ED.]

'N. H. POWNALL,' Radcliffe-on-Trent, Nottingham, offers to send a good tune for the hymn, 'Father, I know that all my life is portioned out by Thee,' &c., to the correspondent who some time ago inquired for one, on receiving a stamped envelope for it.

### Answers.

'A SCHOOLMASTER.'—Thank you for your letter and enclosures. We admit the force of your views as to the value of a weekly issue of a Church newspaper, but that point is now so far decided with regard to the new paper, that any further discussion of it would be useless.

'W. R.'—There can be no doubt that the MS. to which you refer is spurious. The pretended chapter is to be found in no MS., uncial or cursive, of any authority. This is entirely conclusive against it. We do not print your letter, as the discussion of the subject cannot lead to practical results.

'ALUMNUS OXONIENSIS.'—There cannot be the slightest doubt that the relative in 'who lay in darkness,' &c., has for its antecedent 'us miserable sinners.'

'WALTER GREENING.'—Ask the clergyman of your parish.

'DRAYTON PARSLow.'—Too long for insertion.

RECEIVED ALSO:—W. A. Wall; A Constant Reader; S. Jeffries; William Hamilton.

## BELLS AND BELL-RINGING.

John Holt and James Barham.

SIR,—In reply to 'Young Cumberland,' I wish to state, that the mention I made of John Holt as of the 'London College Youths' was merely a quotation of the heading given to the printed sheet of his peals; perhaps, however, these further particulars concerning this celebrated composer will be of interest. John Holt's name appears in the original name-book of the Union Scholars (Osborne MSS., British Museum) as having been elected a member of that Company in 1745. He must then have been considered a great acquisition to the Society, as the entry, instead of being in ordinary old English characters, similar to the other names, is highly ornamented in the writing. He was elected Master of the Society in 1749. The Union Scholars were the Society that rang the first peal of Oxford Treble Bob Major in 1718. I believe that the first mention of Holt's name in their peal-book is when he rang the treble and called 5040 of Bob Major at St. Margaret's, Westminster, on Oct. 27, 1747. The last entry of his name is in a peal of '5040 plain bob trebles,' at St. Giles's-in-the-Fields, which he conducted from the fourth; it is dated, 'New Style, Sept. 25, 1752.' The Union Scholars rang Holt's one-part peal at St. Margaret's, Westminster, on July 7, 1751, for the first time, and it was called from paper by Holt, who did not ring, but was seated in the belfry. This peal, however, was not entered in the Society's book, although a tablet was erected in the tower of St. Margaret's. Mr. Osborne thinks it was probably omitted because it was considered irregular for the conductor to call and not ring at the same time, in the usual way.

After leaving the Union Scholars in 1752, Holt joined the only Society of College Youths then existing, afterwards called the 'Ancient Society,' and probably the entry of his name, with the date, can be found in the name-book of this Company; the second Society (the Junior Society) of College Youths was not formed until 1776: this, however, accounts for two Societies of College Youths mentioned in the *Clavis* in 1788.

I do not think that Holt was ever a member of the Cumberland Youths; still this Society, according to Shipway, had the honour of ringing his ten-part peal for the first time in 1754, and this may have led persons to think that he was one of the Cumberlands. Probably the reason the peal was not rung by the College Youths was because they had not at that time a company desirous of performing it, as it will be seen from the list of performances of this Society in Mr. Banister's work on Change-ringing, that in 1754 the Society only rang one peal of Bob Major, and during the two following years did not record a single peal of any description; and as we know the date of the circular issued by Holt asking for subscribers to his peals, viz. Sept. 2



1753, it is probable that his own Society, being either unwilling or incompetent to ring it, it was therefore handed over to the Cumberlands for performance. Although Holt's broadsheet was not published until after his death, as it is undated it does not give any clue to the time when this occurred. I should be glad to hear if this date is known to any of your readers.

With regard to Barham's great feat, I am much obliged to Mr. Barnett for his correction and the interesting copy of the newspaper cutting. A kind correspondent has, I am glad to say, lent me a MS. copy of Barham's peals, and I have but little doubt that it is a *verbatim* copy of the original book. From it I learn that the time when Barham stood above 14 hours at his bell the attempt ended thus, viz. at 2 o'clock in the afternoon began and on Tuesday morning at 6 o'clock the 6th-bell clapper broke after ringing 24,800 changes. They also attempted it again on Easter Monday, March 23, 1761, about a fortnight before the time when they accomplished it; this time they 'had the misfortune to overturn a bell after ringing 17,000 changes.'

Ilkley, near Leeds.

JASPER W. SNOWDON.

### The 'Aggrieved Composer' and the 'Young Cumberland.'

SIR,—Permit me to make a few observations in connexion with the above heading.

With regard to the 'Aggrieved Composer's' opinion, that any one has a right to intermingle one method with another—fifth's place in Grandsire, sixth's place in Treble Bob, &c., thus creating a jumble which would perplex a pupil and annoy an instructor—I think Mr. Banister in his letter (No. 255) has justified some of my remarks. He says,—'All our records go to show that at that time there existed in London, Cambridge, Norwich, and elsewhere, many companies of excellent ringers; and it is said that they were pretty generally agreed that the introduction of *calls foreign to the method* should not be held admissible.' And again, 'Reverting to the said objection to place-making above third's in Grandsire Triples, I would observe that it certainly does not appear to be in keeping with the method, as it reduces the number of lodging-places and does not change the hunting-bell, two great essentials in Grandsire ringing.'

I am aware that some composers hold the opinion that the peal of Grandsire Triples is to be got without either a single or double, and I agree with Mr. Banister's answer to the 'Young Cumberland' on that point.

As to the 'Young Cumberland' and others understanding that Mr. John Holt was a member of the Cumberland Society, I never heard of it. If they understood so, why not search their name-book and judge for themselves? The following is an extract from the members' name-book of the College Youths—'Mr. John Holt, 1752.' In the *Clavis* there is no vagueness about the Society to which he belonged—'The Ancient Society of College Youths' are the words in the book; the word *Ancient* in *Italic*, to distinguish it from a society called the 'Junior Society of College Youths,' which existed, with various vicissitudes, till within the memory of several ringers of the present day, the remaining members of which were received singly into the old Company about 1840. A similar case occurred with the Cumberland Society. In the memory of men living there existed at one time the Cumberland Society and the Junior Cumberland Society. The four Companies were commonly known as the Old College Youths and the Young College Youths, the Old Cumberlands and the Young Cumberlands. The latter Society existed till about 1824-26. At some future time, perhaps, some one will ask, 'Which Society of Cumberlands did he [some ringer] belong to, for two of them existed at one time?'

OLD COLLEGE YOUTH.

### Change-ringing at Birmingham.

On November 20th the following members of the St. Martin's Association of Ringers occupied the belfry of Bishop Ryder's Church, and rang an excellent peal of Grandsire Major, containing 5056 changes, which was completed in 3 hrs. 7 mins., the band being stationed as follows:—J. Joyes, treble; H. Johnson, sen., 2nd; J. Banister, 3rd; J. Dunn, 4th; C. H. Hattersley, 5th; W. Kent, 6th; H. Johnson, jun., 7th; H. Bastable, tenor. The peal contains the sixth 24 courses wrong and 24 courses right, the fifth 24 courses right, with all the 867's and all the 857's. Composed by H. Johnson, sen. Conducted by H. Bastable, and the first peal of Grandsire Major rung on these bells.—*Reported.*

### Honiton Clyst, Devon.

On the 26th November, the ringers of this parish rang for the interest of 5*l.* left in accordance with the will of one named Trappell, a ringer, in the year 1710. Three muffled peals were rung. This is the first time the bells have been used since the restoration of the parish church was commenced, and will probably be the last that will be rung from the stage, as it is to be removed, and the ropes lengthened to the ground-floor.—*Local Paper.*

### Change-ringing at St. Mary's Church, Prescott, Lancashire.

On Monday, November 20th, eight members of the Liverpool Union Society of Change-ringers occupied the belfry of the parish church, and rang Mr. Holt's ten-part peal of Grandsire Triples, comprising 5040 changes, which came round true in 3 hrs. 11 mins. The ringers were:—G. Crute, treble; R. Williams, sen., 2nd; J. Meadows, 3rd; H. Meadows, 4th; G. Helsby, 5th; E. Booth, 6th; R. Williams, jun., 7th; W. Brooks, tenor. Conducted by Mr. G. Crute. Weight of tenor, 15 cwt.—*Reported.*

### New Bells at Kegworth, Leicestershire.

On November 30th, the Lord Bishop of Peterborough preached an eloquent sermon in Kegworth Church, dedicated to St. Andrew, from the last paragraph of Gen. i. 14, the occasion being the complete restoration of the tower and inauguration of a new ring of six bells in G, tenor about 18*½* cwt., by Taylor and Co., Loughborough; and a new clock, with Cambridge chimes, by Messrs. Moore, London. The entire cost, about 700*l.*, being by public

subscription. Touches in various methods were rung during the day by an excellent band of ringers from All Saints' Church, Nottingham; the Kegworth Society being too young to attempt the gratification of their neighbours on the auspicious occasion.—*Reported.*

### Change-ringing at Holbeck, Leeds, Yorkshire.

On Saturday, Dec. 4th, eight members of the Yorkshire Association of Change-ringers rang, at St. Matthew's Church, Holbeck, 5184 changes of Bob Major in 3 hrs. 2 mins. The ringers were:—T. Harrison, Holbeck, treble; S. Bassett, Holbeck, 2nd; H. Moss, Holbeck, 3rd; E. Snowdon, Ilkley, 4th; T. West, Holbeck, 5th; R. Binns, Holbeck, 6th; H. Hubbard, jun., Leeds, 7th; J. W. Snowdon, Ilkley, tenor. The peal, which has the sixth twenty-four times each way in 5-6, was composed by H. Hubbard, sen., and conducted by J. W. Snowdon. Weight of tenor, 16 cwt.—*Reported.*

### Royal Cumberland Society at St. Margaret's, Westminster.

On Saturday, Dec. 4th, eight members rang a true peal of Kent Treble Bob Major, containing 5088 changes, in 8 hrs. 17 mins. The ringers were:—G. Newson, treble; C. T. Hopkins, 2nd; J. Howe, 3rd; D. Stackwood, 4th; H. A. Hopkins, 5th; E. Gibbs, 6th; W. Hovard, 7th; S. Jarman, tenor. Conducted by G. Newson.—*Reported.*

### Change-ringing at St. Peter's, Leeds.

On Monday, December 6th, the following company rang on the bells of St. Peter's Church, Leeds, a true touch of Kent Treble Bob Royal, consisting of 1875 changes, in 1 hr. 22 mins.:—J. Lockwood, treble; W. Pawson, 2nd; T. Lockwood, 3rd; T. West, Holbeck, 4th; P. Snowden, 5th; H. Hubbard, jun., 6th; W. Whitaker, 7th; J. W. Snowdon, Ilkley, 8th; T. Birch, 9th; W. Walker, tenor. The touch was composed by H. Hubbard, sen., and conducted by W. Whitaker. Weight of tenor, 36 cwt.—*Reported.*

### BELFRY RECORDS.

#### ST. NICHOLAS, LIVERPOOL. (Tablets in the Belfry.)

793. THE new peal of 12 bells, cast by Wm. Dobson of Downham, Norfolk, was opened on the 4th of June, 1814.

On the 29th of May, 1815, a peal of 5129 Grandsire Caters was rung in 3 hours & 29 minutes by the Liverpool College Youths.

John Thompson, Third.	William Lloyd, Seventh.	Wm. Thistlewood, } Eleventh.
George Saul, Fourth.	Charles Roberts, Eighth.	Thos. Allen, } Eleventh.
Henry Rothwell, Fifth.	John Tittensor, Ninth.	John Jones, } Tenth.
William Jaeger, Sixth.	John Hand, Tenth.	Wm. Fleetwood, } Tenth.

Conductor, Wm. Thistlewood.

Mr. Charles Clements, jun. } Churchwardens.  
Mr. John Swainson, }

794. On Wednesday, the 12th of January, 1820, a peal of 5126 Grandsire Cinques was rung in 3 hours and 37 minutes by the Liverpool College Youths.

Henry Brooks, Treble.	George Wynne, Sixth.	Wm. Thistlewood, } Eleventh.
Samuel Elwell, Second.	James Phipps, Seventh.	James Finch, } Eleventh.
Henry Rothwell, Third.	William Evans, Eighth.	Thomas Allen, } Tenth.
Joseph Tittensor, Fourth.	William Fleetwood, Ninth.	George Houghton, } Tenth.
Samuel W. Wood, Fifth.	John Tittensor, Tenth.	Conductor, W. Thistlewood.

John Kearsley, Esq. Churchwarden.

795. 'Praise Him on the loud cymbals.'—*Psalm 150.*  
On Monday, the 15th day of February, 1828, a peal of 5016 Steadman Cinques was rung in 3 hours & 25 minutes by the Society of Liverpool College Youths.

William Tollitt, Treble.	Charles Roberts, Sixth.	John Tittensor, } Eleventh.
Samuel Elwell, Second.	Wm. Thistlewood, Seventh.	Wm. Shaw, } Eleventh.
Henry Brooks, Third.	Wm. Evans, Eighth.	James Finch, } Tenth.
George Wynne, Fourth.	Wm. Fleetwood, Ninth.	Philip Mullin, } Tenth.
Joseph Tittensor, Fifth.	George Houghton, Tenth.	Conductor, W. Thistlewood.

Matthew Miller, Esq. Churchwarden.

796. On the 31st of January, 1831, a peal of 5219 Grandsire Caters was rung in 3 hours & 26 minutes, by the Liverpool Society.

Peter Heron, Third.	William Willoughby, Seventh.	Thomas Kevan, } Eleventh.
John Thompson, Fourth.	Ralph Rushton, Eighth.	John Homan, } Eleventh.
Edward Heron, Fifth.	John Heron, Ninth.	John Jones, } Tenth.
William Howard, Sixth.	Philip Mullin, Tenth.	Wm. O. Davies, } Tenth.

Conducted by John Heron.

Rd. Jones, Esq. Churchwarden.

797. On Monday, October 30th, 1842, a peal of Grandsire Cinques was rung, consisting of 5258 changes, in 3 hours & 28 minutes, by the following members:—

John Thompson, Treble.	Charles Smith, Sixth.	Richard Cross, Tenth.
Henry Moore, Second.	John Heron, Seventh.	Edward Davies, } Eleventh.
John Brooks, Third.	Hugh Walmesley, Eighth.	William Homan, } Eleventh.
Joseph Mitchell, Fourth.	Ralph Rushton, Ninth.	Thomas Sackett, } Tenth.
Alexr. Mills, Fifth.		John Grindrod, } Tenth.

Composed and Conducted by John Heron.

William Birkett, Esq. } Churchwardens.  
Raymond W. Houghton, Esq. }

798. On Shrove Tuesday, February 12th, 1850, a true peal of Grandsire Cinques, consisting of 5148 changes, was rung in a masterly style, in 3 hours & 39 minutes, by the following persons, viz:—

John Thompson, Treble.	Joseph Moxon, Fifth.	George Jones, Tenth.
Wm. Thistlewood, Junr. Second.	Wm. Thistlewood, Sixth.	Edward Davies, } Eleventh.
John Brooks, Third.	John Heron, Seventh.	Robert Davies, } Eleventh.
Peter Brooks, Fourth.	Hugh Walmesley, Eighth.	John Johnson, } Tenth.
	Richard Cropper, Ninth.	Robt. Thistlewood, } Tenth.

Composed and Conducted by John Heron.

Thos. Dover, Esq. } Churchwardens.  
Rd. Harbord, Esq. }

799. On Saturday, Novr. 9th, 1850, a true peal of Grandsire Triples, consisting of 5040 changes, was rung in this tower, in a masterly style, in 3 hours & 4 minutes, by the following persons, viz:—

John Thompson, Treble.	Peter Brooks, Fourth.	Wm. Thistlewood, Junr. Seventh.
Alexr. Mills, Second.	Joseph Moxon, Fifth.	Robt. Benson, Tenth.
John Brooks, Third.	George Jones, Sixth.	

Conducted by W. Thistlewood, jun.

The above was rung to commemorate the fiftieth anniversary of the first peal ever completed in this tower (and is the same), which was performed on St. Peter's bells, Novr. 9th, 1800, and conducted by John Hand, Esq., who is now the only survivor of that band.

This tablet was erected by H. W. Banner, Esq. & Thos. Clarke, Esq. Churchwardens.

(To be continued.)

RECEIVED ALSO:—Constant Subscriber: we advise you to write to the sexton or clerk of St. Ebbs. Communications about a clock at Derby illegible. J. R. Hall, with thanks: E. Bullivant; W. Bauister. Contributors are requested to write plainly, and with good ink.



## CORRESPONDENCE.

## The Devil's Chapel.

SIR,—May I ask your readers to give heed to an advertisement in your present issue, headed as above? The republication and comments have become desirable, I am told; and I wish to explain that the word 're-iteration' signifies 'going over for purposes of explanation.' I have not retracted a word, and I never mean to do so; but I have appealed, in the name of our common Christianity, to Nonconformists to withdraw their misrepresentations; and I think they will do so with some sorrow and some shame, neither of which, however, I wish to cause. I am my own publisher in this business, and shall be grateful if clergymen interested will let me know whether they will require any, and if so, how many copies; and, also, if my Nonconformist friends will do the same; and any bookseller, who would like fifty or one hundred copies at half price, for sale. I am informed that a thousand copies will be necessary, but as it is a long pamphlet, containing some reprints (which will be found pleasant reading, I believe) I am sorry that I cannot lose so much money as to offer it at a nominal price. Its publication has become desirable in the interests of Christmastide peace and good-will simply.

North Marston, Winslow.

S. B. JAMES.

## Non-Graduate Clergy.

SIR,—If Mr. King be correct in his statement that non-graduates in holy orders allow themselves 'to be set down' as M.A., every right-minded man will, I think, admit that such persons are unfit for the sacred calling in which they are engaged, since nothing can excuse untruthfulness in a parish priest. Does such conduct, however, really injure Mr. King's position as a scholar and a clergyman? If he reply in the affirmative, and I presume from the tone of his letter he would do so, will he not lay himself open to the suspicion either that he is not altogether satisfied with the result of his University training, or, what is far worse, to the charge of thinking more of his social status as a graduate than of the sacred charge committed to him when he was admitted into 'the order of priesthood'?

But, Sir, clergymen who sneer—as, I am sorry to say, some clergymen do sneer—at what they term non-graduate clergy, will, in my humble judgment, do well to remember that congregations judge of a man in the pulpit not according to the letters which he may have after his name, but according to the manner in which he conducts Divine Service. They have no opportunity, perhaps no ability, for testing his knowledge of Latin and Greek; but they can and do know whether he be able or not to write a sermon in decent English, and whether he can read correctly 'the vulgar tongue.' Who are the men that are spoken of as 'Sticks in the pulpit?' Are they all non-graduate clergy? I trow not, for the saying originated at a time when a non-graduate clergyman was a rare bird in England.

The fact is, a mere 'pass,' or 'poll,' degree is no test whatever of scholarship, and I have invariably found that it is the bearer of such a degree who tries, though very seldom successfully, to humble his non-graduate brother in the priesthood. To all such I commend Huxley's paper on 'A Liberal Education' in his *Lay Sermons, Addresses, and Reviews*. I do not agree with Mr. Low's publicly expressed opinion that a 'class' degree at Oxford is below contempt. But all who know Germany will agree with me when I say, that whilst German scholars think very lightly of such a degree they laugh to scorn the 'pass,' or 'poll,' degree.

As to the title of 'gentleman,' which is by some of our clergy assigned only to members of the Universities of Oxford or Cambridge, I will say no more than this, that my own personal knowledge of Oxford and Cambridge has led me to the conclusion, that whilst a young man who is really a gentleman on entering a University remains a gentleman, the vulgar young man rarely carries away from the University more than the thinnest veneer of the genuine article. He falls naturally into his proper 'set,' according to the old proverb, that 'birds of a feather flock together.'

Whether, however, a parish priest possess a degree or not, let him bear in mind that whilst the Church is only in danger so long as the clergy are jealous of one another's position or influence, no minister of Christ, be he graduate or non-graduate, will ever hear from the Divine Master those blessed words, 'Well done, good and faithful servant!' unless he have first of all made full proof of his ministry by winning souls for heaven.

DAVID HOOKE, the Non-Graduate Vicar of Beckingham.

## Burial Statistics.

SIR,—May I ask, through the medium of your columns, for returns to be sent to me as to the proportion of burials in the consecrated and unconsecrated portions of public cemeteries? A large public meeting on the subject of the Burials Bill is to be held in York early in January, and, as Organizing Secretary for Church Defence for the North and East Ridings of Yorkshire, I am anxious to obtain statistics on this point. Also, can any one from their own experience give any instance of a Nonconformist, previous to his death, objecting to have the funeral service of the Church of England read over him?

C. P. PEACH, Vicar of Appleton-le-St., Malton.

## The Arctic Expedition.

SIR,—Allow me to throw out a suggestion with regard to the above. Might it not be well in the approaching anniversary of the Nativity of Our Lord to offer up our united prayers in church at the appointed place for those who compose the expedition? I feel sure many will think of them on that day, but we ought not to forget in our public prayers those brave men who are in the midst of so many dangers.

S. A. S.

## Query.

SIR.—Can any of your readers give me information as to the following points:—(1.) Is the Greek manuscript known as the 'Sonpini Manuscript' still in existence? (2.) Is its author known? and (3.) What is its supposed age?

Alfriston.

W. ROWBOTTOM.

## Answers.

'A. C.' should write to Philip C. Sheppard, Esq., Waterhouse, Bath, for the information which she desires.

'A. A. FRANCE.'—Declined with thanks.

'H.'—Your proposal has already been discussed.

'WELLINGBOROUGH.'—Thanks. We fear we cannot use it.

'CLERICUS.'—We cannot at present afford space for an account of the saint.

'INQUIRER.'—An account of the Leeds Mission is published by Richard Jackson, 13 Commercial Street, Leeds, price 2d.

RECEIVED ALSO.—Nash Stephenson; Subscriber; W. H. Hewitt; E. P.

CHURCHMEN AT NONCONFORMIST SERVICES.—A correspondence has passed between Mr. Theophilus Smith, a layman residing at Richmond, and the Bishop of Winchester, with reference to the refusal of the Vicar of Richmond and his curates to attend the dedication service of the Nonconformist mortuary chapel at Richmond:—'Ely House, Mount Ararat, Richmond, Dec. 4. My lord, I beg respectfully to draw your lordship's attention to a statement made by the Vicar of this parish, the Rev. C. T. Proctor, in the local journals of the 27th ult., and not since contradicted, where, in reply to an invitation from the Burial Board of Richmond to attend an opening or "dedication service" at the new mortuary chapel, situated in the unconsecrated part of the cemetery of this town, that gentleman writes—and his statement is signed by his three curates—"It is, however, quite impossible that we can accept your invitation, since it is altogether contrary to the doctrine and discipline of the Church of England that either her clergy or faithful laity should attend a service in a dissenting chapel." As a member of the Church of England, and as a worshipper therein during upwards of half a century, I would ask your lordship, as the Bishop of this diocese, whether I, or any other lay Churchman, would lay ourselves open to any spiritual censure or ecclesiastical penalties if we were to attend a service in a Nonconformist mortuary chapel? Are we to be debarred from being present at the obsequies of a Nonconformist relative or friend, lest, by so doing, we should forfeit some of our privileges as lay Churchmen? As I feel very anxious on this subject, I shall feel thankful if your lordship will kindly inform me.' To this his lordship sent the following reply:—"I cannot find fault with the view of Mr. Proctor that an English clergyman cannot with propriety attend a Nonconformist service. There is every reason to feel with kindness towards all Christians, though in some points we may think them wrong; but it appears to me that no well-instructed Churchman can attend the services of other communions: for if the English Church is not the true Church of this land, she is a usurper and an impostor. I am far from wishing to burden any one's conscience, or to say that a Churchman may not with propriety attend the funeral of a Nonconformist relation. This is quite another matter. The Church does not and cannot accept the theory that Christianity ought to consist of a multitude of differing sects; therefore, she must desire to bring all men into the one body, the Church, of which in England the English Church is the representative: but Churchmen may have the kindest sympathy with Christians who see differently from herself, though she may earnestly desire to reconcile them to herself."

## BELLS AND BELL-RINGING.

SIR,—I again ask the favour of space in your bell columns for a brief friendly reply to the queries by Mr. Snowdon in your last number, having reference to Messrs. Garthorn, Holt, and others, and the first peal of Grandshire Triples.

I had no intention of raising a doubt of the peal found in Dr. Mason's MSS. being the identical one recorded as having been rung by the Norwich Scholars in 1718; but I certainly fail to see that its presence there proves, 'beyond all doubt,' that it was the first ever composed and rung; especially as we have existing records of peals of a similar character rung about the same period, and stated to have been condemned on the production of Holt's first peal in 1751, as being false by repetition of changes or departure from the method.

By referring to our earliest ringing records it will be found that the custom prevailed, as in Dr. Mason's MSS., of describing peals by the author's name, and in the Rev. H. T. Ellacombe's valuable work, *Bells of the Church*, many of these are quoted: from which, and other sources, I gather the following:—In 1713, 5040 Hick's Triples, by Union Scholars, at St. Dunstan's, East (this is believed to be the oldest known record); 1718 5040 Garthorn's Triples, by Norwich Scholars; 1732, 5040 Simon's Triples, St. Bride's, Fleet Street, by College Youths; 1733, 5040 Grandshire Triples, St. Dunstan's, East, by Eastern Scholars; 1750, Triples, with 194 bobs and 46 singles, at Dover; also at Twickenham, and called Royal Triples; 1751, Holt's Original, St. Margaret's, Westminster, by Union Scholars. Holt's circular, dated 1753, and appended to Dr. Mason's MSS., does not allude to this last peal, or any that preceded it, but simply to those contained in the circular, and, consequently, is neither evidence for or against the statement of condemnation of the preceding peals; neither could it fairly be expected that he would make allusion to a subject that so immediately concerned himself. My impression is that, if the condemnation statement cannot be accepted, the whole of the early peals should stand as originally recorded; by which, in either case, the Union Scholars who rang Hick's and Holt's take precedence.

With reference to Vicar's peal, the only date we have with it is 1753; therefore, if his peal and the Dover peal are identical, is it not quite probable

that Taylor, who rang in the Dover peal, is the author, and that Shipway received it, without date, from some of his descendants while he was temporarily resident at Quex Park in that neighbourhood. W. BANISTER.  
10 Morice Square, Devonport, Dec. 6, 1875.

#### Change-ringing at St. Peter's, Sheffield.

ON Monday, Nov. 29, eight members of the Sheffield Society rang at St. Peter's Church, Sheffield, Holt's original one-part peal of Grandsire Triples, comprising 5040 changes, in 3 hrs. 2 mins. The ringers were:—J. Charlesworth (his first peal), treble; C. H. Hattersley, 2nd; G. Potter, 3rd; C. Steer, 4th; W. Booth, 5th; S. Nadin, 6th; T. Hattersley, tenor. Conducted by T. Hattersley. Weight of tenor, 14 cwt.—*Reported.*

#### Ringling at Erith, Kent.

ON Saturday, the 4th inst., the following members of this Society and of the Ancient Society of College Youths rang a peal of Grandsire Minor, consisting of 720 changes, at the old parish church of St. John Baptist, Erith. The ringers were stationed thus:—C. W. Blaxland, treble; W. J. Reeve, 2nd; E. Hammant, 3rd; H. J. Shade, 4th; A. Payne, 5th; J. Garard, tenor. Conducted by E. Hammant. Time, 28 mins. Weight of tenor, 20 cwt., in F. This is believed to be the first peal of minor which has been rung upon these bells for upwards of a century.—*Reported.*

#### Change-ringing by the Yorkshire Association at Birstall.

ON Saturday, Dec. 11th, seven members of the Birstall branch of this Society, with J. W. Snowdon of Ilkley, rang, at St. Peter's, Birstall, a true peal, of 5120 changes of Kent Treble Bob Major, in 3 hrs. 15 mins. The ringers were:—B. Dodson, treble; F. Crowther, 2nd; G. Thornton, 3rd; H. Dodson, 4th; W. Stainthorpe, 5th; W. Elliott, 6th; J. W. Snowdon, 7th; J. Dixon, tenor. The peal was composed and conducted by J. Dixon. Weight of tenor, 20 cwt.—*Reported.*

#### Change-ringing at West Derby, near Liverpool.

ON Saturday evening, Dec. 11, seven members of the Liverpool Union Society visited St. James' Church, and rang 720 changes of Treble Bob and 720 changes of Grandsire in 1 hr. The ringers were: G. Crute, treble; Rd. Williams, 2nd; G. Helsby, 3rd; H. Meadows, 4th; Rt. Williams, 5th; E. Booth, tenor. Afterwards 720 changes of Grandsire were rung in 31 min. by G. Crute, treble; G. Helsby, 2nd; T. M. Kewen (West Derby), 3rd; E. Booth, 4th; Rt. Williams, 5th; J. Robinson (West Derby), tenor. Weight of tenor, 15 cwt. The three peals were composed and conducted by Mr. G. Crute.—*Reported.*

#### Change-ringing at Highgate, Middlesex.

ON Saturday, Dec. 11, eight members of the Royal Cumberland Society rang at St. Ann's, Highgate Rise, Middlesex, 6080 changes of Kent Treble Bob Major, being the first peal in that method on these bells, which was completed in 3 hrs. 44 mins. The ringers were:—G. Newson, treble; C. T. Hopkins, 2nd; J. Howe, 3rd; D. Stackwood, 4th; S. Jarman, 5th; E. Gibbs, 6th; G. Harvey, 7th; J. Barrett, tenor. Conducted by G. Newson.—*Reported.*

#### Change-ringing at Stepney, Middlesex.

ANCIENT SOCIETY OF COLLEGE YOUTHS, ESTABLISHED 1637.—ON Saturday, Dec. 11, ten members of the above ancient Society rang on the fine peal of bells in the tower of St. Dunstan, Stepney, 5001 Caters, on Steadman's principle. The following were the band:—H. W. Haley, senr. treble; W. Jones, 2nd; W. Tanner, 3rd; S. Reeves, 4th; M. A. Wood, 5th; H. Haley, junr. 6th; J. M. Hayes, 7th; G. Grice, 8th; H. Booth, 9th; W. Greenleaf, tenor. Weight of tenor, 31 cwt. Composed and conducted by H. W. Haley, senr.—*Reported.*

NOTICE TO CORRESPONDENTS.—Tunes on Hand Bells. Write (and inclose a stamp) to Mr. Maynam Higby, Bitton, Bristol.

### BELFRY RECORDS.

#### ST. NICHOLAS, LIVERPOOL. (Tablets in the Belfry.)

(Continued.)

800. ON Friday, February 10th, 1854, a true peal of Grandsire Cinques, consisting of 5125 changes, was rung with great precision, in 3 hours & 43 minutes, by the following members of the Union Society, viz.:—

Thomas Gee, <i>Treble.</i>	Alexander Mills, <i>Fifth.</i>	William Thistlewood, <i>Ninth.</i>
Edward Davies, <i>Second.</i>	Richard Cropper, <i>Sixth.</i>	Richard Cross, <i>Tenth.</i>
John Brooks, <i>Third.</i>	George Jones, <i>Seventh.</i>	Thomas Gay, <i>Eleventh.</i>
Peter Brooks, <i>Fourth.</i>	Robert Benson, <i>Eighth.</i>	John Johnson, <i>Tenor.</i>

Composed & Conducted by W. Thistlewood.

This is the first peal rung on the Bells by 12 men only, & was performed in honour of the 14th anniversary of the Marriage of Her Most Gracious Majesty Queen Victoria.

801. ON Wednesday, March 25th, 1863, a peal, containing 5016 changes of Steadman Cinques, was rung in 3 hours & 25 minutes by the following persons, viz.:—

Wm. Thistlewood, <i>Treble.</i>	Alexr. Mills, <i>Fifth.</i>	Richard Cross, <i>Tenth.</i>
John Heron, <i>Junr. Second.</i>	Wm. Davis, <i>Sixth.</i>	Thomas Lyon, <i>Eleventh.</i>
John Heron, <i>Third.</i>	Henry Roberts, <i>Seventh.</i>	James Cave, <i>Tenor.</i>
George Crute, <i>Fourth.</i>	Wm. Heron, <i>Eighth.</i>	Robt. Thistlewood, <i>Tenor.</i>
	Samuel Jones, <i>Ninth.</i>	

Composed & Conducted by John Heron, Junr.

James Denton, Esqr. } Churchwardens.  
William Hand, Esqr. }

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

802. ON Sunday, Novr. 9th, 1800, a complete Peal of Grandsire Triples, containing 5040 changes, was rung in 3 hours & 3 minutes by the Liverpool College Youths.

Henry Rothwell, <i>Treble.</i>	John Hand, <i>Fourth.</i>	Saml. W. Wood, <i>Seventh.</i>
John Kewley, <i>Second.</i>	George Saul, <i>Fifth.</i>	John Jones, <i>Tenor.</i>
James Denver, <i>Third.</i>	Willm. Jaeger, <i>Sixth.</i>	Conducted by John Hand.

803. ON November 1st, 1809, a Peal of Oxford Treble Bob, containing 5088 changes, was rung in 3 hours & 23 minutes by the Liverpool College Youths.

James Denver, <i>Treble.</i>	John Hand, <i>Fourth.</i>	Wm. Jaeger, <i>Seventh.</i>
Henry Rothwell, <i>Second.</i>	George Saul, <i>Fifth.</i>	Thos. Grainger, <i>Tenor.</i>
Richard Hale, <i>Third.</i>	John Tittensor, <i>Sixth.</i>	Conducted by G. Saul.

804. ON Novr. 23rd, 1809, a Peal of Bob Major, containing 6048 changes, was rung in 3 hours & 56 minutes by the Liverpool College Youths.

Charles Roberts, <i>Treble.</i>	John Hand, <i>Fourth.</i>	Willm. Jaeger, <i>Seventh.</i>
Henry Rothwell, <i>Second.</i>	George Saul, <i>Fifth.</i>	John Parnell, <i>Tenor.</i>
Richard Hale, <i>Third.</i>	John Tittensor, <i>Sixth.</i>	Conducted by W. Jaeger.

805. ON the 21st of May, 1827, a complete Peal of 5040 Grandsire Triples was performed in 3 hours & 3 minutes by the Liverpool College Youths.

Wm. Courtney, <i>Treble.</i>	Peter Arron, <i>Fourth.</i>	Thos. Kevan, <i>Seventh.</i>
Gl. Arron, <i>Second.</i>	John Arron, <i>Fifth.</i>	A. Howard, <i>Tenor.</i>
W. Howard, <i>Third.</i>	Ed. Davies, <i>Sixth.</i>	Conducted by T. Kevan.

806. THE new peal of Ten Bells, cast & hung by Thomas Mears of London, opened on Sunday, April 11th, 1830, with a touch of Caters on Steadman's principle, consisting of 972 changes; and on Wednesday, the 2nd of February, 1831, was rung a peal of Kent Treble Bob Royal in the Tittums, consisting of 5040 changes, in 3 hours & 27 minutes, by

Charles Roberts, <i>Treble.</i>	Henry Brooks, <i>Fourth.</i>	John Robinson, <i>Eighth.</i>
Samuel Elwell, <i>Second.</i>	Joseph Tittensor, <i>Fifth.</i>	Peter Wilkinson, <i>Ninth.</i>
John Tittensor, <i>Third.</i>	Wm. Evans, <i>Sixth.</i>	Edward Davies, <i>Tenor.</i>

Conducted by Peter Wilkinson.

John Holmes, Esqr. } Churchwardens.  
Richd. Jones, Esqr. }

807. ON Monday, February 12th, 1833, was rung in this tower a true peal of Grandsire Caters, consisting of 5040 changes, in 3 hours & 22 minutes, by the following persons, viz.:—

Wm. Thistlewood, <i>Treble.</i>	Wm. Thistlewood, <i>Junr.</i>	Ralph Rushton, <i>Eighth.</i>
Wm. Howard, <i>Second.</i>	Fifth.	Edwd. Davies, <i>Ninth.</i>
John Brooks, <i>Third.</i>	Alexr. Mills, <i>Sixth.</i>	Rd. Williams, <i>Tenor.</i>
Wm. Worthington, <i>Fourth.</i>	George Wynne, <i>Seventh.</i>	Conductor, W. Thistlewood.
	Henry Ripley, } Esqrs. Churchwardens. Robt. Haywood, }	

808. ON Monday, Jany. 29th, 1833, a true Peal of Grandsire Caters, consisting of 5040 changes, was rung in this tower, in 3 hours & 28 minutes, by

Richd. Graham, <i>Treble.</i>	John Jones, <i>Fifth.</i>	Hugh Walsley, <i>Eighth.</i>
John Heron, <i>Second.</i>	Joseph Buckley, <i>Sixth.</i>	Ed. Heron, <i>Ninth.</i>
Thos. Collins, <i>Third.</i>	Peter Wilkinson, <i>Seventh.</i>	Richd. Hulme, <i>Tenor.</i>
Thos. Brodric, <i>Fourth.</i>		Conductor, Peter Wilkinson.
	Henry Ripley, } Esqr. Churchwardens. Robt. Haywood, }	

809. ON Monday, March 16th, 1840, a peal of Grandsire Caters, consisting of 5040 changes, was rung in this tower, in 3 hours & 24 minutes, by the following persons:—

Rd. Williams, <i>Treble.</i>	Edward Davies, <i>Fifth.</i>	Hugh Walsley, <i>Eighth.</i>
Wm. Howard, <i>Second.</i>	Thomas Gay, <i>Sixth.</i>	Edwd. Davies, <i>Ninth.</i>
John Brooks, <i>Third.</i>	Edwd. Heron, <i>Seventh.</i>	Richd. Cross, <i>Tenor.</i>
Charles Roberts, <i>Fourth.</i>		Conducted by E. Heron.

John Kilshaw, Esqr. } Churchwardens.  
Wm. Wright, Esqr. }

810. ON Tuesday, February 18th, 1845, a true peal of Steadman Caters, consisting of 5007 changes, was rung in this tower, in 3 hours & 12 minutes, by the following persons:—

Wm. Evans, <i>Treble.</i>	Wm. Thistlewood, <i>Junr.</i>	Richd. Cross, <i>Eighth.</i>
Charles Smith, <i>Second.</i>	Fifth.	Edwd. Davies, <i>Ninth.</i>
Wm. Howard, <i>Third.</i>	Hugh Walsley, <i>Sixth.</i>	Rd. Davies, <i>Tenor.</i>
John Grindrod, <i>Fourth.</i>	John Heron, <i>Seventh.</i>	Conducted by John Heron.

John Wilkinson, Esqr. } Churchwardens.  
Raymond W. Houghton, Esqr. }

811. JUBILEE.—ON Saturday, Novr. 9th, 1850, a peal of Grandsire Caters, consisting of 5011 changes, was rung in this tower by the Liverpool College Youths, in 3 hours & 11 minutes.

W. Evans, <i>Treble.</i>	John Heron, <i>Junr. Fifth.</i>	Ed. Davies, <i>Ninth.</i>
E. Heron, <i>Second.</i>	Hugh Walsley, <i>Sixth.</i>	John Burkinshaw, <i>Tenor.</i>
W. Howard, <i>Third.</i>	John Heron, <i>Seventh.</i>	Conducted by John Heron.
John Grindrod, <i>Fourth.</i>	Rd. Cross, <i>Eighth.</i>	

This peal was rung in compliment to John Hand, Esqr., who exactly 50 years ago conducted the first ever accomplished in this town.

Rd. Harbord, Esqr. } Churchwardens.  
Thos. Dover, Esqr. }

812. ON Monday, October 26th, 1851, a peal of Bob Royal, consisting of 5010 changes, was rung in this tower, in 3 hours & 21 minutes, by the following persons:—

Rd. Williams, <i>Treble.</i>	John Heron, <i>Junr. Fifth.</i>	Edwd. Davies, <i>Ninth.</i>
John Heron, <i>Second.</i>	Hugh Walsley, <i>Sixth.</i>	John Burkinshaw, <i>Tenor.</i>
Wm. Howard, <i>Third.</i>	Edwd. Heron, <i>Seventh.</i>	Conducted by Ed. Heron.
John Grindrod, <i>Fourth.</i>	Richd. Cross, <i>Eighth.</i>	

Thos. Clarke, Esqr. } Churchwardens.  
Harwood W. Banner, Esqr. }

813. ON Monday, February 20th, 1865, was rung in this tower a true muffled peal of Grandsire Caters, containing 5021 changes, in 3 hours & 18 minutes, by the following persons, viz.:—

John Heron, <i>Junr. Treble.</i>	Rd. Williams, <i>Fourth.</i>	Rd. Cross, <i>Eighth.</i>
Wm. Evans, <i>Second.</i>	Hy. Meadows, <i>Fifth.</i>	John Aspinwall, <i>Ninth.</i>
Wm. Howard, <i>Third.</i>	Wm. Thistlewood, <i>Sixth.</i>	George Hilsby, <i>Tenor.</i>
	John Burkinshaw, <i>Seventh.</i>	

Composed & Conducted by J. Heron, Junr.

The above was rung as a tribute of respect to the late John Hand, Esqr.

Wm. Hand, Esqr. } Churchwardens.  
James Denton, Esq. }

814. 'Praise Him on the loud cymbals.'

ON Thursday, March 1st, 1866, a true peal of Steadman Caters, consisting of 5000 changes, was rung in this tower, in 3 hours & 4 minutes, by the following band, viz.:—

John Heron, <i>Junr. Treble.</i>	Richd. Williams, <i>Fourth.</i>	Edwin Booth, <i>Eighth.</i>
John Heron, <i>Second.</i>	George Crute, <i>Fifth.</i>	John Aspinwall, <i>Ninth.</i>
John Burkinshaw, <i>Third.</i>	Wm. Davis, <i>Sixth.</i>	Thos. Lyon, <i>Tenor.</i>
	Isaac Meadows, <i>Seventh.</i>	

Composed & Conducted by John Heron, Junr.

The above was rung as a compliment to Wm. Hand, Esqr. Churchwarden, son of the late John Hand, Esqr.

#### SPALDING, LINCOLNSHIRE. (Tablets in the Belfry.)

815. FEB. 3rd, 1803, was rung 5040 Plain and Treble Bob Changes, in 2 Hours 57 min. 38 secs. by

J. Sharp.	D. Page.	W. Sawyer.
J. Robinson.	S. Woolley.	J. Cope.

816. FEB. 3rd. 1870,

S. Tynnot.	J. Cheney.	R. Creasey.
J. S. Wright.	J. Burrows.	T. Dalton.

Rang on the Bells in Spalding Parish Church, 5040 Plain Bob and College Single Changes, in 3 hours and 10 minutes.

## CORRESPONDENCE.

## Smack Boys' Home for Great Yarmouth.

SIR.—Allow me, through your columns, to acknowledge with sincere gratitude the receipt of the following sums. We are rather severely driven in this matter, and yet I cannot but hope that our wants, if known, will be speedily supplied. Fully 300l. are wanted.

GEORGE VENABLES.

Great Yarmouth Vicarage.

Miss A. R. Dalrymple, 17.; Mr. James Drane, 10s.; Miss G. R. Harvey, 5l.

## A Critical Question.

SIR,—May an unknown parish priest presume to ask if Canon Liddon, in his sermon on the second Sunday in Advent at St. Paul's, did not make an important critical mistake, in treating the clause of his text, 'I know nothing by myself,' as if it meant, 'I know nothing as of my own knowledge?' I believe there is no question that the true meaning of the original Greek—(οὐδὲν ἑμαυτῷ οἶδα)—is, 'I am conscious of nothing' [wrong]; or, 'My conscience accuses me of nothing,' and this more coherently fits in with the context than our imperfect English version of the words. There does not appear to be any argumentative connexion between the admission, 'I know nothing by myself,' and the next sentence, 'Yet am I not hereby justified;' for why should the Apostle's knowing nothing of his own knowledge justify him, or otherwise? But there is a clear sequence when he says, 'With me it is a very small thing that I should be judged of you, or of man's judgment; nay, I judge not myself; for though I am conscious of nothing [wrong], yet am I not hereby justified: for He that judgeth me is the Lord, Who knows me better than I know myself.'

J. H. H.

## Queries.

'D.' is anxious to hear of a tract setting forth strongly the necessity of Baptism, and briefly explaining its doctrine (for adults). Also to know if any reader can mention the publisher of some prayers for children by Rev. G. H. Wilkinson, and of any cards or books of short prayers, suitable for working men.

[The 'Prayers for Children' are sold by Roberts, 2 Arabella Row, Pimlico.]

'EMMA' desires to know where *Deudney on Providence* may be obtained? Can any mother give her information about the Moravian school at Neuwind on the Rhine, for girls? This inquiry may meet the eye of some one who has, or has had, a daughter there.

## BELLS AND BELL-RINGING.

## Change-ringing at Glemsford, Suffolk.

ON Saturday, Dec. 11th, the following members of the Glemsford Society of Change-ringers rang upon the bells of Glemsford Church 720 changes of the above-named peal:—Jno. Slater, treble; Jos. Slater, 2nd; F. Wells, 3rd; Z. Slater, 4th; F. P. Adams, 5th; S. Slater, tenor. Conducted by S. Slater. This peal was composed by S. Slater of Glemsford, and has since been proved by Jasper W. Snowden, Esq. of the Ilkley Amateur Society of Change-ringers to be correct.—*Reported.*

## Glemsford Delight.

## THE FIRST PART.

1 2 3 4 5 6

1 3 6 5 2 4

1 3 5 6 4 2

1 5 2 4 3 6

1 1 2 5 4 6 3

1 5 3 6 2 4

1 5 6 3 4 2

1 6 2 4 5 3

1 6 4 2 3 5

1 4 5 3 6 2

1 5 4 3 2 6

1 4 6 2 5 3

1 4 2 6 3 5

1 2 5 3 4 6

1 3 6 5 2 4

1 3 5 6 4 2

1 2 4 6 5 3

1 2 6 4 3 5

1 6 5 3 2 4

1 6 3 5 4 2

1 3 2 4 6 5

1 3 4 2 5 6

## THE SINGLES.

1 2 4 3 6 5

1 2 4 3 5 6

1 2 3 4 6 5

1 2 3 4 5 6

## A PLAIN LEAD.

1 2 3 4 5 6

2 1 4 3 6 5

2 1 1 6 3 5

1 2 6 1 5 3

2 1 6 5 1 3

4 2 5 6 3 1

4 5 2 3 6 1

5 4 3 2 1 6

5 3 4 1 2 6

3 5 1 4 6 2

3 1 5 6 4 2

1 3 6 5 2 4

1 3 5 6 4 2

## Change-ringing at Childwall, near Liverpool.

SIR,—Seeing in your issue of Dec. 4th, an account of change-ringing at All Saints Church, Childwall, near Liverpool, I was surprised that the names of Mr. S. Gough and Mr. T. Hammond of St. Luke's Society, Liverpool, were omitted, as Mr. Gough rang in all the performances mentioned. With regard to the 720 Grandsire Minor, reported as being rung, it could not be rung by the members of the Union Society, as Messrs. Gough and Hammond are not members of that Society; also, one of the ringers mentioned by your correspondent is unable to ring changes in any method. And as far as the 720 itself

is concerned, I have it on undoubted authority that it was *not* rung at all—the bells never came into rounds, and the ringers stood in the changes. There is no doubt whatever of the number being rung, and perhaps more; but, perhaps your correspondent would enlighten me as to how a 720 Grandsire Minor could be rung true without the bells coming round.

These criticisms are not meant out of any disrespect to the aged and respected Mr. Meadows, whom all ringers in Liverpool and neighbourhood respect, but simply as a protest against the columns of *Church Bells* being used to propagate statements which are known to your correspondent to be false.

A COLLEGE YOUTH.

## Change-ringing in Exeter.

THE Guild of Devonshire Ringers held a district meeting in Exeter on Saturday, the 18th inst. when the members of the Huntsham Band, assisted by other members of the Guild, rang a true and complete peal of Grandsire Triples, consisting of 5040 changes, on the St. Sidwell's Church bells. We believe the science of change-ringing was first introduced into this neighbourhood by C. A. W. Troyte, Esq., and the Huntsham Youths have long been known for their proficiency in the art, and have already rung a complete peal of triples in their own tower; but that they should have been able to do so in a strange belfry with bells almost, if not quite, double the weight of their own, is a matter that reflects on them the greatest possible credit. Although the Guild of Devonshire Ringers has been in existence but a comparatively short time, it has already gained considerable strength, and the fruits of its labours are showing themselves not only in an extension of the science of change-ringing, but also in the better management of belfries, many of which were at one time, and some, we regret to say, are still, made use of for purposes entirely inconsistent with their position and character, remembering that they are part and parcel of the church. The peal on Saturday was conducted by Mr. Banister of Devonport, and to the credit of the Guild, was the first of the kind ever rung in the city of Exeter. The ringers were:—W. Chave (Huntsham), treble; H. Payne (Huntsham), 2nd; W. Banister (Devonport), 3rd; J. Norrish (Huntsham), 4th; W. Chilcott (Huntsham), 5th; H. Tucker (Huntsham), 6th; C. A. W. Troyte (Huntsham), 7th; W. B. Falford (Exeter), tenor. The weight of the tenor is 23 cwt. 3 qrs., and the time occupied was 2 hrs. 58 mins. The striking on the whole was very regular. There was also ringing at St. David's during the afternoon by members of the Guild.—*Local paper.*

## Change-ringing at Beverley, Hull, East Yorkshire.

ON Saturday, December 18th, eight members of the Yorkshire Association of Change-ringers rang at Beverley Minster Holt's one-part peal of Grandsire Triples, comprising 5040 changes. The ringers were placed thus:—E. Prince, Hull, treble; C. Jackson, Hull, 2nd; T. Jackson, Hull, 3rd; W. Plaxton, Beverley, 4th; W. Southwick, Hull, 5th; G. G. Harrison, Hull, 6th; A. Hayward, London, 7th; H. Jenkins, Hull, tenor. Weight of tenor, 29 cwt.; time, 3 hrs. 15 mins. Conducted by C. Jackson, Hull. This is the first time the above peal has been rung in connexion with the Yorkshire Association of Change-ringers.—*Reported.*

## BELFRY RECORDS.

## ST. MARY'S, OLDHAM, LANCASHIRE.

(Tablets in the Belfry.)

(St. Mary's was built on the site where St. Paul's Church stood, and the tablets were then repainted.)

817. On the 30th day of September, 1783, was rung in the old tower of St. Paul's Church 10,086 changes of Bob Major, in 5 hours 30 minutes, by the following persons:—  
Thomas Kay, *First.* Daniel Mills, *Fourth.* Joseph Jackson, *Seventh.*  
John Wolstencroft, *Second.* James Ogden, *Fifth.* James Mills, *Eighth.*  
William Dawson, *Third.* Joseph Mills, *Sixth.* Weight of the tenor, 11 cwt.

818. On the 1st of January, 1784, was rung in the old tower of St. Paul's, 14,489 of Bob Major in 8 hours and 24 mins., by the following persons:—  
Thomas Kay (Composer and Conductor), *First.* William Dawson, *Third.* Joseph Mills, *Sixth.*  
John Heywood, *Second.* Daniel Mills, *Fourth.* Joseph Jackson, *Seventh.*  
James Ogden, *Fifth.* James Mills, *Eighth.*  
Tenor, 14 cwt.

819. On the 24th day of October, 1809, was rung in the old tower of St. Paul's Church, 15,120 of Bob Major, in 8 hours 46 minutes, by the following persons:—  
James Taylor, *First.* Joseph Newton (Conductor), Joshua Kershaw, *Sixth.*  
Robert Coope, *Second.* Fourth. William Rigby, *Seventh.*  
John Newton, *Third.* Jeffrey Lomax, *Fifth.* John Whitehead, *Eighth.*  
Tenor, 14 cwt.

820. On Monday, the 12th day of February, 1821, was rung in the old tower Mr. Eversfield's peal of Kent Treble Bob Major, of 14,016 changes, in 7 hours 26 minutes, by the following persons:—  
Joseph Newton (Conductor), John Brierley, *Third.* Thomas Chadderton, *Sixth.*  
James Mills, *Second.* James Taylor, *Fourth.* John Whitehead, *Seventh.*  
William Rigby, *Fifth.* James Jackson, *Eighth.*  
Tenor, 14 cwt.

821. On the 18th day of February, 1825, was rung in the old tower, 9999 changes of Grandsire Major, in 5 hours 22 minutes, by the following persons:—  
Joseph Newton (Composer and Conductor), John Brierley, *Third.* Edward Taylor, *Sixth.*  
James Mills, *Second.* John Jackson, *Fourth.* Abram Jackson, *Seventh.*  
Thomas Chadderton, *Fifth.* James Jackson, *Eighth.*  
Tenor, 14 cwt.

822. On the 6th day of March, 1832, was rung in this tower, 7392 changes of Kent Treble Bob Maximus, in 5 hours, 11 mins. 32 secs., by the following persons:—  
Joseph Newton (Conductor), James Jackson, *Fifth.* Edward Taylor, *Ninth.*  
John Jackson, *Second.* Thomas Nicholson, *Sixth.* John Whitehead, *Tenth.*  
John Newton, *Third.* William Rigby, *Seventh.* Thomas Chadderton, *Eleventh.*  
James Mills, *Fourth.* John Brierley, *Eighth.* Abram Jackson, *Twelfth.*  
Weight of the tenor, 34 cwt.

RECEIVED.—A College Youth from Liverpool has not sent his address. A Country Ringer, J. M., bell poetry not yet admitted in our columns. C. Ryder. W. Allison has not told Mr. Higby what he wants. Jasper W. Snowden.



## HOME REUNION SERVICES AT CLIFTON.

SERVICES in connexion with the Home Reunion Society were held at All Saints Church, Clifton, Bristol, on the 22nd and 23rd ultimo, and were attended by large congregations, including many Nonconformists. The Holy Communion was celebrated at 7.15 each morning, and on the first day there were Matins and Litany, with sermon at 11 o'clock, followed by Evensong at 5. Both evenings at 8 o'clock the Society's very beautiful Metrical Litany was sung by a full choir, the hymns used during the services being Nos. 208, 210, 215, 221, and 275 *A. & M.*, new edition. The services were thoroughly hearty, but there was nothing whatever of an extreme character about them.

The preacher at the morning service on the 22nd was the Rev. W. J. E. Bennett, Vicar of Frome, who preached a most loving discourse from 1 John, iii. 23. After briefly explaining the object of the Society, the preacher said he should purposely avoid controversy, and speak only in the spirit of love; for love was the basis of their Society. Perfect love never contemplated separation. The thing that poisoned and destroyed it was disunion. If they took a survey of history they would find that Simon Magus was the first schismatic; and a breach of love caused it. The man who offered to buy the Holy Ghost was the man who broke the unity of Pentecost; and the question was whether Simon's principle was not the root of all division? He did not say that division was the sin against the Holy Ghost; but he questioned whether it was not the consequence of it. Why did they divide? Why did such a bitter feeling exist? To the want of this love the preacher attributed all the divisions and subdivisions which exist amongst Christians, the persecutions of two or three centuries ago, the ill-treatment John Wesley received at the hands of the Bishops, and the evils from which the Church was now suffering. He would beseech them to let their differences go out of sight. The object of the Society was that they should go out of sight; but they never would do without the foundation for which he was pleading. If they came across a person from whom they differed, he would ask them not to enter into a controversy with him, but begin by looking him straight in the face, earnestly and lovingly, and saying to him, 'Brother, do we love each other?' If they found that they could not say it from their hearts, let them go away and pray over and over again for a proof of the Spirit, which was love; and when they had got it, and not until then, begin argument. They would then find that their differences had melted away. Several of the Nonconformists present appeared deeply affected by Mr. Bennett's remarks.

The sermon at the late evening service was preached by the Rev. Prebendary Sadler, Rector of Honiton, who took no text, but whose remarks were chiefly in exposition of the Sacramental system of the Church, which he said was a stumbling-block in the way of reunion to many. He said he conceived the Sacramental system to be this: Almighty God in His wisdom had made man a compound being, with both body and soul. He made them that at the beginning; and when they fell from Him He sent One to redeem them, Who should be like themselves, both body and soul. The Son of God did not come amongst them as a disembodied spirit, but in flesh and blood: He took the whole of their fallen nature upon Him, body, soul, and spirit, that He might remove the evils they had received by transmission from their first parents. Men were sinners, not because they followed evil examples, but because their whole natures were impregnated with sin. The Sacramental system thoroughly corresponded to this. They had received their evil natures from the first Adam; but how were they to receive the nature of the Second Adam? An immense number of Christians thought they could receive the nature of the Second Adam by listening to the preaching of God's word; but he believed that it was only to be received by the gift of the Holy Ghost, imparted through the Sacraments, which were the outward and visible signs of an inward and spiritual grace; and he answered, and in the affirmative, the query whether that sacramental system was calculated to produce holiness of soul. After acknowledging the services rendered to religion by Nonconformists in the past, when the ministers of the Church were preaching mere morality, the preacher proceeded to show, from the writings of Wesley, the perfect agreement between the teaching of the Church and that of the founder of Methodism in relation to the Sacraments, and in particular that of Holy Baptism, at the same time pointing out that there was one important defect in Wesley's teaching—namely, his absolute silence as to the doctrine of the Incarnation. He had no sermon upon it, and it was not even mentioned in the index to his writings. In his concluding remarks the preacher said it was their duty to pray and labour that their Dissenting brethren in Christ might be joined together with them, and blessed with the fulness of Divine truth. In answer to the objection so often raised that Churchmen should settle their own differences before inviting Nonconformists to reunite with them, Mr. Sadler observed that it had no force whatever when it was considered that the truths which faithful Churchmen were defending were not theirs exclusively, but were the common heritage of all the baptized. He deplored the existing disunion and want of discipline in the Church, and said that that which would most commend their doctrines was holiness of life.

The following evening the sermon was preached by the Vicar (the Rev. R. W. Randall), in the unavoidable absence of the Rev. Gerard Moultrie, Vicar of South Leigh, who had been announced as the preacher. Mr. Randall based his remarks on John, xvii. 20, 21, and made a forcible, loving, and earnest appeal to his hearers, to pray and labour for the restoration of the visible unity of the people of God; showing, from Holy Scripture and the history of the early Church, its obligation and necessity. In concluding he said that, while hoping for the time to come when all would again be joined together in one communion, let them remember that the Wesleyans and other Nonconformists were actuated by what they believed to be the true interpretation of Holy Scripture. Even if the members of any sect should speak against them, let them believe that they did so from conscientious, although mistaken, motives, and treat them in such a manner that it would be said, 'Behold how these Christians love one another!'

The offertories at all the services were in aid of the Society's funds.

## CORRESPONDENCE.

## A Definite Increase of the Episcopate.

SIR,—It seems that the Government is not disposed to favour the passing of a law which will recognize the right of the Church to increase her Episcopate indefinitely, while it is also pretty certain that it would not oppose a Bill which should definitely arrange the erection of named additional sees, under well-stated conditions, and within a stated number of years; and there can be no doubt whatever touching the course of action which the Church ought promptly to adopt. Let the Church with unmistakable distinctness ask power to erect a certain number of new dioceses. She will be wise to be silent on the question of her right to multiply bishoprics to almost any extent at present. The right is, of course, inherent in her, but so long as happily she and the State are in partnership, 'not, indeed, to make the Church political, but to make the State religious,' it is proper as well as necessary that her actions in some degree be concurrent with the will of the State. The next point now will be to settle the programme as soon as possible, and then, *und voce*, to ask for it! The Bishops earnestly desire it, many of the priests and the people have long shown much eagerness about it, and if the arrangements touching the House of Lords leave the number of peers unchanged, and do not give to new sees any claim to a seat there, no political reason can be urged against the adoption of a clearly defined measure, even by a Government which may demur to any scheme for an indefinite increase of the Episcopate. Now, in the selection of new dioceses it is certainly desirable to carry out the idea of Mr. J. B. Beresford-Hope, and, as far as possible, to make them continuous with counties. And, accordingly, Cornwall at once suggests one county for a diocese; and whether St. German's, Bodmin, Truro, Penzance, or Falmouth become the cathedral city, is of comparatively small consequence, so only the county forms a bishopric complete. Whether Newcastle, Hexham, or (if legally possible) Berwick-on-Tweed, be the seat of the bishop, a bishop there certainly ought to be of Northumberland. All Suffolk, with Ipswich, or perhaps more correctly St. Edmundsbury, as the Episcopal capital city, ought to be served from the dioceses which now contain it. Nottingham and its busy people require and deserve a distinct diocese, with perhaps Southwell for the Episcopal chair. Leicester is one of the most growing towns in Great Britain, and with its county would make a very compact diocese; and the counties of Rutland and Northampton, with the towns of Oakham, Kettering, Willingborough, and Northampton, besides the cathedral city of Peterborough, would leave quite enough for any one bishop to oversee. Lichfield and Coventry would become two cathedral cities, the one as now for Staffordshire, the other for Warwickshire. It would no doubt be wise to sever Bath from Wells, and Gloucester from Bristol, and, perhaps, these might be included in the category of new sees. But after all our sees cannot be entirely limited by counties. London, of course, is beyond the administration of any single bishop. Grand old Yorkshire, energetic Lancashire and Cheshire, are too mighty to be satisfied with one bishop each; and they desire more, and they richly deserve to have more. Liverpool needs a distinct Episcopate—perhaps the scheme for uniting it with the diocese of Sodor and Man. Leeds and Halifax, and other centres of population, need bishops of their own. All these places ought probably to be inserted in the schedule as places and localities in which the Church shall be at once entrusted to erect bishoprics, under given conditions, and within a certain period. To all this might probably be added one other arrangement with great advantage to the thousands of our countrymen who 'do their business in the great waters.' The town and parish of Great Yarmouth, with their immediate surroundings and enormous parish church, would make a very suitable place for a bishop, whose duties (excepting only the little land diocese of Yarmouth) should be bounded not by the water, but rather by the land. A maritime bishop, with headquarters at Great Yarmouth, and a strong steam yacht, who should thoroughly work out a mission to seamen around our isles, might do a work that has never been done before.

These details are suggested in the hope of drawing the attention of Churchmen to the subject. Let us resolve that we will have, at once, an enlargement of our Episcopate. Let us no longer drag behind our daughter Churches of the United States and the Colonies in this matter! G. V.

## Answers.

'SUPERINTENDENT OF SUNDAY SCHOOL.'—We cannot print your question unless you give a name and address to which answers can be sent. Such answers would be too long for our columns.

'D.' would find *Short Daily Prayers*, published by R. J. Chark, Dorking, suitable for the working classes.—X. Y. Z.

'EDITH' advises 'Emma' to procure *Moravian Life in the Black Forest*, by an English School-girl. Published by Hall, Virtue, and Co. The date, however, is 1858, which may be considered too far back.

## BELLS AND BELL-RINGING.

## First Peal of Grandsire Triples.

SIR,—In answer to Mr. Jessop's letter of the 24th ult., I quite see that the fact of Dr. Mason's not calling Garthons, or even Vicars', peal Grandsire Triples, may be considered to show that some distinction was meant, but I do not believe that there was any such intention; because, although in the MSS. Grandsire Triples are sometimes alluded to under the full title, they are generally simply styled 'Triples.' The proof of Holt's one-part peal is headed, 'For a 5040 Triples by J. H.,' and in the list headed, 'Whose peals examined of triples,' Vicars' and Garthons' are classed together, and the same method of proof is used for both peals; all this leads me to consider that they were considered as the same method.

I doubt I have been misunderstood in my remarks on Garthorn's peal. When I stated that the additional discovery of this peal in the MSS. placed beyond doubt the fact that the first true peal of Grandsire Triples had been rung at Norwich, I wished to record my firm belief that it was a copy of the peal called at St. Peter's, Mancroft, on August 26, 1718, and I am glad to find that Mr. Banister agrees with me on this point. The Norwich men considered it Grandsire Triples, as I thought they were perfectly justified in doing; and as I did not think that since it turned up true it would be condemned on account of the extra descriptions of calls, I also gave it the same title. Now, as it can only be a matter of opinion as to what leniency should be allowed in the early days of such compositions, it was a subject I did not mean to speak autocritically upon. Such a discussion might be endless, as some persons might contend that until it is shown that singles are absolutely necessary they should not be used.

Concerning the peals of Triples mentioned by Mr. Banister, with regard to (1.) 'Hicks' Triples,' it is not known that it was Grandsire Triples, nor whether it was true, therefore I cannot see that it has any claim for discussion; (2.) The Norwich Scholars who rang the 'Garthorn's Triples' called it 'Grandsire Triples'; (3.) 'Simon's Triples' is a distinct method, a lead of which, and the information that 'This peal was first rung by the Society of College Youths at St. Bride's, on the eight small bells, in April (*sic*), 1732,' I have by me in an old MS.; (4.) The peal in 1733 by the Eastern Scholars was, I dare say, false, and I do not doubt many such false peals were rung: as, for instance, one by the Union Scholars on February 24, 1736, which is entered in their peal-book as 'The first compleat (*sic*) peal of 5040 Grandsire Trebles, prick't and called by Jno. Denmead.'

There are plenty of records existing of peals of Grandsire Triples rung before Holt's time, but I do not wish to imply that many of them were true, nor do I agree with Mr. Banister, that if the condemnation statement is not accepted, they should all stand as recorded. When, however, there are good reasons for believing that certain true peals were composed and rung before Mr. Holt's peals, I think that it is now too late to endeavour to discredit them because they have extra calls, or because the calls are very numerous.

It must, as I stated before, be borne in mind that the authors of the *Clavis*, who first advocated, in print, the claims of Mr. Holt, condemned the peals previously rung *because they were false*, and that they knew nothing of Vicars' peal, whilst Shipway distinctly condemns Garthorn's peal, because it *cannot be produced*. Shipway, when he published Holt's one-part peal, remarked, 'It is not presented so much on account of its general utility, as from the circumstances of its *being considered in London* the first true peal of Grandsire Triples ever rung!' The limited facilities for communication between different parts of the country at that time must not be forgotten, and even at the present day any one who has had a little experience in digging up ringing matter will find how soon such records sink into oblivion, especially in the provinces, where there are few Societies who keep any regular account of their doings.

Before concluding these, I fear lengthy, remarks, I will mention two peals of Grandsire Triples which deserve attention; they are recorded on a broad-sheet which gives an account of the Society of Cambridge Youths. The first, rung on November 5, 1725, is described as 'a complete peal'; and the latter, October 22, 1734, as 'a true peal of 5040 Grandsire Triples.' Now Dr. Mason was elected to this Society in 1725, and therefore it seems probable that the latter peal, at least, would be one of those now found in his books.

With regard to the Bowtell MSS. at Downing College, amongst which are Dr. Mason's, I am glad that I can now authoritatively state that J. Bowtell, who bequeathed them to that institution, was the J. Bowtell whose name appears on so many of the tablets in St. Mary's Tower, Cambridge (see *Church Bells*, 1874, pp. 67 and 74). He was at one time the tenor ringer, and was one of the earliest callers of Holt's one-part peal, as he conducted it in 1797, two years only after it was called, for the first time, by J. Bartlett. Mr. Bowtell was a great benefactor to Cambridge; amongst other good deeds he built, either one or both, the wings to Adenbrooke's Hospital.

Ilkley, Yorkshire.

JASPER W. SNOWDON.

#### Royal Cumberland Society, London.

On Tuesday, Dec. 14th, the following eight members of this Society rang at St. Giles-in-the-Fields, London, a true peal of Grandsire Triples (Holt's ten-part), containing 5040 changes, in 2 hrs. 58 mins.—F. Wyatt, treble; W. Hovord, 2nd; J. W. Cattle, 3rd; W. Lally, 4th; J. Mansfield, 5th; J. Howe, 6th; G. Newson, 7th; A. Macey, tenor. Conducted by W. Hovord.—*Reported*.

#### Change-ringing at Birmingham.

On Saturday, December 18th, eight members of the St. Martin's Society of Change-ringers rang at Bishop Ryder's Church, Birmingham, a peal of Stedman Triples, containing 5040 changes, in the space of 2 hrs. 59 mins. The following were the band:—J. Joyne, treble; W. Kent, 2nd; H. Johnson, jun. 3rd; J. Carter, of West Bromwich, 4th; H. Johnson, sen. 5th; J. Dunn, 6th; H. Bastable, 7th; J. Buffery, tenor. The peal was composed by Mr. T. Thurstans and conducted by Mr. H. Bastable.—*Reported*.

#### Change-ringing by the Yorkshire Association at Holbeck.

On Monday, Dec. 27, the following members of the Yorkshire Association rang at St. Matthew's Church, Holbeck, Leeds, 5088 changes of Kent Treble Bob Major in 3 hrs. 10 mins.—J. Mackintosh, Hunslet, treble; W. Pawson, Leeds, 2nd; J. Lockwood, Leeds, 3rd; R. Tuke, Ilkley, 4th; W. Walker, Leeds, 5th; J. W. Snowden, Ilkley, 6th; H. Hubbard, jun. Leeds, 7th; G. Fothergill, Hunslet, tenor. The peal was composed by H. Hubbard, sen., and conducted by H. Hubbard, jun. Weight of tenor, 16 cwt.—*Reported*.

#### Reparation of the Ring of Eight at Bishop's Lydeard, Somerset.

Two of these bells have been recast by Messrs. Warner of London, and the whole rehung by local tradesmen, Messrs. Cattle of Bradford, and the work is reported to be well done, and was tested by the ringers of the place on Wednesday, the 15th ult., when a service in commemoration of the reopening

was held at 11.30. Many clergymen from the neighbouring parishes were present. The service was conducted by the Vicar, and Prebendary Sanford read the lessons. An offertory was made towards the expenses incurred.

The sermon, which is too good to abridge further, as it would spoil it, was preached by the Rev. Prebendary Clark, who chose for his text a part of the 26th verse of the 12th chapter of Exodus, 'What mean ye by this service?' He said, 'The question in his text was one which all reasonable Christians ought to be able to answer in reference to any service in which they might take part. If it were not a reasonable service, it could not be one worthy of men; still less could it be one worthy of Almighty God. With regard to the ordinary services, it was hardly necessary to give any answer to the question, for they were so established in their convictions, so united to all their most confirmed habits, that it would appear unnecessary to ask it; but in reference to the service of this day there was a special reason why the question should be asked and why it should be answered, and that reason was known to all. It was necessary, however, to ask whether such reason would satisfy their minds, and also whether there might not be some lessons connected with it from which benefit might be derived. They were inaugurating the recasting and rehanging of some of the bells in the tower of their church, and although there might be many questions more stirring to them, there could be none with a livelier interest, for of all those things which made up the furniture and embellishment of the churches there was nothing that spoke in sweeter and more persuasive tones than the bells which called the people to the house of prayer, and reminded them as well of social and secular as of religious blessings. He wished to dwell first upon the artistic use of church bells, because the fact of doing so might lead to some change in the ideas of many persons on this subject. Bells had an artistic use, because, unless art could be consecrated to the service of Almighty God—he believed it was derived from and inspired by Him—it could not be lawful for Christians either to pursue or study. To make a divorce between religion and art would be mischievous, for unless the Christian could make art subservient to Christian thought and Christian action he would have no right to tolerate it; but surely the world had lived too long for it to be necessary now to ask the question whether art was lawful or fitted for the service of God. When the subject of music, of sculpture, or of painting, was considered, it might be that they were not always found accessory to public worship, and some might allege that they were hurtful. This might be, and doubtless it was true, that there had been much in the past history of the Church to lead men to either conclusion as to these matters; but it was nevertheless the fact that art had always received its noblest inspirations and highest guidance from religion. The grandest pictures were those which had been produced under religious influences, the most impassioned and the most thrilling compositions in music were those which had been dedicated to the service of God, and the same might be said with reference to sculpture and literature. In speaking of church bells he was not talking of a plaything, of a mere amusement for thoughtless people; those who had but a small knowledge of the great science of campanology could hardly understand the enthusiasm with which persons regarded it who excelled in it. To a savage the grandest music of the noblest oratorio would be hardly superior to the noise of a bag-pipe; and this showed that it was necessary for the mind to be trained and educated before it could become a competent judge of this great art.

There was one thing, however, of which all could judge—the discipline which was necessary to attain such good results. It involved strength, skill, and discipline, perseverance, patience, and enthusiasm; and men who excelled in these qualities could make their mark in any direction. He had read in a book just published by Mr. Ellacombe, that in the year 1868, at St. Matthew's, Bethnal Green, a company rang 15,840 complete changes in nine hours and twelve minutes; and at St. Peter's, Earsheaton, in Yorkshire, even this great feat was surpassed in 1872 by a set of ringers who made 16,608 changes in nine hours and fifty minutes. Such an amount of training must produce benefit to the souls of the men as well as to their bodies, for it would inculcate and develop the good qualities referred to. All work ordained by Almighty God it was lawful for men to pursue, not in a commonplace manner, but with a desire to excel. When our first parents were placed in Eden they fell, and as a punishment for their transgression they were doomed to labour; still it was not intended that men should not rise above the condition of the inferior order of created beings, but with their punishment came the privilege of excelling in all matters of labours according to the extent of effort made. Thus, it was seen that in agricultural matters and in trade those who were the most patient, enduring, and persevering, exceeded their fellows in prosperity.' Referring to the social influence of church bells, Mr. Clark said 'there was hardly an important event of our social or Church life which was unconnected with the practice of bell-ringing, the peals announcing the consummation of the greatest joys and the bitterest sorrows of our lives. The religious use of bells was undoubtedly their principal use, and this was true of all other matters. As the Apostle Paul had said, "Whatever ye do, do all to the glory of God." The more deeply they studied this subject, the more deeply would they feel that it was not lawful for a Christian to think a thought, or speak a word, or perform an action, unless under the Divine influence of the Almighty. The first object of every Christian's endeavour was that his actions should have the approval and sanction of the Most High; and surely those who performed the accessories to Divine service must be regarded as lending their assistance toward calling others to the worship of God. Those who rang the chimes were serving God just as truly as those who sang His praises in the choir; and he (the preacher) would even go further, and say that they were as much a part of the Church ministry as the ministers of the Church, and those who conducted the services at the desk, the altar, and the pulpit.'

(To be concluded in our next.)

RECEIVED.—R. W. D. Troyte; J. Snowden; R. Williams, 'Conductor' has not sent his address.

helped us. The Home will (D.V.) be opened on Tuesday, 15th February, by the Right Hon. the Earl Nelson. The above gift is 'A Thankoffering for Mercies in 1875.'

GEORGE VENABLES.  
Great Yarmouth Vicarage, 5th January, 1876.

### Queries.

WOULD any reader of *Church Bells* inform 'F. R. E.' of cheap and clear books upon the following subjects?—Prayers for the Dead, Right Proportion of Income to be given in Charity, Scriptural Truthness of Eternal Punishment; also, A small Commentary on the Old Testament, similar to that on the New Testament of the S. P. C. K.

SIR,—Will you inform me what is the *status*, in England, of a priest ordained by a Colonial Bishop (for instance, one of the South African bishops): can he take a curacy or hold a living in this country? W. T.

SIR,—Will you kindly inform me of the origin of decorating our English churches at Christmas, and at what period the custom was begun? C. M. N.

SIR,—Can any readers of *Church Bells* tell me where I can obtain full particulars of the Army Prayer Union for both Officers and Men? AN INQUIRER.

SIR,—Can any of your readers kindly recommend an orthodox work on the Lives of the Saints, according to the Anglican kalendar, for devotional reading? Southern Hill, Reading. GEORGE DUNLOP, JUN.

'J. G.' writes to tell us of the beauty and excellent taste of the Christmas decorations at Roehampton Church, near Barnes, and recommends all interested in decorations to visit it.

'Y. Z.'—We do not know of such a work.

RECEIVED ALSO:—J. T. Austen.

## BELLS AND BELL-RINGING.

### Reparation of the Ring of Eight at Bishop's Lydeard, Somerset.

(Continued.)

MR. CLARK then proceeded to give a history of the means used in former times for calling people together to worship. 'In ancient days the trumpet was used for this purpose, and later still were men termed runners, who called the assemblies together. Afterwards, deacons gave public or private notice, according to the urgency or condition of their surroundings. No doubt in the sixth century bells were employed in France for this purpose, and in the seventh and eighth centuries they became common in England. In the ninth, the Emperor Michael raised a bell-tower at Constantinople, and so the practice had spread. It had become consecrated to us as a Christian people, reminding us that baptisms, marriages, and funerals, were not merely secular things, but religious; and whenever the music of bells was heard, whether in joyous strain or otherwise, they proclaimed that in all things they were united to the service of God. Happily, the day had gone by when men thought the bells might be used for any common purpose. The great wave of religious life which had passed over the land during the past few years, was shown not only in the wonderful improvement of parish choirs, but in the change wrought in our belfries. People in former days saw in various parishes half the parish choir filled by the reprobates of the place; but now the seats in their choirs were filled by members of religious families, children of parents who were amongst the congregation. The old swearing, drinking, bell-ringers, too, were passing away, and men were beginning to admire the enthusiasm and the artistic pains taken in their work. The people engaged in this service knew that they were doing good work for God, and one case had come to his knowledge where the whole company of eight ringers or more were communicants at the Lord's table. As he had spoken on behalf of the work of the ringers, might he not address them now personally, and express a hope that they would not allow the festivals of the Church to pass by without attending at the Lord's table? In ancient times the bells were baptized and consecrated; but though he was not inclined to quarrel with that practice, he was not sure that it would be advisable to revive it in the present day. Yet they might learn valuable lessons from the practices employed. The ceremony consisted, 1st, of washing; 2ndly, touching with salt; thirdly, they were anointed with oil; and lastly, they were fumigated with incense: these operations signifying the putting away of evil, the salt showing purity, the oil emblematic of the Holy Ghost, and, finally, the incense of prayer.

'Before closing his sermon he would ask them to think of the future of those bells. They would hang in their beautiful tower and speak to others long after this congregation had passed away to sleep the last sleep. The oldest of the set was dated only about one hundred years back, but the bride who first heard their joyous sound had not only gone to rest—her children and grandchildren, and it might be her great-grandchildren, had followed her. In future years many brides, full of joy, of youth and hope, would enter and leave the church listening to the sweet sounds of these bells, and many others would also hear their solemn tones on other occasions. Numbers who were on beds of sickness, and unable to join the congregation of God's people, would have the satisfaction of knowing, when they heard the chimes, that prayers would be offered in their behalf. Young men would go to foreign climes, and in distant lands the memory of their sounds would bring to their recollection the times of their youth and innocence. Travellers in the deserts of Africa, and distant parts of the ocean, had fancied they heard the sound of their parish bells, so great was the influence of these upon their minds. Let all, then, thank God for the bells which told of a glorious future, and let them

pray that their tones might ever lead to solemn, deep, and earnest thoughts in the words of an English poet—

"Lift it gently to the steeple,  
Let our bell be set on high;  
There fulfil its daily mission  
Midway 'twixt the earth and sky."

The hymn, 'O Lord of heaven, and earth, and sea,' having been sung, the Benediction was pronounced, and the clergy left the church in procession whilst the congregation were singing the hymn, 'Jerusalem the golden.'

The Rev. M. Matthew entertained the clergy and other gentlemen to luncheon after the service, and a dinner was provided for the ringers and the workmen at the Bell Inn during the afternoon.—*Local Paper*.

### The First Peal of Grandsire Triples.

SIR,—If you can afford me space for a few concluding remarks on this subject, I shall feel obliged by the insertion of the following.

I would again observe, (1,) that nearly all our early records of peals are given under the names of their authors; (2,) that at the period in question the ringers were as capable of judging rightly the merits of a peal, and as honest in their records, as those of the present day; (3,) that on the production of Holt's first peal there was a pretty general condemnation of all former peals, on account of the introduction of foreign calls, or departure from the method; (4,) that to revive the question and condemn all the early-recorded peals but the Norwich one, even admitting the peal found in Dr. Mason's MSS. to be the peal rung at Norwich (of which there is no more proof than that the other peals were not equally as good), would be most ungenerous; and believing as I do that the peals rung and recorded were at the time the best attainable, and probably true (as non-repeating), should, without evidence to the contrary, be accepted as such, and allowed to stand as recorded; in which case, as far as is shown, the coveted honour fairly belongs to the extinct Society of London Scholars.

10 Morrice Square, Devonport.

W. BANISTER.

### Yorkshire Association of Change-ringers.

FOR several years quarterly meetings of Change-ringers have been held, in rotation, at different towns in Yorkshire; but during the course of last year steps were taken to form a regular Society, which should have for its object the advancement of change-ringing generally, and especially the promotion of peal-ringing. Under the title of 'The Yorkshire Association of Change-ringers,' this Society was formally constituted at the Birstall meeting, on October 30th, last year, when it was decided 'That, to be eligible for election, each candidate must have rung at least 720 changes.' A code of rules was also passed, and the following officers elected to serve during the following year:—President, J. W. Snowdon, Ilkley; Vice Presidents, C. Jackson, Hull, and W. H. Howard, York; Stewards, W. Pawson and T. Lockwood, Leeds; Hon. Treasurer, R. Tukey, Ilkley; Hon. Secretary, W. Whitaker, Leeds; Committee—T. Clark, Sharow; H. Hubbard, jun., Leeds; J. Lockwood, Leeds; J. Buckley, Earlsheaton; J. Strodder, Ripon; and J. Harrison, Holbeck. Since the formation of the Society eight peals have been recorded, the last of which was rung by eight of the officers on Saturday morning, January 1st, at Guiseley, near Leeds, at which place the January quarterly meeting took place on the same day. There were a large muster of ringers, and many touches were rung on the bells: at two o'clock a committee meeting was held, and at five the general meeting took place, when it was decided to hold the April meeting at Sharow, near Ripon. It was also determined that, in consequence of the first Saturday in April falling during the season of Lent, the date of the Sharow meeting be fixed for the 22nd of April. A vote of thanks to the Rector for the use of the bells, and to the Guiseley ringers for their generous hospitality, concluded the proceedings.—*Reported*.

### Change-ringing by the Yorkshire Association at Guiseley.

ON Saturday morning, January 1st, the following eight of the officers of the Yorkshire Association of Change-ringers rang on the bells of St. Oswald's, Guiseley, near Leeds, 5088 changes of Kent Treble Bob Major, in 3 hrs. 7 mins.:—W. Pawson, Leeds, treble; T. Lockwood, Leeds, 2nd; J. Lockwood, Leeds, 3rd; R. Tukey, Ilkley, 4th; H. Hubbard, junr., Leeds, 5th; W. Whitaker, Leeds, 6th; J. Buckley, Earlsheaton, 7th; J. W. Snowdon, Ilkley, tenor. The peal, which has the 6th, its extent, wrong and right in 5-6, was composed by D. Woods and conducted by J. W. Snowdon, President of the Association. Weight of tenor, 10½ cwt.; key of G.—*Reported*.

### St. Peter's, Coggeshall, Essex.

ON New-year's Eve, according to annual custom, a service, consisting of full-choral evensong, was held at the parish church at half-past eleven p.m. Before the service the bells rang out a mournful peal, with clappers deeply muffled, as a tribute to the dying year. After the Third Collect the hour of twelve was struck upon the tenor (there being no clock), after which a pause was made for silent prayer. At the conclusion of the service, the muffers being removed, the ringers rang a short touch of Plain Bob, to speed the large congregation home and to welcome in the New Year. Tenor in F; weight, 20 cwt.—*Reported*.

### Firing Bells.

IN answer to 'F. G. B.' there is no rule nor custom about it; it is a bad custom, confined to some localities. There is no music nor science in it, and it should be discouraged as an uproarious use of church bells. It is an annoyance to the neighbours and damaging to the bell-gear. On the opening of a new ring a peal is sometimes finished with a few volleys—quite enough, and more than enough, for true lovers of bell-music. By all means stop it.

RECEIVED:—D. Jordan; Young Cumberland; Tim Bobbin T. S. Pritchett. A. Macey—your peal was inserted last week.



## BELLS AND BELL-RINGING.

## Ringing at Hanmer, Flintshire, and Malpas, Cheshire.

A SHORT time ago the young ringers of Hanmer, by the liberality of the Hon. Henrietta Kenyon, had the advantage of having Mr. J. R. Haworth, an experienced member of the Ancient Society of College Youths, amongst them. Although the visit was a short one, there was a great improvement in the striking, the management of the bells, the leads, &c., and the foundation laid for change-ringing. The Vicar, the Rev. M. H. Lee, M.A., takes a great interest in the ringing and ringers.

By desire of the Rector, the Hon. and Rev. T. W. Kenyon, M.A., Mr. Haworth visited Malpas, where at one time there were change-ringers; many of them have passed away, but it is hoped that the example and advice of the London ringer will incite the young men to advance in the pleasing and honourable art of change-ringing. One fact connected with Malpas must be gratifying to all College Youths, as it is not generally known that the church contains the chapel of the Brereton family, with the recumbent figures of the ancestors (from the date 1622, probably the father and mother) of one of the first members of the College Youths, the annals of the Company stating that the Society was founded by Lord Brereton and Sir Cliff Clifton in 1637.—*Communicated.*

## Length of Time v. Weight of Bells.

SIR,—I have attentively read the excellent and valuable sermon preached at Bishop's Lydeard, as reported in your *Church Bells* of Saturday week; and I think that such remarks from such a quarter are of great value, and will encourage the ringing of other long peals, long contemplated. With the same object in view I beg, sir, to call your attention to a very able performance many years ago—no doubt, I think, unknown to many of your readers; but, when brought to view I am not sure that it does not, in some respects, eclipse those excellent performances mentioned in the sermon referred to above. I allude to a peal of 12,000 changes, rung on the method of Oxford Treble Bob, and recorded in the books of the London Cumberland Society. But I take the following from the *Clavis*:—“It was performed by ten of the Society of Cumberland Youths, at St. Leonard's, Shoreditch, on Saturday, the 27th of March, 1784, in 9 hrs. 5 mins., being the longest time that ever one set of men stood to ring without rest.” Of course we know the latter part of this to be now incorrect; but what I have stated will be found by the following particulars of the weight of the tenors of the different peals, with time occupied in ringing them, under distinct heads, that the facts may speak for themselves:—

Bethnal Green Peal, 9 hrs. 12 mins.; weight of tenor, 15 cwt.	
Earlsheaton        "   9    50       "       "       15   "	
Shoreditch        "   9    5       "       "       30   "	

YOUNG CUMBERLAND.

## Change-ringing at Porlock, Somerset.

At last we are able to record a performance from this youthful Society. On the Feast of St. John, 1875, they rang their first true and complete peal of 120 Grandsire Doubles. The band were:—The Rev. R. H. D. Troyte, treble; W. Quartley, 2nd; C. Pearce, 3rd; T. Cooksely, 4th; J. Huish, tenor. Conducted by the Rev. R. H. D. Troyte. It will, perhaps, be remembered by regular readers of *Church Bells*, that a Guild was formed here at Easter, in 1874; but until lately not much progress had been made, owing to the fact that two very promising young members left the place, and so two more had to be brought on. Another disadvantage which they had to contend with was the absence of a sixth bell in the steeple, which makes it much more difficult for young hands. They have, now, however, by perseverance conquered these difficulties; and we hope soon to record the addition of a new bell, and further progress on the part of the young Guild. The ringing on the above occasion reflects very great credit on those concerned, as the striking was good throughout, and it was only the second time they had ever tried making bobs and singles in the steeple. After the 120 they rang other short touches, with J. Huish at the 4th and R. Burgess at the tenor.—*Reported.*

## Change-ringing at Burslem, Staffordshire.

On Thursday, the 16th December, 1875, the following ringers of the Old Parish Church of St. John's rang a true and complete peal of Grandsire Minor, consisting of 720 changes, in 27 mins.:—S. Windsor, treble; H. Humphries, 2nd; J. Gifford, 3rd; S. Brown, 4th; J. Hulme, 5th; R. Perry, tenor. Conducted by R. Perry, late conductor of Stafford. This is believed to be the first peal of minor rung in the Potteries.—*Reported.*

## Ringing at King's Norton, Worcestershire.

On Saturday, Dec. 18th, the following members of the King's Norton Amateur Society of Change-ringers rang at St. Mary's, Selly Oak, a peal of 720 Grandsire Minor:—A. E. Chillee, treble; A. Pritchett, 2nd; J. Hunter, 3rd; W. Palmer, 4th; W. Pritchett, 5th; J. S. Pritchett, tenor. Also the same band, with the substitution of W. Cooks for W. Palmer, rang at Redditch, on Monday, Dec. 27th, the first peal of Grandsire Minor attempted since the opening of the bells in 1857. The first peal was conducted by W. Pritchett; the latter by J. S. Pritchett, member of the Ancient Society of College Youths. Several 120's (Stedman's) were also rung at the former place. The members of this Society are all youths under the age of 21, who, having surmounted the obstacles placed in their way and the ridicule cast upon them by the round-ringers of the neighbourhood, are at last beginning to derive that pleasure from its exercise which is the sure reward of perseverance in the art of change-ringing.—*Reported.*

## Change-ringing at Birstall, Yorkshire.

On the morning of Christmas Day the Society of Change-ringers belonging to the parish church met in the tower and rang a date touch of 1875 changes

of Kent Treble Bob. Time, 1 hr. 8 mins. The ringers were stationed as follows:—W. H. Crossby, treble; F. Crowther, 2nd; G. Thornton, 3rd; H. Dodson, 4th; W. Stainthorpe, 5th; W. Elliott, 6th; E. T. Jowitt, 7th; J. Dickson, tenor. Composed and conducted by J. Dixon. Weight of tenor, 20 cwt.—*Reported.*

## Change-ringing at St. Alban's Abbey, Herts.

On Monday, 27th Dec., eight members of the Ancient Society of College Youths rang for 3 hrs. 12 mins. over 5000 changes of Grandsire Triples in a masterly style; by a slight accident they did not complete the peal of 5040 changes, which would only have taken a few minutes more. The band was stationed as follows:—H. Haley, treble; H. Lewis, St. Alban's, 2nd; J. R. Haworth, 3rd; J. Mash, 4th; J. Petit, 5th; G. Muskett, 6th; M. A. Wood, 7th; H. Younger, St. Alban's, 8th. We may add that Mr. Henry Lewis is endeavouring to secure for St. Alban's a band of change-ringers, and has engaged the services of Mr. J. R. Haworth to assist him in his undertaking, and any subscriptions will be thankfully received in aid of the above Society. It is 110 years since the peal of Bob Major was rung on the Abbey bells.—*Local Paper.*

## Change-ringing at Appleton, Berks.

On Monday, Dec. 27th, 1875, ten members of the Appleton Society of Change-ringers rang a true and complete peal of Grandsire Caters, containing 5021 changes, in 3 hrs. 25 mins. The ringers were:—S. White, treble; A. White, 2nd; J. Newman, 3rd; W. Bennett, 4th; B. Barrett, 5th; Rev. F. E. Robinson, 6th; G. Holifield, 7th; F. White, 8th; H. Woodwards, 9th; T. Bennett, tenor. Composed by J. Cox, London, and conducted by F. White, Appleton. With the 6th and 6th behind the 9th.—*Reported.*

## Change-ringing at Ashted Parish Church, Surrey.

On Monday, Dec. 27th, 1875, a mixed company from Dorking, Leatherhead, Ashted, and Epsom, rang a true and complete peal of Grandsire Triples, consisting of 5040 changes, and containing 144 bobs and 94 singles. It was composed and conducted by Mr. C. Boxall of Dorking, and completed in 3 hrs. 7 mins. by the following persons:—H. Sayer, treble (his first peal); J. Wyatt, 2nd; T. Gadd, jun., 3rd; H. Henden, 4th; R. Harden, 5th; C. Boxall, 6th; S. Brooker, 7th; C. Dudley, tenor. There were also a few touches of Stedman's and Union Triples rung afterwards.—*Reported.*

## Oxford Society of Change-ringers.

On Monday, Dec. 27th, 1875, the following members of the above Society visited Colne St. Aldwyn, Gloucestershire, and rang at the parish church Tharstan's peal of Stedman's Triples, containing 5040 changes, in 2 hrs. 54 mins.:—C. Hounslow, treble; R. Annis, 2nd; F. Williamson, 3rd; H. Janaway, 4th; W. Smith, 5th; J. Field, 6th; E. Harrison, 7th; J. Kitchener, Colne, tenor. Conducted by J. Field. Weight of tenor, 9 cwt.—*Reported.*

## Change-ringing at Gloucester.

On Tuesday, Dec. 28th, eight members of the Ancient Society of College and Crypt Youths rang at St. Mary-de-Crypt, in this city, a true and complete peal of Grandsire Triples, consisting of 5040 changes, and containing 194 bobs and 46 singles. The bells were well struck and brought round in 2 hrs. 49 mins. The ringers were:—J. Thomas, treble; D. Ellis, 2nd; W. Bowers, 3rd; J. Clarke, 4th; J. Gough, 5th; T. Belcher, 6th; G. Wanklin, 7th; P. Preedy, tenor. The peal was conducted by T. Belcher.—*Reported.*

## Ringing at St. Margaret's Church, Ockley, Surrey.

On Wednesday evening, Dec. 29, 1875, five members of the Capel Society, with one from Ockley, rang two true and complete peals of 720 changes of Grandsire Minor, in 51 mins.; the first with 34 bobs and 2 singles, the second with 38 bobs and 22 singles. The ringers stood thus:—H. Booker, treble; G. Holloway, 2nd; W. Bishop, 3rd; G. Mills, 4th; E. Jordan, 5th; D. Jordan, tenor. Conducted by D. Jordan. Weight of tenor, 16 cwt.—*Reported.*

## New Bells and Change-ringing at Llanstephan, Carmarthenshire, South Wales.

On Friday, the 31st of Dec. last, eight members of the Ancient Society of College Youths (established 1637) had the honour of being invited to open the ring of eight bells at the village church of St. Stephen, Llanstephan, by Henry Parnall, Esq., the restorer of the church and the donor of the bells. They rang the old year out, and the new year was ushered in with well-struck change-ringing. On New-year's Day Holt's one-part peal of Grandsire Triples, containing 5040 changes, was rung in 2 hrs. 50 mins. by the following members:—H. Haley, sen., treble; J. R. Haworth, 2nd; G. Ferris, 3rd; W. Cooter, 4th; W. Jones, 5th; M. A. Wood, 6th; M. Hayes, 7th; W. Greenleaf, tenor. Conducted by Mr. Haley. On Sunday the College Youths rang at the commencement of the three services, which was highly appreciated. Before leaving Llanstephan they rang the hand-bells at the houses of several of the gentry, all of whom expressed themselves much pleased with the music of the bells. This musical ring of eight bells is from Mears and Stainbank, London. Tenor, 12½ cwt.—*Reported.*

## Date Touch at Lindley, Yorkshire.

On Saturday, January 1, five of the Lindley Society of Change-ringers, assisted by Messrs. Haigh, Sykes, and Stead, of Huddersfield met in the belfry of St. Stephen's Church, Lindley, and rang a touch of 1876 changes of Kent Treble Bob Major, with the sixth bell at home the last four courses, completed in 1 hr. and 10 mins. The ringers were:—A. Bottomley, Lindley, treble; T. Haigh, Huddersfield, 2nd; A. Sykes, Huddersfield, 3rd; T. Stead, Huddersfield, 4th; J. Mallinson, Lindley, 5th; D. Haigh, Lindley, 6th; T. Barton, Lindley, 7th; A. Wilkinson, Lindley, tenor. Composed and conducted by T. Haigh. Weight of tenor 18½ cwt.—*Reported.*

RECEIVED:—E. Hyder; Jasper Snowden; Young Cumberland; and several others, omitted for want of space.

## BELLS AND BELL-RINGING.

## First True Peal of Grandsire Triples.

SIR,—As I to some extent opened this discussion, I beg you will allow me to say a few words more on the same subject, and to thank Mr. Snowdon for his very excellent expositions of bell-ringing generally.

First, under the above head, I will accept the statement, made by 'Old College Youth,' that 5th-place Bobs in Grandsire 'create a jumble,' from which I will try and produce harmony. Now, I beg to call your attention to the well-known method of Grandsire Doubles, or 'Grandsire on five bells;' for, in order to produce the 120 changes on these five bells, there must be used what is well known by the term 'single,' which simply means that only two bells change places instead of four bells—hence the term 'double;' consequently, the whole peal is not doubles, but singles and doubles. But, with respect to Grandsire Triples, the converse is the case; for the whole 5040 changes can be produced in continuous triple successions. Now, these peals of 5040 continuous triple changes are produced by means of '5th' instead of '3rd' place Bobs, which, to some ringers, do not appear Grandsire. We have other peals of 5040 changes produced by means of doubles, which, to other ringers, do not appear triples; even all the reassuring in the world will not make triples' changes doubles—for that, of course, is impossible; consequently, if 5th-place Bobs cannot be admitted as Grandsire, I fear we shall find ourselves minus a 'peal' of Grandsire Triples.

But let us go a little farther, and see what we can do. We will look over the Instruction-books—and first, the *Clavis*—and what do we find? why, certainly, nothing against 5th-place Bobs, or doubles for triples, but all that is required in favour of such places, and condemning all peals hitherto rung on the ground of being 'false only,' for the book positively asserts that Mr. Holt's peal is the first true peal of Grandsire Triples.

Next, we will look at Shipway, and with results more in our favour; for this author has composed a peal of continuous triple changes, and by the very means of 5th-place bobs, and which is placed in the Cumberland Society's Peal-book, which shows that this has been 'not long since' recognised. Again, Mr. Hubbard, although he has no peal of continuous triple changes in his work, has placed Holt's ten-part peal there as Grandsire Triples, and thereby recognises 3rd, 4th, 5th, and 6th places. And now we come to Mr. W. Banister's book, and here we have the whole of these objectionable places and terms acknowledged, with the mention, in connexion with Holt's Original, that it is believed to be the first true peal of Grandsire Triples ever composed.

And, lastly, we will look over the Circular issued by Mr. Holt, in which he asks assistance of brethren in the art; and to gain this assistance, which of his works has this excellent author put forward as a result of his labours? Why, his 'six-part and ten-part peal' of Grandsire Triples, and not even a mention of the peal known as his Original! Now Mr. Banister mentions what he calls 'a condemnation statement.' Is it to be found? Certainly I have not seen it. The only thing I can take it from is the note at the end of Holt's Original in the *Clavis*; but nothing is there about calls foreign to the method. Mr. Banister also strengthens his statement by reference to the letter of the Norwich men to Dr. Mason, concerning the Broad Sheet; but I fail to see the point: yet I do see, as evidently the Norwich men saw, that assisting Mr. Holt would be suicidal on their part, as no doubt they considered that Holt's peals contained the very things objected to in the peal by Garthorn. And I have not the slightest doubt that Mr. Holt regarded the whole of his peals in the same light as to 'truth,' but in other respects little better than previous productions. The principal thing in which he excelled other authors, I think, is simplicity; for his ten-part peal is so simple, yet so excellent, that he deserves all the praise that can be given him. This, no doubt, he saw, and that is why the Original is not mentioned in the Circular; for certainly no one understood these nice distinctions better than Mr. Holt, who never intended asking for support on inferior peals and keeping the best in his pocket. Certainly not; he was too good a general for that, undoubtedly.

And now, sir, in conclusion, I think enough has been shown that the different Instruction-books do not object to place-making beyond 3rd place, and that they certainly do recognise doubles for triples. Consequently, I think the better way is to let these peals remain as we find them; and as the truth of the Norwich peal has now been proved beyond doubt, I acknowledge it, and say that the first true peal of Grandsire Triples was composed by John Garthorn; still, some may say that 5th-place bobs are Union Triples, and my reply is, Who knows that Union Triples may not be taken from Garthorn's Peal of Grandsire Triples?

I think it very curious that, although Mr. Holt was a member of the Society of College Youths, they did not record a peal of Grandsire Triples until the year 1791, twenty years after the production of the Original.

YOUNG CUMBERLAND.

## Royal Cumberlands.

SIR,—My attention has been called to the letter of Mr. Banister in *Church Bells* of January 8th, and I am requested respectfully to inform Mr. B. that he is thought to be incorrect in using the words, 'Now extinct Society of London Scholars,' as the Cumberland Society claim that title through the following circumstances:—In the forepart of the 18th century some members of the Society of London Scholars met at Shoreditch church, and on the bells rang some merry peals in honour to the public entrance into London of H.R.H. the Duke of Cumberland. In commemoration of this event an appropriate medal was presented to that Society, on which, enameled in gold, is a likeness of the Royal Duke mounted. And, Sir, on receipt of this medal the members of that Society changed their title, and called themselves 'Cumberland Youths,' by which the Society is still known, and who are yet in possession of the medal, which is generally used to adorn the breast of the minister on festive occasions. And hence, Sir, the not-often-used title of 'Royal Cumberlands.'

H. DAINS, *Hon. Sec.*

## Another Ringers' Farce for a Publican's Benefit at Ashreiney, Devon.

A FRIEND has sent us a local paper, in which it is recorded that on Tuesday, the 7th inst., one of these farces for which the county has long been notorious took place. We reproduce it in our columns, that our scientific readers may have a good laugh at the idea of seven bands pulling ups and downs, and rounds and rounds, for 6l. 10s.! After which the publican, as is always the case, comes in for the lion's share, as he catered for seventy hearty visitors, the National Schoolroom having been lent to him for the occasion. We look upon such uses of the church bells as a prostitution of the goods of the Church, provided and set up for other purposes; and we lay the whole blame on the Parson and Churchwardens for consenting, after the outspoken disapprobation lately expressed by the Archdeacons of Devon in their late Charges. They surely required very little pluck to say, 'We won't allow any such thing!'—Ed.

## Glemsford Delight.

SIR,—Seeing in *Church Bells*, Saturday, Dec. 11, that the Glemsford Society of Change-ringers rang a peal of 720 changes of Glemsford Delight, and that the peal was composed and conducted by S. Slater of Glemsford, and that it was proved by Jasper W. Snowdon, Esq., of the Ilkley Amateur Society of Change-ringers, to be correct; I wish to say that I fail to find it a true peal. It is very false. Neither do I believe that a six-part peal with bobs and two singles only ever can be obtained. Sir, there has been a long controversy about false peals of late, and it seems quite clear that we in the nineteenth century are not quite perfect.

E. HYDER.

Aldington, Hythe, Kent.

## Change-ringing, Nutfield, Surrey.

On Thursday evening, November 18th, the Nutfield Society of Ringers rang, at the parish church, a peal of Grandsire Minor, containing 720 changes, with 38 bobs and 22 singles, it being the first peal of Grandsire Minor without a plain lead ever known to have been rung on these bells. The ringers were:—C. Sendall, treble; J. Scarlet, 2nd; J. Bone, 3rd; T. Fuller, 4th; W. Potter, 5th; W. Webb, tenor. Also, on Thursday evening, December 23rd, they rang 720 changes of plain Bob Minor, with 26 singles. This peal was never known to have been rung on these bells before with this number of singles. The ringers were:—T. Bryant, treble; J. Scarlet, 2nd; E. Fuller, 3rd; T. Fuller, 4th; J. Bone, 5th; W. Webb, tenor. And on Thursday evening, January 6th, they rang 720 changes of Oxford Treble Bob, with 15 bobs. The ringers on this occasion were the same. Conducted by W. Webb.—Reported.

## Change-ringing at Benington, Herts.

On Tuesday evening, Dec. 28th, the undermentioned members of the Benington Ringing Society rang a select composition of London Surprise Major, consisting of 1344 changes, and containing fifteen bobs, being the full extent of calling in this most intricate and amusing method, and was completed in excellent style. N. Warner, treble; John Kitchener, 2nd; L. Proctor, 3rd; S. Page, 4th; J. Kitchener, 5th; L. Chapman, 6th; C. Shambrook, 7th; T. Page, tenor.

On Friday, Dec. 31st, the Benington Society of Change-ringers met in their steeple and rang a touch in that most melodious of all methods, Superlative Surprise Major, in excellent style, containing fifteen bobs. This first-class production consisted of 1344 changes. This performance was considered by several amateurs who heard it to have been a very excellent performance. N. Warner, treble; J. Kitchener, 2nd; L. Proctor, 3rd; L. Chapman, 4th; S. Page, 5th; Joseph Kitchener, 6th; C. Shambrook, 7th; T. Page, tenor. The above performances were ably conducted by Mr. Thos. Page.—Reported.

## Change-ringing at Birstall, Yorkshire.

On New-year's Eve, the Society of Change-ringers belonging to the parish church met in the belfry and brought the old year to a close, and entered upon the new one by ringing a date touch of 1870 Kent Treble Bob Method, in 1 hr. 11 mins. The ringers were:—W. H. Crossley, treble; F. Crowther, 2nd; G. Thornton, 3rd; H. Dodson, 4th; W. Stainthorpe, 5th; W. Elliott, 6th; E. T. Jowitt, 7th; J. Dixon, tenor. Composed by J. Dixon, and conducted by H. Dodson.—Reported.

## Uploman, Devon.—Recognition of a Ringer's Services.

On New-year's Eve, before ringing the old year out, the members of the Uploman Society of Change-ringers presented their conductor, Mr. R. C. Merson, with a neatly-bound copy of Walsham How's *Commentary on the Gospels and Epistles*, in acknowledgment of his skill and patience in training and conducting them. The books were presented by the Rector, who is one of the ringers.—Reported.

## Change-ringing at Steyning, Sussex.

On New-year's Day the Capel ringers, with a few friends, visited Steyning, and rang several touches in the Oxford Bob and Court Bob methods. The peal of Oxford Bob, composed and called, with 26 singles, by H. Burstow of Horsham, was rung by the following persons:—G. Holloway, Capel, treble; J. Worsfold, Ruspier, 2nd; E. Jordan, Capel, 3rd; G. Mills, Capel, 4th; D. Jordan, Capel, 5th; H. Burstow, Horsham, tenor. The touch of Court Bob, was the first ever rung at Steyning in that method. It was composed and called, with 24 singles, by H. Burstow, and was rung in 25 mins. by the following:—G. Holloway, Capel, treble; A. Tidy, Capel, 2nd; E. Jordan, Capel, 3rd; G. Mills, Capel, 4th; G. Rapley, Ichingfield, 5th; H. Burstow, Horsham, tenor. The Steyning ringers and their visitors dined together in the evening; and afterwards both parties gave some display of their skill in hand-bell ringing.—Reported.

RECEIVED.—An Aggrieved Composer; J. Snowdon: Bob Major; J. R. Pritchard; S. Marsh; and others.

## CORRESPONDENCE.

## The Burial Bill.

SIR,—It seems impossible to suppose that any Bill will pass through Parliament which shall give any one a right to hold a service in ground given for Church of England purposes only. And be it remembered that our churchyards are not the results of purchase by rates, but are almost all of them the gifts of the owners of the soil for Church of England purposes alone. There are some hundreds of churchyards in England which are the gifts of living men, who are ready to declare, if asked, that they gave the land for the purposes of the Church, and would not have done so if they had had the least suspicion that the Legislature would not have continued the land to the purposes for which they gave it, and to no other purpose.

But there is one argument used upon this subject which is hardly correct. It is, that in inclement weather the church will be asked for, and presently demanded. And of this there is little doubt. Dissenters will stop at nothing that can injure the Church, and it is plain that some of them would not hesitate to imperil all Christianity, if only they can reduce the Church. But grant that the weather is inclement, of what avail would the church be?

The claim of the Nonconformist is, that he will not be contented with a silent funeral at the grave. He can now do anything he likes at the house, or the meeting-house, but cannot be contented (like the Presbyterian in Scotland) to then place the corpse quietly in the grave. Well, then, suppose him to get his own way in this particular (and English Governments truckle not a little to Papists and Dissenters), and to arrive at the Church's burial-yard with an Act of Parliament Warrant to go where certainly no sense of justice would allow him, there to bury the dead, just as a storm descended,—what then? Why, he can make his service as short as he chooses, and decamp! Who ever heard of a clergyman omitting any portion of the long out-of-doors part of the Burial Office by reason of the weather? They simply take the weather as it comes, and perform the required ceremony alike for rich and poor, old and young, and are often exposed, with the mourners, to terrible storms. But they do not omit the office. They go to the grave whatever the weather be, and there perform all that is required; and as for taking refuge in church, it is never done. So that the argument of wanting our churches by reason of the weather is certainly a very empty one. T. H. E.

## Gradual Extinction of Religious Schools.

SIR,—You have always advocated the propriety of dealing with the Education Act upon broad and honest principles, in the hope that it would be found to work better as it was better understood. In the large parish to which I belong the Church is educating three-fourths of the children well. But a School Board is upon us, being linked on to a place where the educational provision is small. Now this Board proceeds to pay much larger salaries than our managers can afford, because the Board falls back on the rates for any deficiency; while we have no such resources, and subscribers are unwilling to increase their donations, knowing that heavy school-rates must be paid to the Board also. Our teachers have a right to plead that they work quite as hard for Governmental requirements as the teachers in Board Schools (and earn better grants), and that our managers demand thoroughly religious teaching, which is tested by two examinations yearly.

But we are helpless. Our funds are very low, and no resource appears. We shall be compelled to close our schools, and the Board will have to build very large erections, as we shall use our buildings for other purposes, to supply the deficiency thus created. And thus Christians are being compelled to provide schools, which their consciences know are not proper schools, by which their own religious schools must be ultimately closed! And this in the name of Liberal sentiments!

Now, sir, I ask you to suggest the remedy! I see none; and believe that, unless speedily altered, the Education Act, as now existing, will be the ruin of England.

A SCHOOL MANAGER.

## St. Andrew's Waterside Church Mission.

SIR,—I think that many of the readers of *Church Bells* will be glad to hear, that on closing accounts for 1875 we find that the St. Andrew's Waterside Church Mission has made up and despatched above 300 libraries for ships sailing from London during the year; most of these have also been supplied with books for service, and as this is all in addition to the daily distribution when the mission clergy are visiting, and to the supply of the different stations abroad, as well as large grants to emigrants, the year has been a very remarkable one. Best thanks are due to the Society for Promoting Christian Knowledge for help given, especially in supplying Bibles and Prayer-books. Our monthly average of arrivals has been about 1500 volumes, exclusive of magazines, &c. The officers in general report favourably of the work and its effect upon the men. There is little doubt that much depends upon the officers themselves, therefore it is important that, by the visits of the clergy, the influence of the Church through the officers shall be fully maintained, and their interest in the highest welfare of the crew be quickened. Packages of books and magazines are now received at Suffolk House, Victoria Docks, and at St. Luke's Vicarage, Millwall, as well as at the Mission House, Gravesend, and will be thankfully acknowledged. JOHN SCARTH, Hon. Sec.

Gravesend, Jan. 11.

## Gregorian Festival.

SIR,—I hope your readers will support Major Heales in his endeavour to set forth before the Church the aims of the Gregorian Choral Association in their true light. If the annual gathering is to give merely a musical festival, and to show how efficiently this class of music may be performed, or how attractive it may be made, then the reservation of seats for the audience may be not only pardonable, but the right course to pursue. If, however, it is to prove—as I conceive it to be—the superiority of this class of music for devotional purposes over that which is commonly regarded as undeniably a superior

vehicle for musical display,—then let us have it freed from those obnoxious associations which are hardly separable from the system of appropriation under the circumstances of the case.

WILLIAM WHITE, F.S.A.

SIR,—I shall feel obliged if you will allow me to acknowledge, with our best thanks, the receipt for the Smack-boys' Home at Great Yarmouth, of 2s. from Moreton-in-Marsh, and of 5l. from 'A Reader of *Church Bells*,' sent to our Hon. Treasurer, R. A. J. Palgrave, Esq. We are very grateful for any help.

The Vicarage, Great Yarmouth.

GEORGE VENABLES.

## NOTES AND QUERIES.

## Queries and Answers.

SIR,—Will any of your readers who possess a good, soft, sweetly-flowing tune to Hymn 157 (*Hymns A. & M.*), send it to me? I will send a very fine L. M. tune in return.

ALFRED POTTER.

Keyworth Rectory, Nottingham.

CAN any one recommend to M. N., a book on Church Embroidery, with plain directions for working? The one by Anastasia Dolby is out of print.

SIR,—Will any of your readers kindly oblige me with a list of the different Societies which assist, by grants of money, the building, restoration, or enlargement of churches?

T. J. M.

[Incorporated Church Building Society, 7 Whitehall, S.W.—ED.]

SIR,—What is the law of 'Terriers,' and where is it to be found? I fail to find the word even in the Index of Phillimore, or Cripps, or Dale.

B.

SIR,—In reply to 'F. R. E.' permit me to refer him to the following:—For 'Prayers for the Dead' see the *Church of England Homily on Prayer* (Prayer-book and Homily Society) which may be procured for a few pence. For 'Right Proportion of Income, &c.' see the publications of the Systematic Benevolence Society. For 'Eternal Punishment,' see *The Doctrines of Annihilation and Universalism tested by Holy Scripture* (Partridge, 1d.). Also, *Eternal Sufferings of the Wicked*, by R. Govett (Nisbet & Co. 6d.).

In reply to 'C. M. N.' permit me to observe that very many of our ancient Christmas customs are undoubtedly derived from the *New-year's* customs of heathenism: see Brand's *Popular Antiquities*; Wm. Hone's *Every-day Book and Year Book*; *The Christmas Book* (12mo. London, 1859); *History of the Christmas Festival* (12mo. Westminster, 1843); also, Smith's *Dictionary of Antiquities*, art. 'Saturnalia.' The decorating of our churches and dwelling-houses with mistletoe is derived from the Druids. Laurel was deemed by the Romans an emblem of purity, Daphne having been transformed into a laurel bush in answer to her cries for deliverance when escaping from Apollo. It is said that Alfred the Great decorated the English churches with it when they were purified from Danish pollutions.

J. G. DIXON.

## The Teacher's Office.

In answer to a correspondent in October, the Author of the leaflet, *Desirest thou a Teacher's Work?* may be communicated with as 'S. W., 14 Regent Street, Nottingham.' The writer would be glad to hear of any way of making the lines useful, as it is many years since their publication.

*The Teacher's Office* is published by Jackson and Walford, St. Paul's Churchyard, at 1s. 6d. for 25.

'W. J. A.'—One volume by A. E. H., is called *Dies Panis*. We do not remember the publisher; but it and another volume have been reviewed in *Church Bells*, and by referring to back numbers you can obtain the information you want.

SIR,—In reply to 'Vicar's' inquiry, still-born children are registered along the margin of the ordinary Register of Burials in this parish.

BARNOLDSWICK.

'ANXIOUS' had better ask the clergyman of the church where the symbols were seen.

'D. H.' had better repeat his question, with his address for publication, that the information he seeks may be sent to him direct.

## BELLS AND BELL-RINGING.

## First Peal of Grandsire Triples.

SIR,—Will you kindly allow me to correct, through your columns, an error of mine published in your issue of the 8th inst., and apologize to Mr. H. Dains for having caused him the trouble of writing you upon the subject. The name given, 'London Scholars,' should have been 'Union Scholars.'

I would also make a short reply to 'Young Cumberland,' if allowed the privilege, and observe that (1.) the peal in question, notwithstanding its 5th-place bobs, is not produced in continuous triple changes, having other calls equally objectionable, which has been shown in your columns more than once; (2.) the books named by him do not advocate 5th-place bobs, and they are only used for an exceptional purpose, viz. they produce positive evidence that the whole 5040 collective positions are obtainable in triple changes, and that probably they could be produced by Grandsire Bobs. I am glad to find, however, we are agreed on one point, viz. that the Norwich Ringers of Dr. Mason's time recognised the objectionable place-making, and would not support Mr. Holt's part-paels in consequence. With best thanks for your kind insertion of the many letters on this subject.

W. BANISTER.

10 Morice Square, Devonport.

## First True Peal of Grandsire Triples.

SIR,—I desire to correct two slight errors that occur in my letter to *Church Bells* of the 22nd inst., viz. in the 17th line the words, 'even all the reassuring,



should read, 'now all the reasoning,' &c.; and in the 8th line from the end the 'I' should be removed, and it will read as I intended, thus—'and as the truth of the Norwich peal has now been proved beyond doubt, acknowledge it,' &c.

YOUNG CUMBERLAND.

#### Change-ringing at Otley, Yorkshire.

On Saturday, Jan. 1, the Society of Change-ringers belonging to Birstall met in the belfry of the parish church, Otley, and rang a peal of Kent Treble Bob, containing 5184 changes, in 3 hrs. 11 mins. The ringers were:—H. Dodson, treble; F. Crowther, 2nd; G. Thornton, 3rd; B. Parkinson, 4th (it being his 59th peal); W. Stainthorpe, 5th; W. Elliott, 6th; E. T. Jowitt, 7th; J. Dixon, tenor. Composed and conducted by E. T. Jowitt. Weight of tenor, 16 cwt.—*Reported*.

#### Ringling at Kendal, Westmoreland.

On Monday, Jan. 3, the ringers of the parish church, Kendal, rang a peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 8 mins., being the shortest time the peal has been accomplished in this tower for the last fifty years. It was composed and conducted by James Baxter, the ringers being—G. Jennings, treble; John Baxter, 2nd; James Baxter, 3rd; J. Braithwaite, 4th; Jacob Baxter, 5th; J. Brownrigg, 6th; W. Baxter, 7th; J. Salmon, tenor. Weight of tenor, 25 cwt.—*Reported*.

#### Change-ringing at Walsall, Staffordshire.

On Monday, Jan. 3, ten members of the Walsall band of Change-ringers rang at St. Matthew's Church a true peal of Stedman's Caters, containing 5205 changes, in 3 hrs. 23 mins., with the 5th and 6th each 24 courses behind the 9th. The ringers were—F. Bate, of the College Youths' Society, London, treble; J. Astbury, jun., 2nd; J. Astbury, sen., 3rd; D. Chapman, 4th; E. Lightwood, 5th; S. Price, 6th; J. Lees, 7th; J. Westley, 8th; W. Halls-worth, 9th; W. Bate, tenor. Composed and conducted by W. Halls-worth. Weight of tenor, 24 cwt.; key, E flat.—*Reported*.

#### Change-ringing at Appleton, Berks.

EIGHT members of the Appleton Society of Change-ringers rang at the funeral of Wm. Woodward, aged eighty-one, with the bells muffled, a touch of Stedman's Triples, comprising 774 changes, viz.:—A. White, treble; J. Newman, 2nd; G. Holsfield, 3rd; W. Bennett, 4th; Rev. F. E. Robinson, 5th; F. White, 6th; B. Barrett, 7th; T. Bennett, tenor. Conducted by F. White. Wm. Woodward was for many years a member of the Appleton Change-ringing Society.—*Reported*.

#### Change-ringing by the Society of Cumberlands at Hertford.

On Tuesday, Jan. 11, ten members of this Society rang at All Saints' Church, Hertford, 5033 changes of Caters, on Stedman's principle, in 3 hrs. 19 mins. J. Cox, treble; E. Stevenson, 2nd; L. Proctor, Esq., 3rd; J. Kitchener, 4th; H. Hopkins, 5th; S. Page, 6th; T. Nelms, 7th; W. Hovord, 8th; J. Page, 9th; G. Banks, Tenor. The peal was conducted by Mr. J. Cox.—*Reported*.

#### Ringling at Skeldergate, York.

On Wednesday evening, Jan. 12th, four members of the York branch of the Ancient Society of College Youths met at 30 Skeldergate, York, and rang, on eight hand-bells, Mr. Holt's six-part peal of Grandsire Triples, containing 5940 changes, in 2 hrs. 52 mins. The ringers were:—T. Dixon, 1st and 2nd; W. Howard, 3rd and 4th; C. Underwood, 5th and 6th; W. Morrell, 7th and tenor. The above peal was conducted by T. Dixon, and duly attested by W. H. Howard, sen., this being the first peal ever rung on hand in York.—*Reported*.

On Tuesday evening, the 18th, eight members of the York branch of the Ancient Society of College Youths rang, on the bells of St. Martin's, in Coney Street, a peal of Kent Treble Bob Major, containing 5184 changes, in 3 hrs. 11 mins. The ringers were:—W. Bean, treble; T. Dixon, 2nd; J. West, 3rd; W. H. Howard, 4th; W. West, 5th; W. Morrell, 6th; W. Howard, jun., 7th; C. Underwood, tenor. The above peal is the composition of H. W. Haley of London, and was ably conducted by T. Dixon. Weight of tenor, 15 cwt.; key F.—*Reported*.

#### Redenhall, Suffolk.

THE Redenhall ringers celebrated the 140th anniversary of their Ringling Society on January 18th, when many friends from adjacent towns met to enjoy a pull on these fine bells. During the day touches of Oxford Treble Bob, Bob Major, Stedman and Grandsire Triples, were rung, to accommodate ringers from different places. The ringling throughout the day was of a superior character. It is hoped all enjoyed themselves as much as they ought.—*Reported*.

#### Change-ringing by the Yorkshire Association at Holbeck.

On Friday, Jan. 14, eight members of the Yorkshire Association rang at St. Matthew's Church, Holbeck, Leeds, 5088 changes of Oxford Treble Bob Major, in 2 hrs. 56 mins. T. Harrison, Holbeck, treble; S. Bassett, Holbeck, 2nd; H. Moss, Holbeck, 3rd; G. Barraclough, Holbeck, 4th; H. Hubbard, jun., Leeds, 5th; J. W. Snowden, Ilkley, 6th; T. West, Holbeck, 7th; R. Binns, Holbeck, tenor. The peal, which is the first in the Oxford method rung by the Association, was a variation by H. Hubbard, sen., upon one of J. Patrick's, and was conducted by T. West. Weight of tenor, 16 cwt.—*Reported*.

#### Ringling at Birstall, Yorkshire.

On Saturday, Jan. 15, eight members of the Yorkshire Association of Change-ringers met in the tower of the parish church, Birstall, and rang a peal of Kent Treble Bob, containing 5280 changes, in 3 hrs. 21 mins. The ringers were stationed as follows:—W. H. Crossley, treble; F. Crowther, 2nd; G. Thornton, 3rd; H. Dodson, 4th; W. Stainthorpe, 5th; W. Elliott, 6th; B. A. Dodson, 7th; J. Dixon, tenor. The above peal, which has the 5th and 6th nine times each right and wrong in 5-6, was composed and conducted by W. H. Crossley. Weight of tenor, 1 ton.—*Reported*.

#### Change-ringing by the Yorkshire Association at Shipley.

On Saturday, Jan. 15, the following members of the above Association rang at St. Paul's Church, Shipley, near Bradford, 5120 changes of Kent Treble Bob Major in 3 hrs. 7 mins.:—H. Hubbard, jun., Leeds, treble; R. Tukey, Ilkley, 2nd; J. Lockwood, Leeds, 3rd; T. West, Holbeck, 4; E. Snowden, Ilkley, 5th; T. Lockwood, Leeds, 6th; R. Binns, Holbeck, 7th; J. W. Snowden, Ilkley, tenor. The peal, the original peal of Treble Bob, was conducted by J. W. Snowden. Weight of tenor, 15 cwt.—*Reported*.

#### Change-ringing at St. Stephen's, Rochester Row, Westminster.

On Thursday, Jan. 20, eight members of the Ancient Society of College Youths rang at the above church a peal of Kent Treble Bob Major, containing 5088 changes, in 3 hrs. 21 mins. W. Jones, treble; H. Booth, 2nd; W. Cecil, 3rd; S. Reeves, 4th; R. French, 5th; F. Bate, 6th; G. Mash, 7th; M. Hayes, tenor. Composed by Mr. Reeves (*Campanologia*, 1788), and conducted by Mr. Hayes.—*Reported*.

#### Change-ringing by the Yorkshire Association at Ilkley.

On Saturday, Jan. 22, eight members of the Yorkshire Association of Change-ringers rang at All Saints, Ilkley, 5040 changes of Kent Treble Bob Major, in 3 hrs. 4 mins. H. Hubbard, jun., Leeds, treble; J. C. Gill, Ilkley, 2nd; T. Clark, Sharow, 3rd; R. Tukey, Ilkley, 4th; E. Snowden, Ilkley, 5th; J. Strodder, Ripon, 6th; J. Dixon, Birstall, 7th; J. W. Snowden, tenor. The peal, a one-part composition by J. Reeves, with the 6th, its extent wrong and right in 5-6, was conducted by J. W. Snowden. Weight of tenor, 18 cwt.—*Reported*.

#### Change-ringing at St. Mary's, Rotherhithe, Surrey.

On Saturday, the 22nd inst., by the permission of the Rector and Church-wardens, eight members of the Ancient Society of College Youths rang at the above church Holt's ten-part peal of Grandsire Triples, containing 5040 changes, which occupied 2 hrs. 57 mins. J. R. Haworth, treble; G. Mash, 2nd; W. Tanner, 3rd; S. Reeves, 4th; M. A. Wood, 5th; M. Hayes, 6th; H. Booth, 7th; T. Bugby, tenor. Conducted by Mr. Haworth. The last time the Society rang a peal on the bells, before the one just completed, was on the 8th day of February, 1761; and the last rung, excepting the present one, was in 1830, by the Deptford Company.—*Reported*.

#### Change-ringing at Farnworth, near Bolton, Lancashire.

On Saturday last, Jan. 22, a mixed band of ringers met at Farnworth parish church and rang seven peals of Grandsire Minor of 720 changes each in succession, making a total of 5040, conducted seven diherent ways by H. W. Jackson. The ringers were:—W. Jackson, 1st; H. Bentley, 2nd; J. Tonge; H. Jackson, 4th; J. Walsh, 5th; W. Hamer, 6th. Time, 50 mins. Weight of tenor, 9 cwt.—*Reported*.

#### Date Touches.

On Saturday evening, the 8th inst., the following ringers rang at St. Mary's Church, Saffron Walden End, a touch of Bob Major, consisting of 1876 changes, on these bells. Time, 1 hr. 16 mins.—G. Bennett, treble; J. Penning, 2nd; C. Freeman, 3rd; C. Prior, 4th; G. Martin, 5th; H. Prior, 6th; N. J. Pitstow, 7th; F. Pitstow, tenor. The above was composed and conducted by F. Pitstow.—*Reported*.

On Tuesday, 11th January, a touch of Grandsire Triples, containing 1876 changes (the date of the present year), was rung at St. Mary's Church, Chesterfield, in 1 hr. 14 mins., by the following ringers:—E. Woodward, Sheffield, treble; H. Nuttall, jun., Chesterfield, 2nd; J. Goodwin, Chesterfield, 3rd; H. Ellis, Chesterfield, 4th; H. Nuttall, sen., Chesterfield, 5th; W. S. Lomas, Sheffield, 6th; W. Ellis, Chesterfield, 7th; G. Hawley, Sheffield, tenor. Composed by C. G. Bateman, Sheffield, and conducted by W. S. Lomas. Weight of tenor, 24 cwt.—*Reported*.

On Friday evening, Jan. 14, the following ringers rang at St. James's, Hull, East Yorkshire, a touch of Grandsire Triples, comprising 1876 changes, being the date of the present year. They were:—T. Stockdale, treble; W. Stickney, 2nd; W. Warne, 3rd; H. Jenkins, 4th; G. G. Harrison, 5th; T. Jackson, 6th; C. Jackson, 7th; F. Morrison, tenor. Weight of tenor, 15 cwt.; time, 1 hr. 5 mins. The above touch, which contains all the 7-6's and 6-7's of the full peal of 5040 changes, was composed and conducted by C. Jackson.—*Reported*.

On Saturday, Jan. 15th, eight members of St. Luke's Change-ringing Society, Liverpool, rang at the above church a true 'date touch,' consisting of 1876 changes of Bob Triples, in 1 hr. 20 mins. The following were the ringers:—S. Gough, treble; J. Moore, 2nd; R. S. Mann, 3rd; W. G. Mann, 4th; T. Jones, 5th; T. Hammond, 6th; J. Aspinwall, 7th; J. R. Pritchard, tenor. Composed and conducted by Mr. J. Aspinwall.—*Reported*.

On Saturday, Jan. 15, the following company rang at Dewsbury, Yorkshire, 1876 of Kent Treble Bob Major, in 1 hr. 8 mins. S. Smithson, treble; F. Bailey, 2nd; A. Sykes, 3rd; J. Harcastle, 4th; W. Senior, 5th; H. Robinson, 6th; J. Garforth, 7th; C. Fox, tenor. Composed by T. Haigh of Huddersfield, and conducted by C. Fox.—*Reported*.

#### Muffled Peal.

On Saturday, Jan. 22, the Society of St. Matthew's, Holbeck, Leeds, assisted by two from the parish church, rang on the bells of the above church a muffled peal, consisting of 1876 changes of Oxford Treble Bob Major, in 1 hr. 10 mins., as a last tribute of respect to their late honoured friend, Alderman Henry Rouland Marsden, ex-mayor of Leeds. T. Harrison, Holbeck, treble; T. Lockwood, Leeds, 2nd; H. Moss, Holbeck, 3rd; W. Whitaker, Leeds, 4th; W. Thompson, Holbeck, 5th; G. Barraclough, Holbeck, 6th; T. West, Holbeck, 7th; R. Binns, Holbeck, tenor. The peal was composed by T. West, and conducted by T. Lockwood. Weight of tenor, 16 cwt.—*Reported*.

NOTICE.—We decline 'Hand-Bell Performances' at present.

RECEIVED.—C. Jackson; J. Snowden; A. P. Moore; R. Williams; G. Rushworth; L. Lomas; W. H. Crossley. Job Dunn has omitted to say who was the Founder of the Bells. Our columns are full—friends are requested to have patience. We decline to publish any ringer as 'A Jobber.' S. Marsh—please to send. B. Keeble—no such book.

Government would never dream of passing such a Bill with reference to Roman Catholic burial-grounds, because they know that the Roman Catholics would resist it by force, even if it did pass. In fact, there would be so many riots that the Bill would have to be repealed. I wish Churchmen would fight for their religion with the same determination. I don't think very much of the wet-day argument, though it would undoubtedly be brought forward. The main thing is, bringing the body into the church. This the Dissenters will never give up; consequently, if Dissenting Ministers are admitted into our churchyards, they will certainly very soon force their way into our churches. M. P.

#### Working Men at Vestry Meetings.

SIR,—In your article on 'The Rural Franchise in the Church,' in your last issue, you state that you 'wish to give him' (the working man) 'a free and open vestry.' One great hindrance to the attendance of working men at vestry meetings is the hour at which those meetings are held. In the parish in which I reside (and, I believe, elsewhere) vestry meetings are held in the morning, when working men cannot attend, and, indeed, but comparatively few of other classes. If they were held in the evening, instead of in the morning, it would be much more generally convenient, and a better attendance of all classes might be depended upon. Working men would then have the opportunity of putting in an appearance. JOSEPH SIMPSON.

Newport Pagnell, Bucks.

#### Birmingham Education.

SIR,—You published last week, or rather on the 21st, a capital extract from the *Literary Churchman*, headed, 'The Church and Parliamentary Action,' which I wished to appear in our local paper. But it was too good and true for it. I am sorry to see, in an article of Saturday last, a remark of Mrs. Grey in the lecture she gave (p. 99), where it is said that the religious difficulty, &c. has no existence except in the Birmingham League or National Society. I protest against the National Society being classed with the Birmingham League. I beg to refer you to the *School Guardian*, Jan. 20th, for the state of morality at Birmingham, and to an extract from the *Times* on the dreadful condition of that place. It appears to me quite on a level with the worst parts of Ireland. And this is education! A SUBSCRIBER.

[We did not, and do not, identify ourselves with Mrs. Grey in her views on education, though we reported her lecture—which we thought, on the whole, an admirable one.—ED.]

### NOTES AND QUERIES.

#### Psalm xxiii.

SIR,—I beg to refer your correspondent to Herbert's version of this Psalm:—

'The God of Love my Shepherd is,  
And He that doth me feed:  
If He is mine and I am His,  
What can I want or need,' &c.

and to Hymn 330, *Hymns A. & M.*, Old Edition:—

'The King of Love my Shepherd is,  
Whose goodness faileth never:  
I nothing lack if I am His,  
And He is mine for ever.'

DOMINUS REGIT ME.

SIR,—Can any of your readers recommend a Church School for a boy of about five years of age, whose father is dead, and whose mother (in service again) cannot afford more than 10l. a-year or so? I should be thankful for information concerning a good institution for training hospital nurses. A lady, of good education, &c., is wishing to become a nurse; but, though I have heard of one or two training schools, they are hardly for ladies, I think. Preston Wynne, Hereford. CURATE.

[St. John's House, Norfolk Street, Strand; or St. Peter's Home, Mortimer Road, Kilburn, for Training Nurses.—ED.]

SIR,—In answer to the inquiry respecting the publishers of Miss Hamilton's poems ('E. H.'), I beg to say that the first, bearing the title of *Ecce Agnus Dei*, was published by James Nisbet and Co., 21 Berners Street, 1872. The second—*Dies Panis*—was published by William McGee, 18 Nassau Street, Dublin; and Simpkin, Marshall, and Co., Stationers' Hall Court, 1874. In the middle of December, 1875—ten days before her death—I received from the lamented authoress a third volume, entitled *Octaves; or, Thoughts for each Sunday*, published by McGee and Simpkin, dated 1876. I suspect, however, that this was only provided for private circulation.

Egham Vicarage.

FREDERICK W. MANT, Vicar of Egham.

SIR,—'B.' will find the 87th Canon relating to Terriers commented on in 2 Phillimore's *Ecclesiastical Law*, 1458, and also in Burn's *Ecclesiastical Law*, where a full form of Terrier is set out. C. H. B. Evershot.

'LINA' should write to the Editor of the *Church of England Sunday-school Magazine*, or ask the superintendent of the Sunday-school.

'STUDENT.'—'Bands' are no part of any ecclesiastical vestment, Romish or otherwise, and are simply a relic of an old style of dress—perhaps of Genevan origin.

'CHURCHWARDEN' should study the Constitutions and Canons Ecclesiastical. He will find his question as to gowns answered in the 74th canon.

'F. G. H.'—Many thanks. In answer to your query, the 'Jottings' have only been published in *Church Bells*.

'S. A. S.'—Declined with thanks.

RECEIVED ALSO.—A. E. R.; F. C. G.

### BELLS AND BELL-RINGING.

#### Composing made Easy.

SIR,—Many books have been written giving explanations of different matters connected with change-ringing; but although these works have generally proceeded from the hands of our most eminent composers, not one of them gives any hints as regards the construction of the peals which appear therein. I mean, whether they are constructed according to recognized rules, or whether a certain number of course-ends—containing, perhaps, the bells in a required position—are blindly thrown together, and then proved, the result being successful or otherwise, as the experience of the composer guides him in the selection of the calls to produce the course-ends.

In the absence of any such information, it appears to me that the explanation of a mode of composition, by which any one who can obtain the calling of a true peal may produce a large number of variations on the original peal, will be interesting to those persons who wish to produce true peals, to which they can attach their names, without expending the time and labour which might otherwise be necessary.

In any peal of triples you can alter the calling by commencing with any bob you like in the part, provided only you make the first call so that the number of plain leads you commence with does not exceed the number between the call you start with and the previous call in the original peal. By beginning your peals at each of the several calls, you may produce as many peals as there are calls in the original composition: the only difference will be that the bells in certain positions, and at the part ends, will be varied. This, however, may be thought advantageous, as it totally changes the appearance of the peal, and only a few inquisitive individuals will recognize it as a 'variation' of the original peal, while those unacquainted with the composition from which your 'variations' have sprung cannot possibly detect it. Besides varying a peal in this manner, you can begin with each call at any of the leads which separate them from the previous ones: thus you may get as many peals as there are leads in each part. And, as I will shortly explain, any peal can also be pricked backwards.

An illustration of the foregoing mode of composition may, perhaps, be worthy of insertion. Many years ago Shipway produced a peal of Grandsire Triples in five parts, without a single, by the use of fifths-place bobs. A few years ago a similar peal appeared in a work on change-ringing, with the name of the author of the book attached to it, which, although no mention is made of Shipway's peal, is merely a 'variation' upon it, made by commencing at a different call.

So that any one may judge of this I give both peals: it will be seen that the last-published peal begins with the fifths-place bob at the fourth lead, and then the bobs run at exactly the same number of leads apart as in Shipway's peal. Instead of the seventh coming home at the part end, the fourth comes into its original position, which is certainly not an improvement on Shipway's plan. The fifths-place bobs are marked with a \*. An example of commencing the same peal at a different lead is also to be found in the book referred to.

In Treble Bob or similar peals, where the tenors require to be kept together, it will not do to commence the calling at any lead, as, although the peal would still be true, the tenors might, in some cases, be parted. The simplest way to proceed is to commence with the different courses; for instance, take the peal of 5120 of Treble Bob Major in five parts, given below, marked A: this can be varied by commencing with the calling of the second or third course, and will then produce the peals marked B and C:—

A							B							C										
2	3	4	5	6	M	W	H	2	3	4	5	6	M	W	H	2	3	4	5	6	M	W	H	
3	6	4	5	2	1	2		6	2	5	3	4	2	1	2		3	6	4	5	2	1	2	
2	3	5	6	4	2	1	2		2	4	5	3	6	1	2		6	2	4	5	3	1	2	
3	4	5	6	2	1	2		4	6	5	3	2	1	2			3	6	5	2	4	2	1	2

The original peal (A) is by Mr. H. Hubbard, and the advantage of commencing with the course he has chosen is evident, as it brings up the excellent part end 3 4 5 6 2.

I mentioned that a peal could be pricked backwards. This is a way of 'varying' known only to a few persons, and may be said to have the great advantage of rendering the new peal totally unlike the original. It is peculiarly applicable to Treble Bob, because as there is one plain lead between a bob at the W and one at the H, and also one only between the H and the M, if you prick backwards—having the M at the W—you will get a true peal, quite different in appearance to the original peal.

As the method of pricking a peal backwards may probably not be very easily understood, the following explanation will perhaps make it clear:—In the peal A the numbers of the leads at which the bobs are called in each part run thus: 2, 7, 1, 2, 1, 6, 2, 1, 2, 7, 1. Now you must commence with the last bob at the M, and make it the W of the new peal; and, working backwards, you will have the bob leads at the distances reversed, thus:—7, 2, 1, 2, 6, 1, 2, 1, 7, 2, 1, which gives the following peal D, which may be varied by commencing at the different courses to form the peals E and F, as annexed:—

D	E	F
2 3 4 5 6	2 3 4 5 6	2 3 4 5 6
M W H	M W H	M W H
2 4 5 3 6	1 2	2 4 5 3 6
3 6 4 5 2	1 2 2	2 5 3 4 6
3 4 5 6 2	1 2	4 6 5 3 2

Of course it is very probable that the different variations of such a simple peal as this may be produced by several persons by legitimate means; but they should be ready to admit they have been forestalled, and allow the honour of the peal to the original composer.

It is not to the cases of such easy peals that I wish to refer; but the following is an example that I do not consider a very likely coincidence. The annexed peal of 8448 changes was composed by J. Reeves, and rung in 1787. In 1848 the following variation of it was rung, the composition being attributed to an entirely different person. It is, however, only Reeves's peal pricked by the bob changes backwards, as any one can see if they write out the number of the leads that the calls are apart and then reverse them. It will also be seen that, as bobs 'before' are equidistant between the M and W, that such calls are no obstacle to the mode of pricking backwards.

In the voluminous work on change-ringing to which I have previously alluded in connexion with Shipway's peal, both these Treble Bob peals are given, the name of Reeves being attached to the one peal and the name of the accredited author to the other; and then the compiler of the book proceeds to vary each of them by commencing at each of the remaining nine courses, making a total of eighteen peals, to the whole of which his name is appended.

Now I must ask, Is this fair or just? When Reeves first composed his 8448, was it necessary for him also to bring it out pricked backwards, and give all the variations by beginning with the different courses? Knowing your impartiality, I hope you will insert this letter, as I think this information should be in the hands of all ringers, so that they may be able to judge of the matter themselves; and it may save young ringers the chagrin of finding they are reproducing such 'variations.'

ANOTHER AGGRIEVED COMPOSER.

#### First True Peal of Grandsire Triples.

SIR,—I wish to say a few words in reference to Mr. Banister's reply under the above head, viz.: I am quite aware of the faults and objections raised against the Norwich peal, and I am also equally aware of the imperfections of the peals by Mr. Holt; the original, often erroneously called 'the one-part peal,' but, strictly speaking, a two-part peal, being the best of the three by that author. Now, 'Triples,' as defined by Mr. W. Banister, in his work on Change-ringing, is as follows, viz., 'A term applied to changes on seven bells, by which simultaneous triple changes are produced in continuous succession.' And as none of Mr. Holt's peals reach this point of perfection, I fail to see how the peal by Garthorne can fairly be supplanted by any one of them, as it would simply be removing one fault and replacing it by another of a similar kind. Again, let us suppose we are in possession of the *real* peal, 'all Grandsire Bobs'; what, I ask, would then become of Holt's peals? Would London ringers submit to their being thrown over? Certainly not; neither do I consider they should; and neither will the friends of Garthorne allow his peal now to be easily put aside. Therefore, in the history of bell-ringing, these names must ever stand as they arise; showing step by step the progress of improvements that have been, and still are being made, towards perfection, when we shall have the whole peal all third-place bobs pure and simple; and even then, unless there can be found a 'true' peal of a date prior to August, 1718, the honour of composing the first 'true' peal of Grandsire Triples must undoubtedly belong to John Garthorne of Norwich.

P.S.—I append the following as a curiosity, viz., on the 17th of Sept. 1798, a peal of Grandsire Triples was rung at St. James's Church, Edmonton; it contained 5012 changes, composed and conducted by Mr. G. Gross, a most prominent member of the Cumberland Society. Of course this is two leads short of the whole peal, but at that time it was the longest length; all bobs, and the only peal without a single, being one lead longer than the length gained by Mr. Holt in his original.

#### 'Glemsford Delight' and Composers.

SIR,—Since the appearance of 'Glemsford Delight' in your columns, it has become a standing joke among my friends in the North that I cannot prove six-bell peals. Joking apart, however, I must apologise most sincerely to your readers, and especially to Mr. Slater, for having been so very careless. To tell the truth, I just examined a lead of the method, and seeing that it would be true inside the leads if the treble leads were true, and noticing that the tenor was called 'behind without the fifth,' and that 5-6 came home at the part ends, I concluded that the peal was true. Of course, what I ought to have done should have been to see that the bells at home at each part end struck an equal number of blows in each place at the treble's lead. If these positions are examined in the part given it will be seen, that although this is the case with the tenor, the working of the fifth is very uneven.

Concerning the letter on 'Composing made Easy,' I am glad to read your correspondent's outspoken condemnation of such practices, and I think that probably the remedy is to be found in making more of the composers of our peals than has been done, at all events in late years. How often do we not

see reports of peals in your columns when no mention is made of the name of the composer or of the qualities of the peal!

During part of the existence of the Union Scholars, and particularly when Mr. Holt was connected with that Society, the course ends or bob changes of the peals are given, with the usual entries, in the Societies' books. One of the objects the Committee of the Yorkshire Association of Change-ringers has now in view is to present each member with a yearly report of the peals accomplished by the Association; and to give, besides all the general particulars, the calling of each peal that has not previously been rung by the Society.

Now I think that if the practice of recording in such a manner the composition of peals was more usual, not only would it tend to the selection only of the cleverest and most musical class of compositions, but that, by a greater demand for those presenting new and original features, a great impetus would be given to the science of composition, while at the same time the interests of composers would be more jealously guarded against the practices in question, as the performers themselves would, I think, reject any proposal to attempt a peal found to bear any very strong resemblance to one previously composed by another author, and that in default of any new or improved peal they would prefer to ring some standard composition rather than be connected with any doubtful production. This practice would, I dare say, also tend to confine the calls used only to those recognized by the 'exercise' generally, the force of which has been pointed out by the late discussion on Grandsire Triples.

I quite agree with your correspondent concerning the production of such an easy peal as the 5120; unless quite a study of these simple compositions is made they will be reproduced time after time. The variation marked E is, I notice, given in the *Clavis*. JASPER W. SNOWDON, *Ilkley, Yorkshire*.

#### A New Guild or Union of Ringers in Leicestershire.

WE are pleased to learn that a new society of ringers, under the presidency of the Duke of Rutland and some leading clergymen of the locality, has been formed in North Leicestershire: it is named after the Hundred—'The Framland Society of Ringers.' We have seen a copy of the rules, and heartily bid them God speed. The Rev. D. W. Barrett of Waltham, Melton Mowbray, is the secretary.

#### Birmingham Bells for India.

MESSRS. BLEWS and Son, of New Bartholomew Street, have just cast a very fine ring of Carillon bells for the Indian Government. They are fifteen in number, and weigh six tons and a half. Three octaves in three different keys can be obtained on the bells; but the natural key of the ring is E flat, the smallest treble being B flat and weighing 3 cwt. As a specimen of bell-founding and of Birmingham work the Carillon bells produced by Messrs. Blews are highly creditable to the manufacturers and to the town.—*Local Paper*.

#### Date Touch.

ON Thursday evening, the 27th January, the ringers of St. Paul's Church, Burton-on-Trent, rang a date touch, consisting of 1876 Grandsire Triples, in 1 hr. 20 mins. They were stationed as follows:—W. Newton, treble; S. Cooper, 2nd; W. Wakley, 3rd; J. Argyle, 4th; W. Royals, 5th; W. Potts, 6th; A. Wakley, 7th; W. J. Ferneyhough, tenor. Conducted by W. Royals. Weight of tenor, 26 cwt.—*Reported*.

#### Change-ringing at Bradford, Yorkshire.

ON Tuesday, Jan. 25th, the St. John's Company of Ringers, Bradford, rang a touch of 1876 changes of Kent Treble Bob Major, in 1 hr. 10 mins. The ringers were:—J. Angus, treble; J. Naylor, 2nd; J. H. Fisher, 3rd; W. Swaine, 4th; N. Binns, 5th; J. H. Hardcastle, 6th; J. Cheetham, 7th; J. H. Dixon, tenor. Weight of tenor, 15 cwt. 2 qrs. The above touch was composed and conducted by J. H. Hardcastle.—*Reported*.

#### Ringling at Waterford, Ireland.

ON Friday evening, 28th January, eight members of the Waterford Society of Change-ringers rang a muffled peal, as a mark of respect to a female parishioner who was buried that day. We rang the whole pull and stand, finishing up with a short touch of call-changes. Finishing a half-muffled peal with call-changes sounds more pleasing than Grandsire or any other method, as the muffled blow is then an echo to the full blow, both being the same change. R. S. BLEE.

#### Change-ringing at St. Dunstan's, Stepney, Middlesex.

ON Saturday, Jan. 29th, ten members of the Ancient Society of College Youths rang at St. Dunstan's, Stepney, a well-struck peal of Stedman's Caters, consisting of 5061 changes, in 9 hrs. 26 mins. The band was stationed as follows:—H. Booth, treble; W. Greenleaf, 2nd; G. Mash, 3rd; W. Jones, 4th; E. Horrex, 5th; J. R. Haworth, 6th; S. Reeves, 7th; W. Tanner, 8th; J. M. Hayes, 9th; T. Binney, tenor. Weight of tenor, 31 cwt. Composed and conducted by Mr. Booth.—*Reported*.

#### Change-ringing by the Yorkshire Association at Calverley.

ON Saturday, Jan. 29th, the Society rang 5088 changes of Kent Treble Bob Major at St. Wilfred's, Calverley, near Leeds, in 9 hrs. 2 mins. The ringers were:—J. Lockwood, Leeds, treble; T. Lockwood, Leeds, 2nd; T. West, Holbeck, 3rd; R. Tuke, Ilkley, 4th; E. Snowdon, Ilkley, 5th; H. Hubbard, junr., Leeds, 6th; R. Binns, Holbeck, 7th; J. W. Snowdon, Ilkley, tenor. The peal, a one-part composition, the production of H. Hubbard, senr., with the 6th, its extent wrong and right in 5-6, was conducted by J. W. Snowdon. Weight of tenor, 10½ cwt.—*Reported*.

CORRECTION.—In our issue of Dec. 4, 1875, the name of J. Gough, in the peal of 720 Grandsire Minor rang at Childwall, was omitted.

RECEIVED ALSO.—Robert Williams. James H. Moore—your certificate scheme would not work. Thos. Bull—we answer direct. W. H. M. Buck: and many others.



## BELLS AND BELL-RINGING.

## On the Treatment of Bells and Ringers in Church Restoration.

SIR,—Will you allow me space in your bell page to call attention to the way in which bells and ringers are often treated in church restorations? There seem to be two ways of dealing with them. First, to pull down any existing ringing-floor and place the ringers on the floor of the church—a plan to be recommended in many cases where it does not place the ringer too far from his bell; but in other cases making the bells perfectly unmanageable through the great length of rope. In some cases I have known ropes actually drawn aside out of the proper circle and made to hang down in rows on each side of the steeple, making ringing at all nearly impossible. The second way is to place the ringers up in the clock chamber close under the bells, where the noise is deafening; and in some cases the sally actually runs through the ground truck at back-stroke, and produces a sort of 'catch-and-fly' motion at every pull, rendering anything but round ringing out of the question. In one church where this was done, on my talking to the parson about it, I was told that 'ringers' were a 'low lot,' and better 'up there out of the way.'

Now what I myself would propose is, where the floor of the church is too far from the bells to make ringing from it practicable, to erect an ornamental gallery with a carved railing, which would not look at all unsightly. At the church where I am a ringer we have recently erected a wooden floor with a railing along the east side. Perhaps some may urge upon me that the bells always were rung from the ground in ancient times, before the 'deformation' of our churches. But it must be remembered that bells in those days were not rung at all in peal, but rung up singly for each service. I must say no more, as I fear I have already made my letter too long.

Sutton Bridge, Jan. 19, 1876.

J. R. JERRAM.

[We cannot approve of a ringing-floor suspended like a bacon-rack, whence the occupants may gaze down upon, and make audible remarks, and otherwise annoy the assembling congregation. We have heard of such offences. In very few cases can the length of pull or rope (provided the ropes are soft and mellow, and well guided through holes—not in shutes—and over six-inch pulleys, if led to fall in a regular circle) be any hindrance whatever to the ringers standing on the pavement, *in conspectu ecclesie*, as Mr. Ellacombe recommends in his *Practical Remarks*. At Beverley Minster the ropes are 81 feet from wheel to floor. And as for ringers being 'a low lot,' why does not the parson get rid of such, without putting them up out of sight? They will never be better in a dark, cheerless chamber above, uncared for, and only abused by the parson and others. And as for putting the ringers immediately under the bells, good-bye to all proper ringing and all chances of belfry reform! Far better to do away with ringing and ringers altogether, and merely chime the bells as the services may require; and there are cheap arrangements by which any number of bells, from twelve downward, may be chimed by one man, woman, or child. Beautify the lower part of the tower for the ringers' use, and with necessary fittings, such as seats and hat-pins, and then 'the low lot' will take themselves off, or amend their ways, and the most respectable youths of the place will gladly offer themselves as successors, and the parson will rejoice in a well-ordered belfry.—ED.]

## Unveiling Tablets.

A GATHERING of Ringers took place on Saturday, the 20th ult., at Hindley, Lancashire, on the occasion of unveiling certain Tablets recently erected in the belfry by Mr. R. Pennington, jun., after which the company sang the Doxology. On this occasion, ringers from Eccles and Pendlebury rang several touches at St. Peter's Church, after which they were regaled by a good supper, and finished the evening with hand-bell performances.—*Local Paper*.

[It does not appear that the parson was present on this memorable occasion. We always like to see him mixed up with the ringers.—ED.]

## Amateur Society of Ringers at Seaford, Sussex.

WE learn that such has just been started at the above place by the Vicar. We wish them God speed, and hope to hear some time hence that they are good *practical ringers*—not campanologists; but they have hard work ahead, which requires constant practice and perseverance, with good temper; then, with the assistance of a good teacher, they will get on.

## New Ring of Eight Bells at Cradley, Worcestershire.

SIR,—As a subscriber to the *Church Bells* from the first number would you insert the following short account of the new bells in Cradley and neighbourhood?—In October last a new ring of eight, in a tower built especially for them, were rung for the first time by the ringers of St. Martin's, Birmingham. They were presented by the late Mrs. Aston of the Elms, Cradley, in memory of her deceased husband; but she, too, passed away before the tower was completed. They are by Messrs. Blews, in the key of G. They obtained the gold medal at the Vienna Exhibition.

Some time ago a new ring of six was presented by the late Mrs. Skidmore, of Netherton-hill House, to St. Andrew's Church, Netherton, an adjoining parish; but she, too, passed away a short time after the opening of the bells.

A new church is being erected in another parish—namely, Rowley Regis—to be called Holy Trinity, which is to have a new ring of eight bells. They will be presented by a lady of the parish in which the church is situated.

JOB DUNN.

## Date Touches at Leeds in 1799 and 1800.

WE think the following deserves to be recorded in our columns, and will be interesting to our readers.—The St. Peter's Company of Leeds rang this day (Dec. 31), an abstract of Grandsire Caters, consisting of 1799 complete changes, and on the day following an abstract of Bob Major Royals, composed of 1800 changes. 160 years must elapse before two peals, the number of changes in which, in the foregoing manner, can correspond with the dates of the old and new years.—*Gentleman's Magazine*, vol. lxxix. part 2, p. 1185.

## Date Touches at Nottingham.

ON Thursday evening, Jan. 13th, the following ringers, from St. Mary's Church rang at St. Peter's, Nottingham, a touch of Grandsire Triples, consisting of 1876 changes, in 1 hr. 10 mins.:—W. Towle, treble; G. Ashworth, 2nd; J. Hickman, 3rd; G. H. Johnson, 4th; W. Holroyd, 5th; W. Taylor, 6th; A. Smith, 7th; W. A. Sadler, tenor. Weight of tenor, 23 cwt. Conducted by G. H. Johnson. Composed by C. G. Bateman of Sheffield.

ON Tuesday evening, Feb. 1st, was rung a touch of 1876 Grandsire Caters at the same church, composed by Mr. W. Widdowson (the ringers of which have all been under his instruction), by W. Towle, treble; G. H. Johnson, 2nd; A. Smith, 3rd; A. Archer, 4th; J. Hickman, 5th; G. Ashworth, 6th; W. Holroyd, 7th; W. Taylor, 8th; W. Lee, 9th; W. A. Sadler, tenor. Conducted by W. Holroyd. Time, 1 hr. 12 mins. Weight of tenor, 34 cwt.—*Reported*.

## Date Touch at Lichfield.

A DATE TOUCH of Triples was rung at St. Mary's Church, Lichfield, on Monday, 17th Jan., by four of St. Mary's Society of Change-ringers, assisted by four from St. Matthew's Society, Walsall, viz.:—A. Whitby, treble; T. Merideth, 2nd; T. Astbury, sen., 3rd; T. Key, 4th; E. Lightwood, 5th; W. Walker, 6th; T. Astbury, jun., 38th regiment, 7th; W. Davies, tenor. Conducted by T. Astbury, jun. Time, 1 hr. 18 mins. Weight of tenor, 21 cwt.; key E.—*Reported*.

## Date Touch at Magdalen College, Oxford.

ON Friday, Feb. 4, was rung here a touch of 1876 Grandsire Triples, in 1 hr. 9 mins. The ringers were:—T. Hill, treble; C. Davies, Tewkesbury, 2nd; J. S. Pritchett, Balliol College, 3rd; J. Field, 4th; H. Janaway, 5th; C. Hounslow, 6th; W. Smith, 7th; B. Foskett, tenor. Conducted by Mr. Field, and composed by Mr. Henry Johnson of Birmingham.—*Reported*.

## Change-ringing at Holbeck, Leeds.

ON Saturday, January 5th, eight members of the Yorkshire Association of Change-ringers rang at St. Matthew's, Holbeck, Leeds, 5184 changes of Kent Treble Bob Major in 3 hrs. 5 mins. The above peal is a composition of Mr. H. Hubbard's in three parts, and contains all the 8 6 7's, all the 7 8 0's, and all the 6 7 8's, with the treble before in 16 courses. The ringers were:—T. Harrison, treble; T. Lockwood, 2nd; H. Moss, 3rd; W. Whitaker, 4th; W. Thompson, 5th; H. Hubbard, jun., 6th; T. West, 7th; R. Binns, tenor. Conducted by Mr. T. Lockwood. Weight of tenor, 16 cwt.—*Reported*.

## Change-ringing at Erith, Kent.

ON Saturday, the 20th Jan., six members of the Ancient Society of College Youths rang at St. John the Baptist's, Erith, a peal containing 720 changes, with 38 bobs and 22 singles, the composition of Mr. E. Hamman of Crayford, Kent. The ringers were:—C. W. Blaxland, treble; W. J. Reeve, 2nd; E. Hamman, 3rd; H. J. Shade, 4th; A. Payne, 5th; J. Garard, tenor. Conducted by Mr. Hamman. Time, 28 mins. Weight of tenor, 20 cwt.—*Reported*.

## Royal Cumberland Society.

ON Saturday, Jan 29th, eight members of the above Society rang at St. Mary's, Battersea, a true and complete peal of Grandsire Triples, comprising 5040 changes; the bells were brought round in 2 hrs. 44 mins. The ringers were:—F. Wyatt, treble; W. Lally, 2nd; J. Mansfield, 3rd; J. W. Cattle, 4th; H. A. Hopkins, 5th; W. Baron, 6th; W. Hovard, 7th; J. Ambrose, tenor (his first peal). Conducted by J. W. Cattle.—*Reported*.

## Change-ringing at Mitcham, Surrey.

ON Monday evening, Jan. 31st, eight members of the Society of Change-ringers rang at the parish church, Mitcham, 1876 muffled changes of Grandsire Triples, in 1 hr. 5 mins., as a tribute of respect to the daughter of their late friend, Mr. W. Williams, many years a supporter of change-ringing. The following were the ringers:—W. Turner, treble; J. Drewett, 2nd; W. Baker, 3rd; A. Brockwell, 4th; G. Foster, 5th; J. Over, 6th; W. Bates, 7th; C. Walker, tenor. The touch was called by G. Foster. Weight of tenor, 16 cwt.—*Reported*.

## Change-ringing at Willenhall, Staffordshire.

ON Feb. 5th, six members of the Walsall Band, assisted by Messrs. Parks and Blanton of Willenhall, rang at St. Giles's parish church a true peal of Grandsire Triples, containing 5040 changes, in 3 hrs. 5 mins. The ringers were:—S. Parks (his first peal), treble; F. Hallsworth, 2nd; E. Lightwood, 3rd; J. Astbury, sen., 4th; J. Lees, 5th; W. Hallsworth, 6th; W. Walker, 7th; H. Blanton (his first peal), tenor. Composed by *Vicars*, and conducted by W. Hallsworth. Weight of tenor, 12½ cwt. Key, F sharp.—*Reported*.

## Change-ringing at Christ Church, Liversedge, Yorkshire.

ON Saturday, Feb. 5th, seven Birstall ringers, with G. Illingworth, rang at Christ Church, Liversedge, a peal of Kent Treble Bob Major, containing 5152 changes, in 3 hrs. 4 mins. The ringers were:—W. H. Crossley, treble; B. Dodson, 2nd; G. Thornton, 3rd; H. Dodson, 4th; G. Illingworth, 5th; A. Mortimer, 6th; B. Parkinson, 7th (his sixtieth peal); J. Dixon, tenor. Weight of tenor, 15 cwt. The peal, which had the 5th and 6th each their extent right and wrong in 5-6, was a variation of the one rung at Birstall by eight members of the Yorkshire Association on Tuesday, the 1st Feb., and was composed and conducted by J. Dixon.—*Reported*.

NOTICE TO CORRESPONDENTS.—The report of ringing at Guiseley is too badly written for our compositors; we will thankfully insert it if the writer will favour us with another copy.

Had this been done twenty years ago, it would have prevented the present state of affairs almost entirely. Still I cannot forbear repeating the remark, that to bury any one with a religious service, whatever be the language used, is a very meaningless transaction, if there is no hope whatever of the state of the departed. There would be equal propriety in using a religious service over the burial of an empty coffin. T. H. E.

#### Bishopric in Cornwall.

SIR,—It is easy to comprehend that no very great desire to endow a Bishopric should exist in Cornwall, because for above a century the county has been almost given over to Dissent, and the advantages of Episcopacy have been practically unknown. The error began in not enlarging our Episcopate as the population increased, and it is no matter of wonder if the attempt to recover the ill effects of centuries of neglect should make slow progress.

I know something of Cornwall, and I believe that it is not filled with rich men, and that the miners are not doing well, but I do not believe that Cornwall will lose its Bishopric for want of 25,000*l*. Let every parish in Cornwall give a Sunday's collection to the fund, and show what can be done in that way. Much would be effected by this means if heartily attempted, and when the people have shown by this process their earnestness in the matter, the owners of property may be fairly appealed to to do what is still necessary.

Camden tells us that the Bishops of Exeter, about the period 1150, vehemently opposed the erection of a monastery at Launceston, 'fearing it might come to be a Bishop's see, and so lessen their jurisdiction;' so that we have a great improvement in this particular seven centuries later.

The county of 'Trelawney' will surely say—

'Here's twenty thousand Cornish men  
Will know the reason why!'

and will each give their gift and secure a true successor of Trelawney.

THE LIZARD.

#### 'My Lord.' 'Your Reverence.'

SIR,—The origin of titles is, perhaps, of little consequence; but as sundry persons have raised the question lately in regard to the title 'Reverend,' I venture to inquire what original authority exists for very many titles which are freely and properly accorded to many persons of high birth or official position. Is nothing to be done without an Act of Parliament? And does any Act of Parliament exist for all the titles claimed and granted throughout England? We have Honourables and Right Honourables, Worshipfuls and Right Worshipfuls, Esquires (!) and Squires, Barons, Earls, Viscounts, Lords, Dukes, Ladies, Countesses, Viscountesses, &c. &c. Now, do all these claim their title by Act of Parliament? Rather, is it not by use and custom that many of such titles exist? and do not many of them take their origin from days of chivalry and feudalism? and have they not established themselves by custom in our nation? When Obadiah addresses the prophet, 'Art thou that my lord Elijah?' he used an epithet worthy of the character of the man and the position held by him, not because the law of Israel had conferred it upon Elijah. The matter is of small importance; but it is, perhaps, worthy of attention. E. S.

#### City Churches.

SIR,—I was glad to see in last week's *Church Bells* the letter of Canon Gregory on the City churches. I attended about a month ago the Morning Service at one of the most splendid of the threatened edifices on the outskirts of the City. The internal arrangements were all that could be desired: the singing was very good, the seats comfortable, books were in all the pews, and one would have thought that out of the large population residing in the immediate vicinity, though not actually in the parish, a decent congregation might have been assembled: instead of which, exclusive of the choir and school-children, there were *ten*!

Though I had a good seat, and am not at all deaf, I had to follow the service almost entirely from memory; and it was only by paying the closest attention that I caught occasionally a sentence of the sermon.

I hope a retiring pension will speedily be awarded to the vicar or curate of the church.

A CONSTANT READER.

#### Richard Baxter.

SIR,—Your correspondent 'T. H. E.' can hardly be right in calling Richard Baxter a Nonconformist, for he was a clergyman of the Church of England, ordained in 1638; was chaplain to Charles II.; had the Bishopric of Hereford offered him, which, however, he declined; preached at St. Paul's on one occasion, and was a member of the Savoy Conference for the revision of the Liturgy. At the same time his sympathies seemed to have been with the Nonconformists, and he objected to some of the ceremonies and discipline of the Church. L. M.

#### Home for Smack-Boys, Great Yarmouth.

SIR,—I desire, through your columns, to acknowledge the receipt of Five Pounds for the above, sent to the Treasurer by John Baker, Esq., Holly Lodge, Ditchingham. The Smack-Boys' Home was opened on Tuesday by Earl Nelson, and is in actual use; but I am sorry to add that, in spite of many kind gifts and all reasonable economy, we are in great want of money, and yet we ought now to be building a much-needed church.

GEORGE VENABLES, Vicar of Great Yarmouth.

SIR,—Can any of your readers assist me with information respecting the establishment, on a small scale, of 'a workmen's coffee-house,' in a country village? Or, can any one say where hints as to first arrangements can be obtained? or where the vessels for making the coffee can be had? A. L.

SIR,—Can any one inform me where I could obtain photographs of the Rev. George Body and of the late Bishop Pattison? T. P. B. Leicester.

'THE VICAR,' Trefeglwys. (Consult Low's *Handbook to the Charities of London*. Price 1*s*.)

RECEIVED ALSO:—'G. M. S.' 'A Scripture Reader;' 'T. H. Bushnell.'

## BELLS AND BELL-RINGING.

### THE SURPRISE PEALS.

By Jasper W. Snowdon, Ilkley, Yorkshire.

SEVERAL months ago I contributed to a certain paper a description of the different peals rung in the Surprise variations, which was thought worthy of reproduction in these columns. This article was intended to be one of a series, describing the development of each system, and showing the gradual increase in the different lengths performed.

Feeling convinced of the great want to the 'exercise' which *Church Bells* has supplied, by providing a special organ for intercommunication among ringers, and one wherein may be recorded the performances from day to day accomplished, I shall have much pleasure in continuing these articles in this paper. I may also mention that I shall be very glad to receive letters, at the above address, giving further particulars of any of the ringing feats I shall mention, or accounts of any performances of note which I may be found to have passed unnoticed, and to hear the opinions of any one who can throw more light upon any of the doubtful points which will necessarily arise in the descriptions of the different methods, so that as complete a history as possible of the progress of ringing in each system may be thus formed.

The following addendum article on Surprise-ringing will show how important is such kind assistance in these investigations:—

**SUPERLATIVE SURPRISE ROYAL.**—So far as I have heard, there never has been any other place than at Wakefield, in Yorkshire, where an attempt to ring the Surprise variations upon ten bells has been made, and when I gave full particulars of the 5400 changes of Cambridge Surprise Royal, rung there on October 26th, 1822, although I considered that the Wakefield men had accomplished a feat in scientific ringing which showed they must have had a unanimous determination, entitling them to credit for success in any further display they might contemplate, I was quite unaware that their aspirations had led them on to further achievements.

Mr. H. Johnson of Birmingham, however, called my attention to the fact that a peal—indeed, two peals, the first being false—of Superlative Royal had been rung at Wakefield. He also kindly lent me a copy of a circular issued by the Wakefield Society on the accomplishment of the true peal. This circular came into his hands after the death of Mr. John Hopkins, an able and well-known ringer, at one time, in the Birmingham district. Fortunately, attached to this printed notice is a MS. copy of paragraphs from a local paper, describing the ringing of the false peal and the subsequent events.

Although Oxford and Kent Treble Bob Royal, I may mention, cannot come false inside the leads, if the treble's full lead be true, it is remarkable that on account of the place-making in Superlative Royal false rows may be produced with the treble in 5-6. The following is the paragraph which announces the performance of the false peal, in the production of which the composer, it may be presumed, was satisfied by the ordinary Treble Bob proof by the lead ends:—

'On Monday morning, January 16th, 1825, the Society of Ringers at the old church, Wakefield, rung on their harmonious peal of ten bells a true and complete peal of Superlative Royal, being the first in this very intricate method on ten bells ever attempted by any company in England. The peal consisted of 5400 changes, and was formally brought round in 3 hrs. and 28 mins. by the following persons, viz.:—W. Fawcett, treble; J. Sugden, 2; Mark Blackburn, 3; G. Pickering, 4; J. Hall, 5; Jas. Gill, 6; Jos. Gill, 7; Thos. Netherwood, 8; William Woodhead, 9, who conducted the peal; and Robert Collett, tenor.'

Shortly after this the composition was discovered to be false, and the following notice appeared in the paper. James Hewitt, I may mention, was the conductor of a rival society, at an 'eight-bell' church in the same town.

'The great peal of Superlative Surprise Royal that was rung on ten bells at Wakefield, in Jan. last, is proved to be a false peal in its interior parts, by James Hewitt of Wakefield, which leaves this great and hazardous peal yet unaccomplished, and open for any band of men that may have spirit and enterprise to attain its summits.'

Happily, this discovery does not seem to have disheartened the ringers, as the following notice from the same paper will show:—

'It perhaps may be recollected by some of our readers, that a paragraph appeared in our paper in January, 1825, stating that a peal of Superlative Surprise Royal was rung by the Society of Ringers of All Saints' Church, Wakefield, and said never to have been rung by any society of ringers before, proved false, which was owing to an error in judgment of the author of the peal. The same Society, being determined to ring a true peal in the above method, on Monday morning last, March 27th, 1826, completed a peal of 5400 true changes in 3 hrs. and 26 mins., which was rung in good style, and the society feel proud to think that the first performance of such an arduous task was still reserved for them. The method of calling the above peal is—One wrong, one at home, one in the middle, and two at home; four times repeated.'

Appended is a copy of the circular issued by the Society. It is headed by a small woodcut of Wakefield Church, and also contains a treble lead of the method, and the course and part-ends of the peal:—

'On Monday, March 27th, 1826, the company of All Saints' ringers, Wakefield, ascended the tower of the parish church, and had the honour of ringing, in a masterly style, a true and complete peal of Superlative Surprise Royal, consisting of 5400 changes, in 3 hrs. and 26 mins., by ten men only. (Tenor weighing 31 cwt.) The great superiority of this peal over any other is, its being the only true peal ever rung in the kingdom in so intricate a method, and will be a standing laurel for the Society for ages to come. The peal was composed by Mr. Joseph Tebbs of Leeds, and was by him presented to this Society, and rung by them at the first attempt. The peal was nobly conducted by Mr. William Woodhead, and rung by the following persons:—William Fawcett, treble; Joseph Sugden, 2; Mark Blackburn, 3; George Pickering, 4; John Hall, 5; James Gill, 6; Joseph Gill, 7; Thomas Netherwood, 8; William Woodhead, 9; Robert Collett, tenor.'

#### Bells for St. Paul's Cathedral.

THE Dean and Chapter of St. Paul's are now making an urgent appeal to the various Livery Companies of the City of London for assistance in supplying the Cathedral with a ring of bells and a set of chimes. Dr. Stainer, the organist, estimates that a ring of bells cast in England would cost about 3500*l*.; the necessary machinery for hanging and ringing them, about 500*l*.;

a smaller set of bells for chimes, cast in Belgium, 1000*l.*; and two large Bourdon bells, 1800*l.* Towards the amount of 6800*l.* thus required, the Dean and Chapter have contributed 250*l.*; the Dean, 100*l.*; Sir Edmund Beckett, 20*l.*; Mr. Walter, M.P., 20*l.*; and Mr. Cazenove, 21*l.* St. Paul's is the only Cathedral in England, and nearly the only Cathedral on this side the Alps, which does not possess a ring of bells. Placed as it is in the centre of the metropolis, where (say the Dean and Chapter) it is especially called upon to give expression to the nation's joys or sorrows, it greatly needs such a ring to assist it in the work. Sir Christopher Wren provided a tower to hold a large ring of bells, but for 200 years that provision has not been utilised. The Cathedral authorities ventured to hope that the City Guilds would sympathise with their wish and liberally assist their undertaking, and they would be very glad if the larger and wealthier companies would each give a bell, upon which might be marked the name of the donors, or assist them in such a way as to them might seem best.

[We reproduce the above from the *Mail*, Feb. 11, altering *peal* into *ring*; and this we do in the hope of being able to induce a more correct way of speaking of a set of bells, which used to be called a 'RING OF BELLS.' We might produce many proofs, if required. The following may be enough for the present. On a bell at Temple Guiting, Gloucestershire, we find:—

*'Richard Keene made this Ring, 1632.'*

At Betton, Gloucestershire:—

*'I was added to this Ring, 1693.'*

'A RING OF BELLS' is the sign of many public-houses.

In the last century no bells were recast or augmented without a faculty or license from the Bishop. We have seen many such documents, and therein 'Ring of bells' is the invariable term. In Brown Willis' MSS. in the Bodleian Library is a list of bells cast by Henry Bagley of Chacombe, date 1732, wherein it is thus recorded:—'The said H. B. will cast any ring or rings of bells, &c. He has already cast one *ring* of ten bells, five rings of eight, twenty-seven rings of six bells, thirty rings of five, &c. &c.' We might quote more, but we hope these are enough to help on the disuse of the word *peal*, which should be confined to the *work* done or music produced by a ring of bells.—*Ed.*]

#### Ringers and the Clergy.

SIR,—I think with the Rev. H. T. Ellacombe that the clergy ought to take more interest in their ringers than they generally do, instead of looking on them (as some do) as low, worthless, drinking fellows, whose company is rather to be shunned than courted. I must allow that there are some (too many) ringers who are not what they ought to be; but it is the round-ringers, or BELL-HAULERS, that do so much harm. They only think of ringing when paid for it, or treated with beer, &c. They never attempt to master the art of change-ringing, but jumble and jangle the bells about anyhow; their belfries generally being in a most disgraceful state. To remedy this abuse the clergy must join the ringers, and learn the interesting and beautiful art of change-ringing. They will soon find great pleasure in studying its intricacies, and it will bind them and their ringers in strong bonds of affection. Great reforms have been made where the clergy or the squire have taken the matter up, but much remains to be done.

M. A. S. C. Y.

#### The Guild of Devonshire Ringers.

A MEETING of the Committee will be held at Athenæum Lane, Plymouth, on Friday, Feb. 25, at 11 a.m. *Agenda*.—To consider the propriety of endeavouring to get Bell-ringing included in the programme of the next Church Congress. To decide upon means (a) of encouraging the holding of district meetings; (b) of arranging for special ringing; and (c) of facilitating the progress in ringing of individual members. To consider a proposal to admit life members. To receive report of peals, &c.

Woodbury, Feb. 11, 1876. J. L. LANGDON FULFORD, Hon. Sec.

[As for Congress, we consider it would be a most valuable movement to get the Congress to recognise the ringing of the bells as a part of *Church work*, and the bells as instruments of the Church music, and the ringers in the same category as the organist and choristers, and to ask the Bishops and their Archdeacons to press such in their Charges.—*Ed.*]

#### The Queen intervening to stop Ringing.

As in other things, so has the Queen set an example to ringers, never to think of ringing, even on the most joyous occasions, when persons are lying on a bed of sickness within the sound of the bells. The day before the opening of Parliament, her Majesty desired that neither the bells of Westminster Abbey nor St. Margaret's might be rung as usual, on account of the severe illness of Lady Augusta Stanley, the Dean's wife.

#### Change-ringing at Guiseley, Yorkshire.

ON Saturday, Dec. 18, a mixed company of change-ringers entered the belfry of St. Oswald's Church, Guiseley, and rang a true peal of Bob Major, consisting of 5040 changes, in 3 hrs. 9 mins. The ringers were:—C. Ralph, treble; J. Richardson, 2nd; W. Demaine, 3rd; D. Rhodes, 4th; J. Baldwin, 5th; J. Yeadon, 6th; L. Cawood, 7th; J. Barraclough, tenor. Conducted by L. Cawood. Weight of tenor, 10½ cwt.—*Reported.*

#### Ringling at Oldham, Lancashire.

ON January 30th, seven of the Society of Change-ringers of St. Mary's, Oldham, and one from Burnley, rang a touch of 1876 Grandsire Triples, in 1 hr. 7 mins. The ringers were:—J. Wilkinson, treble; J. Platt, 2nd; J. Whitaker, 3rd; J. Prestley, 4th; W. Ashworth (composer and conductor), 5th; G. Garlside, 6; T. Holdam (Burnley), 7th; D. Woodcock, tenor.—*Reported.*

ON Wednesday, Feb. 2, eight of the Society of Ringers of St. Mary's rang a touch of 1876 Grandsire Triples, in 1 hr. 7 mins. The ringers were:—J. Wilkinson, treble; J. Platt, 2nd; J. Whitaker, 3rd; J. Prestley, 4th; W.

Ashworth, composer and conductor, 5th; G. Garlside, 6th; D. Woodcock, 7th; W. Inchcliff, tenor.—*Reported.*

ON Sunday, Feb. 6, seven of the Society of Change-ringers, with one from Burnley, rang at St. Mary's Church, Mr. John Hoyt's ten-course peal of 5040 Grandsire Triples, in 3 hrs. 2 mins. The ringers were:—J. Wilkinson, treble; J. Platt, 2nd; J. Whitaker, 3rd; J. Prestley, 4th; W. Ashworth, 5th; D. Woodcock, 6th; T. Holdam, 7th; W. Inchcliffe, tenor. Weight of tenor, 14 cwt.—*Reported.*

[We are very pleased to record any ringing from Oldham, which has long been celebrated for good ringers; but we are bound to raise our voice against the ringing long peals, or any peals, on Sundays, for mere amusement or practice. As it is the custom in the northern counties to ring the bells for the Sunday services, the length of time should be limited, and should always be the same. There are six days for work, and to one of those days only should all amusement-rings be confined. Therefore we hope to hear no more of long Sunday peals at Oldham.—*Ed.*]

#### Change-ringing at St. Mary's, Frittenden, Kent.

ON Monday, Jan. 31, the change-ringers of St. Mary's Church, Frittenden, with the assistance of Mr. Elgar of Leytonstone, Essex, and Mr. Newell of Reading, Berkshire, rang a peal of 5040 Bob Triple Changes. The bells were brought round in 2 hrs. 44 mins. The same party rang a touch of 1876 changes; time, 1 hr. 1 min. These peals were composed by Mr. C. Payne of Tenterden, and conducted by Mr. T. Daynes. The ringers were:—C. Elgar, treble; J. Potter, 2nd; J. Taylor, 3rd; E. Potter, 4th; W. Brattle, 5th; T. Potter, 6th; T. Daynes, 7th; W. Newell, tenor. Weight of tenor, 14 cwt. Key G.—*Reported.*

#### Ringling at Darlington, Durham.

ON Tuesday night, Feb. 1, three of St. John's ringers, assisted by three of the Hurworth-on-Tees ringers, met at St. John's Church, and rang a complete peal of Oxford Treble Bob Minor (720 changes) in 30 mins. The peal, which was the first in this beautiful method on the bells, is the first rung for upwards of forty years by a set of Durham ringers. The ringers were:—W. Paton, treble; J. Gaines, 2nd; J. Hern, 3rd; R. Kay, 4th; J. E. Hern, 5th; R. Moncaster, tenor. Weight of tenor, 10 cwt. Key A. Conducted by J. Gaines. The 2nd, 3rd, and 5th youths were from Hurworth.—*Local Paper.*

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

ON Saturday evening, the 12th inst., four of the Hurworth ringers, assisted by Messrs. Overton and Moncaster from St. John's, Darlington, rang on the Hurworth bells a peal of Oxford Treble Bob Minor in 30 mins. The ringers were:—H. Thompson, treble; J. Gaines, 2nd; G. Overton, 3rd; J. Hern, 4th; J. E. Hern, 5th; R. Moncaster, tenor. Weight of tenor, 17 cwt. Key F. Conducted by J. Gaines. As an inducement to other ringers to persevere, it may be stated that it was not until four or five unsuccessful attempts had been made that the ringing of the peal was accomplished. The ringers met to ring it, and by making use of the old motto, 'TRY, TRY AGAIN!' they gained their aim. It was the first peal of Treble Bob on the bells.—*Reported.*

#### Change-ringing by the Yorkshire Association at Bingley.

ON Saturday, Feb. 12, the Society rang 5024 changes of Kent Treble Bob Major upon the bells of the parish church, Bingley, in 3 hrs. 10 mins. T. West, Holbeck, treble; T. Lockwood, Leeds, 2nd; J. Lockwood, Leeds, 3rd; R. Tuke, Esq., Ikley, 4th; E. Snowdon, Esq., Ikley, 5th; H. Hubbard, jun., Leeds, 6th; R. Binns, Holbeck, 7th; J. W. Snowdon, Esq., Ikley, tenor. The peal was conducted by T. Lockwood, and consisted of a one-part composition by S. Marsh, having the sixth its extent in 5-6, and all the 8 6 7's and 8 6's. This was the first peal upon the bells, which were augmented to eight through the munificence of Walter Dunlop, Esq. of the Grange, Bingley, and opened on July 11, 1874. Weight of tenor, 17½ cwt.—*Reported.*

#### Ringling by the St. James's Society, London.

ON Saturday, Feb. 12, eight members of the above Society met at Chislehurst Church, Kent, and rang a peal of Grandsire Triples (Holt's ten-part), comprising 5040 changes, in 2 hrs. 55 mins. The ringers were:—J. T. Knight, treble; J. W. Cattle, 2nd; G. Harvey, 3rd; C. T. Hopkins, 4th; G. Sheppard, 5th; J. Barrett, 6th; S. Jarman, 7th; H. A. Hopkins, tenor. Conducted by J. W. Cattle. Weight of tenor, 18 cwt.—*Reported.*

#### Change-ringing at St. Matthew's, Bethnal Green, London.

ON Saturday, Feb. 12, seven members of the Ancient Society of College Youths rang at the above church a peal of Stedman's Triples, containing 5040 changes, in 2 hrs. 59 mins. It was composed by Mr. Tharstan, altered by Mr. Brooke, and conducted by Mr. Wood. Ringers:—J. R. Haworth, treble; W. Cecil, 2nd; J. M. Routh, Esq., 3rd; H. Booth, 4th; G. Mash, 5th; A. Hayward, 6th; M. A. Wood, 7th; G. Cooke, tenor.—*Reported.*

#### Date Touch at the Parish Church, Sheffield, Yorkshire.

ON Tuesday evening, Jan. 11, eight members of St. Peter's Society of Change-ringers rang a touch of Grandsire Triples, containing 1876 changes, in 1 hr. 17 mins. The ringers were:—J. Sandford, treble; C. Bower, 2nd; W. Booth, 3rd; T. Hattersley, 4th; G. Wilson, 5th; C. Steer, 6th; S. Nadin, 7th; G. Potter, tenor. Weight of tenor, 41 cwt. Composed and conducted by Thomas Hattersley.—*Reported.*

#### Date Touch at Christ Church Cathedral, Oxford.

ON Saturday evening, Feb. 12, the following members of the Oxford Society rang 1876 changes of Stedman's Triples:—W. Smith, treble; T. Hill, 2nd; H. Janaway, 3rd; W. F. Williamson, 4th; R. Annis, 5th; C. Hounslow, 6th; E. Harrison, 7th; B. Foskett, tenor. Time, 1 hr. 13 mins. This touch was composed by Mr. W. Smith, and conducted by Mr. C. Hounslow. Tenor, 42 cwt.—*Reported.*



## CORRESPONDENCE.

## 'Gradual Extinction of Religious Schools.'

SIR,—In reply to 'A Conservative M.P.' who objects to the above phrase, what 'mischief' can be done by drawing attention to the solemn, awful fact, that our religious schools are being gradually extinguished? Rather it seems to me that the mischief lies in the omission to proclaim the danger of this some time ago. A very few did try to show that the certain effect of the Education Act must be the 'gradual extinction of religious schools.' A few did openly declare a wish that in some School Boards all the members might be Infidels, and not a few only of them; in order that the people might realise the nature of the Act, might realise that the State had abandoned God, so far as it was concerned, in the education of her myriads, and had even rendered it possible for a School Board to levy rates on Churchmen to support schools by which their own religious schools should be ruined and religious teaching become impossible. Such men were told that 'all would work round,' that this was 'gloomy,' that 'Old England was true in her heart's core,' and that we 'need not fear.' What has happened? Many schools have been handed over to the Boards, who rent the buildings and abandon Christian teaching. And I solemnly declare, that the only difference between my own forebodings and facts is, that the extinction of religious schools is coming on two or three years sooner than I anticipated. As to the 'swamping' question, I made every possible effort to obtain relief, and though the 'swamping parish' was even in another county my appeal was in vain.

As to the inquiry, 'Has your correspondent given his support to the movement,' in connexion with a deputation to the Duke of Richmond? He has not only done this, but *Church Bells* have rung (and the 'National Society' has heard the peal), not alone in favour of this, but of the right of every Englishman to demand a 'conscience clause' in the 'Board Schools,' by which the parent of every child claims that it may receive two or three half-hours' religious teaching weekly, in school hours, from the clergyman of the parish or his licensed curate, or the minister or representative of his 'denomination.' So much for personal doings. But the truth is that the laity of England, so far from not needing the 'title' complained of to be rung in their ears, need rather that it be 'toll'd,' 'rung in peal,' 'rung in changes,' and 'fired,' by *Church Bells* into them. Even now, men are only beginning to awake to a sense of our dangers. Thousands do not believe that Christianity is in peril! They do not believe that Boards can abolish religious instruction altogether, forbidding the reading of the Bible, the recital of the Lord's Prayer, and every kind of religious teaching! Yet so it is. Thousands do not realise, even now, that all our schools may be ruined by Board Schools, and that we *must and shall* pay heavy rates to effect this very ruin.

So long as some respectable men are elected in School Boards, good people content themselves with remarking, 'He is a worthy man, and will not allow anything wrong,'—forgetting that, at the utmost, the religious teaching in a Board School must be so undogmatic that no one dare to assert the Eternal Divinity of Jesus Christ within them. The 'mischief' is, that the danger of the 'gradual extinction of religious schools' has not been more heartily forewarned for years past on every side of us. Had this been done, instead of throwing dust in our eyes, and saying 'Peace! peace!' this fearful crisis would not have arisen. My hope and object have been, and still are, that by such an article and by such a title as have been complained of the Christians of England (nonconforming as well as conforming), would be roused to demand that this state of things should be removed forthwith; by which almost every religious school is now jeopardised, and by which (under the specious, deceitful cry of 'Liberty') Christians are being forced to support a system which is rapidly rather than 'gradually' destroying our 'religious schools.' One only hope remains. It is that Christians will see our peril; for if they do, it will be averted. But until they see the danger they will do nothing to hinder it. All I try to do is to make them behold this very great danger we are in. With every respect, then, to my critic, I must say, that I am more than ever thankful that I wrote the 'Comment,' with the title, 'Gradual Extinction of Religious Schools.' I shall not enter into any controversy, but I submit that I am entitled to the insertion of this letter.

G. V.

SIR,—In spite of what 'A Conservative M.P.' says in your issue of February 19, I cannot but think the 'Extinction of Religious Schools,' will soon not only be 'gradual,' but even 'speedy.' He points out that four various measures of relief are now under discussion, and that an influential deputation is to wait upon the Duke of Richmond very shortly to urge these matters. But many school managers are now driven to bay, and have to face the question at once. The Boards are in existence, and Voluntary Schools in many instances cannot hold out while theorists are talking. The question stares them in the face, What is to be done, and that, too, without delay? In April the new regulations which make grammar a *sine quâ non* come into operation, and our difficulties are increased, as we shall then be more heavily weighed in the struggle for existence than before.

The clause in the Queen's Speech, from what has since passed on the subject, seems to point to nothing beyond the efficient working of the Agricultural Children's Act. No hint has yet been dropped in either House of any coming relief to us. Meanwhile, we are told to wait patiently. This, in many cases, is impossible. We are, as I said before, at bay. 'It is useless to look the stable when the horse is gone.'

'A Conservative M.P.' says he is glad to see that a former correspondent (I presume he refers to 'A School Manager's' letter, in your issue of January 29), 'does not intend to transfer his buildings to the Board, but use them for other purposes if he cannot maintain them as now.' I would venture to ask again, Is this possible? Are not 'school managers' or

'trustees' the representatives of the Education Department, to conduct the schools, and if unable to do so, to resign their office? Have they power to 'use for other purposes' buildings to which the Government in days gone by have probably made a building grant? Is not the site, &c. conveyed for ever to the Education Department? But whether this grant has been made or not, are the buildings the private property of the 'managers,' 'trustees,' or 'committee,' to be disposed of as they please? This is a point which many managers would like to have answered in an authoritative way, as they could then deliberate upon their future course of action.

E. JACKSON, M.A. *Vicar of Eston and Normanby, Yorkshire.*

SIR,—I was very thankful to see the letter of 'A Conservative M.P.' in your last number. Surely the cause of Voluntary Education, as represented chiefly in Church-of-England Schools, need not yet be looked upon with despair?

Why should not every clergyman in England and Wales urge all supporters of the Church Schools to demand, calmly but firmly and perseveringly, that what they pay annually in support of efficient Elementary Schools should, on production of a receipt, be counted as so much towards the liquidation of the School-board rate? No deception could be practised if—once a year—a list of such claims of exemption was printed and posted at the church doors.

The time has come when all professing Christians must take part either with those who are trying to separate religion from all the principal affairs of this life, or with those who endeavour to maintain the old principle, 'Whatsoever ye do, do all to the glory of God.'

Out of several schools in connexion with the Church in this parish, the two last schools which were opened, were opened since the formation of a School Board; and so far they have been self-supporting, being maintained for the accommodation of 300 children without one single annual subscription.

THOS. W. PELLE, *Vicar of Cannock.*

## Home for Smack-Boys, Great Yarmouth.

SIR,—Again I have to ask your permission to return thanks for another five pounds for the Smack-Boys' Home, received this evening from 'T. S., Clevedon.' I have just returned from a 'Welcome,' or 'House-warming,' given by Miss Walrond and a few friends to a number of fishermen, smack-men, shrimpers, and their wives, at the 'Home.' It was a most orderly, cheering meeting; and I am thankful to say that all looks well for success, except that we are still too deeply in debt (170*l.*).

GEORGE VENABLES.

'D. X.'—*The Girls' Book of Prayers and Hymns*, price 2*d.*, published by Hatchards for 'The Girls' Friendly Society,' will perhaps suit you. Dr. Vaughan *On Confirmation* (Macmillan, 1*s.* 6*d.*) is suitable for schoolboys.

'IGNORAMUS.'—The discussion of your question has occupied a large space in the *Times*, we cannot enter upon it in *Church Bells*.

'T. T.'—We do not know the date of the gift, nor do we now remember the source from which we derived the information.

'A. A. F.'—We do not remember having seen the letter.

RECEIVED ALSO.—C. A. Allen; Emily Rammel; C. Mortimer; T. Clark; T. P. B.; A. K.; A 'Reverend' Priest; An Ex-Quaker; A Reader of *Church Bells*; M. K.; L. P.; M. P.; J. F. C.; &c.

## BELLS AND BELL-RINGING.

## IMPERIAL.

By Jasper W. Snowdon, Ilkley, Yorkshire.

In former articles on Change-ringing particulars have appeared of the peals rung in the Surprise variations of Treble Bob, and as a fit addition to the notices of these peals I now purpose to look into the peals rung in the only other difficult variation of Treble Bob which has received much attention. I allude to that known as 'Imperial the Third.' The attention which this peal has received from the ringing world has, to a great extent, been confined to its publication in all the works on ringing of any note for more than a century. In some of the old *Campanologies* several different Imperial peals are given; but when the *Clavis* was written, in 1788, 'Imperial the Third' was only produced, and the writers say, 'There are two other peals of this name, viz. Imperial the First and Imperial the Second, which we have passed unnoticed, as the merit of all the three is combined in the above.' Since the publication of this work 'Imperial the Third' has been given in the works of Shipway and Hubbard, under the curtailed title of 'Imperial,' by which name it is now generally known. It is, however, a peal in which the tenors are generally widely parted; and since its work is as difficult as Surprise-ringing, it is not probable that it will ever receive much attention: but since it seems to have been practised at a time when intricate ringing was little studied, the few particulars which I have been able to look up cannot be without interest.

The only peals rung in this variation of which, after some research, I have been able to gain particulars are three, viz. one rung in 1760 and another in 1772 at Norwich, and a third at St. Andrew's, Soham, Cambridgeshire, in 1800. The only notice I have of the first one I gained from the Osborne MSS., where it states that,—

'The following remarkable circumstance occurred at St. Giles' Church, Norwich:—In the year 1760 was rung by the Norwich Scholars a peal of changes of that intricate method called "Imperial the Third," which system was originally composed by Thomas Porter. As far as memory serves, there being no record of this peal, it was said to have been rung by the following persons; but it is, for a certain time, unknown which bells they rang, except the treble, 6th, and tenor, viz.—John Chamberlain, treble, and called the peal; John Webster, 6th; and John Dye, tenor; Christopher Lindsay, Thos. Barton, James Watling, John Havers, and James Vines also rang in this peal. John Barton rang either the 5th or 7th, as Webster fell towards him when he expired. No other account can now be given of the peal than the above; but many others in the same method have been rung by the Norwich Company, of which no record can be had in consequence of the

loss of the ancient book. The above-named John Webster, who rang the 6th, fell down dead when ceasing his bell, after having rang the peal described.

A stone tablet was fixed on the wall, near the spot where the sixth rope hangs, with a few appropriate lines, a copy of which was given among the 'Belfry Records' in *Church Bells* on July 19th, 1873. From this it appears the peal was rung on Nov. 17, 1760.

Of the other peal rung at Norwich, the only existing record is a paragraph from a *Norwich Mercury* of that time. It was evidently thought a great feat, as the newspaper also gives the following poetic outbreak by an admirer of the ringers; but I must confess that the intention of the author was more commendable than his composition:—

'All ye performers of this art  
Join hand in hand and bear a part,  
Praise of Imperial loudly sing,  
And these here men who did it ring;  
For Norwich sons, most justly famed,  
All other ringers here hath shamed.'

Soham, where the other peal was rung, is a small country village in Cambridgeshire, which, when the 'fens' were in their original undrained state, must, I imagine, have been almost under water; it was, therefore, about the last place in this country where I should have expected to hear of such a first-rate band of ringers as once existed there. But so it was. 'The Soham ringers and Isleham singers' were at one time noted for their proficiency in these different branches of Church music. That the Soham men well merited the approbation of this adage, no one who has seen the array of tablets which grace the walls of that tower can doubt. Were any proof required of the long and arduous practice which it took to arrive at such a point of excellence, the visitor will not fail to observe it in the deep holes worn in the raised platform from which the tenor was rung, as the hard wood is cut nearly through in the place where the ringer was wont to stand. Alas, that now there should be no ringers at Soham worthy to occupy the places of these proficient! and that—from what I learnt when I visited the tower in 1874, and took copies of the tablets—it is many years since a peal has been rung on this fine ring of ten bells; and while these once able ringers, 'each in his narrow cell for ever laid,' now rest in their long, last sleep, under the green turf of the surrounding churchyard, seldom are the echoes around them awakened by the sounds of those bells whose accents they loved so well, and whose tones awakened in their hearts a noble ambition, to the skilful and harmonious result of which the tablets on the walls now form but a silent record.

In the paper on 'Double Norwich Court Ringing' I shall again allude to the Soham ringers; but will now conclude these remarks on 'Imperial' with further particulars of the two peals last mentioned:—

From the '*Norwich Mercury*.'—On January 13th, 1772, was rung at St. Michael's, Coslany, Norwich, 6048 changes of Imperial the 3d, in 3 hours and 58 minutes. Conducted by John Chamberlain. Stations of ringers thus:—John Chamberlain, treble; William Warner, 2; Jo n Havers, 3; John Dixon, 4; James Watling, 5; James Vines, 6; John Dyo, 7; Simon Watling, tenor. Weight of tenor, 14 cwt.

From tablet in the belfry, St. Andrew's, Soham, headed 'Peals rung in this tower by the Society of Soham Youths.'—17th of Feb. 1800. 5152 changes of Imperial the Third, in three hours and thirty-four minutes. Thomas Tebbit, 1; Luke Goldsbrow, 2; Joseph Finch, 3; Thomas Tebbit, junr., 4; Robert Tebbit, 5; Robert Chevis, 6; Thomas Talbot, 7; Robert Silver, 8.

#### Unveiling Tablets at St. Peter's, Hindley.

In our issue of the 12th Feb. we regretted that the parson was not present. We are since informed that he was there, with the ladies of the family, and that he takes great interest in the ringers, and visits the belfry during the ringing for Sunday services.—*Reported.*

A few kind Words to Ringers, submitted with all good feeling towards them, for their consideration about Lent.

It is presumed that all who take part in handling the bells of the Church are Churchmen, and therefore that they are willing to acquiesce in all Church observances. As we shall now shortly enter on the season of Lent, we hope they will see the propriety of abstaining from the ringing the bells for mere practice or amusement, looking forward to peals of joy on the early morning of the Resurrection—on Easter Sunday. At such a season let them restrain themselves from over-indulgence of self; they may feel assured that they will lose nothing by it, either in their own feelings or the feelings of others towards them.—*Ed.*

#### New Guild of Ringers in Kent.

On Thursday, Feb. 10, a meeting was held at Dartford, at which the Vicar, the Rev. F. S. Dale, presided, for the purpose of forming a Society of Ringers for the surrounding neighbourhood. There was a large attendance of ringers from the parishes of Dartford, Gravesend, Woolwich, Erith, Bexley, Crayford, and Northfleet—altogether between forty and fifty, and it was decided to form such a Society, to be called 'The Guild of West Kent Ringers.' Rules were drawn up and officers and a committee elected, under the presidency of Canon Smith, Vicar of Crayford. The Secretary is Mr. C. Wilfrid Blaxland, Belvedere, Kent.—*Reported.*

[We wish you luck in the name of the Lord.—*Ed.*]

#### Reopening of the Bells of All Saints' Church, Wigan.

On Saturday, Feb. 12, an interesting ceremony took place on the above occasion, after the re-hanging of the bells by Messrs. Taylor. About three o'clock the ringers and friends met the Revs. G. H. E. Kempson, F. A. H. Vinen, and R. G. Matthews accompanied by some of the choir-boys, and went to the belfry, where the Rev. G. H. E. Kempson, in the absence of the Rector, officiated. He addressed those present on the pleasing ceremony about to be performed in that tower: the bells which would be rung that day were dedicated to God's service, therefore it was nothing but right, after being put in thorough repair, that God's blessing should be asked. After a few prayers were offered and several suitable hymns were sung, the ringers of St. Peter's, Hindley, raised the bells in peal, and then rang a course of Mr. J. Holt's peal, containing 504 changes. Service was then held in the

church, after which a mixed company from Hindley, Leigh, Westhoughton, and Wigan, rang several courses. The company then assembled and partook of refreshment, after which the Rev. G. H. E. Kempson took the chair, supported by the churchwardens and many gentlemen of the place. The ringers then went to the belfry and rang several courses, conducted by Mr. J. Prescott of Hindley.—*Reported.*

#### Change-ringing by the Yorkshire Association at Birstall.

On Tuesday, Feb. 1st, seven of the Birstall members of the Association, with J. W. Snowdon of Ilkley, the President, rang at St. Peter's, Birstall, 5152 changes of Kent Treble Bob Major, in 3 hrs. 10 mins. The ringers were:—W. H. Crossley, treble; F. Crowther, 2nd; G. Thornton, 3rd; H. Dodson, 4th; J. W. Snowdon, 5th; W. Elliott, 6th; E. T. Jowett, 7th; J. Dixon, tenor. The peal, which was in one part, with the 5th and 6th their extent each way in 5-6, was composed and conducted by J. Dixon. Weight of tenor, 20 cwt.—*Reported.*

On Saturday, Feb. 19, seven of the Birstall Change-ringers (assisted by J. Wilson of Liversedge) met in the tower and rang a peal of Oxford Treble Bob Major, containing 5120 changes, in 3 hrs. 8 mins. The ringers were:—W. H. Crossley, treble; F. Crowther, 2nd; J. Wilson, 3rd; H. Dodson, 4th; B. Parkinson, 5th (his sixty-first peal); B. A. Dodson, 6th; John Dixon, 7th; Joseph Dixon, tenor. The peal, which has the 5th and 6th each nine times right and wrong in 5-6, was composed and conducted by W. H. Crossley. Weight of tenor, 1 ton.—*Reported.*

#### Change-ringing at Glington, Northamptonshire.

OWING to the restoration of the tower of this church (St. Benedict), the celebration of the anniversary of the bells was postponed from Nov. 11 to Feb. 7, when various ringers from the neighbouring societies assembled as usual to commemorate the above-mentioned event. The Bob Minor and London Singles were well rung by the visitors. Oxford Treble Bob and Dixon's Bob Minor variations were rung by the following:—J. Wright, Spalding, treble; W. Pearce, Bourne, 2nd; S. Black, sen., Maxey, 3rd; H. Cutforth, Maxey, 4th; J. Creasey, Spalding, 5th; S. Black, jun., Maxey, tenor. Weight of tenor, 16½ cwt. Some peals of five bells, Old and New Doubles, Grandsire and Stedman's, were rung by—Rogers, Boston, treble; W. Pearce, 2nd; S. Black, sen., 3rd; H. Cutforth, 4th; S. Black, jun., 5th; W. Crichtley, Lenton, tenor. At the close of the evening a peal of Plain Bob was rung by the following:—R. Clarke, Glington, treble; W. Pearce, 2nd; W. Smith, Witham, 3rd; H. Cutforth, 4th; H. Hollis, West Deeping, 5th; J. Sneath, Witham, tenor. The Glington ringers assembled at an early hour to welcome the visitors into the village with a merry peal.—*Reported.*

#### Treble Bob Maximus Date Touch at Leeds, Yorks.

On Thursday evening the 10th Feb. the Leeds Parish Church Company, assisted by two from Holbeck and two from Ilkley, rang at the above church 1876 changes of Treble Bob Maximus, in 1 hr. 23 mins. The ringers were:—W. Pawson, Leeds, treble; T. Lockwood, Leeds, 2nd; J. Lockwood, sen. Leeds, 3rd; R. Tuke, Esq. Ilkley, 4th; H. Hubbard, jun. Leeds, 5th; T. West, Holbeck, 6th; P. Snowdon, Leeds, 7th; R. Binns, Holbeck, 8th; W. Whitaker, Leeds, 9th; J. W. Snowdon, Esq. Ilkley, 10th; T. Birch, Leeds, 11th; W. Walker, Leeds, tenor. Composed by J. Lockwood and conducted by T. Lockwood. Weight of tenor, 36 cwt.—*Reported.*

#### Change-ringing by the Yorkshire Association at Holbeck.

On Monday, Feb. 14th, the Society rang 5088 changes of Oxford Treble Bob Major at St. Matthew's, Holbeck, Leeds, in 2 hrs. 59 mins. The ringers were:—T. Harrison, Holbeck, treble; S. Bassnett, Holbeck, 2nd; H. Moss, Holbeck, 3rd; H. Hubbard, jun. Leeds, 4th; T. West, Holbeck, 5th; J. W. Snowdon, Ilkley, 6th; W. Walker, Leeds, 7th; R. Binns, Holbeck, tenor. Composed by J. Nicholl and conducted by W. Walker. Weight of tenor, 16 cwt.—*Reported.*

#### Royal Cumberland Society of Ringers, London.

On Thursday, Feb. 17th, eight members of the above Society rang at St. George's, Camberwell, by permission of the vicar and churchwardens, a peal of Kent Treble Bob Major, containing 8864 changes, in 5 hrs. 10 mins. The ringers were:—G. Newson, treble; W. Hovard, 2nd; D. Stackwood, 3rd; J. Howe, 4th; G. Harvey, 5th; E. Gibb, of Eye, 6th; S. Jarman, 7th; J. Barrett, tenor. The above is a variation of Mr. J. Thorp's peal by Mr. G. Newson, who conducted it; which has the advantage of enabling the conductor to bring the bells round by an extra bob at home in the 20th course, when 6016 changes have been completed. This is the first time such an extent has been rung in London with the tenors together, the weight being 14 cwt.—*Reported.*

#### Change-ringing at St. Matthew's, Bethnal Green, London.

On Friday, Feb. 18th, eight members of the Ancient Society of College Youths rang at the above church Holt's ten-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 49 mins. Ringers:—W. Jones, treble; G. Mash, 2nd; G. Dorrington, 3rd; J. R. Haworth, 4th; R. C. Merson (Uploman, Devon, first peal), 5th; M. A. Wood, 6th; F. Bate, 7th; J. Pettit, tenor. Conducted by Mr. Wood.—*Reported.*

#### Change-ringing by the Yorkshire Association at Hunslet.

On Saturday, Feb. 19th, the Society rang at St. Mary's, Hunslet, 5088 changes of Kent Treble Bob Major, in 3 hrs. 11 mins. The ringers were:—W. Pawson, Leeds, 1st; T. Lockwood, Leeds, 2nd; J. Macintosh, Hunslet, 3rd; J. W. Snowdon, Ilkley, 4th; J. Haigh, Woodlesford, 5th; J. Dixon, Hunslet, 6th; H. Hubbard, jun., Leeds, 7th; R. Binns, Holbeck, tenor. The peal was composed by J. Thorp and conducted by T. Lockwood. Weight of tenor, 21 cwt.—*Reported.*

RECEIVED.—M. Green will hear direct. D. x; Liverpool College Youth; J. Penning; John Carter; T. Haddock; J. George.

## Solitary Communion.

SIR,—Allow me to mention a case in point, with reference to the excellent article signed 'I. R. V.' in your number for Feb. 5. It occurred, however, abroad, not in an English country parish.

In the autumn of 1870, during the war, I was on my way to the East, through Germany, and spent a Sunday at Baden-Baden. I went to the service at the English Church there, where there was but a small attendance, the visitors having mostly left the place owing to the war. It was the custom of the church to have a celebration every Sunday after Morning Prayer, and I remained. On looking up I perceived that the church was quite empty, and that I was the only member of the congregation who intended to be present. The clergyman was at the altar, and just as he turned round to see if there were any communicants, I, thinking perhaps he would not like to celebrate for one only, was about to leave the church. He immediately came down from the chancel to me, and inquired if I had intended to remain. I replied, Certainly I had; and he said at once that he would continue the service, as it was always his rule to do if there was but a single communicant, and that he also desired much to receive the blessed Sacrament himself that morning, which, unless I remained, he could not do. I gladly consented, and the celebration took place. Now, according to Lord Penzance's narrow and intolerant judgment, that good priest (now taken to his rest) was guilty of an illegal act. He was by no means an extreme man, and certainly in this case the law was better in the breach than in the observance.

With regard to the attendance of non-communicants at celebration, is it possible to stop it? Can any judgment of Lord Penzance or of the Privy Council succeed in expelling from our churches those who wish to remain during the celebration of Holy Communion, or at any other service? We glory in our open churches, ready to welcome within their walls any who resort thither for worship, either private or public. How, then, can it be consistent to expel any from worshipping at the one service which was alone instituted by our Lord Himself? Are we to urge people to come to church, to hear sermons, to join in prayer and praises, to witness baptisms, weddings, funerals, but close the doors upon them during the highest act of Christian worship?

There is no doubt that constant non-communicating attendance is liable to great abuses, and that many substitute a bare attendance for communion; but no abuse can be urged as a sufficient reason for closing the church doors upon those who desire to be present during the celebration, or for ejecting from them those who have attended the earlier portion of the service, and wish to stay till the end. I am writing from a layman's point of view, and feel certain that the laity will never submit to any judgment which interferes with their liberty of worshipping in church whenever they please.

Torquay.

Home for Smack-Boys.

J. F. C.

SIR,—A 'Reader of *Church Bells*' sends me a five-pound note, just received, for the Home for Smack-Boys, and desires to have the receipt acknowledged under the above title. I do this with hearty gratitude, and with a truly sincere wish that, for many reasons, there may be many more 'Readers of *Church Bells*.'

With much gratitude I also own, on behalf of the Walrond Memorial Smack-boys' Home, ten pounds from 'E. E.'

GEORGE VENABLES, Vicar of Great Yarmouth.

## NOTES AND QUERIES.

Richard Baxter.

SIR,—I am amused at the letter of 'L. M.' and astonished to see it. If he will read any life of Baxter he will probably find, that although in most things he was well inclined to the Church and Episcopacy, he became a Nonconformist, and quitted the Church on the 25th of May, 1662, three months before the date allowed for those ministers who had got possession of the churches to signify their conformity to Church principles, if they continued to minister in the churches. He will find, too, that in late years Baxter was most shamefully treated before, and by, that disgrace of the bench of judges, Jefferies, and was sent to prison by him.

T. H. E.

'One Man may not look over the Hedge, but another Man may steal a Horse.'

SIR,—I read in one of the London newspapers (*Pictorial World*, p. 439) that the Wesleyan Methodist Sunday-school Union are issuing a series of cartoons illustrating the principal events 'in the life of our Saviour,' and that they are adapted for the decorations of walls of schools and chapels. If so used, what is the *differentia* between these and the 'Stations'? If the one be right, is the other so very bad? I have often thought that pictures and diagrams would occasionally be very useful in the pulpit, and have frequently used them when preaching in houses and Mission-rooms with good effect.

A WAYWORN PARSON.

SIR,—Can any of your readers tell me where I can obtain a good *Sacred Oratorio* set for children's voices only? I know of certain *Services of Sacred Song*, published by the Sunday-school Union, but I wish for something more connected and better in style.

A COUNTRY CURATE.

In answer to 'T. P. B.,' photographs of the Rev. George Body can be had at Mrs. Williams's, photographer, Talbot Place, Darlington Street, Wolverhampton; and of Bishop Pattison, the Rev. Joseph Atkin, and Stephen Tarsaniana, from Miss Pattison, St. Mary Church, Torquay.

'A ZEALOUS YOUTH' gives no name and address.

RECEIVED ALSO.—J. R. Crawford.

## BELLS AND BELL-RINGING.

## OXFORD AND KENT TREBLE BOB MAJOR.

By Jasper W. Snowdon, Ilkley, Yorkshire.

It is my purpose, in this and the following articles, to trace the gradual progress of Treble-Bob ringing, from the first performance on each number of bells to the longest lengths yet accomplished; and as the two variations generally practised, viz. Oxford and Kent, are in every respect so much alike, I shall for this purpose treat them as being exactly similar.

The former of these variations was for many years almost exclusively practised, and when—under the title of 'New Treble Bob'—the latter was first introduced, it was many years before it received much attention. After the time of Shipway—who, I believe, was the first to give it the name of 'Kent Treble Bob'—it became more generally known, and is now almost invariably practised by Treble-Bob ringers. This preference can readily be accounted for, as the effect of Kent-ringing is to keep the tenors together much more; and besides the greater musical effect thereby produced, the practical labour of ringing it is a good deal less than in the Oxford variation, where the upward or downward course of the bell has to be reversed after place-making. In considering, therefore, the extraordinary display of physical strength shown by the different tenor ringers in some of the long Treble Bob peals on ten and twelve bells, to be hereafter mentioned, credit must be given to the ringers for accomplishing these lengths in the Oxford system, since it renders the task more difficult than if they had been rung in the Kent variation, as has been the case with all the long peals rung in late years.

In Major-ringing the extremely treacherous nature of the system has generally kept the limit of composition only slightly in advance of the power of ringers, and therefore, as the different greater lengths have gradually superseded one another, a set of men has generally been found ready, with pluck enough to attempt and accomplish the peal obtained. In the work of composition great advancement has been made in the present century, and it seems probable that the limit with the tenors together, and probably with them parted, has been, if not absolutely obtained, at least very closely approximated.

I purpose therefore, firstly, to comment on the increasing lengths obtained with the tenors together, and then to proceed to those peals in which they are parted. The first performance of a peal of Oxford Treble Bob was one which consisted of 5120 changes, rung by the Society of Union Scholars at St. Dunstan's in the East, Billingsgate, London, on December 27th, 1718. In accordance with a custom prevailing at that time, the Society called the method after their own name—'Union Treble Bob,' as they considered themselves entitled to do this by reason of their being the first company who accomplished a peal in the method. Still, although the name of Union Treble Bob held to it to some extent, as may be seen by many of the earlier records of the College Youths and other societies, yet this license does not seem to have been generally admitted by ringers, as the name of 'Oxford' was also used for it, and in course of time the newly-adopted title became still less used, and at length became quite obsolete. The calling of this peal of 5120 is still well known, and in the peal-book of the Union Scholars, now in the British Museum, is the original entry of the particulars of the peal, a copy of which is appended. Fortunately, and curiously I may add, this peal is a true one, perhaps owing more to good luck than good management, as it was probably only considered true from the fact that the treble lead-ends were true, since we learn from the *Clavis Campanologia* that it was not until the year 1768 that Mr. Christopher Wells, a prominent member of the Society of London Youths, drew attention to the liability of Treble Bob peals to be false at the dodging of the treble before, and it is there stated,—

'The rumour of this discovery soon spread a general alarm throughout the whole art, scarcely a peal being rung but its truth was now suspected; and, indeed, many of their fears were but too well founded, for on a strict investigation of the peals then rung, the old peal above-mentioned excepted, two out of three were absolutely false.'

According to the same authority it was not until the year 1780 that the necessity for proof in 3-4, and 5-6 also—with the tenors together—was discovered. It is therefore probable that most of the peals rung before this latter date were false, more especially in the longest of these performances.

Having mentioned the above peal, there does not seem to be any reliable means of showing the gradual increase of the number of changes obtained with the tenors together, as the peals of greater length which I might mention may have been rung with them parted. I shall therefore pass on at once to the clever production of 8448 by J. Reeves, which Shipway states 'was rung in the Kent variation of Treble Bob, by the Society of Junior Cumberlands, in 1787, at St. Mary's, Whitechapel, being the first time it was ever performed.' Of this performance, however, I understand, there is no record in the peal-book of the Junior Cumberlands. Still, there is little doubt that it was rung by that Society, as Shipway mentions in his work that he joined it in 1785, and rang in the peal himself. Further particulars would therefore be of much interest. After this last-named peal I may allude to one worthy of notice, viz. 6720 changes, also composed by J. Reeves, rung at St. Giles's, Camberwell, by the Cumberlands in 1794, and conducted by the famous ringer and composer, Mr. George Gross. This peal, according to Shipway, was the first ever rung containing the 120 course-ends.

At the time of its production the 8448 of Reeves was pronounced by him to be the extent capable of being produced without parting the tenors. Shipway, however, with more caution, remarks that it 'is considered to be the extent with the tenors together.'

Although for many years it seemed probable that the length of Reeves' peal would not be surpassed, yet in May, 1869, Mr. John Thorp of Ashton-under-Lyne produced two peals three treble leads greater in extent; their number being, therefore, 8544. Neither of these peals was, however, rung until November 15th, 1873, when one of them was rung at Christ's Church, Liversedge, by the Huddersfield and Liversedge ringers, the production of the peal being then ascribed to Mr. W. Sottanstill. As the calling was pre-



cisely similar to that of one of the peals produced by Mr. Thorp, the matter naturally gave rise to some controversy, more especially as Mr. Thorp had not made any great secret of his compositions. In 1874, however, Mr. Thorp set the matter at rest, as he then produced a peal, with the tenors together, of the extraordinary number of 8864 changes, which he conducted on the occasion of its performance at Ashton-under-Lyne, on Saturday, February 21st, 1874.

(To be continued)

#### The Guild of Devonshire Ringers.

At the meeting of the Committee, held at Plymouth on Feb. 25, the following Resolutions, among others, were agreed to:—

I. 'That this Committee is of opinion that the following subject should be sent in to the Subjects' Committee of the Church Congress, and that this Committee undertakes to find readers or speakers—"Church Bells and how to Use them." (1.) The Band of Ringers as part of Parochial Organisation; (2.) The Science of Bell-ringing.

II. 'That the Secretary be empowered to call a District Meeting on receiving at least fourteen days before the proposed date of the same a requisition, setting forth the place and day at which a meeting is desired, signed by the majority of the members of not less than three bands in union, or by twenty members in all.

III. 'That the Treasurer be empowered to pay to the Secretary the sum of 2s. 6d. (or 1s. 6d.) towards the expenses of any member who shall be present at a District Meeting, during the whole (or half) day, provided application be made to the Secretary for the same at least three days before such meeting.

IV. 'That in the event of any special ringing being needed—such as the reopening of a ring—the President, Secretary, and Treasurer, be empowered to select a band from among the members to ring on the occasion, and that the Guild do undertake (if applied to) to pay the travelling expenses (3rd class) of such persons, and to give them in addition the same allowance as is granted in the case of District Meetings.

V. 'That in order to facilitate the progress of individual members, the regulations respecting special ringing shall apply to practices of members of various bands convened, at convenient centres, by the same three officers.

VI. 'That this Committee is of opinion that the following addition should be made to Rule IV. after the word "annually," "or becoming a donor of not less than 5L."

VII. 'That members be invited to submit to the Secretary, within a month, designs for a new Member's Card.'

Reports of peals rung at Babbacombe, Huntsham, and St. Sidwell's, were received, and ordered to be recorded. J. L. LANGDON FULFORD, *Hon. Sec.*

#### Church Bells during the Season of Lent.

SIR,—In last week's *Church Bells* we noticed a paragraph headed 'A few kind Words to Ringers, submitted with all good feeling towards them, for their consideration about Lent.' Now, as a member of the Church and a change-ringer, I quite agree, and think there should be a restriction, and that the season of Lent should be strictly observed, and should never countenance long 'touches' or 'peals' of the most intricate methods during that season; but I fail to see why there should not be on the church bells one hour's practice in the week (Passion-week excepted) during the season of Lent. Very appropriate as this may appear at first, still it would only clearly be understood by those who have had, and are now teaching, a party the art of change-ringing, especially young beginners, how essential it is to have frequent practices for good striking and ringing. Again, if the bells are neglected—say for seven weeks—the working gear, ropes, &c., are seldom in order when required; there is some deficiency. Consequently, the joyous peals that are looked forward to with intense anxiety by the ringers themselves, and also the parishioners, are marred by clashing, or some other mishap, on the morning of the Resurrection—Easter Sunday. Let me ask whether a musical peal 'well struck' would not compensate for the one hour's practice a-week through Lent? Surely none of the parishioners would object, and I feel assured that ringers would not over-indulge; but would see the propriety of abstaining from ringing, if it was of the slightest annoyance to the clergyman or others, for mere amusement. Again, if the belfry is part of the church, the bells are consecrated to God's service, and as the organist is anxious and desirous to get good singing on Easter-day, so are ringers to get a good muffled peal on Good Friday, and bright ringing at Easter: hence the one is as essential as the other for practice.

#### A DEVONSHIRE CHANGE-RINGER.

[Ringing only 'one hour's practice' will soon be an excuse for *once more*. Refrain altogether, or not at all; the working gear and ropes will get no damage, for they could be used for chiming on the Sundays: but if the young hands require practice, they may have as much as they like with *tied clappers*—a very usual course where neighbours complain. The organist can practise without disturbing the public quiet at Lenten season.—ED.]

#### Memoir of the Oldest Ringer in England.

SIR,—I trust you will not deem this brief account of almost, if not quite, the oldest living change-ringer out of place in your columns. Jonathan Pavier was born at South Hinksey, near Oxford, on May 31st. 1779, and is consequently in his 96th year. He came of a ringing family, his father Edward taking part in Holt's ten-part peal in 1775, and again with two of his uncles in a peal of Grandsire Caters, in 1781. From the year 1785 to 1807, when Mr. Pavier rang his first peal, there is no entry in the peal-book from which I take these extracts; and to him and his two brothers, who then also rang their maiden peals, seems to be due the credit of reviving change-ringing in Oxford. Amongst his earlier achievements I find that he rang in Holt's ten-part peal in 1810, and twice again in 1812; the 9th in a peal of 6101 Grandsire Caters in 1815; and (his greatest achievement), the same bell in 10,008 of the same method, in the same year, for which he tells me they received ten guineas and a good dinner. In 1816 he again figures in Holt's ten-part peal, as also in 1817 and 1819. He appears to have rung in no peal after this till

1827, when he stood 4th in a peal of 6137 Grandsire Caters; he rang 3rd in another of 5165 in 1828; and lastly, remaining inactive for thirteen years, he took the tenor in a peal of 5088 Kent Treble Bob Major in 1841—his last peal. After that he did not ring much: a new race of ringers had sprung up; and though he used to come up into the belfry occasionally, as long as he could see (he has been blind thirty years), he could never be persuaded to go for a peal again. He has had no children, and although he has plenty of nephews none of them ring, and the Paviers as a ringing family will die out with him.

I visited the old man a short time ago, and was surprised to find him in full possession of all his faculties, except his sight; his memory is especially good, and he talks about his different peals as though they occurred but the other day. He says he still likes to listen to the bells, and the summer before last walked to Cumner, a distance of six miles, to hear the ring there, the music of which he greatly admires.

I trust you will agree with me that its subject is well worthy of a corner in your paper.

J. S. PRITCHETT.

*Balliol Coll.*

#### Coleridge, Devon.—Restoration of Church Bells.

By the gift of Earl Portsmouth two dilapidated bells, the 4th and 5th in the ring of six, have been recast by Messrs. Mears & Stainbank, and rehung by a local tradesman. On Friday, the 18th Feb. the work was inspected by the Earl and his Countess and others, who considered the work satisfactorily turned out of hand, after which many peals in the method of the county were rung by the native ringers. The 4th bell, dated 1726, was by the well-known founder, John Pennington of Lezard. Its condition for ringing was so remarkable that it deserves to be recorded in our columns. Referring to the Church Bells of Devon, published in the *Transactions of the Exeter Diocesan Architectural Society* in 1867, vol. i., 2nd series, we extract the following:—'Both the sides of the shoulders broken out; the bell is fastened to the stock by an iron cross inside, and secured to the side. The casting is said to have been deficient as to metal for the canons, in which state the bell was hung up with bolts; but it broke down, and the present cross was adopted: the sound is good.' We presume the bell has since come to crazy grief.—ED.

#### Ringling for Sunday Services.

SIR,—In your issue for Feb. 19, after recording a peal at Oldham, you mention that 'although it is the custom in the northern counties to ring for service,' &c. In reply to this I think that, until *Church Bells* was established, few ringers in this part of the country were aware that ringing was not the general custom; in fact, chiming is quite a novelty. Northern ringers, I think, would scout the idea of not putting the bells to their proper use—i. e. ringing; and I am sure that any one who has heard the good, regular, even-time ringing to be heard every Sunday in Liverpool, Manchester, Bradford, Halifax, Leeds, and other towns, would be highly delighted, and be convinced that it was preferable to chiming.

LIVERPOOL COLLEGE YOUTH.

#### St. Mary's, Saffron Walden, Essex.

ON Sunday, Feb. 20th, Mr. Blakemore's peal of Oxford Treble Bob Minor, containing 15 hobs, was rung by the following:—J. Freeman, treble; J. Penning, 2nd; G. Martin, 3rd; J. Miller, 4th; N. Pitstow, 5th; F. Pitstow, 6th. Conducted by F. Pitstow.—Reported.

[Why did they ring the above on Sunday?—ED.]

#### Change-ringing by the Yorkshire Association at Holbeck.

ON Monday, Feb. 21st, the following members of the Society rang at St. Matthew's, Holbeck, Leeds, 5088 changes of Oxford Treble Bob Major, in 2 hrs. 57 mins.:—T. Harrison, Holbeck, treble; S. Bassett, Holbeck, 2nd; H. Hubbard, jun. Leeds, 3rd; R. Tukey, Esq. Ilkley, 4th; T. West, Holbeck, 5th; W. Walker, Leeds, 6th; J. W. Snowdon, Esq. Ilkley, 7th; R. Binns, Holbeck, tenor. The peal was composed by W. Hudson and conducted by R. Binns. Weight of tenor, 16 cwt.—Reported.

#### Muffled Peal at Redenhall, Norfolk.

ON Monday evening, Feb. 21st, the Redenhall Society of Change-ringers rang a muffled peal as a mark of respect to the memory of Mr. Robert Moss, who died on the 14th ult., in the 72nd year of his age. He was for many years a member of this Society, and was noted as a good striker. He rang the 5th bell in the peal of 10,080 changes of Oxford Treble Bob, rung in 1860 at Redenhall, in 6 hrs. 25 mins.—Reported.

#### Change-ringing at West Bromwich, Staffordshire.

ON Tuesday, Feb. 22nd, the following visited All Saints' Church, and rang Holt's original one-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 54 mins. Conducted by J. Carter, for the first time. The first peal rung here for upwards of 20 years. The ringers were:—E. Cashmore, treble; W. Woodhall, 2nd; T. Horton, 3rd; J. Tinsley, Darlaston, 4th; J. Carter, 5th; P. Cashmore, 6th; W. Smith, Darlaston, 7th; S. Simkin, Darlaston, tenor. Weight of tenor, 14 cwt.—Reported.

#### Ringling at Upper Clapton, Middlesex.

ON Saturday, Feb. 26th, the following members of the Ancient Society of College Youths rang at St. Matthew's, Upper Clapton, Mr. Thurston's peal of Stedman's Triples, consisting of 5040 changes, with a single in each of the last two courses, in 2 hrs. 50 mins.:—T. Page, treble; H. Page, 2nd; S. Reeves, 3rd; C. H. Jessop, 4th; W. Tanner, 5th; W. Greenleaf, 6th; J. Pettit, 7th; W. Bird, tenor. The peal is the first in this method rung on these bells, and was conducted by J. Pettit.—Reported.

cording to his wishes his remains were interred in the consecrated portion of our cemetery. I was asked to the house on the day of the funeral and performed the service in the church and at the grave. On the following Sunday we sang suitable hymns, and I preached a funeral sermon. The widow, family, and mourners all came to church. One Wesleyan remarked to a friend of mine how much he should like to have a beautiful service like ours at the Wesleyan chapel. Over the grave of my deceased brother stands a beautiful granite cross, the most conspicuous monument in our burial-ground.

Case 2.—A young man, a Primitive Methodist, who never during life was to my knowledge within the walls of our church, was taken ill and desired me to visit him. This I did very frequently, to the comfort of my parishioner and with advantage to myself. This young man's relations had a burial-ground in the unconsecrated portion of the cemetery. He knew that were he buried there I should not be able to perform the service, so on his death-bed he charged his wife and others to see that his remains were deposited in consecrated ground, and that I should specially be asked to accompany his body from the house to the church, and bury him as near as might be to the place where his father was laid. His requests were complied with. My conduct here has not been branded as 'Clerical Intolerance,' nor has the impression produced at present vanished.

A LANCASHIRE VICAR.

P.S.—A cemetery was added to our churchyard in May 1858. An eighth part was left unconsecrated up to October 1875. There had been 110 interments in the unconsecrated portion, and in the churchyard and consecrated part of the cemetery 1950.

SIR,—Permit me to suggest that the readers of *Church Bells* should send information of every instance which has come to their knowledge of *Clerical Tolerance* to S. D. Waddy, jun. If he will then kindly publish the 'information' he receives from *both sides*, perhaps 'the impression produced' will be more permanent.

K. L.

#### Solitary Communion.

SIR,—Surely your esteemed correspondent, 'J. F. C.' can hardly justify his strong language that Lord Penzance's judgment was 'narrow and intolerant,' in decreeing that for a priest to celebrate with only one communicant is 'an illegal act?' I think 'J. F. C.' will admit that the rubrics are the law of the Church; and as there is no ambiguity in the terms of the rubric which directs that 'there shall be no Communion except three at the least communicate with the priest,' even 'if there be not above twenty persons in the parish of discretion to receive the Communion;' could any judge, whose duty it is to administer the law as he finds it, decide otherwise than that to communicate with *one* only is illegal? 'J. F. C.'s own movement to leave the church at Baden-Baden, on perceiving that he was the only one of the congregation remaining, shows that he was aware what is the law in England. And it seems that even Mr. Ridsdale himself does not appeal against Lord Penzance's judgment on this point. As to the question of non-communicating attendance, I am not aware that any clergyman has ever tried forcibly to expel persons who chose to remain during celebration without themselves communicating. All that a clergyman can do, who observes such a tendency in any of his congregation, is to show them how contrary it is to the mind of the English Church, and to the terms of our Lord's own appointment, who said, 'Take, eat . . . Do this, in remembrance of Me.' There is hardly any likelihood of a legal judgment being sought, or pronounced, which would interfere with an Englishman's liberty to do as he pleases in this respect.

H.

#### NOTES AND QUERIES.

SIR,—In the event of an *equal* right with Churchmen to the use of the parish churchyard being established by the sects, how, when area for enlargement of edifice is called for, will it be conceded and secured, the churchyard offering the greater facility?

S. E. B.

SIR,—I should be much obliged if any reader of *Church Bells* could inform me whether there are any other churches in England, besides the one in London, dedicated to St. Pancras? Also, where I could gain the fullest information possible respecting the saint?

A. BRITAIN.

SIR,—Will some reader give me the title and publisher of a pamphlet on *Prayers for the Dead* by a Mr. Austin, a clergyman of the Irish Church? I am anxious to replace the pamphlet, obtained a few years ago and now lost.

A. K.

SIR,—Will you tell me if any good Confirmation Register is now to be had? The excellent one published by Bell and Daldy is out of print.

S. W.

If 'C. M. F.' likes to repeat her request—giving her name and address for publication, that the lists may be sent direct to her—we will insert it: not otherwise.

'C. F. G.'—Thanks for your friendly suggestions, which shall have consideration; but we fear practical difficulties will prevent our carrying them out.

'A COUNTRY CURATE' would do well to send to Novello, Ewer, and Co. for a copy of the 'Messiah Service of Song. Part I. The Advent. Compiled by F. and C. Hamilton.' Price, by post, 4½d.

'CHURCHMAN' desires to hear of a work that answers the objections generally brought against the Church by Dissenters, and the objections generally brought against Christianity by unbelievers, with references to Holy Scripture. He also wishes to hear of a good Church History, with publisher's name and price.

[Blunt's *Key to the Knowledge of Church History. Ancient and Modern* (published by Rivingtons, 2s. 6d. each), may meet your last want.—Ed.]

RECEIVED ALSO—A Layman; K. K.; Cantab; Another Layman; S. C.; Via Media.

#### BELLS AND BELL-RINGING.

##### OXFORD AND KENT TREBLE BOB MAJOR.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from page 163.)

HAVING briefly recited the notable peals known to have been rung with the tenors together, I will proceed to consider those in which they are parted. The first known of these, and the longest length rung in this method for many years, was a peal of 10,080 changes, performed at St. Michael's, Coslany, Norwich, on April 1st, 1727. Although the record, still existing, affirms that 'there was no change alike or bell out of course,' yet I think it very improbable, considering the very little knowledge then existing concerning the proof required for such peals, that this one could be true.

After this, at different times, several peals of the same length were rung, but in 1800 a peal of 10,112 changes was rung by the Society of Cumberlands at Edmonton. This peal was composed and conducted by Mr. George Gross, and at once took its stand as the longest length completed. According to Shipway, Mr. Gross also composed a peal of 10,994, and Mr. Noonan was the author of one containing 11,904 changes. These peals, however, were never rung, and were afterwards superseded by one of 12,320 changes, composed by Shipway, which was rung by a mixed company of ringers at Otley, Yorkshire, in 7 hrs. 15 mins., on August 24th, 1814, being at that time the greatest length composed or completed. Concerning this feat, as its performance had died out of recollection at Otley, for a long time I was unable to ascertain any further particulars beyond the foot-note in Shipway's work, until I visited Wakefield Church, Yorkshire, where, at the foot of a tablet commemorating a peal of Grandsire Caters, I found a record of the date and time of performance. From this it appears that one of the Wakefield ringers—W. Woodhead—took part in the peal, and rang the seventh bell right through. Mr. C. Iles, formerly of Otley and now resident in Leeds, who heard this peal rung, and has since heard the other two long peals rung in Yorkshire, informs me that J. Hudson of Leeds rang the treble, and J. Tebbs, Leeds, and J. Inman, Keighley, rang the tenor between them, and that the peal was called from manuscript by a Keighley man, who did not take part in the ringing.

Before the actual completion of Shipway's book, in 1816, he received a peal of 14,016 of Treble Bob Major, the composition of Mr. W. Eversfield of Gravesend, which was inserted in the Appendix to his work. For many years this peal was before the public without being attempted, but at length it was accomplished, single-handed, by the Society of Ringers at Oldham, Lancashire, in 7 hrs. 26 mins. on Feb. 12th, 1821. This peal was afterwards supplanted by one of 15,168 changes, composed by Mr. H. Wright of Leeds, Yorkshire, which was rung at St. Mary's, Elland, on December 26th, 1831, by a company formed from the Elland and Huddersfield Societies, in 8 hrs. 43 mins. In this peal, however, ten men took part, as the ringers of the third and fourth bells had to be relieved.

Still a greater length, viz. 15,648 changes, was composed by Mr. Thomas Day of Birmingham, in 1832. This peal he afterwards lengthened to 15,840; and on the 27th of April, 1868, it was rung, single-handed, in 9 hrs. 12 mins., by eight members of the Ancient Society of College Youths, at St. Matthew's, Bethnal Green. About this time Mr. Day obtained two greater lengths, namely, 16,032 and 16,608; the latter of which, on December 14th, 1872, a company of ringers attempted at Earlsheaton, Yorkshire, but failed, by reason of one of their number becoming exhausted, after having rung about 10,000 changes. The same company, however, on December 28th, 1872, a fortnight afterwards, succeeded in accomplishing the peal in 9 hrs. 48 mins. Although since this time Mr. Day has increased this peal, by the use of sixth-place bobs, to 17,472 changes, yet the Earlsheaton peal still stands unrivalled as the longest length either composed or completed in Treble Bob Major by the use of the ordinary fourths-place bobs. Appended are such further particulars of the performances enumerated above as will be of general interest:—

From the original *Peal-book of the Union Scholars*.—'December the 27, 1718.—This Society rang, at St. Dunstan's-in-the-East, the first true and complete peal of 5120 Union Bob. John Hedley, 1; Robert French, 2; William Frechorn, 3; Edward Franks, 4; Richard Oswald, 5; Thomas Perrin, 6; Robert Bawdwing, 7; William Coster, 8.'

Reveries 8448. Note in Shipway's work:—'This peal was rung in the Kent variation of Treble Bob, by the Society of Junior Cumberlands, in 1787, at St. Mary's, Whitechapel, being the first time it was ever performed.'

From the *Cumberlands' Records*.—'St. Giles's, Camberwell.—On Monday, October 20th, 1794, the Society rang 20 courses, with 60 course-ends, of Union Treble Bob, consisting of 6720 changes, it being the most that ever was rung in that steeple, in 3 hrs. and 58 mins. Geo. Gross, sen., treble; Wm. Pliso, 2; Wm. Stephens, 3; John Darby, 4; Wm. Shipway, 5; Malachi Channon, 6; Jas. Truscoat, 7; Geo. Harris, tenor. Call'd by Mr. Geo. Gross, sen.; 8544 at Liversedge.—On Saturday, November 15th, 1873, the undermentioned company rang, at Christ's Church, Liversedge, 8544 changes of Kent Treble Bob Major in 5 hrs., being the greatest number ever performed with the tenors together in this method.—J. Stead, Huddersfield, treble; J. Knott, Liversedge, 2; J. W. Lang, Liversedge, 3; G. Clay, Huddersfield, 4; C. W. Clegg, Huddersfield, 5; M. Ramsden, Liversedge, 6; J. Illingworth, Liversedge, 7; W. Collins, Liversedge, tenor. Conducted by J. Illingworth. Weight of tenor, 16 cwt.

8864 at Ashton-under-Lyne.—On Saturday, February 21st, 1874, eight members of the Society of Change-ringers of Ashton-under-Lyne rang, at St. Peter's, Ashton, 8864 changes of Kent Treble Bob Major, in 5 hrs. 27 mins., being the greatest number of changes ever obtained, with the tenors together, in this method.—T. Moss, treble; J. Bocoock, 2; T. Stopford, 3; D. Heap, 4; B. Broadbent, 5; J. Gillott, 6; C. Thorp, 7; J. Thorp, tenor. Composed and conducted by J. Thorp. Weight of tenor, 20 cwt.

The following peals are with the tenors parted:—

Tablet in the Belfry of St. Michael's, Coslany, Norwich.—'A remarkable peal was rung by the eight persons as under, called the Quarter-peal of Oxford Treble Bob, all eight in, or the Union Bob, consisting of 10,080 changes, which they rung in 6 hrs. 28 mins. on the 1st day of April, anno 1727. There was no change alike or bell out of course. Performed by Richard Barham, 1; Thomas Melchior, 2; John Harvey, 3; John Webster, 4; Thomas Gardiner, 5; Thomas Barret, 6; Edward Crane, 7; Robert Crane, tenor.' Weight of tenor, 15 cwt.

From the *Records of the Cumberlands Society*.—'Unrivalled in the annals of Campanian fame, to the honour of Mr. George Gross, whose merit cannot too much be paid for composing and calling a complete peal of 10,112 changes of Oxford Treble Bob, which was rung by this Society on Monday, April 28th, 1800, in 6 hrs. and 29 mins. at All Saints', Edmonton, by George Gross, 1; George Gross, jun. 2; James Nash, 3; Thomas Reeves, 4; John Hints, 5; James Barnard, 6; Samuel Cowling, 7; William Stephens, 8.'

*Note on a Tablet in All Saints, Wakefield.*—'On the 27th of August, 1814, the above-named William Woodhead rung the 7th bell in the church of Otley through a peal of Treble Bob, consisting of 12,320 changes, in 7 hrs. and 15 mins., being the longest peal in that method ever rung in England.' Weight of tenor, 16 cwt.

*Tablet in the Belfry of St. Mary's, Oldham, formerly in the old tower of that church.*—'On Monday, the 12th day of February, 1821, was rung in the old tower Mr. Eversfield's peal of Kent Treble Bob Major, of 14,016 changes, in 7 hrs. 26 mins., by the following persons:—Joseph Newton, conductor, 1; James Mills, 2; John Brierley, 3; James Taylor, 4; William Rigby, 5; Thomas Chadderton, 6; John Whitehead, 7; James Jackson, tenor, 14 cwt.'

*Tablet in the Belfry of St. Mary's, Eland.*—'On Monday, the 26 of December, 1831, six of the members of the Huddersfield Society and four of the members belonging to the Eland Society of Change-ringers, ascended the tower and made the bold attempt to ring Mr. Hugh Wright's, of Leeds, peal of 15,168 changes, which he had just attained, it being 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 hrs and 43 mins. 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, Huddersfield, treble; Benjamin Crowther, Eland, 2; Luke Noble and Thos. Pitchforth, Eland, 3; Jon. Womersley, Huddersfield, and Jas. Noble, Eland, 4; John Womersley, Huddersfield, 5; John Hanson, Huddersfield, 6; William Dumbleton, Huddersfield, 7; Samuel Goodier, Huddersfield, 8. 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.'

*Tablet in the Belfry of St. Matthew's, Bethnal Green.*—'Ancient Society of College Youths. —On Monday, April 27, 1868, was rung a true peal of Kent Treble Bob Major, comprising 15,840 changes, in 9 hrs. 12 mins., being the longest peal ever rung by one set of men. Performers:—H. Haley, sen. treble; W. Cooter, 2; J. Pettitt, 3; H. Booth, 4; R. Hopkins, 5; G. Horrex, 6; M. A. Wood, 7; J. M. Hayes, tenor. Composed by Mr. T. Day of Birmingham, and conducted by Mr. H. Haley, sen.' Weight of tenor, 14 cwt.

*16,608 at Earlsheaton.*—On Saturday, December 28th, 1872, the following company rang at St. Peter's, Earlsheaton, near Dewsbury, Yorkshire, 16,608 changes of Kent Treble Bob Major, in 9 hrs. 48 mins., being the greatest length composed in this method:—W. Preston, Earlsheaton, treble; F. Bailey, Batley Carr, 2; S. Senior, Earlsheaton, 3; J. H. Dixon, Batley Carr, 4; J. Idle, Dewsbury, 5; C. Senior, Earlsheaton, 6; J. Garforth, Dewsbury, 7; C. A. Fox, Dewsbury, tenor. The peal was composed by Mr. T. Day of Birmingham. The first half was conducted by Mr. Preston and the latter half by Mr. Fox. Weight of tenor, 14 cwt.

### Sunday Ringing.

'A LIVERPOOL College Youth,' by his letter in our last issue, is surprised to learn that ringing the bells for Sunday services is peculiar to the north and midland counties. Certainly we know little or nothing of it in London, nor is it the general practice in the south-western counties: the bells are either chimed or the tenor is tolled, than which certainly nothing can be more melancholy. But our correspondent has opened a vexed question which is well suited to our pages, namely, Sunday Ringing, about which, no doubt, there is a difference of opinion. The great objection to it is the notorious fact that the ringers, after calling the people to assemble for public worship, themselves walk off—it may be with an apron round their waist and a pipe in the mouth. Perhaps nothing has tended to lower ringers in the social scale and in public estimation more than such unseemly conduct. But we believe that much greater self-respect is rapidly progressing among ringers, and we hope the 'Liverpool Youth' is one of such.

But we would take leave to ask him, whether he and his comrades are in the habit of attending the Church services after their peal? We believe that in the northern counties they are well paid for the ringing. And will he tell us WHERE they do attend?

We were once at Doncaster, and talked to the clerk or sexton upon this subject. His reply was, that seats had been set apart for them, but that 'he had never seen them occupied.' We know several ringers who of their own accord have given up all Sunday ringing, because of the evils connected with it.

That our views on this question are not singular, we will annex a passage from an article published in the *Ecclesiologist*, June, 1861, in which Mr. Ellacombe uses these words:—

'In my *Practical Remarks on Belfries and Ringers*, I have alluded to the evils of Peal-ringing on Sundays. However delightful and poetical may be the thought connected with a cheerful peal on a Sunday morning, every year convinces me more and more that in most cases it is productive of evil. With how many is Sunday an idle day! and when such characters collect about the belfry (and the sound of the bells is always inviting), the more there will be assembled to tempt and to draw off to the public-house. Or it may be, in a rural parish, some necessary work has been deferred for the sake of joining in the morning peal, and so the time for getting ready for church is taken up, and the service is not attended. In those parts of England where it is the regular custom to ring a certain time before the service (as in the north and the midlands), it is notorious that few, if any, of the ringers form part of the congregation. On the contrary, when the clergyman walks into the church, they walk out; perhaps, after a long peal, they think they are not quite in a fit trim to appear among their neighbours, though little ashamed to be seen retreating. Surely, therefore, it is the best plan not to allow any ringing for any person or thing on Sundays, excepting, indeed, on the early mornings of festivals. In proof of the evil of which I am now speaking, I once received a letter from the son of one of the ringers in my then parish, in which he implored me to use my influence and authority to put a stop to Sunday ringing, recounting in his letter the evil and misery he had witnessed in his father's family, all of which had resulted from this practice, and that by my so doing I should prevent a multitude of sins, and save not one, but many souls from eternal misery. Another old and most respectable scientific ringer, in the midlands, has very lately written to me, in which he deprecates Sunday ringing. He says:—"For thirty years and more I have attended the steeple at leisure times, and regularly, inside the church, seldom missed twice on the Sabbath. I have always shown a good example to the ringers. Years back I was tempted to ring one or two long peals on a Sunday, but it has always been a great sting to my conscience."

There may not be anything morally wrong in early pleasure-ringing on Sunday morning, or in the afternoon; but if allowed, why not cricket and other amusements be allowed? Ringing at those hours has nothing to do with church-work.

No doubt there may be exceptional places, where, for instance, the parson

or the squire are the leaders; but in the general, no Sunday ringing is the way to avoid the evils sometimes associated with the belfry, and so to break the link which connects it with the public tap-room. EDITOR.

### Ringling in Lent.

SIR,—Seeing a letter in *Church Bells* of to-day on the subject of ringing in Lent, I should like to say a few words on the subject. I quite agree with Mr. Ellacombe that it is not desirable to ring in Lent, but with some ringers it is almost impossible to get decent ringing on Easter Day without some practice beforehand. I have an instance in the parish where I myself am ringer and steeple-keeper. Last Lent we had hardly any practice, and the consequence was, as we had several young hands, that our early peal on Easter Day was one mass of stoppages and break-downs. This year we intend to ring for the Sunday services occasionally during Lent, to which there can be no objection if the ringers attend Divine service afterwards, which they always do here when we ring for a service. I disapprove of long peals on a Sunday, but cannot see any objection to this, especially as in this case I and one more of our number live six miles off, and only come up from Saturday to Monday to Fleet parish church for the purpose.

Vestry Room, Fleet Church.

J. R. JERRARD.

### Change-ringing in West Somerset.

It may be a matter of interest to some of the readers of *Church Bells* to know that change-ringing during the last year and a half has made a great start in this hitherto 'Round-ringing' corner of England. Two years ago our noble science was absolutely unknown, and even unheard of, and now we can boast of five guilds, all in a more or less prosperous condition. It started about Easter, 1874, at Porlock, which was for some time the only steeple in which there was anything of the kind. It was then taken up at Dunster, and the result has been the rehanging by Messrs. Warner of their noble ring; and under the superintendence of the far-famed Mr. H. Boswell their ring of eight is as fine and ringable a one as there is in Somersetshire, while their proficiency in change-ringing is steadily advancing. The infection then spread to Selworthy, where six young farmers, instigated by a hand-bell concert, given by C. A. W. Troyte, Esq. (of Huntsham Court, Devon), at Porlock, set to work to teach themselves. They put to rights the bells in the steeple, got a set of hand-bells, provided a set of decent ropes in place of their old cart-ropes, and are now making rapid progress with their ringing; and great credit is due to them for their praiseworthy exertions. Within the last two months two more guilds have been formed at Wootton Courtney and Timberscombe; they have not as yet made very much progress, but they have got hand-bells, and are making a move in the right direction, and it is to be hoped that this is not the last we shall hear of them. Is it looking too far forward to see in these guilds the germ of a united Somersetshire Guild? The only fear at present is lest a spirit of friendly rivalry among these young societies should lead to an endeavour to bring about what is such a 'red rag' to the mind of a change-ringer, namely, 'a ringing contest.' We most earnestly hope that the promoters of our science, and especially the parsons of the parishes concerned, will from the very beginning set their faces against anything of the kind, as it would most surely undo all the good work which has been done.—Communicated.

[We consider prize-ringing the curse of the belfry. It rests with the parsons to stay the evil.—Ed.]

### A Nut to be Cracked by Parsons who neglect Ringers.

SIR,—Though I have been here as curate of the parish but a short time, I have endeavoured to use my influence among the ringers of this parish. I was invited to attend at the gathering of the ringers on the evening of Feb. 7. The meeting took place at the house of one of the ringers, who keeps a very orderly public-house. I accepted the invitation, and all I can say is, that a more respectable and intelligent set of men I never met. There was not the slightest indication of intemperance in any of the members assembled. One ringer (from a neighbouring parish), who was chairman at the meeting, in proposing my health, made a remark which I was very sorry to hear, and it was this, that it was the first time they had had the pleasure of the presence of a clergyman among them at such a meeting. I think that the clergy and laity should use their influence as much as possible among bell-ringers, and so contribute towards silencing the popular cry of 'Belfry Reform.'

Glinton, Feb. 21, 1876.

F. T. GILBERT.

### New Bells for St. Paul's.

SIR,—I believe that I shall express the feelings of a great many when I say that I shall much regret any change in the grand old clock chimes of this Cathedral. Have as grand a ring as you can in the north-west steeple, but let the old quarter Jacks be, with their grand solemn cadence, as we have heard them from our childhood. Surely, the 5-ton hour bell cannot be improved?

AN OLD PAULINE.

### Littlebury, Essex.

On Thursday evening, Feb. 24th, the Saffron Walden ringers rang a peal of Double Court Bob Minor, 720 changes, on these bells. This is the first peal in that method rung here. The ringers were:—N. J. Pitstow, treble; J. Miller, 2nd; G. Martin, 3rd; C. Freeman, 4th; G. Maxim, 5th; F. Pitstow, tenor. Conducted by F. Pitstow.—Reported.

### Change-ringing at Newcastle-on-Tyne, Durham.

On Tuesday evening, Feb. 29th, eight members of the Newcastle and Gateshead Society of Change-ringers met in the tower of All Saints, and rang 1876 Grandshire Triples, in 1 hr. 8 mins. The band were:—J. Weddle, treble; R. Simm, 2nd; F. Lees, 3rd; H. Simm, 4th; J. Simm, 5th; W. Pitt, 6th; T. Denton, 7th; J. Alderson, tenor. Weight of tenor, 19 cwt.—Reported.

RECEIVED.—J. R. Fritchard (*Chorus* out of print); W. H. Ruffey; Jno. Haren; Young Cumberland; James Morley; M. G. Vine.



time my liabilities are 80%. But, of course, these are increasing weekly; and, unless assistance be promptly given, will compel me to abandon a much-needed work of charity. Further information I will gladly give to any persons who apply for it before deciding to help me.

And now I have another appeal of a more general kind to make. I wish that I could prevail upon wealthy Churchmen to establish Homes for Inebriates, both male and female, in various parts of the country. Those at present in existence are far too expensive to be of service to men and women who have drunk themselves not merely out of their homes and their money, but their friends. And if they were a great deal cheaper they would have to be much more numerous than they are, to accommodate a tithe of those who are willing to place themselves under surveillance in order that they may be cured of intemperance.

R. M. GRIER.

Rugeley.

#### Solitary Communion.

SIR,—I have just read in your number for the 4th of March the letter of 'J. F. C.' on 'Solitary Communion.' It seems to me to be a mistake to class 'solitary communion,' in the case he mentions, with 'solitary communion' in the presence of a large congregation. Though his case, if brought into a court of law, might possibly have been decided as the Folkestone case was, in spirit they are very different. Few people would complain if a clergyman, even in a large parish, administered the Sacrament to one person only, there being no one else in the church: but if the priest, by his teaching or practice, endeavour to enforce 'non-communicating attendance,' many conscientious persons will object to it, thinking that it tends towards Popery, and is contrary to Article XXV. of our Church, which says that 'The sacraments were not ordained of Christ to be gazed upon.' In some cases 'non-communicating attendance' might be useful (as, for instance, it is perhaps better for persons newly confirmed, who have never received the sacrament, to see how the service is conducted before engaging in it), but as far as my experience goes the people are not yet educated to it, and it is scarcely desirable that the practices of our Church should be assimilated to those of Rome, when there is such a fundamental difference between the two churches.

ANOTHER LAYMAN.

#### St. Andrew's Waterside Church Mission.

SIR.—Would you allow me to acknowledge receipt of 2s. 6d. in postage stamps from 'M. P. B. B.' who asks that it may be acknowledged in *Church Bells*?

As it is nearly quarter-day, when many persons are changing their houses or having a good spring cleaning, I would ask all who have any books and magazines to give away to send them to the St. Andrew's Waterside Mission by goods train, *via* Bricklayers' Arms Station, to Gravesend. 2955 volumes were received in January, 1876 in February, but to keep up the supply of libraries for ships in the same proportion as last year we need 10,000 volumes a-year, besides the Hymn-books, Prayer-books, and Bibles, we supply free to the ships for service; and in addition to this, new stations are being opened from time to time, and these have to be supplied. In the gale on Sunday the Mission-flag mast on the wharf was blown down and broken, both top mast and lower mast, but the fishermen have offered to give another, and are raising a subscription among themselves.

JOHN SCARTH, Hon. Sec.

## NOTES AND QUERIES.

### Queries.

SIR.—Can any one give the law on churchwardens? Is it obligatory to elect a resident parishioner (1) as parish churchwarden or (2) as vicar's churchwarden? Is it obligatory to elect a ratepayer of the parish at all? I understand that any one may be elected by the parish or nominated by the vicar, but only a *bonâ fide* parishioner is obliged to serve under penalty. Is this so?

J. S.

A COUNTRY VICAR wishes to hear of a useful form of questions and answers on the Catechism, suitable for young people at evening classes; something similar to Mr. Sadler's shorter form in his *Church Teacher's Manual*.

SIR.—Can any of your readers kindly give any hints as to the formation and rules of Ladies' Working Associations for Missions? Any suggestions would be gratefully received.

G. C.

SIR.—Can you inform me the nature and object of the Simeon trustees?

Almondbury.

JOHN E. BEAUMONT.

SIR.—Can any of your readers give information where good designs can be obtained for labourers' cottages, with estimate of cost, &c.?

K.

[Consult *Rural Architecture*, published by Orr and Co., Amen Corner, London, price 1s.—ED.]

### Answers.

'ZEALOUS YOUTH'S' first and best step would be to take counsel with his parish clergyman, or some clergyman who knows him. He would better be able to advise him how to obtain a training for Holy Orders than any one could do through the correspondence columns of a newspaper. He would also be able to tell him what Societies would be available.—ED.

'P. B. B.'—No such register is kept at the University, or we fear, anywhere. Probably in each diocese a register exists of all the ordinations in that diocese, but we do not know whether they would be available for search.

SIR.—I beg leave to inform 'A. Brittain' that a church in Exeter is dedicated to St. Pancras.

JOHN H. ROSSALL.

Lonsdale. St. Sidwell's. Exeter.

'P. MOULSON.'—Thanks.

RECEIVED ALSO.—J. G. Trotter; F. H.; B. Wilson; A Constant Reader; H. E. G.

## BELLS AND BELL-RINGING.

### Sunday Ringing.

SIR,—I hope you will excuse my troubling you again with a few lines, but the subject of Sunday ringing seems so closely connected with the subject of my letter which appeared to-day, that I should like to say a few words about it. First, as regards the labour attached to the above, I never find myself that where bells go tolerably well that it is anything more than it would be to chime two or three bells for half an hour (I must observe that in my case we have chiming hammers, and I and one of the other ringers chime changes and call peals when we do not ring for service), but in many churches they have none, and the bells would have to be chimed on the swing. Secondly, where this is the case, it would be impossible to chime anything but rounds, and not even a call-peal could be done without stopping and starting again, unless there was one man to each bell. Now what I propose is, that where ringers are tolerably well paid, as we are here, that ringing for service should be confined to festivals and one Sunday, say the first in each month, throughout the year, and that on the other Sundays changes and call-peals should be chimed, if they have hammers, or even where they have not a clapper-gear might be arranged with separate pulleys in the middle of the bell, so as to avoid clocking; and the same thing might be done, when there would be no danger, provided one or two experienced persons handled the bells.

Vestry Room, Fleet, St. Mary.

J. W. JERRAM.

SIR.—One of the great drawbacks to the advancement of scientific change-ringing is undoubtedly owing to ringers, where they are neglected, and allowed to assemble in the belfry, ring for service, and then either to return to their homes, or if fine, take a walk in the fields. It was only last autumn, when I visited a belfry not far from here, when I asked one of the ringers where I could find a seat, that he replied he did not often go, and upon returning home after service I met some of the company, who had been round the country for a morning walk. In another instance I was told that the ringers were afraid the 'new parson' would not let them go on as they had done, as the old one allowed them to do as they liked. In this town there is a ring of eight, with which chiming is attempted on Sundays and other occasions, but which is a disgrace. The ring has not been rung for eighteen months' owing to an endeavour of mine to reform the belfry being frustrated by those who never ought to have allowed it to have fallen into its degraded state. I am sorry to see that at Saffron Walden they ring peals on Sundays, and also to say that there is too many belfries in Essex that need reforming. The remedy is in the hands of the clergy; let them look after those that call the people to the House of God, as they do those that sing His praises therein. I have had the pleasure of ringing with a clergyman, and also a churchwarden, and where I did so there was no cry for belfry reform, neither were the ringers looked upon as a low set, not fit for association among the upper classes.

H. KEEBLE.

Romford, Essex.

### Ringers and the Clergy.

SIR,—I think your correspondent 'M. A. S. C. Y.' is rather incorrect in what he said under the above head, as to the 'set change-ringer.' I will use no harder term, much as I dislike 'set change-ringing.' Let us suppose that in a band of ringers there is one who is fond of his beer. I do not think that through this one the whole should be so designated. The letters 'M. A. S. C. Y.' curiously enough, may be read as if hailing from the Master of the Cumberlands, or College Youths, both of these Societies calling themselves 'Ancient.' As to 'ringing only when paid for it,' or 'treated with beer,' the ringing day is, I suppose, what is meant.

In London we have what are termed 'paid ringing-days,' each man so engaged receives about four shillings. Now I ask, in common fairness, is this pay? I think a ringing pay-day takes three or four shillings out of a man's pocket. Respectable working men now-a-days earn seven or eight shillings a-day, the loss of which, to get a day's ringing, certainly does not mean pay, as he is paid; but if the set change-ringer be a party who thinks himself paid on receipt of the four shillings let him do it by all means, and I will not be envious. So much for the pay. And as to ringing for beer, it seems ridiculous. What become of wife and family, I ask, if men go ringing for beer? Now, Sir, I will tell you what I consider the greatest objection to the set change-ringers really is. Not being able to join a scientific band in the performance of a peal, they become careless as to the *go* of the bells they may be in charge of; half-an-hour is quite enough for one of their peals, and if their bells are ringable for that time, why their purpose is served completely, as the real ringers will never think of visiting such steeples. But there are some exceptions to this rule, however: it is the case at one of the twelve-bell churches in London, and there are several rings of ten bells in a similar state; and, in fact, there are but three or four out of the many rings of ten that are really *pealable*. I am pleased, however, that I can agree with him on one point, viz. that the clergy can to some extent remedy this, especially if assisted by the wardens of the church; and for that purpose let them learn ringing. They will then respect others who have done so. They will also be able to tell for themselves, when taking hold of the bell-rope, if the bell is in proper going order, and, in fact, if she is *pealable*; also in selecting a man to look after the ring of bells. Careful attention to all these particulars would much promote change-ringing, and the set change-ringer would soon become a thing of the past.

YOUNG CUMBERLAND.

### All Saints' Church, Sudbury, Suffolk.

WE announced a few weeks since that two additional bells were to be placed in All Saints' Church tower, and that the present bells were to be rehung. The work has just been completed, and the parish now possesses a splendid ring of eight bells. The parishioners are greatly indebted to Mr. Elliston Allen for the able manner in which he has obtained subscriptions to meet the heavy outlay. One of the bells has been presented by this

gentleman, who is Chairman of the Bell Committee; and it bears the inscription, 'Presented by Elliston Allen,' and 'Cast by John Warner and Sons, 1876.' On the other is engraved the following:—'In memory of Charles Badham, M.A., 27 years Vicar of this parish, who died April 15th, 1874.' On the tenor—which has been recast, and is 27 cwt.—is inscribed the following:—

'Cast 1876; recast 1875. A. H. Arden, Vicar; F. Archer and H. S. Pratt, Churchwardens.

'I toll the funeral knell,  
I ring the festal day,  
I mark the fleeting hours,  
And chime the church to pray.'—*Local Paper.*

#### Carillons at Manchester New Town Hall.

THE Corporation of Manchester have decided upon having a great clock and carillon for their New Town Hall, and have selected Messrs. Gillett and Bland, of Croydon, to carry out the work. The clock is to strike the hours upon a bell of seven tons, and to chime the four quarters on eight bells, which will be the largest quarter bells in this country, being much heavier than those at Westminster Palace. The time is to be shown upon four 16-foot illuminated dials, and the clock will have an electric connexion with the Observatory at Greenwich. The carillon-machine is to be on Gillett and Bland's improved patented system, the same as at Worcester Cathedral, and at Bradford and Rochdale Town Halls, and will play thirty-one tunes, a fresh tune for every day in the month, on twenty-one bells, weighing altogether over thirty tons. There will also be barrels pricked with changes equivalent to ringing a peal, and an ivory key-board like that of the pianoforte attached to the machine, so that any musician will be able to play tunes upon the bells with the fingers as easily as playing the pianoforte or organ. Ten of the bells are also to be hung for ringing by hand, and this will be the first peal of ringing bells that have ever been put up in a town hall. When completed this will be much the largest and the most important work of the kind that has ever been executed in this country or on the Continent. The hour bell will be about two tons heavier than the one at St. Paul's.—*The Choir, Feb. 19.*

#### Carillons at Witney, Oxon.

A NEW chime clock and carillons have just been completed and fixed by Messrs. Gillett and Bland in the tower of Witney parish church. The clock strikes the hours on a bell of one ton, and chimes the St. Mary's of Cambridge Chimes on four bells, the time being shown upon two 7 ft. 6 in. dials. The carillon-machine plays fourteen tunes. A tune is played three times over every three hours, day and night, the change taking place at midnight, by a self-acting shifting apparatus, and a fresh tune is played every day for fourteen days. The whole work has given the greatest satisfaction to the inhabitants of the town.—*The Choir, Feb. 19.*

#### Date Touch at Walsall, Staffordshire.

ON Wednesday evening, Feb. 16, nine members of the St. Matthew's Society of Change-ringers, and J. Carter of West Bromwich, rang at the parish church a touch of 1876 Stedman's Caters, in 1 hr. 17 mins. The ringers were:—H. Mills, treble; H. Summers, 2nd; J. Carter, 3rd; F. Hallsworth, 4th; A. Lightwood, 5th; J. Astbury, 6th; J. Lees, 7th; J. Westley, 8th; W. Hallsworth, 9th; D. Chapman, tenor. Composed and conducted by W. Hallsworth.—*Reported.*

#### Date Touch at Wolverhampton, Staffordshire.

ON Thursday evening, Feb. 17th, the St. Peter's Society of Change-ringers rang a touch of 1876 Grandsire Triples in 1 hr. 8 mins. The ringers were:—G. Lewis, treble; E. Geen, 2nd; T. Haddock, 3rd; H. Dawks, 4th; J. Jones, 5th; W. Pardoe, 6th; W. Johnson, Darlaston, 7th; S. Fisher, tenor. Composed by S. Atkins of Willenhall, and conducted by W. Johnson of Darlaston. Weight of tenor, 29 cwt.; in E flat.—*Reported.*

#### Change-ringing at St. Mary's, Beverley, Yorkshire.

ON Friday, 18th ult., a company of ringers occupied the belfry of St. Mary's, and after ringing several touches of Grandsire, they rang a peal of Bob Minor, consisting of 720 changes. The ringers were:—T. Campey, treble; W. Whitfield, 2nd; H. Ushaw, 3rd; D. Roberts, 4th; G. Wynn, 5th; W. Plaxton, tenor. Weight of tenor, 19 cwt. Time, 30 mins. The above was rung as a welcome peal to the Hon. and Rev. F. G. Pelham, the newly-appointed Vicar of St. Mary's, who arrived in Beverley that day.—*Reported.*

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

ON Saturday, 26th ult., five members of St. Luke's Change-ringing Society, assisted by three from Ormskirk, rang at the above church Mr. Reeves' ten-part peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 56 mins. The following were the ringers:—J. Prescott, Ormskirk, treble; W. G. Mann, Liverpool, 2nd; J. H. Moore, Liverpool, 3rd; J. Eastham, Ormskirk, 4th; J. R. Pritchard, Liverpool, 5th; N. Spencer, Ormskirk, 6th; J. Aspinwall, Liverpool, 7th; J. Chapman, Liverpool, tenor. Weight of tenor, 16 cwt. Conducted by Mr. John Aspinwall, and was the first time the peal has been rung in Liverpool.—*Reported.*

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

ON Saturday, 26th ult., Mr. J. Holt's original one-part peal of Grandsire Triples, comprising 5040 changes, was rung at this church, in 3 hrs. 13 mins. The ringers were:—G. Sayer, jun., Ashted, treble; J. Wyatt, Ashted, 2nd; T. Gaiger, Leatherhead, 3rd; G. Miles, Epsom, 4th; H. Boxall, Dorking, 5th; C. Boxall, Dorking, 6th; S. Brooker, Leatherhead, 7th; J. Lisney, Leatherhead, tenor. Conducted by G. Sayer.—*Reported.*

#### Muffled Peal at Sandbach, Cheshire.

ON Saturday, the 26th ult., a mixed company of ringers met at the parish church, and rang half a peal of Grandsire Triples, consisting of 2520 changes, with the clappers muffled on both sides, as a token of respect to the memory of the late Augustus Marshall, late conductor of the ringers of the above

church. The ringers were:—J. Cook, Sandbach, treble; J. Bowyer, Wolstanton, 2nd; T. Beacall, Liverpool, 3rd; J. Wooton, Wolstanton, 4th; W. Miller, jun., Wolstanton, 5th; S. Spencer, Wolstanton, 6th; T. Johnson, Sandbach, 7th; H. Johnson, Sandbach, tenor. Conducted by T. Beacall, and brought round in 1 hr. 43 mins.—*Reported.*

#### Change-ringing at Aston, Warwickshire.

ON the 28th ult. the following members of the St. Martin's Society of Ringers occupied the belfry of St. Peter and St. Paul, Aston, and rang a peal of Stedman's Caters, comprising 5079 changes, in 3 hrs. 18 mins. The ringers were:—J. James, treble; J. Banister, 2nd; J. Joynes, 3rd; W. H. Kent, 4th; S. Power, 5th; H. Johnson, sen. 6th; H. Bastable, 7th; H. Johnson, jun. 8th; F. H. James, 9th; J. Ward, tenor. Composed and conducted by H. Johnson, sen., who on that day completed his 67th year, and succeeded in ringing 100 peals, from five to seven thousand, in various methods, including 57 peals in the above intricate system, on eight, ten, and twelve bells.—*Communicated.*

#### Muffled Peal at Stroud, Gloucestershire.

ON Monday, 28th ult., a muffled peal, consisting of 1008 changes of Grandsire Triples, was rung at the parish church, Stroud, as a last tribute of respect to the memory of the late Mr. W. Estcourt, of Painswick. Deceased, who was in his 78th year, was for many years the conductor of the Painswick Society of Ringers, and was the composer of several fine peals on eight, ten, and twelve bells. Mr. Giles Mansfield is now the only existing member of the Painswick Society, and, although in the 84th year of his age, he rang the sixth bell (18 cwt.) with surprising ease and in a masterly manner. The selection was composed and conducted by Mr. Charles King, and was rung by the following:—G. Gregory, treble; W. F. Sloman, 2nd; C. King, 3rd; N. King, 4th; D. Marment, 5th; G. Mansfield, 6th; F. Stevens, 7th; A. Long, tenor.—*Local Paper.*

#### Change-ringing at Bolton, Lancashire.

ON Feb. 28th, six members of the Society of Change-ringers of Holy Trinity Church, Bolton, rang at the above church seven different peals of Grandsire Minor in 2 hrs. 50 mins. The ringers were:—H. W. Jackson, treble; H. Bentley, 2nd; J. Thornton, 3rd (first attempt); J. H. Jackson, 4th; S. Gaskell, 5th; W. Hamer, tenor. Conducted by H. W. Jackson. Tenor, 12 cwt.—*Reported.*

#### Change-ringing at Appleton, Berks.

ON Tuesday, 20th ult., the 73rd anniversary of the birthday of Mr. Alfred White, the veteran change-ringer, was celebrated by eight members of the Appleton Society of Change-ringers, who rang a peal of Grandsire Triples, comprising 5040 changes, with 154 bobs and 86 singles, in 3 hrs. 3 mins. This was a more than usually interesting peal; it was a veritable peal of Grandsire, 'Grandsire' White ringing the 2nd; his grandson, a lad fifteen years old, the treble; and his son, the 3rd bell, the latter being the composer of the peal. It was the first time that this (or, it is believed, any other) peal was conducted by a clergyman—Rev. F. E. Robinson. The ringers were as follows:—S. White, treble; A. White ('Grandsire'), 2nd; F. White, 3rd; G. Holifield, 4th; J. Avery, 5th; Rev. F. E. Robinson, 6th; J. S. Pritchett, Esq., Balliol College, 7th; T. Bennett, tenor.—*Reported.*

#### Change-ringing at Lightcliffe, Yorkshire.

ON Feb. 20th, a company of change-ringers met at the tower of St. Matthew's Church, Lightcliffe, near Halifax, and rang a peal of Kent Treble Bob Major, consisting of 5120 changes, in 3 hrs. 17 mins., being the first peal rung on these bells. The ringers were:—D. R. Smith, Halifax, treble; R. Jenkinson, Halifax, 2nd; J. Fisher, Bradford, 3rd; J. Clegg, Halifax, 4th; J. Hirst, Halifax, 5th; J. Harcastle, Bradford, 6th; J. Shaw, Halifax, 7th; E. Harper, Halifax, tenor. Weight of tenor, 19½ cwt. Composed by the late Joseph Fleming of Halifax, in 1828, and conducted by Joseph Harcastle of Bradford.—*Reported.*

#### Change-ringing at Leatherhead, Surrey.

ON Tuesday, 20th ult., Mr. Holt's original six-part peal of Grandsire Triples, comprising 5040 changes, was rung at this church, in 3 hrs. 8 mins., by the following ringers:—H. Wood, treble; T. Gaiger, 2nd; J. Hewett, 3rd; W. Marks, 4th; H. T. Lipscombe, 5th; T. Gadd, jun., 6th; S. Brooker, 7th; J. Lisney, tenor. Conducted by S. Brooker.—*Reported.*

#### Change-ringing at Appleton.

ON Saturday, March 4th (being the 60th anniversary of the opening of the original ring of six bells), the Appleton ringers, with the aid of some of their friends from Oxford, rang at the parish church a true and complete peal of Grandsire Caters, containing 5364 changes in the titmums position. This peal was brought round in 3 hrs. 43 mins. by the following persons:—S. White, treble; E. Holifield, 2nd; C. Hounslow (Oxford), 3rd; W. Bennett, 4th; G. Holifield, 5th; J. S. Pritchett, Esq. (Balliol College), 6th; G. H. Phillott, Esq. (Christ Church), 7th; F. White, 8th; Rev. F. E. Robinson, 9th; T. Bennett, tenor. Composed and conducted by F. White.—*Reported.*

#### Date Touch at York.

ON Monday, the 13th inst., on the occasion of the official arrival of the High Sheriff for the Assizes, the ringers greeted him with the customary peal, and rang 1876 changes of Kent Treble Bob Royal, in 1 hr. 27 mins. The ringers were:—M. West, treble; A. Haigh, 2nd; W. Howard, 3rd; W. Morrell, 4th; J. Underwood, 5th; W. Howard, 6th; C. Underwood, 7th; T. Dixon, 8th; J. West, 9th; G. Breed, tenor. Composed and conducted by T. Dixon. Weight of tenor, 5½ cwt. in key of C.—*Reported.*

RECEIVED ALSO.—J. Penny; James Morley; C. W. Troyte; C. H.; Fred. Hume; John Smith; John Dixon; Capel; John Moore; T. Carr; Peter Beard; Liverpool College Youth, and others; all too late for this week.

pleasure to find a prospect of more working parties being formed that any information that may possibly help, in however feeble a measure, towards their accomplishment is gladly given; though no doubt every place requires its own adaptation of rules to make them work well, and no doubt these are capable of much improvement: still, people come well and give well, and seem to enjoy the meetings as yet, and missionary enterprise gets more real and dearer, it is hoped, than without such gatherings.

SIR,—If 'G. C.' will write to the Honorary Secretary, Ladies' Association, S. P. G., 19 Delahay Street, Westminster, S.W., full information can be given respecting Ladies' Working Associations for Missions. In connexion with the 'Ladies' Association for Promoting Female Education in the Missions of the S. P. G.' there are more than 200 working-parties in which information is given about missions, and funds are collected for the maintenance of nearly sixty female teachers, who are labouring to spread the knowledge of the truth among native women and children in India, Madagascar, and South Africa.

L. B.

#### Working Men's Reading-rooms.

SIR,—We have a Working Men's Reading-room in our village (Oatlands), which might suit your purpose, in answer to your question in *Church Bells* of Feb. 19, which has worked comparatively well. We rent a cottage in the village, and having made two rooms into one, we let the rest of the house to a respectable man, whose wife has the care of the room, &c. The room, with its name, 'St. Mary's Parish-room,' painted outside, is fitted up with tables, chairs, pictures, &c., and is used in the daytime for Mothers' Meetings, for the Village Library Books, for Confirmation Classes, for a Lads' Class on Sundays, &c., and every evening for the Working Men's Reading-room, of which I send the rules. We have two penny daily papers, the *Standard* and *Daily Telegraph*, the local weekly paper, and the *Illustrated London News*; draughts, cards, game of the Race, &c. &c. It is generally filled of an evening, and is much appreciated by those who frequent it. I go down sometimes and show them a microscope or a galvanic battery, &c. &c., just to show that I take an interest in the room. Any other information I should be pleased to give.

C. A. ALLEN.

St. George's Lodge, Weybridge.

P.S.—I have supplied coffee at 1d. a cup, but it is hardly ever drunk. I think it would be better to make the honorary members' subscription 10s. a-year. By the Rules the subscription-room is 5s. a-year for honorary members, and 1d. a-week for ordinary members. The room is open every evening (except Sunday), from 6 p.m. to 10 p.m. No intoxicating drinks are allowed in the room, nor any playing for money, betting, or gambling. Any member infringing these rules, using bad language, or in any way misconducting himself, is immediately expelled from the room. Smoking in the room is allowed. No one under 17 allowed to be a member.

*Lending Library.*—The Library is open on Friday evenings, from 7 p.m. to 8 p.m., for exchange of books. Members of the room are entitled to the use of the books free. Subscription for non-members, 1d. a-month, payable in advance. Any books damaged or lost to be paid for.

'A COUNTRY VICAR' should get a *Simple Explanation of the Church Catechism*, by I. F., recently published by the S. P. C. K. It is very complete, plain, and in every way excellent. In the hands of an intelligent teacher there is nothing better than the Oxford reprint (Parker) of Bishop Nicholson; but the above *Simple Explanation* might be used by almost any one.

Tilney Vicarage, Lynn.

F. H. COX.

'A LAYMAN' (who gives no name or address) should write to the Secretary of the Church of England Scripture Readers' Association, 56 Haymarket, London; or to the Secretary of the London City Mission, Bridewell Place, Blackfriars, London.

In reply to 'Churchman,' E. G. P. recommends *Unity and Order*, by the Rev. R. W. Kennion, published by Macintosh.

'J. H. E.'—Fowle's *First Easy Greek Reading-book* (Longmans); Mayor's *First Greek Reader* (Macmillan); Smith's *Initia Græca*, Part II. (John Murray).

A CORRESPONDENT writes:—'A Brittain' will find an account of St. Pancras in *New and Old* for May, 1874.

#### Baptism.

SIR,—I should be glad if you, or any of your readers, would kindly tell me of a plain tract on Baptism for working people. The parish of which I am curate has a population of between 3000 and 4000 people—all of the working classes. I am very sorry to say that the greater number of the parents regard Baptism as an ordinance of the Church of England, and not as a Sacrament of Christ. During the last month there have been about nine private baptisms, and only two public ones. How are we to stop this state of things? I suppose we must administer private baptism when we are asked to do so?—and the oftener we do it the oftener we shall be asked. If the children should live, and most of them do, the parents don't bring them to be admitted into 'the congregation of Christ's flock.' I should be glad also to receive some suggestions on the formation and carrying out of a parochial library. Where can grants or part-grants of books be obtained? We are too poor to get on without assistance.

CANTAB.

SIR,—Our Church, in her *Catechism*, gives the following question and answer:—'Why, then, are Infants baptized, when, by reason of their tender age, they cannot perform them?' (viz. repentance and faith.) 'Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.' I was amazed the other day to see 'Baptist' views thus inculcated and my views denied in our own Prayer-book. I have been holding Baptismal Regeneration in Infancy, irrespective of sponsors. Will some one reconcile the two views for an

EX-QUAKER?

SIR,—Will any one kindly furnish me with a list of books suitable for lending amongst the poor?

(Miss) F. M. CROSS.

Coney Garths, Ripon.

## BELLS AND BELL-RINGING.

### TREBLE BOB ROYAL.

By Jasper W. Snowdon, Ilkley, Yorkshire.

As peals of Treble Bob on ten and twelve bells are nearly always rung with the tenors together throughout,\* no such classification as was required in Major is now needed. The first peal known to have been rung in this system was one of 5200 changes by the Eastern Scholars, at St. Sepulchre's, Snow Hill, London, on April 7th, 1741. Mr. Osborne states that this was a false peal, and it was also described as such in a notice appended to the copy of the belfry board, which appeared in *Church Bells*, Feb. 10th, 1872. Now when a statement of this sort is made it is best to consider the matter very thoroughly, and since Treble Bob Royal can only come false at the treble lead ends, I hardly think that such proof can have been dispensed with in this case. The reason, perhaps, that the legend has gained such credit is probably owing to the following satirical lines, which were given on a tablet, subsequently erected by the College Youths, to commemorate the performance of 5000 changes in this method, on May 30th, 1741, at the same church:—

'When merit's justly due, a little praise then serveth;  
A good peal needs no frame, a bad one none deserveth.'

Now it appears to me, that although the peal may have been false through an error in calling, or by a shift of course, or some such mishap, these lines rather point to an opposite result, or surely they would have described the peal as 'a false one,' rather than 'a bad one;' and, therefore, I consider that the original contempt expressed with regard to the bad striking of the peal may have since been wrongly considered as applied to its truth. However, since the old legend may be allowed a certain amount of credit, I will append further particulars of each of these performances, and as the original of the incomplete tablet given in *Church Bells* has disappeared from the church, will give a copy from the still existing peal-book of the Society of Eastern Scholars; and would remark that the day (Wednesday) stated in this book is inaccurate, as in 1741 April 7th was a Tuesday—and the latter day was correctly quoted on the tablet. I may mention that such inaccuracies are very frequent in the old peal-books, and may, I think, be accounted for by the entries being made some time after the original performance; when, as almanacks were not so plentiful then as now, a little carelessness would easily produce such results.

On Nov. 27, 1758, the Cumberlands rang 5400 changes of Treble Bob Royal at All Saints, West Ham, Essex, and in 1766 the College Youths accomplished 6000 changes at St. Leonard's, Shoreditch, while on Jan. 19th, 1767, this peal was supplanted by one of 6200, rung 'by order of the Grand Master,' by the London Youths, at St. Leonard's also. Whether these peals were true or not is questionable, as the Cumberlands called a still longer peal, namely, one of 6240 changes, which they rang at the same church on Jan. 20, 1777—'the first true 6000 and the most ever rang.' Whether it was caused by these cross claims I cannot state, but from this time a very strong feeling was excited between the Societies of the College and Cumberland Youths, the result of which was a series of most wonderful single-handed performances, which as athletic feats have probably been little appreciated by the outside public, who are not able to judge of the exhaustive nature of such continued exercise. Perhaps no great end is gained by ringing these great lengths; but there is a fascination about them, and a pleasure in their accomplishment, which any Englishman should thoroughly understand; and certainly the performances of such men as Samuel Muggeridge, Allen Grant, and James Marlton, who rang the tenors in the most celebrated peals of Treble Bob ten and twelve in, are feats of which their countrymen may well be proud, as instances of that dogged pluck which is the peculiar boast of all who have the honour to call themselves Englishmen.

The first notable performance after the last-mentioned peal was one rung by the College Youths, who, probably thinking to set the matter of precedence in long-peal ringing at rest, rang 10,000 changes of Oxford Treble Bob Royal at St. Leonard's, Shoreditch, on Feb. 18th, 1777, in 7 hrs. 28 mins. The Cumberlands did not at once attempt to beat this, but probably rang to try their powers first, as the same men rang the heavy bells in the following peals, 5080 on March 12th, 1777, at the same church, and on April the 5th following completed a peal of 8120 changes at the same place. On Saturday, May 10th, however, they started in earnest, and accomplished a peal of 10,200 changes at St. Leonard's, Shoreditch, in 7 hrs. 40 min., thus taking the mastery out of the hands of the College Youths. The last-mentioned Society were equal to the emergency, and to show that they could do more than they had previously done, the same band that rang the 10,000, 'insatiated with glory' as they described themselves rang 11,080 at the same church on May 19th, 1777, in 8 hrs. 22 min., and once more took the lead into their hands.

(To be continued.)

#### Sunday Ringing.

SIR,—It is with feelings of grief and dismay that I read in your issue of the 11th inst., referring to ringing on Sunday mornings or afternoons, 'Ringing at those hours has nothing to do with Church-work.' Nothing to do with Church-work! Then, indeed, have I wasted many hours of hard and dreary week-day labour during the last ten years,—in vain then have I impressed on my ringers the duty of so practising in the week that they should be able to ring right well on Sunday. Is the organist, are the choir, nay, the very organ-blower and stoke hole man, to be allowed to work for the Church on Sunday, and are we to be excluded? Chiming the bells for church, although I always take part in it, I do not consider to be the use of the church bells. It requires

\* In the article on Treble Bob Major I stated that the 8864 by J. Thorp was the longest length composed with the tenors together. On Monday last I received a peal one treble lead longer in extent, viz. 8896 changes, from my friend Mr. W. Harrison of Mottram; this peal he obtained on the very day my remarks appeared.



no skill, and it is not for that that we sharpen our intellect and improve almost all the physical powers God has given us. The organist may play as long a voluntary as he likes, the choir may have their anthem and their choral service, and we—because, forsooth, some of our number, to the disgrace of the clergy be it said, are not church-goers, but are drunken and dissolute,—we are not to be allowed to display our skill on our most noble instruments! Then, sir, let us have done with it altogether; let us say at once, 'Ringing is not Church-work'; exclude us from the steeple, and put up chiming-gear all over the country. If we may not use God's instruments to His glory, on His day, I can see no day in the week on which we may do so. If the ringers are not persons of good character, it is no one's fault but the parson's; if they are persons of good character, the public-house need have no charm for them. I am dead against *peal*-ringing on Sunday, though I have often assisted to ring for service in London (where, I must disagree with you again, it is a very usual practice).

But, with all due deference, I maintain that Sunday is the proper day for the best possible use of all the instruments of the Church. I consider the plan we have here is a proper one. We always ring for about an hour after afternoon service on all Sundays except in Lent, and no one but the best ringers are allowed to touch a rope. I have always tried to make it an object of emulation with a youngster to become fit to take part in the Sunday touch, the one day in the week when nothing but good ringing is, as a rule, to be heard; and I think, sir, that this plan should raise the ringers and their art. I ask no countenance for drunken and dissolute ringers,—I prefer no ringing at all to ringing performed by such,—but I detest them as much on a weekday as I do on a Sunday, and claim for our fraternity and our beautiful art that place amongst Church-work and Church-workers which Mr. Ellacombe has done more than any man living to gain for us.

Huntsham Court.

CHARLES A. W. TROYTE.

[Huntsham and Benington may be considered exceptional places.—ED.]

SIR,—In your remarks on my letter on the above subject you say, 'In the north-western counties the bells are either chimed, or the tenor tolled,' &c. Chiming may do for light peals, but how is it to be done with a tenor of 25 or 41 cwt., the weights of the tenors of the two principal rings here? Since Lent commenced, the eight at St. Luke's—tenor, 16 cwt.—have been chimed; but the sound is not effective, and only heard at a short distance, as there is a great traffic in a large town like this, even on Sunday. As to ringers leaving the tower after ringing for service, you no doubt are right in many cases, but I can safely say that I know some ringers who *do* attend Divine service; and if not all, it must be remembered that many live at long distances from the church, and perhaps attend other churches nearer their own homes, where the service commences later, and so enables them to get home in time for dinner, which is generally about one o'clock. In a country village the ringers probably live near the church, and can therefore attend service at the church where they have been ringing. You ask, Do I attend service? I do. But as the distance to any of our churches that have rings is too far for me to attend with my family (and of course I do not like to be separated from them), I have been obliged to give up regular ringing; but when I do go to ring, of course I do not miss Divine service, and have always impressed upon ringers that they should not neglect service; and, I am glad to say, without some effect. You advocate giving up Sunday ringing, on the plea that ringers do not feel fitted to attend service afterwards; or, at all events, that some of them say so. If they will not attend while on the spot, are they more likely to do so if 'ringing' is dispensed with and chiming substituted? Besides, it is not the custom here to ring long peals, but simply half-an-hour before service, twice a day; and as concerns adjourning to the public-house, it cannot be done, as they are only open from 1 to 3 and 6 to 10 p.m. Now as to payment for ringing. As far as being 'well paid' is concerned, here it is not the case; the payment has been much reduced, because funds are getting less, as those who profess to call themselves Churchmen are year by year refusing to pay the small voluntary Church-rate of one penny in the pound: and it is out of this that ringers have to be paid. However, as evils do still exist, the parson and warden should take more interest in the belfries and ringers, and not ignore their existence, as is too often the case. Many incumbents never go into the belfry, or know what either it or the ringers are like, and we can hardly wonder if laxity arises, although ringers should not neglect service, whether the parson visit them or not.

LIVERPOOL COLLEGE YOUTH.

SIR,—I write a few words on the subject of Sunday ringing, to appear in your next issue. In the first place I also, as did 'Liverpool College Youth,' express with what very great astonishment I learnt from the columns of *Church Bells*, for the first time, that ringing for Sunday services was confined to the northern and midland counties, and also that chiming was the rule in the south. It seems to me, whose bringing-up has been in the midst of such a noted ringing district as ours is, almost incredible that any six, eight, ten, or twelve men (as the case may be), who know anything at all about ringing, can be found to engage themselves, as stated ringers, at any church where their Sunday duty is limited to chiming, with the exception of an occasional touch at the festivals. I am almost certain that you could not find a set hereabouts to engage themselves under such conditions. Now I do not wish to be understood to be an advocate for 'long-length' ringing on Sundays, such as peals of 5000, for instance; on the contrary, I very much disapprove of those performances, on the ground that Sunday is not the day for such exhibitions of proficiency. But I do not think that the ordinary custom of ringing for about an hour, at the most, before each service (which is the rule hereabouts), is the very great evil which some make it appear. You say the great objection is, that when the ringers have called the people to church they themselves walk off. Now I know that in a great many places such is the case, and no one can deplore the fact more than myself; but can you guarantee that those fellows who now walk off would, if Sunday ringing were abolished, attend the services of the church? I fancy not. The fact is, they

would never be seen near the church at all. I have found, that if you take a fellow who is already in the habit of attending church, and make him into a Sunday ringer, he does not cease going to the services: on the contrary, he is, if anything, a little more regular in his attendance there. But if you make a fellow into a ringer who is not in the habit of going into church, he is the fellow who walks off when the service begins. In my humble opinion, the best way to raise the moral tone of the bell-ringers is not to abolish Sunday ringing, but to get steady, respectable young men, who are already church-goers, to become ringers; and surely there are very few parishes where the parson has not sufficient influence with eight or ten young men as to get them to become ringers! In this part of the country, where Sunday ringing is so general and deep-rooted, and of such long-standing, you might as well try to put down choirs and organs as to attempt to abolish Sunday ringing for service. I am certain of one thing, and that is, that not one half of the rings of bells, which have been put up about here, would ever have been put up if the donors had thought they would be merely chimed for Sunday services. In the extract you give from Mr. Ellacombe's article, he asks why (if these Sunday ringings are allowed) should not cricket and other amusements be allowed? Now I think it is very unfair to put ringing for service on a level with cricket; for, at any rate, service-ringing is professedly for calling people to church, while cricket is downright amusement; and if ringing for service is not Church-work, why have you repeatedly in *Church Bells* classed ringers with other Church-workers? There are other branches of church-workers besides ringers, and I suppose you would not think of abolishing them because some of the workers are unworthy men. I cannot answer for 'Liverpool College Youth,' as to whether he and his comrades attend service after their ringing for it or not, but I can answer for myself and my comrades, and it is a decided 'Yes;' and we ring three times every Sunday, and half our number take their places in the choir, too. And I know ours is not a solitary case, both as regards attendance and being members of the choir as well. Allow me, sir, as a reader and warm admirer of *Church Bells* from the very first, to thank you for your efforts to raise the ringing fraternity from the depths they have brought themselves to, and to assure you that you have the hearty sympathy of many good ringers in this ringing county.

A YORKSHIRE COLLEGE YOUTH.

SIR,—As a ringer, and also a constant reader of *Church Bells*, I find in our last issue an answer to 'A Liverpool College Youth,' titled 'Sunday Ringing,' with which I, and also my fellow-ringers, quite agree, and also our parishioners. Not for service, but about eight o'clock in the morning; but not walking away to a public-house after, or smoking a pipe, as estimated in our issue. But, instead of this, we find the majority of our band at the half-past-eight o'clock celebration of Holy Communion. I do not agree, sir, with the words used by Mr. Ellacombe in his *Practical Remarks on Belfries and Ringers*. We know full well that a great many ringers draw off to a public-house after ringing for service, but I think, if the vicar of each church would look after the belfry as he does his chancel, and know that each member of that band of ringers is confirmed, or willing to be, then I think that the notorious evil of which he speaks will be done away with. Still, he goes on to say, 'If Sunday ringing is allowed, why not cricket and other amusements?' In these days of ours, our congregations like to hear a good hearty service with good singing; why should any one dislike to hear a good hearty peal of ringing to the praise and glory of God on the Sabbath-day? Then let each ringer in every parish remember solemnly that the belfry is a part of God's house, and that he is a minister thereof, and that the place whereon he stands is holy ground. Then, I think, there will be a different opinion on Sunday ringing, and, I trust, it will be a different feeling between cricket playing and other amusements, which would be disgraceful on the Sabbath-day; which, I think, would run, not one, but many souls into eternal destruction. Whereas, if the form of ringing which I have here laid before you were adopted, it would save, not one, but many souls from eternal misery.

JOHN SMITH.

Netherton, near Dudley.

[Ringing on Sunday for services, and ringing on Sunday for mere pleasure, are two very different things. For services, by all means, 'let the merry bells ring round;' and let it be the very best ringing, when the authorities and parishioners desire it, in preference to the softer music of chiming. Only, let it be done regularly, and for the same length of time—not spasmodically, then one way, and then another; and let the ringers be well cared for, and be recognised as officials of the church, and be attendants at the services. What we object to is, the evils which in some places have been inseparable from the practice, and, above all, the disgraceful conduct of the ringers; and also ringing for mere pleasure, or long peals as trials of skill; throwing the belfry open to all comers. Rather than such, we consider chiming far preferable, and no ringing at all.—ED.]

Belfry Reform.

SIR.—In your last week's issue a letter, signed 'B. Keeble,' on this subject appeared. I think your correspondent is rather mistaken as to the conduct of ringers generally in Essex. If such is the case, why does he not mention the name of the parish to which he alludes? and then, perhaps, the clergyman would take such steps as would lead to reforming the belfry. I think that such belfries are few and far between in Essex, for many that I have visited are exceedingly well conducted.

AN OLD ESSEX CHANGE-RINGER.

Change-ringing at Folkestone.

ON Saturday, March 4th, there was rung here a peal of Grandsire Minor, containing 720 changes, with 38 bobs and 22 singles, composed by Mr. E. Hamman of Crayford, Kent. The ringers were:—A. Pilcher, treble; J. Friend, Hythe, 2nd; T. Barker, 3rd; H. Crumcher, 4th; A. Miller, 5th; J. Harrison, tenor. Conducted by T. Barker. Time, 29 mins. Weight of tenor, 22 cwt.—Reported.

RECEIVED ALSO.—H. Dana; F. Hume; Disgusted; and others.

to the Church, at home and in the colonies. The question raised in your recent article, signed 'G. V.', as to the necessity for the existence of Guilds at all, is one which, though it seems answered by the wonderful revival in religious life and work which Guilds have so materially assisted, yet admits of a contrary theory as to the use of such societies. But one or two objections raised in that article should be noticed. 'Why should a proportion only of the people be thus dealt with?' i.e. by becoming members of parochial or other guilds. The answer is obvious. If in a certain parish a guild is formed to teach in the Sunday-schools, sing in choir, attend the services regularly, visit the poor and sick, &c., it is self-evident that there would be in every parish those who would excuse themselves for various reasons (more or less good) when asked to become members. It is very true; and Churchmen cannot be too often reminded, that we are all members of the great 'Unitas Fratrum,' the Holy Catholic Church, the best, greatest, and oldest of all Guilds. But no one imagines that the great Church Societies are in any way intended as substitutes for the 'Confraternity' of which Christ is the Head. Guilds are formed for mutual encouragement and help in prayer and practice of the precepts of Holy Church. It is easy to see that a parochial guild can do very much to help the clergy by registering and combining the workers in a parish. The advantages of guild membership are,—the sense that work done in conjunction with the Guilds will be systematic, a feeling of unity in a good cause with our brother Churchmen, an expansion of the capabilities of all working members from the variety of work assigned to them, and a clearer perception of the mission of the Church to evangelise, teach, and succour her poorer and more ignorant children. The other questions raised by 'G. V.' would take far too much of your space to comment upon now, and as they are of considerable importance, they should be left for the practical answer of clergy and members of guilds who have seen the working of such societies. But let not the word 'Guild' frighten away any one from a Church Society. It is a good old word of Anglo-Saxon ancestry, and the very sound recalls bygone deeds of piety and benevolence, many fruits of which we now enjoy.

FARE FAC.

SIR,—You are doing the right thing in drawing attention to this subject in your article signed 'G. V.' By doing so, prejudice on the one side, or error on the other, may be overcome.

Are such Institutions consistent with the English Church doctrine? Practically we are taught that there is no closer bond amongst Christians of the same Church than that of communicating, and that no pledge can be more sacred or holy. Is it then well to have in a parish a body of workers separated from the general body of communicants by special rules and special prayers? The partition-wall thus set up will have a natural tendency to induce the belief that the same work is not required of such as are simply communicants as of the body thus set apart. In this way becomes created a Church within a Church, and the feeling of responsibility, so necessary to be nurtured in members of the Church, is considerably weakened.

In the second place, it creates a belief amongst Churchmen that they are not one; and thus, though a Guild may strengthen the *unitas fratrum* between its own members, it lessens the same amongst the general body.

Thirdly. It does not appear from the Scriptures that Guilds were known in Apostolic times.

Fourthly. Great stress has been laid on the fact that Guilds do a large amount of parish work, and greatly help the clergyman. The question may, however, be asked, whether they are not to some degree a preventive? Without returning to my former position relative to the weakening effect of Guilds, is it not true that where they are formed those who do not join are gradually ignored, or at least looked upon coldly, and so drop away, not because they find themselves out of sympathy with the rest, but, feeling that two parties have been formed, think it better for the work's sake to resign their posts?

A. S.

### Baptism.

SIR,—I suppose the way in which the question and answer of the Church Catechism quoted by your correspondent, 'Ex-Quaker,' are made to inculcate Baptist views is, by arguing that the Church thus admits that only those who are come to age can perform the conditions required of those who come to be baptized; whence the further unwarranted inference is drawn that such only ought to be baptized. All, however, that the Church's language implies is, that if persons are of understanding age when they come to baptism, they must come with repentance and faith to qualify them for the inward grace of remission of past sins, and the renewal of the Holy Ghost to help them for the time to come. All the natural descendants of Adam are born in sin and the children of wrath, and so are, by nature, unmeet for the kingdom of heaven; nor have they any power of themselves, unaided by the Holy Spirit, to turn to God and please Him. This natural disqualification attaches to infants, who, though they have not yet committed actual sin, labour under the infection of original sin; and that is what is removed in them by baptism; whilst, at the same time, the regenerating gift of the Holy Ghost is imparted to them, thenceforward sanctifying them, and enabling them, as they grow up, to serve God acceptably, if only they sincerely wish and try to do so. Thus the baptized infant is taken out of the state of a 'child of wrath,' in which he was born, and, should he die before committing actual sin, is undoubtedly saved; for in his case has been fulfilled the implied requirement in our Lord's declaration, 'Except any one be born of water, and of the Spirit, he cannot enter into the kingdom of God.' An infant dying unbaptized dies in the fallen condition in which he was born; nor can it be affirmed what may be his future.

There is another consideration as to the baptism of infants. The child of Baptist parents who leave him to be baptized when he may himself feel desirous of that sacrament, leave him through all the years of his unbaptized life—be they many or few—in the same natural state of alienation from God in which he was born, with no covenant aid of the Holy Spirit either to put good desires into his heart or to enable him to bring them to good effect. And should he die before he has sought to be baptized, he dies in the condi-

tion of *not* being born of water and of the Holy Ghost. It is too true the baptized one may fall into sin through neglecting or resisting the motions of the Spirit by which he was regenerated; but he may still, by listening to that Spirit within him, repent, and be restored; unless, indeed, he have sinned so grievously and so obstinately as to have absolutely quenched the Spirit in his soul—a state of reprobation which no mortal man can ever know to have befallen another.

The presence of sponsors in no way whatever affects the baptism of the individual baptized. Their office, as intended by the pious care of the Church, is to put the child in mind, as he grows up and becomes liable to sin, of the great gift and privileges he received in baptism, and how it concerns his salvation to fulfil his part of the covenant then entered into between God and his soul. Well would it be if sponsors oftener endeavoured, and were oftener allowed, faithfully to fulfil this duty of their office.

The questions suggested by 'Ex-Quaker' are so important to the right understanding of the Sacrament of Baptism, and are, I believe, so often a cause of embarrassment, that I hope you will not think the above attempt to explain them too lengthy for admission into your columns. J. H. H.

### Queries and Answers.

SIR,—Can you inform me where, and at what price, I can obtain tracts dealing with Plymouth Brethrenism? The Brethren are making great efforts to obtain proselytes, and are circulating tracts, pamphlets, &c. to that end in the town in which I reside. I should like a good, but charitable, exposition of the whole affair.

ENGLISH CHURCHMAN.

[A paper on the subject appeared in a series called the 'Church of England and the Denominations distinguished,' in *Church Bells* of Dec. 21, 1872; and from time to time reviews, under the head of 'Book Notices,' have appeared of pamphlets, &c., bearing on the subject; one, if we are not mistaken, quite recently. Our correspondent should consult these.—Ed.]

SIR,—Can anybody tell me the names and addresses of some Homes or Convalescent Hospitals for destitute children, where a young lady, who is most anxious of entering into some good work for the aid of her young and suffering fellow-creatures, could offer herself as nurse? Town preferred.

CHRISTIE B.

Will any one who has had experience in the working of a Penny Bank kindly send rules and hints for working one to Rev. Edwin G. Wyld, Woodborough Rectory, Marlborough?

[Apply to G. C. T. Bartley, Esq., National Penny Bank, 269 Oxford Street, London, W., who will send you all the information you require.—Ed.]

RECEIVED ALSO.—G. B.; K. B.; E. J. E.; W. H. C.; A Student; John E. Beaumont; L. R. P.; Unbaptized.

## BELLS AND BELL-RINGING.

### TREBLE BOB ROYAL.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from page 198.)

ALTHOUGH beaten for a time the Cumberlands were evidently not disheartened, as a few years after this they again took up the contest and succeeded in ringing, single-handed, a peal of 12,000 changes of Oxford Treble Bob Royal at St. Leonard's, on March 27th, 1784. This peal, which occupied 9 hrs. 5 min., is probably the most wonderful performance recorded in the annals of change-ringing. From Mr. Osborne's MS. I gather that the bells struck off into changes at one o'clock in the afternoon, and came round at 5 min. past 10. Mr. Osborne was most persevering in collecting information in any way connected with ringing, and in his MS., opposite a copy of the last-mentioned performance from the Cumberlands' peal book, a small piece of paper is pasted between the leaves, bearing the following poetical effusion, evidently in the handwriting of the author, who was a prominent member of the Cumberlands about that time. These lines will, I think, be read with interest, as they show the strong contention that existed between the two Societies at that time:—

'Come, ringers all, and view this church, within the steeple-door  
Twelve thousand Oxford Treble Bob was rung in eighty-four,  
In hours nine and minutes five, the Cumberlands did complete,  
And on the twenty-seventh day of March, the College Youths they beat.  
Success unto the Cumberlands wherever they do go,  
That they may always have success to beat their haughty foe!'

JOHN TITCHBORNE.

This peal has never been surpassed, and I think, considering the weight of the tenor (31 cwt.) at St. Leonard's, that it will be a long time before it is again approached, let alone superseded. With this performance, therefore, I bring my remarks upon ten-bell ringing to a close; but before giving further details of each of the most interesting of these peals, I would remark that the fact of all the latter of these gradually increasing lengths having been rung on the same bells, and probably under almost exactly similar circumstances, they form a very fair test of the physical abilities of the different bands of ringers; but in the next article it will be seen that a very great dissimilarity exists, owing to the different weight of the rings, in the conditions under which the Treble Bob peals of note on twelve bells have been accomplished.

From the *Eastern Scholars' Records*.—'Wednesday (sic), April the 7, 1741, was rung at the parish church of St. Sepulchre, a complete peal of five thousand two hundred Oxford Triple Bob, ten in. The performers:—Jos. Dickinson, treble; John Sharpe, 2; Wm. Simms, 3; Wm. Lovell, 4; John Blake, 5; Wm. Roman, 6; Wm. Phillips, 7; Thos. Bennett, 8; P. Mainwaring, call'd bobs, 9; R. Windleborough, tenor. N.B.—This was the first complete peal of five thousand Oxford Triple Bob, ten in, that was ever rung, and completed in 3 hrs. 57 mins.'

College Youths.—'St. Sepulchre, Snow Hill, Saturday, May 30, 1741, 5000 Union Bob Royal, in 3 hrs. and 46 mins. by:—Saml. Lee, treble; Jabez Stephenson, 2; John Dearnor, 3; Wm. Pickard, 4; Benjamin Annable, 5; Jos. Griffiths, 6; Richd. Spicer, 7; Saml. Jeacocke, 8; Robt. Mobbs, 9; John Trenell, tenor. Conducted by R. Spicer.'

*From the Cumberland's Records.*—All Saints, West Ham, Essex, Monday, 27 Nov. 1758. This company rang 5400 of Oxford Treble Bob, ten in, in 3 hrs. 46 mins., being the greatest performance ever completed in this method on ten bells. John Sibery, 1; Natl. West, 2; John Frazier, 3; Thos. Burrell, 4; Francis Wood, 5; Thos. Haydon, 6; John Parlowout, 7; Saml. Wood, 8; John Harris, 9; Robt. Wight, 10. Samuel Wood called bobs.  
*College Youths.*—St. Leonard's, Shoreditch, on Oct. 19, 1766, 6000 Treble Bob Royal, in 4 hrs. 21 mins. The first peal in this method on the bells. Performers:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Moss, 3; Wm. Underwood, 4; Thos. Bennett, 5; Wm. Mills, 6; Emanuel Crouch, 7; Geo. Meakins, 8; Robt. Bly, 9; Jos. Monk, 10. Conducted by G. Meakins.

*From the London Youths' Records.*—St. Leonard's, Shoreditch. By order of the Grand Master the Society did ring, on Monday, Jan. 19, 1767, in the year of bells 3257, six thousand two hundred Oxford Treble Bob Royal, in 4 hrs. and 46 mins., being the greatest performance ever done on ten bells. The names of the brethren:—Brother Michael Purser, S.D., treble; Dr. Thos. Harrison, 2; Br. Joshua Brotherton, G.M., 3; Br. Christopher Wells, 4; Br. Robert Reynolds, 5; Br. James Tichborne, 6; Br. John Cauncey, 7; Br. James Patrick, 8; Br. Wm. Haste, 9; Br. Abraham Smith, tenor. The peal was call'd by Br. Christopher Wells. (The course-ends of the peal are also given.)

*From the Cumberland's Records.*—Shoreditch, Monday, January 20, 1777. This company rang a peal of 6240 changes, Treble Bob Royal, in 4 hrs. 34 mins., being the first true 6000 and most ever rang. George Gross (call'd bobs), 1; Thos. Smith, 2; Isiah Bray, 3; Thos. Whitaker, 4; Francis Wood, 5; Thos. Burrell, 6; Jas. Barnard, 7; Saml. Wood, 8; Robert Mann, 9; Saml. Mugeridge, sen., 10.

*From the College Youths' Records.*—St. Leonard's, Shoreditch. On Tuesday, February 18, 1777, the underwritten members of this Society rang a true peal of Treble Bob Royal, consisting of 10,000 changes, in 7 hrs. 28 mins., as follows:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Hall, 3; Chas. Purser, 4; John Povey, 5; Jos. Monk, 6; Wm. Lyford, 7; Jos. Holdsworth, 8; John Sylvester, 9; Saml. Mugeridge, 10. Conducted by Mr. C. Purser.

*From the Cumberland's Records.*—Shoreditch, Saturday, 10 May, 1777. This Society rang a peal of 10,200 changes of Treble Bob Royal, in 7 hrs. 40 mins. Thos. Whitaker, 1; George Gross, 2; John Lamey, 3; Isiah Bray, 4; Thos. Harrison, 5; Francis Wood, 6; Jas. Barnard, 7; Thos. Smith, 8; Saml. Wood, 9; Robt. Mann, 10. Composed and conducted by George Gross.

*From the College Youths' Records.*—St. Leonard's, Shoreditch. On Monday, the 19 day of May, 1777, the underwritten members of this Society rang a peal of Treble Bob Royal, containing 11,080 changes, in 8 hrs. 2 mins., as follows:—Winstanley Richardson, 1; Jas. Darquitt, 2; Wm. Hall, 3; Chas. Purser, 4; John Povey, 5; Jos. Monk, 6; Wm. Lyford, 7; Jos. Holdsworth, 8; Edmund Sylvester, 9; Saml. Mugeridge, 10. Conducted by Mr. Charles Purser.

*From the Cumberland's Records.*—Shoreditch, Saturday, March 27, 1784. This company rang a peal of 12,000 changes, Treble Bob Royal, in 9 hrs. and 5 mins., being the first peal of that length. George Gross, 1; James Barnard, 2; Francis Nay, 3; Thomas Reeves, 4; Isiah Bray, 5; Jas. Patrick, 6; Wm. Court, 7; Abraham Smith, 8; Malachi Channon, 9; Allen Grant, 10. Composed and conducted by George Gross.

Copies of the tablets commemorating these 10,000's will be found in *Church Bells*, March 2nd, 1872.

### The Guild of Devonshire Ringers.

A MEETING of the Committee was held in Exeter on March 24th, the President (C. A. W. Troyte, Esq.) in the chair. It was announced that the Subjects Committee of the Church Congress had admitted 'Church Bells and how to use them' into their programme.

It was resolved:—That the general subject be, for the sake of convenience, divided into:—(1) The Use and Abuse of Church Bells; (2) Ringers viewed in general as Church-workers; (3) Ringers as part of Parochial Organization; and (4) Ringing from a Layman's Point of View.

That the Annual Meeting be held at Exeter for the transaction of business on or about June 19, and that a General Meeting be held at Plymouth at the time of the Church Congress.

That the Secretary be requested to endeavour to obtain permission for the Guild to inspect and report upon the work done in hanging, rehanging, or repairing bells or cages in the diocese.

A peal reported from Huntsham was ordered to be recorded, and also certain entries to be made in the Diary.

J. L. LANGDON FULFORD, *Hon. Sec. G. D. R.*

SIR,—May I through your columns ask those who are able and willing to allow their names to appear as readers or speakers on the subject of Church Bells in the programme of the Church Congress, to be held at Plymouth in the autumn, kindly to communicate with me?

J. L. LANGDON FULFORD, *Hon. Sec. G. D. R.*

Woodbury Parsonage, Exeter, March 27.

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

SIR,—I was rather surprised to find in your paper of the 18th ult. an account of Mr. Reeves' ten-part peal of Grandsire Triples, rung on these bells on the 26th February, which I deny *in toto*. The bells were kept going and brought round just for the sake of calling it a peal. The truth of this statement can be borne out by experienced ringers, who listened to it. Before closing my letter, I protest against your columns being used for the records of false peals, such as the one by St. Luke's Society, just for the sake of gaining a name in the ringing world.

A RINGER.

### A new Use for Church Bells.

SIR,—As an example of Church principles, as understood in Southport, permit me to inform your readers that merry peals were rung during Ash Wednesday at Christ Church, the alleged object being to celebrate the signing in London of the contract for a new sewer!

DISGUSTED.

Southport, March 6th.

### Ringing in the Sewage!!!

From the *Liverpool Mail*, March 11th.

WEDNESDAY, the 1st inst., marked the completion of arrangements regarding the acceptancy and signing of the sewage contracts. In honour of the event the bells of Christ Church rang merry peals throughout the day. Being Ash Wednesday, this 'highly indecorous act' aroused the attention of those who were disposed to pass the day in prayer and fasting, and called forth a letter to a local print, couched in anything but terms of Christian love and forbearance.

[The above occurrence was a most disgraceful proceeding; enough to disgust every right minded Christian. We consider the parish authorities most blame-

able, and they will be doing no more than their duty if they exclude from the belfry in future every man who pulled a rope on those peals.—Ed.]

### New Bells for St. Paul's.

SIR,—I quite acquiesce with your correspondent, 'An Old Pauline,' in regard to the present quarter jacks, that I have often been impressed with as I heard their grand solemn tones, which I hope will be allowed to remain, as I scarcely believe it possible for either they, or the 5-ton hour-bell, to be improved. If the grand cathedral is to be provided with a ring of bells (which I hope will be the finest in the world), it is possible for them to exist without carillons, which would greatly reduce the expense, and thereby cause them to be all the sooner out of debt.

F. HUME.

Chesterfield.

### West Clandon, Surrey.

A BEAUTIFUL new church tower and restored ring of six bells has been presented to the parish of West Clandon by the Lady Augusta Onslow. The 3rd, 4th, and 5th bells were out of repair, and had to be recast. This has been done by Messrs. Meers and Stainbank. On Sunday, the 5th ult. a service of dedication of the bells was held in the parish church in the afternoon, and prayers suitable to the occasion offered by the Rev. J. C. Harkness, rector of the parish. There was a large attendance of the parishioners, and it was evidently regarded as an occasion of great interest. After the service the ringers celebrated the event by ringing some touches, being assisted by the ringers from the neighbouring parish of Albury.—*Local Paper*.

### Change-ringing at Stalybridge, Cheshire.

ON Saturday, the 12th Feb., a mixed company met in the tower of Holy Trinity church, Stalybridge, and rang Mr. J. Reeves' ten-part peal of Grandsire Triples, of 5040 changes, in 2 hrs. 55 mins. The ringers were:—W. Fawcett, Stalybridge, treble; H. Shaw, Stalybridge, 2nd; E. Schofield, Stalybridge, 3rd; T. W. Hyde (his first peal), 4th; P. B. Hyde (his first peal), 5th; J. Thorpe, Ashton, 6th; J. Bradley, Stalybridge, 7th; J. W. Tongue, Stalybridge, tenor. Conducted by Mr. J. Thorpe. Weight of tenor, 15 cwt.—*Reported*.

### Date Touch at Oxford.

ON Friday, March 3, was rung at New College Tower, Oxford (by permission), a touch of 1876 Stedman's Caters, in 1 hr. 18 mins., by the following ringers:—J. Field, treble; C. Hounslow, 2nd; H. Janaway, 3rd; F. Williams, 4th; T. Hill, 5th; W. Thomas, 6th; R. Annis, 7th; W. Smith, 8th; E. Harrison, 9th; B. Foskett, tenor. Composed by C. Hounslow. Conducted by J. Feild.—*Reported*.

[We think Oxford might have set an example by abstaining from pleasure-ringing during Lent.—Ed.]

### Muffled Peal at Liverpool.

ON Monday, March 6th, by the kind permission of the Rev. Rector Stewart, eleven members of the Union Society rang at St. Peter's Church 3384 changes of Kent Treble Bob Caters, in 2 hrs. 15 mins. The ringers were:—G. Crute, treble; R. Williams, 2nd; A. Heron, 3rd; G. Helsby, 4th; W. Woodhead, 5th; H. Meadows, 6th; H. Brooks, 7th; R. Williams, 8th; E. Booth, 9th; W. Brooks and W. Heron, tenor. Composed and conducted by George Crute. The above was rung in memory of the late Mr. William Worthington, an old and esteemed ringer of this Society for upwards of fifty years. The number of changes rung corresponded with the weeks which he lived. Deceased was interred on Sunday, the 5th inst., in Anfield cemetery; his remains were borne to the grave by the members of the Union.—*Reported*.

### Change-ringing at Birmingham.

ON Saturday, March 11th, a mixed band met at Bishop Ryder's Church, Birmingham, and rang a complete peal of Grandsire Triples, containing 5040 changes, the composition of Mr. Vicars. The ringers were:—T. G. Payne (first peal), treble; W. Bryant, 2nd; R. Hunt (first peal), 3rd; T. Russam (first peal), 4th; F. T. Allen (first peal), 5th; H. Bastable, 6th; S. Powers, 7th; W. Smallwood (first peal), tenor. Conducted by Mr. H. Bastable. Time, 2 hrs. 55 mins.—*Reported*.

### Change-ringing at Warnham, Sussex.

ON Saturday evening, March 11th, a mixed band of change-ringers met at Warnham and rang a true peal of Oxford Double Bob Minor, consisting of 720 changes, with 18 bobs and 2 singles. The ringers were:—L. Turner, treble; J. Worsfold, 2nd; E. Jordan, 3rd; G. Raply, 4th; D. Jordan, 5th; H. Burstow, tenor. Conducted by H. Burstow.

Also a peal of Oxford Treble Bob Minor, rang the same evening, consisting of 720 changes with 9 bobs. The ringers were:—G. Mills, treble; J. Worsfold, 2nd; E. Jordan, 3rd; G. Raply, 4th; F. Knight, 5th; H. Burstow, tenor. Conducted by H. Burstow.—*Reported*.

[Surely the above might have deferred their merry meetings and ringing for mere pleasure, till after the season of Lent! Why was it allowed?—Ed.]

### Muffled Peal at Palgrave, Suffolk.

ON Monday evening, March 20, the Diss and Palgrave Society of Change-ringers met at the parish church, and rang a muffled half-peal of Bob Minor and one in each of the Treble Bob methods, as a last tribute of respect to the memory of Mr. Benjamin Firman, who died on the 14th instant. Deceased was 68 years old, was a member of the above-mentioned Society, and was parish clerk for nearly 33 years. The ringers were:—W. Seales, W. Stephens, W. Browne, W. Ireland, T. Preston, T. Ford, T. Clark, and Jas. Rudd. Conducted by Jas. Rudd.—*Reported*.

RECEIVED.—T. Beacall: his method is not new; he works from behind instead of from before. We may return to his paper again when we have more space. J. S. Pritchett: we think him too severe on those who are not advanced beyond MINOR. Such youths require encouragement; they like to see their names in our columns, though they may not be equal to Oxford Scholars. S. Burker; F. J. Oram; Jos. Key; H. Dains, and others.



## BELLS AND BELL-RINGING.

## CHANGE-RINGING.

By Jasper W. Snowdon, Ilkley, Yorkshire.

## TREBLE BOB MAXIMUS, &amp;c.

On March 12th, 1758, the Society of College Youths accomplished, single-handed, at St. Saviour's, Southwark, a peal containing 5040 changes of Treble Bob Maximus, the first peal ever rung in this method on twelve bells. In 1760 the Cumberland Youths rang 5136 changes, at the same church: in this peal the tenor, 52 cwt., was double-handed. On Feb. 9th, 1777, the College Youths rang, single-handed, 5232 changes at St. Bride's, Fleet Street, and this peal they followed with one of 6000 changes at St. Saviour's, on April 1st, in the same year: the tenor, however, was double-handed. In 1778 a greater length, one of 6240 changes, was rung at St. Peter's, Norwich: still two men were required to the tenor in this peal. The Norwich ringers were at that time all members of the Cumberlands' Society, and as the peal was therefore entered in the books of the London division, it is probable that the rivalry which at the time was so intense between the two London Societies of College and Cumberlands Youths in the matter of long-peal ringing, was not at all likely to be allowed to rest, as, after their victories in Treble Bob Royal in the previous year, the College Youths would be somewhat mortified to find that the supremacy in Maximus, obtained by the 6000 rung in 1777, was so soon taken out of their hands. In 1784, therefore, it is not surprising to find the College Youths prepared to wrest the coveted honours from the Cumberlands by a single-handed performance which should even eclipse the double-handed efforts of the latter party, while the Cumberlands hoped to bear off the laurels to be gained by adding a ten-bell pre-eminence to the victory obtained by the Norwich section on twelve. How keen was the feeling existing on this subject is shown by the fact, that although on March 10th, 1784, the College Youths succeeded in ringing, single-handed (Samuel Muggeridge at the tenor) 7008 of Treble Bob Maximus, at St. Saviour's, Southwark, in 5 hrs. 48 mins., a peal which took its place as 'the greatest performance ever done upon twelve bells,' yet they were only allowed the pleasure of retaining the honour of their double success on ten and twelve bells for the short space of seventeen days; as it will be remembered that, on the 27th of the same month, the Cumberlands, who seem to have been determined to regain something of their prestige, accomplished their wonderful peal of 12,000 of Treble Bob Royal at St. Leonard's, Shoreditch. For some time after this each Society seems to have been contented to let the rival company bear its divided honours in peace.

The peal of 7008, alluded to above, held its place at the head of Treble Twelve until 1802, when, on March 22nd, the Cumberlands, with James Marlton at the tenor, completed, single-handed, at St. Saviour's, Southwark, 7104 changes in 5 hrs. 30 mins. This peal was by J. Reeves, and contained the extent of nine courses. The same calling on ten bells amounts to 5200 changes, and Marlton during the next year also rang the tenor to this peal on ten, at St. Mary-le-Bow, an unrivalled performance, at that time, on that celebrated ring of bells, the tenor of which weighs 53 cwt. In 1804, Marlton also repeated the Southwark performance with the Cumberlands at Christ's Church, Spitalfields, on the ring of twelve, tenor 44 cwt., when, curiously, the time occupied was ten minutes longer than in the Southwark peal. The Christ Church bells were destroyed by fire on Wednesday, Feb. 17th, 1836.

Certainly the above-mentioned performances are wonderful instances of physical prowess, and although greater lengths have since been rung on twelve bells, yet, as they have all been accomplished on very much lighter tenors, it can hardly be said that any one of them can compare with the 7000's rung at Southwark.

The Society of St. Martin's Youths of Birmingham was the next company who essayed to cut the performance of the Cumberlands, and after a lapse of eighteen years the peal of 7104 was superseded by one of 7200 rung at St. Martin's, Birmingham, on April 17th, 1820, in 5 hrs. 8 mins.: tenor, 36 cwt. Twelve years later this peal was supplanted by one of 7302 changes, rung at St. Mary's, Oldham, Lancashire, in 5 hrs. 14½ mins., on March 6th, 1832: tenor, 34 cwt. The Oldham men did not long enjoy their new honours, as, on Dec. 9th in the following year, the Painswick ringers rang on their bells, in 6 hrs. 50 mins., a peal of 10,224 changes: weight of tenor, 28 cwt. This peal has remained until the present time quite unapproached, and except an attempt to supersede it should be made on some of our light peals of twelve, it does not seem probable that its overthrow can be accomplished. Subjoined are further particulars of the various peals mentioned, and I will now only observe that it seems to me that each long peal accomplished can only be considered to supplant those rung on tenors of equal or less weight. I may also add, that of the foregoing peals, until the date of the Birmingham length, the ringing was in the Oxford variation; but the 7200 rung in the 'hard-ware' town, and also all the subsequent performances mentioned, have been in the Kent method.

*Tablet in the Belfry of St. Saviour's, Southwark.*—The Society of College Youths rung in this steeple, on March 12th, 1758, a complete peal of 5040 Treble Bob, 12 in, in 4 hours 12 minutes, being the greatest peal ever done before on 12 bells. John Underwood, treble; James Coxon, 2; Robert Butterworth, 3; George Meakins, 4; James Darquitt, 5; Thomas Bennett, 6; William Lovell, 7; Stephen Pickhaver, 8; William Moss, 9; Robert Bly, 10; Robert Mortimer, 11; Joseph M. nk, tenor. The peal was called by Mr. J. Meakins.

*Tablet in the same Belfry.*—Society of Cumberlands. On Monday, November 10th, 1766, was rung a complete peal of Oxford Treble Bob Maximus, consisting of 5136 changes, in 4 hours 8 minutes, by the following persons:—Geo. Patrick, treble; Geo. Gross, 2; Thos. Dunmore, 3; Jno. Reeves, 4; Chas. Purser, 5; Isaiah Bray, 6; Jno. Purlovent, 7; Francis Wood, 8; Samuel Wood, 9; Wm. Jenkins, 10; Wm. Scott, 11; Samuel Muggeridge, Wm. Lester, tenor. Composed and called by G. Patrick.

*College Youths.*—St. Bride, Fleet Street. On Sunday, Feb. 9th, 1777, 5232 Treble Bob Maximus, in 4 hrs. and 19 mins. Performers—Winstanley Richardson, treble; Wm. Hatt, 2; Chas. Purser, 3; Wm. Mills, 4; Thos. Bennett, 5; Jno. Povey, 6; Wm. Lyford, 7; Jas. Darquitt, 8; Jos. Monk, 9; Robt. Bly, 10; Jos. Holdsworth, 11; Edmund Sylvester, tenor. Composed and conducted by C. Purser.

*College Youths.*—St. Saviour's, Southwark. On Tuesday, April 1st, 1777, 6000 Treble

Bob Maximus in 4 hrs. and 58 mins. Performers—Winstanley Richardson, treble; Jno. Povey, 2; Wm. Hatt, 3; Wm. Lyford, 4; Thos. Bennett, 5; Chas. Purser, 6; Wm. Scott, 7; Jas. Darquitt, 8; Jos. Monk, 9; Jos. Holdsworth, 10; Saml. Muggeridge, 11; Ed. Sylvester and Wm. Mills, tenor. Conducted by C. Purser.

*From the Cumberlands Records.*—St. Peter's, Mancroft, Norwich. Mon. March 16, 1778. The Society rang a peal of 6240 changes of Treble Bob Maximus in 5 hrs. and 22 mins., being the greatest performance ever done by any society. Thos. Barton, 1; Jno. Peak, 2; Jno. Havers, 3; Wm. Warner, 4; Jno. Read, 5; Chris. Lindsay, 6; Jno. Dixon, 7; Jas. Watling, 8; Simon Watling, 9; Jno. Dye, 10; Jas. Vines, 11; Jno. Frowse and Jas. Frowse, 12. Composed and conducted by Mr. Thos. Barton.

*Tablet in the Belfry of St. Saviour's, Southwark.*—Ancient Society of College Youths. On Tuesday, March 10th, 1784, was rung in this steeple a true peal of Oxford Treble Bob Maximus, containing 7008 changes, in 5 hours and 48 minutes. Performers were—W. Richardson, treble; W. Hatt, sen. 2; W. Hatt, jun. 3; J. Povey, 4; J. Darquitt, 5; G. Scarbrook, 6; J. Worster, 7; Wm. Lyford, 8; J. Monk, 9; J. Holdsworth, 10; E. Sylvester, 11; S. Muggeridge, tenor. Conducted by J. Povey. This tablet was restored at the expense of the Society, A.D. 1874.

*Tablet in the same Belfry.*—Cumberland Society. On Monday, March 22nd, 1802, rang on those bells a complete peal of Treble Bob Maximus, consisting of 7104 changes, it being the full extent of nine courses. The greatest performance ever done on twelve bells, which was completed by twelve men only, in 5 hours and 30 minutes. Performers were—G. Gross, sen. treble; G. Gross, jun. 2; P. Jones, 3; James Nash, 4; Wm. Shipway, 5; Thos. Reeves, 6; J. Barnard, 7; A. Cavelier, 8; J. Hints, 9; M. Channon, 10; Wm. Stephens, 11; J. Marlton, tenor. Called by G. Gross, jun.

*Tablet in the Belfry of St. Martin's, Birmingham.*—1820, April 17th. Seven thousand two hundred New Treble Bob Maximus, in five hours eight minutes, by the under-mentioned persons. Conducted by Henry Cooper. Wm. Bennett, treble; Jas. Jarvis, 2; Wm. Hassall, 3; Thos. Worrall, 4; Alex. Sanders, 5; Hy. Cooper, 6; Saml. Lawrence, 7; Jos. Grayson, 8; Jos. Riley, 9; Thos. Chapman, 10; Wm. Marsh, 11; Thos. Thurstans, tenor.

*Tablet in the Belfry of St. Mary's, Oldham.*—On the 6th day of March, 1832, was rung in this tower 7392 changes of Kent Treble Bob Maximus, in 5 hours, 14 mins. 32 secs., by the following persons:—Jos. Newton (conductor), 1; Jno. Jackson, 2; Jno. Newton, 3; Jas. Mills, 4; Jas. Jackson, 5; Thos. Nicholson, 6; Wm. Rigby, 7; Jno. Brierley, 8; Ed. Taylor, 9; Jno. Whitehead, 10; Thos. Chadderton, 11; Abram Jackson, 12. Weight of the tenor, 34 cwt.

*Tablet in the Belfry of Painswick Church.*—(This tablet also records the long peal of Stedman Cinques rung in the same tower.)—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 Treble Bob Maximus. Jno. Morris, treble; Jas. Savory, jun. 2; Jos. White, 3; Saml. Cook, 4; Jas. Chandler, 5; Chas. Holder, 6; Jas. Savory, sen. 7; Thos. Clissold, 8; Wm. Holder, 9; Thos. Bethell, 10; Wm. Estcourt, 11; Wm. Savory, tenor. Rung December 9th, 1835, in 6 hrs. and 50 mins. Composed and conducted by William Estcourt. Isaac Vanstone, Master.

(To be continued.)

## Yorkshire Association of Change-ringers.

THE April meeting of this Society will be held at Sharow (about one mile from the Ripon Station, N.E. Railway) on Saturday, April 22nd, when members and friends are invited to attend. A committee meeting will take place in the afternoon at 3 o'clock, and a general meeting in the schoolroom at 5 p.m.

## Sunday Ringing.

SIR,—Having read with much interest the various letters that have appeared in *Church Bells* on the subject of Ringers and Sunday Ringing, I beg you will insert the following few lines in your next issue. We have here a splendid ring of eight, in the key of E flat, which were rehung six years ago; the ringers meet for practice once a week, but never ring on Sundays, except on the great festivals: nor am I aware of any place in this neighbourhood where Sunday ringing is encouraged. Our ringers always meet for the chiming for two services on Sunday, just the same as they would for ringing, and are a respectable body of young men, who attend church, there being a pew specially for them. The curate here is a ringer, and associates with them: which I think, if it were more often the case, we should not have ringers looked upon as a 'low lot, fit only to be put upstairs out of sight.' We have also a good set of hand-bells, which have been used more for practice during Lent. Four members of the choir are also ringers, but do not belong to the band, for the reason that we have a rule that no member of the choir shall be a ringer, or a ringer a member of the choir. Trusting you will find me a small space for these few lines.

ONE INTERESTED IN, AND A READER OF, *CHURCH BELLS*.

Godmanchester, Huntingdon.

## Muffled Peal at St. Martin-in-the-Fields, by the Royal Cumberland Society.

On Friday, March 24th, twelve members of the above Society rang at St. Martin-in-the-Fields a muffled peal, as a last mark of respect to the late Mr. William Estcourt of Painswick, Gloucestershire, who died at the advanced age of 78, having rung exactly the same number of peals of 5000 changes and upwards. The ringers were:—J. Cox, treble; J. Mansfield, 2nd; W. Hoverd, 3rd; R. Rose, 4th; E. Gibbs, 5th; J. Howe, 6th; G. Harvey, 7th; H. Dains, 8th; G. Marriott, 9th; D. Stackwood, 10th; S. Jarman, 11th; H. A. Hopkins, tenor. Conducted by Mr. John Cox. The late Mr. Estcourt was a member of the above Society for upwards of half a century, and much respected by all who knew him.—*Reported.*

## Change-ringing at Landkey, Devon.

On Saturday, the 25th March, being a high festival of the Church (although falling in Lent is exceptional for ringing), six members of the Huntsham Society of Change-ringers, under the leadership of C. A. W. Troyte, Esq., visited this place, and gave some specimens of scientific change-ringing on the ring of six bells. Mr. Troyte, the birthplace of whose family (that of Acland) is situated in the parish of Landkey, kindly undertook, some weeks ago, to help in the instruction of a young band of ringers in the parish. After attending a service in the morning they rang eight six-seconds of Grandsire Doubles, one or two short touches of Grandsire Minor, and a peal in this latter method of 720 changes, this being the total amount to be produced upon six bells. The party had luncheon at the Vicarage, and afterwards performed on the hand-bells, giving several specimens of 6- and 10-bell ringing.

—*Local Paper.*

RECEIVED:—James Burton; Rich. Baxter; R. King; R. S. Blee; News from Bredgar; J. R. Jerram; and others.

SIR,—*Rural Architecture* being out of print, can you, or any of your readers, supply me with the name of any other publication giving good designs and estimates for labourers' cottages, and information especially applicable to country districts?  
K.

SIR,—Can you, or any of your readers, give me any information as to the birth or death of the Rev. Dr. Tanner, Prebendary of Canterbury about 1760; and do any of his descendants still survive?  
INQUIRER.

SIR,—Can you, or any one, kindly inform me where I can procure a pamphlet on 'Infant Baptism,' to put into the hands of an Anabaptist, and which fully states the arguments in its favour?  
J. T.

SIR,—In answer to your correspondent, 'J. F. C.', 'Fluctus decumanus' was a phrase among the Romans for the tenth wave, which seems to have been considered the largest. The Greeks thought each third wave the largest, *Tempesta*. Algernon Swinburne illustrates the idea in his *Triumph of Time*:—

'Who swims in sight of the great third wave,  
That never a swimmer shall cross or climb.'

Whitby.

R. F. McCausland.

SIR,—In answer to 'J. F. C.', I find that 'Decuman billows' is a Latinism, signifying huge billows. The origin of 'decuman' is *decumus*, equivalent to *decimus*, the tenth, or, poetically, surpassingly large.  
F. ORAM.

Bantry.

SIR,—Would you kindly allow me to offer my thanks through your columns to those of your readers who have so fully answered my questions, and to send my name and address for 'L. R. P.', from whom I shall be glad to hear?  
Rose House, London Road, Worcester. PHILIP ELLIS, Curate of St. Paul's.

SIR,—Your correspondent, 'A Layman,' does not seem to comprehend rightly the meaning of the word 'hope' in the passage 'as our hope is this our brother doth.' It is very different from 'expectation.' We hope all men will be saved, but we do not expect it!  
B. C. L.

SIR,—In answer to 'English Churchman,' I may state that the Rev. Peter Mearns of Coldstream, Northumberland, has published a valuable work on the Plymouth Brethren, entitled, *Christian Truth viewed in relation to Plymouthism*. Wm. Oliphant & Co., Edinburgh, price 2s. There is an abridged edition for distribution at 4d., or 3s. per dozen.  
J. F.

'J. T. C.' recommends to 'English Churchman' (of April 1st) a refutation of the Plymouth sect published by James Charles, 61 Middle Abbey Street, Dublin, at a moderate price.

'B. B.' begs to inform 'Constant Reader' that the book entitled *The Church of England the Best Church, or Fifteen Reasons for being a Churchman*, is published by Joseph Masters, Aldersgate Street, London, price 2d. It is now in its 26th edition.

At St. John's Convalescent Home for Children, 9 Sudeley Place, East Cliff, Brighton, 'Christie B.' might give most valuable help.

'C. M. V.' will be much obliged to any persons who have back numbers, or volumes, of the *Sunday at Home*, *Chatterbox*, *Little Folks*, *Home Visitors*, *Sunshine*, *Good Stories*, or similar periodicals, which they do not want, if they will allow her to have them for district lending and hospital use. She would be glad, also, to receive odd numbers of illustrated papers, to cut up for picture-books. Parcels may be sent through Sutton's agency to 'The Precentory, Lincoln.'

RECEIVED ALSO:—Yarmouth Subscriber; W. B. L.; Cantab; H. G. M.; J. H. Cross; Rubric.

## BELLS AND BELL-RINGING.

### CHANGE-RINGING.

By Jasper W. Snowdon, Ilkley, Yorkshire.

#### TREBLE BOB TRIPLES, CATERS, AND CINQUES.\*

ALTHOUGH Treble Bob is essentially an even-bell method, as Grandsire is similarly adapted to odd numbers; yet since it has been practised on the uneven numbers, a description of the performances accomplished will not be out of place as a sequel to the even-bell records. The first peal of Treble Bob Triples was one composed by J. Thackrah, and rung at St. Peter's, Huddersfield, on Nov. 5th, 1821. Since this time peals have been accomplished at Shifnal, Shropshire; Liversedge and Ossett, Yorkshire; and West Bromwich, Staffordshire: these being rung in the Kent variation. Of course, to overcome the liability there is of false changes turning up, several descriptions of calls have to be used. The greatest length as yet obtained with fourth-place bobs only is, I believe, the touch of 2604 composed by the late Henry Cooper of Birmingham. On Jan. 23rd, 1844, a 5040 was rung in the combined variations of Kent and Oxford at Shifnal, the composition of Mr. T. Day of Birmingham. This was obtained by common bobs only.

On Jan. 7th, 1817, a peal of 5004 changes of Oxford Treble Bob Caters was rung at St. Martin's, Birmingham; and a similar length in the 'Kent' variation was completed at Aston, near the above-named town, on Feb. 13th, 1848, being the first and only peals of Caters rung in these variations.

Birmingham was also the first company to record a peal of Treble Bob Cinques. This performance (5104 changes) was completed at St. Martin's, on Feb. 1st, 1832, since which time a similar number has also been accomplished, viz. at Oldham, Lancashire, on Jan. 1st, 1847. Both these peals were rung in the 'Kent' variation. Annexed are further details of the first of each of these different performances:—

*Treble Bob Triples*.—St. Peter's, Huddersfield. 5040 changes on Nov. 5th, 1821, by W. Haigh, 1; J. Clay, 2; J. Thorpe, 3; J. Womersley, 4; J. Womersley, 5; J. Hanson, 6; B. Thackrah, 7; S. Goodier, 8. Composed and conducted by B. Thackrah.

*Treble Bob Caters*.—St. Martin's, Birmingham. 5004 changes of Oxford Treble Bob Caters, on Jan. 7th, 1817, in 3 hrs. 28 mins. by:—W. Marsh, 1; T. Worrall, 2; W. Bennett,

\* This came too late to be appended to Mr. Snowdon's last article.

3; H. Cooper, 4; T. Chapman, 5; G. Harrison, 6; W. Newman, 7; W. Hassall, 8; T. Thurstans, 9; J. Jarvis, 10. Composed and conducted by T. Thurstans.  
*Treble Bob Cinques*.—St. Martin's, Birmingham. 5104 changes of Kent Treble Bob Cinques, on Feb. 1st, 1832, in 3 hrs. 47 mins. by:—T. Cole, 1; T. Chapman, 2; J. Hopkins, 3; T. Worrall, 4; W. Hassall, 5; H. Cooper, 6; J. Riley, 7; E. Roberts, 8; N. Blunt, 9; J. Bayliss, 10; J. Jarvis, 11; W. Godfrey, 12. Composed and conducted by H. Cooper.

### Sunday Ringing.

SIR,—With your permission I should like to say a few words on the question of Sunday ringing, of which I have had a somewhat varied experience, extending over a large number of years. I think many of the points urged in its favour are weighty and acceptable; but they should be considered in connexion with the many abuses that undoubtedly exist, in the suppression of which I know that all respectable ringers of experience are desirous that your efforts may be thoroughly successful.

It appears to be agreed that the bells are the property of the church, and are intended to do their part in the church service; but whether this shall be chiming or ringing I think is immaterial, provided it be done 'decently and in order.' But Sunday ringing apart from the service is, in my opinion, very objectionable, being clearly a gathering for the enjoyment of a practice in this highly interesting and intellectual amusement, and not at all in keeping with the religious duties of the day. No doubt many arguments may be raised in favour of such meetings, but I think they must necessarily fail to show that they partake of a religious character. I therefore think it becomes every company or society of ringers to consult their clergyman, and together determine upon some well-ordered arrangement for their guidance in the performance of their Sunday ringing or chiming, and that it is the duty of the clergyman to see that such arrangement is strictly observed.  
U. W.

### A Veteran Change-ringer.

SIR,—The following account of a veteran change-ringer may perhaps interest some of your readers:—James Newman, whose 80th birthday falls on Sunday, the 16th, and which we hope to commemorate by a peal on Easter Monday, is respected by the ringers of Appleton, in Berkshire, as the father of change-ringing in that village. It was he who, in 1821, when they had their ring of six, conducted the first 720 Treble Bob, commemorated by one of the fourteen tablets which adorn the belfry; it was he who, when they got eight bells twenty years after, taught them to ring a peal of Stedman Triples, and gain a reward of two additional bells, promised in case of success by Rev. F. E. Robinson; and, in truth, to his patience, perseverance, and untiring devotion, is mainly due those brilliant achievements which have made Appleton famous throughout England, and fill a peal-book of which any Society may be justly proud.

Among Mr. Newman's performances I find peals of Grandsire Triples in '55, '56, '57, '62, '64, '65, '68, and '74; a peal of 10,080 Grandsire Caters in '71—a wonderful peal for a man 75 years of age; two peals of 5000 Grandsire Caters in '75, the last the Monday after Christmas Day; a peal of 6000 Plain Bob Major in '56; of 5088 Treble Bob Major in '74; of 5131 Grandsire Major in '63; and of 5076 Stedman Caters in '62. All these peals at Appleton—in fact, Mr. Newman has rung but one peal out of his native village, viz. a peal of 5088 Treble Bob Major in '41 at St. Ebbe's, Oxford, then the lightest ring of bells in England. Besides the four methods in which he has rung peals, Mr. Newman is well skilled in College Singles, of which I believe the only peals ever rung are due to the Appleton ringers.

Mr. Newman was formerly a gamekeeper, but for twenty years has not been in service. His honest, upright life, renders his old age alike honoured and honourable, and doubtless to his temperate habits is largely due the wonderful preservation of strength which enables him, at his advanced age, still to take his place in the belfry, and ring for the services it is his delight to take part in.  
J. S. PRITCHETT.

*Bull. Coll. Oxford, April 8th.*

### The Guild of West Kent Ringers.

The first meeting of the Guild will take place at Dartford on Saturday afternoon, the 22nd April, at 4 p.m. A meeting has also been fixed to take place at Erith on Saturday, the 20th of April, at the same hour. Members desiring to have their railway expenses of attending either of these meetings paid out of the funds of the Guild must send in their names to the Secretary, through their representative committeeman, at least three days before such meeting. Members can only have their expenses paid to one of these meetings.

### Ringling at Bermondsey, Surrey.

On Saturday, March 25, ten members of the Ancient Society of College Youths rang at St. James's, Bermondsey, a true peal of Stedman's Caters; containing 5007 changes, in 3 hrs. 24 mins., viz.:—H. W. Haley, sen., treble; G. Muskett, 2nd; W. Cooter, 3rd; G. Mash, 4th; J. M. Routh, Esq., 5th; R. J. Haworth, 6th; H. Booth, 7th; M. A. Wood, 8th; J. M. Hayes, 9th; T. Bugby, tenor. Weight of tenor, 25 cwt. The above peal was called by Mr. Haley, and is a production of his own. The 6th bell in 6th place throughout the peal.—*Reported.*

### Muffled Peal at Aston, Warwickshire.

On the 3rd inst. the following members of the St. Martin's Society of Change-ringers rang, at the parish church, Aston, a superior peal of Stedman Caters, comprising 5005 changes, which was completed in 3 hrs. 18 mins.:—J. James, treble; J. Banister, 2nd; J. Joynes, 3rd; H. Bastable, 4th; S. Power, 5th; H. Johnson, sen., 6th; J. Dunn, 7th; F. H. James, 8th; H. Johnson, jun., 9th; T. Edgehill, tenor. This muffled peal was rung as a tribute of respect to the memory of the late Mr. W. Roberts, Josh. Spencer, and Wm. Chattell, formerly members of the St. Martin's Company. Composed and conducted by H. Johnson, sen., with the bells in the inverted Titum position.—*Reported.*

RECEIVED.—J. Rettick; J. Pritchard; W. G. Mann; N. J. Pitsford; F. B. King; Jas. Easthorn: we cannot enter into dispute with ringers about the peals which are reported to us.

extremely good part. So that whatever 'compliments' passed were at least all on one side. At the same time, if a man like Mr. Jacobs says, and his brethren endorse it, that they find the clergy of the Church of England, on the whole, more candid, and dispassionate, and reasonable than the Dissenting ministers who have taken up the Temperance cry, I do not see any solid reason for disclaiming the compliment, because it is a compliment, especially as I believe it to be true.

I had hoped to send you some rather fuller report of the conferences than the daily papers see fit to give, but the pressure of other work and cares has made it impossible; so I venture to send you these few lines, which I trust you will be able to insert.

JOHN OAKLEY,

Chairman of the Committee of the Temperance Movement.

### Infant Baptism.

SIR,—In reply to your correspondent, whose initials happen to be the same as my own, may I suggest that the best pamphlet on Infant Baptism is St. Paul's Epistle to the Colossians? It is addressed to the 'saints and faithful brethren in Christ,' at Colosse (i. 2), who are declared (ii. 10-12) to be 'complete in Christ,' and to have been 'buried with Him in baptism, and in baptism also risen with Him, through their faith in the operation of God, Who raised Him from the dead.' The persons thus addressed in the mass are afterwards addressed in various classes (iii. 18; iv. 1), as wives, husbands, children, fathers, servants, and masters; and each of these classes is addressed as to its special duties on the ground of the privileges to which they had all alike been admitted by their baptism. Of course a modern objector would ask how there could be 'faith in the operation of God' in the case of infants, to which various replies might be given; and it is also open to him to say that St. Paul does not mention infants, but only children. But an Anabaptist who could be induced to travel with the Church as far as this epistle would carry him, would be on the right track; and it might not be difficult to lead him on to the whole truth. The Religious Tract Society has lately published a little book which, indirectly, might be of great service in teaching the true doctrine of baptism. The title is *Sanctification, as exhibited in the Word of God*. Here is a quotation:—'It thus appears that the terms "sanctify," "sanctification," "saints," &c., as applied to Christians in the New Testament, imply their being anointed with the Holy Spirit, their being separated from the world, consecrated to God, and fitted for His service.' The '&c.' is valuable. The Tract Society would not be likely, at present, to fill up the blank with the term 'regeneration,' but it may come to do so in twenty years' time. Let men study their Bibles, and their Prayer-book difficulties will melt away. Children were 'called to be saints,' and 'buried with Christ in baptism,' at Colosse more than 1800 years ago. We are not told how old they were. Let us have sufficient faith in the operation of God, Who quickened Christ's dead body, to believe that He favourably alloweth our charitable work in these latter days in England when we take our living infants to His holy baptism.

J. F.

### Inebriate Homes.

SIR,—In answer to the appeal which you kindly inserted for me some weeks ago, I received the following donations:—D. Monckton, Esq., M.D., 1*l*.; per Offertory, 5*l*.; Stamps per *Church Times*, 2*s*.; Rev. W. J. Frere, 10*s*.; Rev. R. H. Goodacre, 5*l*.; Rev. R. Hazlehurst, 1*l*.; J. Robinson, Esq., 10*l*.; W. Morris, Esq., 2*l*. 2*s*.; Miss Rogers, 1*l*.; R. Tomlinson, Esq., 2*l*. 2*s*.; C. W. S., 5*l*. I beg leave most heartily to thank those who have so liberally helped me. I am still, however, considerably out of pocket.

Rugeley.

R. M. GRIER.

### The Date of Easter.

SIR,—Like some of your correspondents, I was 'much exercised' by the date of Easter this year, until referring to Brady's *Clavis Calendaria*, where I found the following explanation, under the head of 'Easter Day':—

'By the solar calculation our days begin at midnight, while the lunar day is computed to commence from twelve o'clock at noon, or middle of one solar day, and to last until the same hour on the succeeding solar day. If, therefore, the moon become full after twelve o'clock of a Saturday, it is regarded as happening of a Sunday, and the second nominal Sunday, though the first in reality according to such computation, after such moon, becomes the proper period for celebrating Easter.'

This seems a more satisfactory explanation than that given in *Church Bells* last week, or in a letter to the *Times* of April 11th, which explains the circumstance on the grounds that the moon was full after sunset on Saturday evening (7 h. 39 m.), and so on Sunday, according to Jewish reckoning; whereas Brady's explanation holds good for a full moon after twelve o'clock noon on a Saturday.

FREDK. H. BRIDGES.

Buntingthorpe Rectory, Lutterworth.

[Whether it appear satisfactory or not, it is not the correct explanation, and would not meet all cases.—ED.]

SIR,—How do you reconcile the following (to me) conflicting statements?

1. 'The whole of the week preceding Easter, commonly called Holy Week, or "Passion Week."—*Humphry on the Prayer-book*, p. 166.

2. 'Passion Sunday is so named because our Lord began on this day to make open prediction of His sufferings. The following week (not that in which Good Friday occurs) is the one properly called "Passion Week." He goes on to say that 'Palm Sunday, &c. &c. . . . The week following is known by the distinctive name of Holy Week.'—J. H. BLUNT, *Household Theology*, p. 222.

Now, Palm Sunday is the Sunday next before Easter, and Good Friday falls in that week.

W. E. T. MORGAN.

Newbridge-on-Wye, Radnorshire.

[The week preceding Easter Day is, as Mr. Humphry says, 'commonly' called Passion Week as well as Holy Week; but Mr. Blunt gives us the proper and more correct usage, according to which the title of Passion Week is applied only to the week commencing with the fifth Sunday in Lent.—ED.]

LADY BOURCHIER begs leave to make known through the columns of *Church Bells*, that she has established a small Convalescent Home at Hampton Court for women-servants, needlewomen, shopwomen, &c. needing change of air from London after illness. They either pay a small sum weekly for themselves, or a lady sending a case pays a slightly higher charge. Information may be obtained by letter addressed to the Housekeeper, at Hope Cottage, Hampton Court, S.W.

Hampton Court Palace, S.W.

Does any reader chance to know where there is a portrait, either a separate engraving, or prefixed to any book, of Dr. Bray, born A.D. 1656, whose name is perpetuated in the institution entitled Bray's Associates for founding Theological Libraries, of which the Rev. H. Tucker, 19 Delahay Street, is Secretary?

RECEIVED ALSO.—H. F. L.; F. M.; J. S. C.; J. Stocker; J. H. Cross; J. McO.; K.; A Church Worker.

## BELLS AND BELL-RINGING.

### Change-ringing at Wigan.

ON Saturday, April 8th, the undermentioned mixed band of change-ringers rang at the parish church a true and complete peal of Grand-sire Triples, consisting of 5040 changes, in 3 hrs. 12 mins., being the 6-part peal by Mr. E. Taylor (*vide W. Shipway's Campanologia*, part 3, p. 59), and contains 194 bobs and 16 singles, with the 6th at home every 42 changes, and the 6th and 7th at home every 210 changes; and the 5th, 6th, and 7th at home every 840 changes. Conducted by Mr. James Eckersley of Bolton. The ringers were:—Treble, J. Eckersley, Bolton; 2nd, N. Farnworth, Halliwell; 3rd, J. Seddon, Halliwell; 4th, T. Ridings, Halliwell; 5th, R. Thornley, Halliwell; 6th, Wm. Warburton, Whitefield; 7th, Wm. Rhodes, Halliwell. Tenor, E. Arrowsmith, Leigh. Tenor, 27 cwt. 3 qrs. 20 lbs.

[We hope the above creditable band will respect our feelings and the feelings of Churchmen in future, and not ring such a pleasure peal during Lent.—ED.]

### BELFRY RECORDS.

#### ALL SAINTS, WAKEFIELD, YORKSHIRE.

(Tablets in the Belfry.)

823. ON Monday, the 16th of October, 1820, was rung by the Society of ringers a complete peal of Grand-sire Caters, comprising 6030 changes, of 60 nine-seven-eights and 60 eight-nines, composed and conducted by William Woodhead, and was performed in three hours and forty-four minutes. The society as stationed:—

William Woodhead, <i>Treble</i> .	George Pickering, <i>Fourth</i> .	John Hall, <i>Eighth</i> .
Joseph Priestley, <i>Second</i> .	Richard Wilkinson, <i>Fifth</i> .	Robert Collett, <i>Ninth</i> .
Joseph Gill, <i>Third</i> .	James Gill, <i>Sixth</i> .	John Wilson, <i>Tenor</i> .
	Joseph Gill, <i>Seventh</i> .	Thomas Walsh, <i>Tenor</i> .

The peal:—

First part ends	3 5 7 4 6 2
Second "	5 4 2 7 6 3
Third "	4 7 3 2 6 5
Fourth "	7 2 5 3 6 4
Fifth "	2 3 4 5 6 7

On the 27th of August, 1814, the above-named William Woodhead rung the seventh bell in the church of Otley, through a peal of treble bob, consisting of 12,320 changes, in seven hours and fifteen minutes, being the longest peal in that method ever rung in England.

This board was placed here by order of the churchwardens in consequence of the attention and good conduct of the ringers.

824. ON Wednesday, the 10 day of October, 1821, the society of ringers executed a peal of Caters on Stedman's principle, consisting of 5079 changes, in three hours and eleven minutes, which was performed by the following persons, viz.:

William Woodhead, <i>Treble</i> .	George Pickering, <i>Fourth</i> .	John Hall, <i>Eighth</i> .
Joseph Sugden, <i>Second</i> .	Thomas Rafton, <i>Fifth</i> .	Robert Collett, <i>Ninth</i> .
Joseph Priestley, <i>Third</i> .	James Gill, <i>Sixth</i> .	John Wilson, <i>Tenor</i> .
	Joseph Gill, <i>Seventh</i> .	

825. ON Saturday, the 26th day of October, 1822, nine of the Society of Ringers of this church, with Joseph Tebbs of Leeds, succeeded in accomplishing a peal of Cambridge Surprise Royal, comprising 5400 changes, in three hours and thirty-five minutes, being the first peal ever attempted in the above difficult method by any set of men in the kingdom, which will be a standing laurel for the Society for ages to come. The above peals were composed and conducted by William Woodhead. The band as stationed:—

Mark Blackburn, <i>Treble</i> .	George Pickering, <i>Fourth</i> .	Thomas Netherwood, <i>Eighth</i> .
Joseph Sugden, <i>Second</i> .	John Hall, <i>Fifth</i> .	William Woodhead, <i>Ninth</i> .
Joseph Tebbs, <i>Third</i> .	James Gill, <i>Sixth</i> .	Robert Collett, <i>Tenor</i> .
	Joseph Gill, <i>Seventh</i> .	

The peal:—

5 4 6 3 2
3 6 2 4 5
4 2 5 6 3
6 5 3 2 4
4 2 3 5 6 First-part end.
3 2 4 5 6 Second " "
2 3 4 5 6 Third " "

826. ON Thursday, November 18, 1852, the Wakefield Company of Change-ringers ascended this tower and rung a true and complete peal of Kent Treble Bob Royal, comprising 5280 changes, in the space of three hours and forty minutes. The company as stationed:—

William Milnes, <i>Treble</i> .	Stephen Priestley, <i>Fourth</i> .	Joseph Healey, <i>Eighth</i> .
George Link, <i>Second</i> .	Robert Beaumont, <i>Fifth</i> .	Charles Hall, <i>Ninth</i> .
William Fawcett, <i>Third</i> .	George Milnes, <i>Sixth</i> .	Thomas Gilzard, <i>Tenor</i> .
	William Scott, <i>Seventh</i> .	

The peal:—

6 4 3 5 2
6 3 5 4 2
2 5 3 5 6
4 2 3 5 6 First-part ends.
3 4 2 5 6 Second " "
2 3 4 5 6 Third " "

The above peal was rung in respect for the memory of Field Marshall the late Duke of Wellington, being the day of his interment. Composed by the late William Hudson of Sheffield, and conducted by Mr. William Scott.

RECEIVED.—Fair Play; Wolstanton—no signature.



do not, I must confess, understand why Mr. Oakley should hope to avoid similar unwisdom by simply refusing to take the pledge. If my brains are affected since I became a teetotaler, it must be by the practice of teetotalism, not by any promise that I have made to practise it. A pledge means nothing more than that you will conform to a certain rule so long as you remain a member of a certain society. That teetotalers are often violent and foolish I readily admit; but I think I can give Mr. Oakley at least half a dozen much more intelligible reasons for their folly than that they have taken the pledge. 1. Some of them are born without much intellect. 2. More of them have had very few opportunities of cultivating such intellect as they possess. 3. Many are men of one idea, and speak as men of one idea always do, as if the reform which they advocate would prove a panacea for the evils of the world. 4. Most of them find it difficult to understand the indifference of good and Christian people to the appalling evils which flow from one preventable sin. 5. All of them have been roundly abused by those whose sympathy they would have valued as if they were addicted to a vice, or guilty of heresy, social and religious. 6. And yet almost invariably they are the persons to whom non-abstainers bring their nearest and dearest friends who have contracted habits of intemperance! Parents, who have had no intention of abandoning the use of stimulants themselves, have sent me to their children, wives to their husbands, husbands to their wives; and naturally I have asked myself, if only these good people had themselves practised the teetotalism which they are now—now, perhaps, that it is too late—so anxious that their unhappy relatives should adopt, would they be seeking my assistance? and even if I succeed in reclaiming their friends, is not all my work very likely to be undone if they cannot be induced to practise it now? In other words, has not their example been an encouragement to the sin which they now deplore; and may it not be an obstacle to recovery from it?

'My good friend,' said a parish priest to a Nonconformist parishioner, 'I wish you would try your hand with —. He is ruining himself body and soul with drink.' 'My dear Vicar,' was the reply, 'why do you give me your work to do?' 'Oh, I think you could do it better than I!' 'But why? You are a clergyman: I am not.' 'Yes,' was the candid answer; 'but you are a total abstainer, and I am not.'

And now, having said so much in answer to Mr. Oakley, let me, as an old teetotaler, heartily thank him and Mr. Webster, and all who helped them in organizing the recent Temperance Meetings in the East-end of London. The scheme of their campaign against drunkenness was ably conceived and well executed; and though, perhaps, their ideas of the best method of arresting intemperance and mine may not at present coincide, the end that we have in view is the same. Let me add, that I regard the adhesion of such a man as Mr. Oakley to the ranks of teetotalers as a real gain, whether he take the pledge or not.

#### A Plea for Pews and Pew-rents.

SIR,—It will be difficult for Mr. Vernon, or any other of your correspondents, to convince us old folk that the practice of pew-letting is altogether abominable. If it were so the world would probably have discovered the fact before. I believe that churches wherein sittings are let, or at all events appropriated, are just as necessary for some neighbourhoods as free and open ones undoubtedly are for others. There are many persons I could mention who prefer to pay for sittings rather than endure the inconvenience to which the free system might subject them. The aged and invalids, for instance, cannot go to church at all if their little strength is to be taxed by waiting a quarter of an hour before service in order to secure a seat, or by having to stand some time after it has begun. In my own church we give the people clearly to understand upon their taking sittings, that these will not be reserved for them beyond the introductory portion of the service, but that the moment the first canticle or psalm begins all seats then vacant will be treated as free. Where this same rule is observed the more serious objections against pew-letting practically vanish.

The deep family affection which is so conspicuous a feature in the English character offers another plea for the reservation of seats. It may be a weakness on my part—I don't deny it—but I do love to see Sunday after Sunday the same family—father and mother, brothers and sisters—assemble in their accustomed place. Of course it might be a better thing for the father and sons to sit somewhere on one side of the church, and the mother and sisters somewhere on the other (for such separations are necessary in free churches in towns); this might be better, I dare say, but I don't quite see it. And is a similar weakness never experienced in the congregation? Have we never known of a particular place in church becoming doubly consecrated because a beloved mother or sister, now with God, used to worship there? Such sentimentality is of course very weak and unworthy of countenance, but at the same time it is a means of grace and a link between the worship of the Church below and the Church at rest.

From the ministerial point of view, moreover, there is something to be said on behalf of pew-rents. My income mainly depends upon them, and were I to make my church an open one I do not deny that in course of time the income might possibly regain its present level; but the strange fondness of my congregation for giving the smallest silver coin of the realm, and likewise the least conspicuous copper one, at the offertories, is scarcely reassuring on this point. But if my income ever did right itself, it would be a work of time; and we know what happened to the horse while waiting for the grass to grow! This may be a very old-fashioned, wrong-headed way of looking at the subject, but no one can say it is not practical.

AN OLD VICAR.

SIR,—In further reply to the inquiry of 'J. F.' in *Church Bells* of the 15th inst., I would mention a work, though not quite a pamphlet, which has been found useful on the subject he refers to. It is entitled, *Confessions of a Convert from Baptism in Water to Baptism with Water*, and was published by Snow, 35 Paternoster Row, London. The edition I have seen is dated 1845. Warminster.

T. C.

SIR,—'J. F.' will find two tracts by the Rev. E. Carr, LL.D., Vicar of St. Helen's, Lancashire, exhaustive upon Infant Baptism. J. S. C. Killanne Rectory, Enniscorthy.

'J. A. B.' recommends to 'J. F.' No. 1152 of the S. P. C. K. tracts, called *Infant Baptism; or, Hath this Child been already Baptized?*

'A CONSTANT READER' should write to the Secretaries of the two great Missionary Societies. Our correspondent should adopt a more correct signature, for if he had been a constant reader he could not have failed to have observed the notice of St. Augustine's Missionary College, Canterbury, given in our number for April 17, 1875.

'BRITON FERRY.'—We have not retained the address, and we do not undertake to forward correspondence.

'MARY TEMPLE.'—Macmillans. RECEIVED ALSO.—W. W. Jones—Thanks.

## BELLS AND BELL-RINGING.

### College Single.

SIR,—In your number of the 15th April I find a letter from J. S. Pritchett giving the career of a veteran ringer (to whom honour is due), and in which he refers to College Single as a method only rung by the Appleton band. This I beg to say is a mistake, as the Company I belonged to more than thirty years since rang many peals of it on six bells, being the only ring then in the parish. There is a tablet of a peal in this method, rung Oct. 6, 1830.

P.S.—I enclose a few records, which I trust you can find room for, together with above note. [Will admit soon.—Ed.]

SAUEL MARSH.

### Opening of New Bells at Brigg Parish Church, Lincolnshire.

FOR a long time there has been a desire to have a ring of bells in this church. Subscriptions for the whole of the amount required for six bells were raised, and the bells were ordered of Messrs. Warner and Co., London. On the 22nd of February the bells arrived, and there was a great demonstration in the town. A procession was formed at the station, the church choir taking the lead, followed by the band of the 1st Lincolnshire Light Horse in full-dress uniform; next came clergy, churchwardens, and gentry of Brigg and neighbourhood; then the carriage and bells, drawn by twelve highly caparisoned horses, the bells also and carriage being decorated; then followed the school children of the town, including those of the workhouse. The procession paraded the town, and the inhabitants were highly pleased. The bells were received at the church tower by the clergy and choir in surplices, and with prayer and praise solemnly dedicated to the service of Almighty God, after which the Vicar, the Rev. W. J. Wylie, addressed the crowd of spectators. He hoped the bells would answer the purpose for which they were intended, calling the people together to worship God in His house, and that the people would accept the invitation the bells gave them. He also briefly thanked all who had in any way contributed to the bell-fund, and all who had added to the success of that day's proceedings. The children were afterwards regaled. The bells having been hung by Mr. H. Boswell, were ready the first week in Lent; but that being a season in which the Church wishes her bells to be silent, they were not formally opened until Tuesday in Easter week. On that day an early peal was rung, inviting the parishioners to an 8 o'clock celebration of the Holy Communion. At 10.30 a company of ringers from St. Peter's parish church, Sheffield, rang a touch before divine service at 11.30. In the afternoon the Sheffield ringers, Messrs. C. H. Hattersley, Bower, Potter, Booth, Steer, Wilson, T. Hattersley, Nadin, and Heald, rang touches of changes in Treble Bob, Bob Minor, Grand sire, and Stedman's. In the evening another service was held, when an appropriate sermon was preached by the Rev. Dr. Gatty, Vicar of Ecclesfield.—Reported.

### Reopening and Dedication of a Ring of Eight Bells at St. Peter's, Coggeshall, Essex.

ON Easter Monday the ringers of the parish met at an early hour, and began the day with a touch of Plain Bob upon the eight bells. Two new trebles have lately been added to this ring, which was thoroughly repaired and rehung about two years ago. The bells are in the key of F. The work has been carried out by Messrs. Warner and Sons, who have also placed a chiming apparatus. The Dedication Service began at three o'clock, when an overwhelming congregation was present. After the ordinary evening service, a special form of prayer and dedication was used, chiefly taken from Mr. Ellacombe's able work on Church Bells. The sermon was preached by the Rev. R. Whittington, Vicar of St. John's, Colchester.—Reported.

### Muffled Ringing at Hyde, Cheshire.

ON Saturday, March 18th, a mixed company met at St. George's Church, Hyde, and rang Mr. John Holt's ten-part peal reversed of Grand sire Triples, comprising 5040 changes, in 2 hrs. 45 mins. The ringers were:—J. Wilde, sen., treble; M. Sale, 2nd; C. Thorpe, 3rd; T. Marshall, 4th; S. Wood, 5th; J. Sutcliffe, 6th; J. Thorpe, 7th; S. Andrew, tenor. Weight of tenor, 16 cwt. Conducted by Mr. John Thorpe. The above was rung to the memory of the late George Sale, who for many years was a member of the Society of Change-ringers at the above church.—Reported.

### Ringling at Ashton-under-Lyne.

ON the 10th inst. ten members of the Society of Change-ringers of Ashton-under-Lyne rang at the parish church a true peal of Grand sire Caters, consisting of 5003 changes. Composed and conducted by James Wood (senior), and brought round in 3 hrs. 12 mins. by the following ringers:—T. Moss, treble; T. Wroes, 2nd; G. Moss, his first peal, 3rd; J. Wood, sen., 4th; B. Broadbent, 5th; S. Wood, 6th; C. Thorpe, 7th; J. Gillott, 8th; S. Andrew, 9th; J. Andrew, tenor. Weight of tenor, 28 cwt.—Reported.

## ROYAL CUMBERLAND SOCIETY.

(Late London Scholars.)

A SKETCH OF THE RINGING LIFE AND WORKS OF MR. GEORGE GROSS, SEN., OF LONDON, UPWARDS OF FORTY YEARS A MEMBER OF THIS SOCIETY.

By H. Dains, Hon. Sec.

SIR,—Since you published the list of peals rung by Jas. Barhams, I have been looking up those rung by the above, and the following is a complete list of his performances, copied by myself direct from the records of the Society, which I think will form a worthy companion-sketch to that of J. B. (*Church Bells*, June 26, 1875); and, Sir, it will answer your Editorial query (*Church Bells*, May 24, 1875), viz. 'Who was G. Gross, and when did he die?' This, Sir, I have written in the interest of the Society, also in justice to the old man, and expressly for the readers of *Church Bells* generally. It is worthy of notice that Mr. G. rang his first and last peals on the treble bell, and that the peals Nos. 50, 51, and 52, were rung by the same band, with one exception.

No.	Date.	No. of Changes	Method.	Place.	Time.
1	Nov. 7, 1763	5088	Treble, 8 in	St. Mary, Whitechapel	h. m.
2	Apr. 9, 1764	5040	Bob Major	K. Edward the Confessor's Chapel Royal, Romford, Essex	3 15
3	Oct. 14, 1765	5112	Grandsire Caters	St. Leonard, Shoreditch	3 18
4	Apr. 21, 1766	5664	Union Treble, 8 in	St. Mary, Lewisham	3 40
5	Mar. 10, 1766	5136	Union Treble, 12 in	St. Saviour, Southwark	4 8
6	Aug. 3, 1767	5120	Union Treble, 8 in	K. Edward the Confessor's Chapel Royal, Essex	3 14
7	Dec. 18, 1768	5040	Bob Major*	St. Mary, Whitechapel	3 15
8	Jan. 20, 1769	5040	Cumberland Real Double, 8 in**	St. Mary, Whitechapel	3 24
9	Mar. 13, 1769	5040	Grandsire Triples	Christ Church, Spitalfields	3 46
10	May 16, 1769	5120	Union Treble, 8 in	St. George, Southwark	3 15
11	Oct. 8, 1769	5076	Grandsire Caters*	St. Leonard, Shoreditch	3 41
12	Jan. 8, 1770	5152	Bob Major	St. Mary, Rotherhithe	3 21
13	Jan. 21, 1770	5040	Grandsire Caters	St. Leonard, Shoreditch	3 45
14	Dec. 10, 1770	5165	Cumberland Caters, Real Double**	St. Magnus the Martyr	3 35
15	Dec. 8, 1771	6000	Bob Major Reverse**	St. Mary, Whitechapel	4 1
16	Apr. 22, 1772	5040	Bob Major Reverse*	St. John, Hackney	3 21
17	Dec. 1772	5111	Grandsire Caters*	St. Giles, Cripplegate	3 46
18	Mar. 21, 1773	5040	Bob Major*	St. Mary Abbots, Kensington	3 24
19	Apr. 24, 1773	5039	Grandsire Caters*	St. Leonard, Shoreditch	3 45
20	Sept. 25, 1773	5184	Un. Treble, 8 in**†	St. Peter & St. Paul, Bromley, Kent	3 38
21	Oct. 11, 1773	5071	Cumberland Grandsire, 8 in**	St. George, Southwark	3 20
22	Nov. 13, 1773	7001	Grandsire Caters***	St. Leonard, Shoreditch	4 52
23	Jan. 24, 1774	5258	Grands. Cinques**	St. Saviour, Southwark	4 8
24	May 24, 1774	5040	Bob Major**	Braughing, Hertfordshire	3 15
25	Dec. 25, 1774	5088	Bob Major**	St. George, Southwark	3 22
26	Jan. 7, 1775	5040	Bob Major*	St. Mary, Islington	3 18
27	Jan. 22, 1775	5250	Treble, 8 in*	St. Mary, Islington	3 19
28	Feb. 12, 1775	5040	Bob Royal**	All Saints, West Ham	3 50
29	Feb. 21, 1775	5111	Grandsire Caters**	St. Mary-le-Bow	3 59
30	Feb. 28, 1775	5152	Oxford Treble, 8 in**	St. Mary, Whitechapel	3 56
31	Feb. 7, 1776	5236	Cumb. Cinques**	St. Saviour, Southwark	4 9
32	May 26, 1776	5152	Bob Major**	St. Shad, Horsham, Sussex	3 2
33	Oct. 20, 1776	5276	Un. Treble, 8 in**	St. Mary, Rotherhithe	3 27
34	Nov. 18, 1776	6240	Un. Treble, 8 in***†	St. Mary Magdalene, Bermondsey	3 51
35	Jan. 20, 1777	6240	Treble, 10 in, 'first true 6000 of 10 in'***	St. Leonard, Shoreditch	4 34
36	Mar. 3, 1777	5040	Bob Royal*	All Saints, West Ham	3 34
37	Mar. 12, 1777	5080	Treble, 10 in**	St. Leonard, Shoreditch	3 40
38	Apr. 5, 1777	8120	Treble, 10 in**	St. Leonard, Shoreditch	6 10
39	May 10, 1777	10200	Treble, 10 in**	St. Leonard, Shoreditch	7 40
40	June 9, 1777	5040	Bob Major**	St. Mary, Whitechapel	3 20
41	Aug. 27, 1777	5152	Bob Major**	St. Mary, Whitechapel	3 20
42	Nov. 3, 1777	5040	Bob Major**	Christ Church, Surrey	3 13
43	Dec. 8, 1777	5200	Bob Major**	All Saints, West Ham	3 48
44	Dec. 21, 1777	5345	Grandsire Caters**	St. Alphege, Greenwich	3 20
45	Dec. 26, 1777	5040	Bob Major	St. Giles, Cripplegate	4 6
46	Jan. 5, 1778	5320	Treble, 10 in**	St. Giles, Cripplegate	4 6
47	Jan. 11, 1778	5120	Treble, 8 in**	St. Giles-in-the-Fields	3 34
48	Feb. 8, 1778	6048	Bob Major**†	All Saints, Epsom	4 12
49	June 1, 1778	5152	Bob Major	All Saints, Gravesend	3 25
50	June 7, 1778	5264	Bob Major**	St. Mary-le-Bow, Sussex	3 10
51	June 8, 1778	5264	Bob Major**	St. Nicholas, Brightelmstone, do.	3 15
52	June 8, 1778	6160	Bob Major**	St. Nicholas, Brightelmstone, do.	3 45
53	Dec. 20, 1778	6068	Bob Major	St. Mary. Croydon, Surrey	4 18
54	May 24, 1779	11080	Bob Major	St. Nicholas, Brightelmstone, do.	6 50
55	Dec. 11, 1779	5040	Grandsire Caters**	St. Leonard, Shoreditch	3 42
56	May 17, 1780	5040	Bob Major**	St. Nicholas, Deptford	3 22
57	Nov. 10, 1780	5040	Grandsire Triples*	St. John, Hackney	3 22
58	Mar. 4, 1781	5040	Tittum, 10 in**	St. Leonard, Shoreditch	3 43
59	Dec. 24, 1781	5120	Treb. Tittum, 10 in	St. Leonard, Shoreditch	3 45
60	June 11, 1781	5040	Grandsire Triples*	St. Nicholas, Deptford	3 15
61	Dec. 9, 1781	5376	Un. Treble Bob**	St. Olave, Southwark	3 39
62	Mar. 9, 1782	5040	Grandsire Super-lative Reverse**	St. John, Hackney	3 21
63	Nov. 23, 1782	5040	Grandsire Caters**	St. Leonard, Shoreditch	3 50
64	Feb. 6, 1783	5046	Grandsire Triples**	St. Botolph, Bishopsgate	3 25
65	June 8, 1783	5129	Grandsire Caters**	All Saints, West Ham	3 40
66	Oct. 13, 1783	5050	Treble, 10 in**	St. Leonard, Shoreditch	4 47
67	Jan. 19, 1784	5399	Grandsire Caters**	St. John, Southwark	3 58
68	Mar. 13, 1784	6050	Union Treble, 8 in**	St. Botolph, Bishopsgate	4 21
69	Mar. 27, 1784	12000	Treble, 10 in**	St. Leonard, Shoreditch	9 5
70	Apr. 12, 1784	5152	Union Treble, 8 in**	St. Mary, Walthamstow	3 17
71	Aug. 23, 1788	5184	Stedman Caters	St. Leonard, Shoreditch	3 47
72	Oct. 4, 1792	5312	Union Treble, 8 in**	St. James, Clerkenwell	3 34
73	Nov. 1, 1792	5040	Grandsire Super.	St. John, Hackney	3 27
74	Apr. 15, 1793	6380	Oxf. Treble, 8 in*	Christ Church, Spitalfields	4 51
75	Dec. 21, 1793	5088	Union Treble, 8 in*	St. Clement Danes	3 30
76	Feb. 16, 1794	5000	Oxf. Treble, 10 in*	St. John, Southwark	3 38
77	Mar. 4, 1791	5021	Grandsire Caters*	St. Leonard, Shoreditch	3 46
78	June 9, 1794	5111	Grandsire Caters*†	All Saints, Hertford	3 34
79	Sept. 15, 1794	5264	Bob Major*	All Saints, Edmonton	3 28

## ROYAL CUMBERLAND SOCIETY.—Continued.

No.	Date.	No. of Changes	Method.	Place.	Time.
80	Sept. 28, 1794	5040	Grandsire Super.*	St. Giles-in-the-Fields	h. m.
81	Oct. 20, 1794	5720	Union Treble, 8 in*	St. Giles, Camberwell	3 16
82	Dec. 13, 1794	5200	Cumb. Treble, 10 in*	St. Leonard, Shoreditch	3 58
83	Dec. 27, 1794	5376	Bob Major*	K. Ed. Conf. Chapel Royal, Essex	3 56
84	Mar. 9, 1795	5232	Cumb. Treble, 12 in**	St. Saviour, Southwark	3 40
85	Apr. 4, 1795	5504	Cumb. Treble, 8 in**	St. Botolph, Bishopsgate	4 9
86	May 26, 1795	5120	Cumb. Treble, 8 in**	St. Saviour, Southwark	3 55
87	Sept. 14, 1795	5040	Bob Major	All Saints, Edmonton	3 23
88	Nov. 15, 1795	5040	Grandsire Triples*	All Saints, Edmonton	3 27
89	Nov. 23, 1795	10080	Bob Major**	St. Giles-in-the-Fields	6 29
90	Dec. 10, 1796	5040	Grandsire Triples	St. Botolph, Bishopsgate	3 17
91	Jan. 9, 1797	5040	Grandsire Triples	St. Mary, Islington	3 18
92	Nov. 21, 1797	5040	Grandsire Triples	St. John, Hackney	3 26
93	Mar. 10, 1798	5093	Grandsire Caters	St. Leonard, Shoreditch	3 38
94	Sept. 17, 1798	5012	Grands. Triples***††	All Saints, Edmonton	3 20
95	Feb. 2, 1799	5030	Oxf. Treble, 10 in*	St. Leonard, Shoreditch	3 50
96	Apr. 22, 1799	5390	Grandsire Cinques	St. Saviour, Southwark	4 11
97	Feb. 1, 1800	5111	Grandsire Caters	St. Saviour, Southwark	3 47
98	Apr. 28, 1800	10112	Oxf. Treble, 8 in**	St. Giles, Edmonton	6 29
99	June 2, 1800	5120	Union Treble, 8 in	St. John, Hackney	3 17
100	Oct. 1, 1800	5040	Grandsire Triples	St. Mary, Walthamstow	3 26
101	Nov. 18, 1800	5040	Grandsire Triples	St. Giles-in-the-Fields	3 17
102	Jan. 11, 1801	5104	London Ct. Bob, 8 in**	St. Mary, Whitechapel	3 21
103	Feb. 17, 1801	5040	Triples	St. John, Hackney	3 46
104	May, 1801	5000	Treble, 10 in	St. Leonard, Shoreditch	3 40
105	Apr. 7, 1801	5220	Ct. Bob Royal**	St. Leonard, Shoreditch	3 37
106	Aug. 31, 1801	5040	Grandsire Triples	Hemel, Hertfordshire	3 15
107	Oct. 8, 1801	5024	Union Treble, 8 in	St. Mary, Lewisham	3 18
108	Oct. 31, 1801	5080	Tittum Treble, 10 in	St. Leonard, Shoreditch	3 48
109	Nov. 10, 1801	5040	Treble, 10 in	Christ Church, Middlesex	3 41
110	Dec. 15, 1801	5120	Union Treble Bob	St. Matthew, Bethnal Green	3 22
111	Mar. 22, 1802	7104	Treble, 12 in	St. Saviour, Southwark	5 30
112	Sept. 13, 1802	5040	Imperial Pl. Major	St. Matthew, Bethnal Green	3 22
113	Oct. 18, 1802	6120	Treble, 10 in	St. Alphege, Greenwich	4 10
114	Nov. 20, 1802	5004	Imperial Pl. Caters	St. Leonard, Shoreditch	3 30
115	Jan. 3, 1803	5200	Treble, 10 in	St. Mary-le-Bow	4 7
116	Feb. 22, 1803	5024	Treble, 8 in*	St. Saviour, Shoreditch	2 42

As a mark of respect, appended is the following to the last-mentioned performance:—'On the 3rd of May died Mr. George Gross, sen., who served the Society as their Warner for twenty years, and by his abilities as composer and bob-caller caused the fame of this Society to be extended through these kingdoms. His compositions in this art are held in the highest estimation by all admirers of this exercise. But more especially for his productions in Treble Bob, in which he surpassed all his contemporaries, and which will ever remain a lasting monument of his skill.' In addition to this, I am told, on reliable authority, that the old man was buried with ringing honours at St. Leonard's, Shoreditch, being carried and followed to his grave by ringers, many of the latter carrying a muffled hand-bell, which was made to speak now and again, in mournful tones, the fact that the last earthly tribute was being paid to one of the most eminent members of the family of bell-ringers.

The following are also peals rung by Mr. G. Gross, sen., in another Society, 'usually but erroneously' called Junior Cumberlands:—

No.	Date.	No. of Changes	Method.	Place.	Time.
117	July 11, 1784	5111	Grandsire Caters*	All Saints, West Ham	h. m.
118	Aug. 11, 1784	5040	Treble, 10 in*	All Saints, West Ham	3 45
119	Sept. 6, 1784	5040	Grandsire Triples*	Walthamstow, Essex	3 43
120	Oct. 10, 1784	5040	Grandsire Triples*	Barking	3 19
121	Nov. 9, 1784	5881	Grandsire Caters*	St. Leonard, Shoreditch	3 25
122	Dec. 7, 1784	5184	Bob Major**	St. John, Hackney	3 28
123	Dec. 27, 1784	5039	Grandsire Caters*	St. Leonard, Shoreditch	3 56
124	Feb. 14, 1785	5040	Bob Royal*	St. Leonard, Shoreditch	3 45
125	Feb. 24, 1785	5040	Grandsire Triples*	St. Dunstan, Stepney	3 50
126	Mar. 29, 1785	5111	Grandsire Caters	St. Leonard, Shoreditch	3 46
127	May 7, 1785	5040	Grandsire Triples*†	All Saints, West Ham	3 12
128	Sept. 11, 1785	5488	Bob Major	St. Matthew, Bethnal Green	3 44
129	Sept. 26, 1785	5248	Treble, 8 in*	St. Matthew, Bethnal Green	3 40
130	Nov. 14, 1785	5148	Grandsire Cinques*	St. Saviour, Southwark	3 35
131	Nov. 19, 1785	5040	Grandsire Triples*	St. Botolph, Aldgate	3 80
132	Apr. 11, 1786	5040	Norwich Ct. Bob Major**	St. Matthew, Bethnal Green	3 33
133	Aug. 8, 1786	5040	Grandsire Triples*†	St. John, Hackney	3 30
134	Aug. 28, 1786	5184	Oxford Treble, 8 in	St. John, Hackney	3 50
135	Oct. 8, 1786	5240	Oxf. Treble, 10 in*	St. Leonard, Shoreditch	3 55
136	Mar. 3, 1787	5058	Oxf. Treble, 8 in**†	Christ Church, Surrey	3 8
137	Mar. 17, 1787	5040	Bob Major*	St. John, Hackney	3 45
138	Feb. 5, 1785	5040	Grandsire Triples	St. Mary, Whitechapel	3 22
139	Mar. 4, 1788	5040	Bob Major	Walthamstow, Essex	3 31
140	Mar. 12, 1788	5040	Grandsire Triples*	All Saints, Edmonton	3 31
141	Sept. 8, 1788	6000	Bob Major	St. Botolph, Bishopsgate	4 11
142	Dec. 21, 1788	5536	Bob Major**	St. Matthew, Bethnal Green	3 31

## NOTES.

\* Peal conducted.

\*\* Peal composed and conducted.

† First peal on the bells.

‡ Peal containing 60 courses, 60-80ths and 60-97ths.

†† First peal without a single.

‡‡ With tenors at home 60 times.

RECEIVED.—Reginald Troyte—His savings' bank proposal is very good: we knew such fifty years ago in the Midlands. S. Mars. —We do not tout for tradesmen. J. R. Pritchard—It would be a breach of confidence to give up the name of any anonymous correspondent. W. W. Hodson; and others.

course, mine. The first object of the statute was then to erect churches; the second to provide free seats. The rights of parishioners with reference to the renting of seats are not lost sight of under these Acts. It would be well if those who quote 'the law' as their authority would first of all make themselves acquainted with it.

The ecclesiastical affairs of the parish in which I reside are regulated by a local Act, which sets forth that 'a sufficient number' of free sittings shall first of all be appointed for the use of the poor. The population is 17,000, about one half of which consists of persons decidedly *not* in affluent circumstances. And yet the requirements of the Act are supposed to have been complied with by providing narrow and uncomfortable benches in the middle aisle, placed so close together that a grown person can neither sit, stand, nor kneel with comfort, and about 150 free sittings in the corners near the doors.

It is very frequently assumed that churchwardens have the right to let seats when and how they please, without the authority either of the Bishop or of the Ecclesiastical Commissioners. This is a pure delusion, in so far as regards modern churches at all events. If a few hundred 'aggrieved parishioners' up and down the country would but press their churchwardens for particulars of the instrument by the powers of which they levy pew-rents much good would accrue.

To show how this always wretched and often illegal pew-letting is destroying the good old parochial system, I may instance the fact that such functionaries as 'pew renters' wardens' are coming into existence. As a matter of fact, it is stated in the *Hampstead and Highgate Express* of Saturday fortnight, that 'Mr. Joseph Richard Smith was re-elected pew-renters' warden for the ensuing year,' for the parish of Christ Church, Hampstead.

A POOR MAN IN VILE RAIMENT.

### The Prayer-Book.

SIR,—May I venture to suggest to the author of the papers on the Litany that the prayer 'From sudden death, good Lord, deliver us,' is one of those instances in the Prayer-book which seems to have been overlooked—or, perhaps, not then thought important by the Reformers—and in which distinctive Romish doctrine or practice is referred to? Surely the reason for these words as they stand plainly was, when they were written, that extreme unction being considered important or essential before death, all good Christians should pray for deliverance from the misery of sudden death, because in that case there would be no opportunity for the administration of extreme unction. Those who have the 'desire to depart' need not pray against 'sudden death,' as if it were at least a terrible misfortune. Most persons will remember instances of Christian men and women, not necessarily aged, who express themselves ready to go, and to whom sudden death would be only a blessing. If what I have suggested be the plain, straightforward meaning of the words in question, is it not better to accept that meaning, than to press some other into the service?

In these days, when thoughtful unbelievers abound, candour and exactness are all the more important on the part of those who would keep the faith, if they wish to do good rather than harm. If each passage in the Bible or Prayer-book was thought about carefully by those who address others [with the pen, or] from the pulpit, there would be a freshness and interest about teaching which it so often lacks, that 'sermon' has come to be a synonym in ordinary parlance for what is stupid, dry, dull, and uninteresting.

The other day I listened for thirty or forty minutes to a sermon, preached by an educated man of considerable intellectual power, from Heb. vi. 19. All the illustration was nautical. Ten or fifteen minutes taken up in description of sea scenes. But it was a landsman's simile. St. Paul was a tent-maker, and he borrows an illustration from his own trade: 'Which hope we have as a holdfast [tent-peg] of the soul.' Then, the reference to 'the veil' is intelligible. Hardly otherwise. Often as I have heard this text preached from, or referred to in the pulpit, I have never yet known of any instance in which it had occurred to the preacher that St. Paul had never so much as thought of the anchor of a ship (good sailor though he was) when he wrote that verse.

M. T.

### The Zanzibar Mission.

SIR,—In your recent notice of the 'Zanzibar Mission,' you state that Bishop Steere, when last in the interior of Africa, heard that another Englishman, a Mr. Young, was in the neighbourhood 'upon a far different errand.' This is doubtless 'Mr. Young, late of the Royal Navy,' who is at the head of the Free Church of Scotland's Mission to Central Africa; and the report that he had boats on the lake is probably well founded, for, in conjunction with the Established Church of Scotland (which has also a Mission in the same part), the Free Church had some time ago made arrangements for thus prosecuting her work among the tribes around Lake Nyassa. Should not some of Bishop Steere's friends in this country inform him of this, so that when he meets Mr. Young he may not suppose he is there upon a far different errand to himself, but recognise him as a brother beloved, a fellow-labourer in the Gospel of Christ?

W. R. C.

### St. Pancras.

SIR,—A correspondent of yours writes in a March number of *Church Bells* for a history of St. Pancras, or Pancratius. Allow me to refer him to *Fabiola*, by Newman, which contains a beautiful account of the boy-saint, St. Pancratius.

F. M.

SIR,—I am glad to hear of the little book on the Plymouth Brethren which 'W. M.' recommends; but a larger book, going more fully into the subject than a pamphlet can, is *Plymouth Brethrenism Unveiled and Rejected*. It is published by Oliphant, and costs 5s. 6d.

J. H. CROSS.

'A BORN QUAKER.'—The query of Ex-Quaker has already been answered.

'A. F. S. H.'—Undergraduate.

## BELLS AND BELL-RINGING.

### Hubbard's Art of Ringing.

DURING the last twenty-two years Mr. Hubbard's well-known work has gone through four editions, the last of which has just been laid before the public. Previous to the appearance of this edition, the former one probably formed the most complete selection of peals ever published, but in the new edition the number of them has been very greatly increased, and for variety and excellence the collection is quite unequalled.

Commencing with hints on the rudiments of ringing, and explanations of technical terms, Mr. Hubbard then proceeds with the different systems and their variations, giving a plain lead of each; then, after further explanations of the in and out of course of the changes and other matters connected with composition and peal-ringing, the main feature of the book is arrived at, namely, touches and peals on each of the methods previously referred to. In all these systems the peals presented have each of them special features. The simplicity of their composition, their musical qualities, or the extent of their changes, are all matters which seem to have guided Mr. Hubbard in his choice. Of course, as may naturally be supposed, in a work from the hands of such an able composer, to a large number of the peals the well-known initials 'H. H.' are appended; at the same time Mr. Hubbard will not be found to have presented a peal of his own when he could produce a better composition on a similar plan by another author.

A very complete and harmonious collection of treble bob peals is given, and it may be mentioned that this is the first ringing publication in which a larger peal than Reeve's 8448 of Treble Bob Major has appeared. Perhaps nothing shows more the great advance within the last few years in the art of composition than do the further peals. From 1787 to 1869 Reeves' peal held its place as the extent obtained with the tenors together; we have here, however, several peals of greater length, viz. two of 8554 by Mr. John Thorp, of Ashton-under-Lyne, to whom very great credit for the opening out of these longer lengths is due; and then there is a peal of 8864 by the same author, while in the appendix Mr. W. Harrison's peal of 8896 is to be found. Besides these are several lengths by Mr. J. Lockwood, of Leeds, which, although obtained by a slight deviation from the proper method, are decidedly curious as showing to what a great extent the changes will run true without parting the tenors, as by bringing up 2436857 by a single, at the first lead end the peal then runs 9088 further changes by means of ordinary bobs only. A strange thing is noticeable in these peals by Mr. Harrison and Lockwood. In perfect ignorance of each other's endeavours, they have both been working on exactly the same plan, as is evident by comparing Lockwood's 8640 with Harrison's 8896, when it will be seen that, although almost identical, the latter has just been able to hit the happy idea as to where he could get another course in, these peals having only 28 and 29 courses respectively.

While Mr. Hubbard presents his readers with the latest compositions, he also lays before them some of the very earliest; several peals long forgotten by the ringing world, are now reproduced. These productions are from a MS. book of the notable Benjamin Annable, of which we shall one day present our readers with a full description. From this book Mr. Hubbard has reproduced the following peals,—a peal of Bob Triples on Annable's well-known plan, a simpler peal than any of those in two halves yet published, a new 5040 of Bob Major, another of London Court Bob (produced in later years by another author), a very simple 5076 of Grandsire Caters, rung by the College Youths at Fulham in 1746, a 5016 of Plain Bob Cinques, and another of Double Bob Maximus, rung by College Youths at Southwark in 1739.

Having given these rather lengthy particulars of the contents of the book, and having in no wise exhausted its noticeable features, we cannot do better than advise our readers to make a personal investigation of the work. Mr. Hubbard is now an old man, and through illness has long been incapacitated from work, and it is to be hoped that the publication of this edition will, in some measure, alleviate him from the disadvantages he consequently labours under; and, therefore, those who are wishful to show their appreciation of a life devoted to the advancement of change-ringing cannot do better than send a P.O.O. for 3s. 2d. to Mr. Jasper W. Snowdon, Ilkley, near Leeds, who having interested himself in this matter will be glad to forward them a copy of the work, post free.

In commending this work of merit, we regret to see he has reproduced such an un-English title as *Campanologia*.

### Ringling at Selly Oak, Worcestershire.

ON Easter Monday six members of the King's Norton Society of Change-ringers visited Selly Oak, and with permission rang at St. Mary's a true peal of Plain Bob Minor, consisting of 720 changes. The ringers were:—W. Palmer, treble; A. Pritchett, 2nd; T. Hunter, 3rd; W. Cooks, 4th; J. Wright, 5th; W. S. Pritchett, tenor. Conducted by W. S. Pritchett. The above peal is the first that has been rung on these bells, and the first that has ever been rung by any residents of King's Norton; and though the method is a simple one credit is due to the performers, all of whom are under 21 years of age. Time, 25 mins.—Reported.

### Royal Cumberland Society, late London Scholars.

RINGING AT ST. MARTIN-IN-THE-FIELDS.—On Easter Monday twelve members of this Society rang on the bells of this church, 'in honour of the election of the Churchwardens,' a true peal of Stedman's Cinques, in 4 hrs. This peal contained 5275 changes, in 40 courses; and is an original production. Conducted by the composer, Mr. John Cox. The ringers were as follows:—J. Cox, treble; C. Hopkins,\* 2nd; H. Hopkins,\* 3rd; J. Nells, 4th; J. Rogers, 5th; G. Newson,\* 6th; J. Cattle,\* 7th; W. Hovard, 8th; G. Harrey,\* 9th; D. Stackwood,\* 10th; W. Baron, 11th; J. Burrett,\* tenor. Weight of tenor, 34 cwt.—Reported.

\* First peals of Stedman's Cinques.



### Ringling at Redenhall, Norfolk.

ON Easter Monday, April 17th, five members of the Brockdish and three of the Redenhall Society rang at St. Mary's, Redenhall, 5024 changes of Kent Treble Bob, in 3 hrs. 28 mins. The peal was composed by Mr. H. Hubbard, conducted by Mr. B. Smith, and rung by the following band:—B. Smith, treble; W. Gilman, 2nd; R. Huggins, 3rd; Rev. N. Bolingbroke, 4th; H. Smith, 5th; G. Holms, Esq., 6th; J. Smith, 7th; Capt. Moore, tenor. This is the first peal of Kent Treble Bob ever rung on these bells. Weight of tenor, 24 cwt., in the key of E flat.—*Reported.*

### Ringling at Staunton-on-Wye, Herefordshire.

ON Easter Monday, April 17, five members of the Cheltenham Society of Change-ringers visited Staunton-on-Wye, and, with Mr. G. Phillott of Staunton, rang two 720's of Kent Treble Bob Minor and Grandsire Minor. The ringers were as follows:—J. Lawrence, treble; F. Mustoe, 2nd; S. Price, 3rd; G. H. Phillott, Esq., 4th; W. Morris, 5th; C. Freeman, 6th. Called by Charles Freeman. These are the first two 720's ever rung on these bells. Numerous Stedman and Grandsire Six-scores were afterwards rung; C. Davies, Esq. of Tewkesbury, taking the place of Mr. C. Freeman. Weight of tenor, 13 cwt. in G.—*Reported.*

### Ringling at Sandbach, Cheshire.

ON Easter Monday, April 17, five ringers from Liverpool, with three from Wolstanton, Staffordshire, met at St. Mary's, Sandbach, and rang Mr. E. Taylor's six-part peal of Grandsire Triples, comprising 5040 changes, in 3 hrs. The ringers were:—S. Gough, treble; J. H. Moore, 2nd; W. G. Mann, 3rd; J. Wooton, 4th; S. Spencer, 5th; J. R. Pritchard, 6th; J. Aspinwall, 7th; W. Miller, jun., tenor. Weight, 16 cwt. Conducted by Mr. J. R. Pritchard of Liverpool.—*Reported.*

### Funeral Peal at Hornsey, Middlesex.

ON Easter Monday a funeral peal was rung at St. Mary's, Hornsey, as a token of respect for the late Mr. J. Hare, for many years a respected ringer of the above parish. The ringers were:—J. Plumb, treble and conductor; H. Cox, 2nd; T. Titchener, 3rd; G. Griffin, 4th; G. Richardson, 5th; G. Webb, tenor.—*Reported.*

### All Saints, Sudbury, Suffolk.

THE ring of bells having been augmented to eight, in memory of the late Vicar, the Rev. C. Badham—by subscriptions purposely raised, and the gift of a new treble by Elliston Allen, Esq.—were solemnly dedicated by a special service (such as has been already published in our columns), on Wednesday, the 19th ult. The morning sermon was preached by the Rev. C. J. Martin, M.A., Rector of Long Melford, and another, in the evening, by the Rev. T. R. Govett, M.A., Vicar of All Saints, Newmarket. The work of rehanging and addition has been done by Messrs. Warner. A large company of ringers assembled, and various touches were ably rung throughout the day.—*Reported.*

### Change-ringing at Oxford.

ON Wednesday, April 19th, eight members of the Oxford Society rang on the Cathedral bells a peal of Stedman's Triples, containing 5040 changes, in 3 hrs. 8 mins. The ringers were:—C. Hounslow, treble; R. Annis, 2nd; T. Hill, 3rd; H. Janaway, 4th; W. Smith, 5th; J. Field, 6th; E. Harrison, 7th; A. Strange, tenor. Conducted by J. Field. This peal was rung on the eight middle bells in the minor key, owing to the tenor clapper breaking, after ringing twenty-five minutes, in the first attempt.—*Reported.*

### The Yorkshire Association of Change-ringers.

ON Saturday, April 22nd, the April meeting of this Society was held at Sharow, near Ripon, when there was a good attendance of ringers; and during the day many touches were rung upon the Sharow and the Minster bells. A Committee meeting was held, and in the afternoon a general meeting took place, when Mr. J. W. Snowdon, the president, took the chair. The minutes of the previous general meeting having been confirmed, the July meeting was appointed to be held at Ilkley. A vote of hearty concurrence with the work of the Devonshire Guild, in attracting the attention of the coming Church Congress to the subject of 'Church Bells and their Uses,' was also passed. The usual votes of thanks to the vicar and churchwardens, the ringers and the chairman, concluded the proceedings.—*Reported.*

### A Long Peal at St. Ann's Church, Highgate Rise.

ON Thursday afternoon, April 27th, eight members of the Royal Cumberlands (late London Scholars) rang on the bells of the above church Mr. Harrison's new composition, on Kent Treble Bob Major, which contains 8896 changes, being the greatest length ever composed with the tenors together. In this performance a singular coincidence as to dates occur, as on that date in the year 1868 the College Youths rang their justly celebrated peal at St. Matthew's, Bethnal Green, which has since been superseded, but it is rare that such performances take place in such relation to one another. This is the first time Mr. Harrison's peal has been rung, and the time occupied was 6 hours and 22 minutes, the weight of tenor being 15 cwt. The following was the band:—G. Newson, treble; H. Dains (first peal in the method), 2nd; J. Cox, 3rd; J. Howe, 4th; D. Slackwood, 5th; E. Gibbs, 6th; S. Jarman, 7th; J. Barrett, tenor. Conducted by Mr. G. Newson.

P.S.—Possession of this peal was obtained in London by the Society's Secretary, who received a copy of Mr. Hubbard's fourth edition of his work on *Change-ringing* on Wednesday, the 26th ult.; the band was made up the same evening, and the bells commenced changes at 2.30 p.m. on the day following.—*Reported.*

[Well done, Royal Cumberlands!—Ed.]

RECEIVED.—Reginald Troyte; J. S. Pritchett; and others.

## OUR RINGS OF TWELVE AND THEIR CONDITION, 1876.

By Jasper W. Snowdon, Ilkley, near Leeds.

No.	Church.	Town.	Tenor.		Date of opening.	First Peal Rung.			Last Peal Rung.			Condition.	No.
			Weight in cwt.	Note.		Date.	Method.	Chgs.	Date.	Method.	Chgs.		
1	St. Bride's .. ..	London ..	23	D	Trebles dated 1719	Jan. 19, 1724	Grand. Cinques	5080	Nov. 30, 1869	Grand. Cinques	5015	In good order	1
2	St. John's .. ..	Cirencester	23	D	Trebles dated 1722	Jan. 7, 1767	" "	5082	" "	No other peal rung	"	"	2
3	St. Martins-in-the-Fields	London ..	34	D	October 20, 1726	Mrch. 14, 1727	" "	6000	April 17, 1876	Sted. Cinques	5276	"	3
4	St. Michael's, Cornhill	London ..	41	C	December 4, 1728	Nov. 7, 1729	" "	5126	June 7, 1873	Kent T.B. Max.	5280	"	4
5	St. Saviour's .. ..	Southwark	52	B	August 2, 1735	Dec. 15, 1735	" "	8008	Nov. 27, 1875	Sted. Cinques	5016	In fair order	5
6	St. Mary's .. ..	Cambridge	29	D	Trebles dated 1770	Dec. 24, 1770	" "	5610	Jan. 21, 1788	Bob Maximus	6600	"	6
7	St. Martin's .. ..	Birmingham	35	D	Twelve about 1772	June 3, 1773	" "	5320	Oct. 20, 1863	Sted. Cinques	5014	Going very heavily	7
8	St. Peter's .. ..	Norwich ..	41	C	June 21, 1775	Nov. 22, 1775	" "	5170	Jan. 18, 1844	" "	7126	In fair order	8
9	St. Giles's, Cripplegate	London ..	36	D	Trebles dated 1792	Feb. 2, 1799	" "	5280	Feb. 7, 1853	Kent T.B. Max.	5088	"	9
10	St. Chad's .. ..	Shrewsbury	41	C	Opened in 1798	July 18, 1798	" "	5184	Dec. 27, 1813	Oxf. T. B. Max.	5088	In good order	10
11	St. Leonard's, Shoreditch	London ..	81	D	November 30, 1807	Nov. 30, 1807	" "	5390	Feb. 22, 1830	" "	5040	In bad order	11
12	St. Nicholas .. ..	Liverpool ..	41	C	June 4, 1814	June 7, 1814	" "	5016	Mrch. 20, 1875	Kent T.B. Max.	5040	Going heavily	12
13	Waterloo Tower ..	Quex Park ..	15	F	August 4, 1819	Aug. 4, 1819	" "	5213	" "	No authentic record of another peal	"	In good order	13
14	St. Mary's .. ..	Painswick ..	28	D	October 21, 1819	Oct. 21, 1819	" "	5213	Feb. 16, 1853	Sted. Cinques	8418	"	14
15	St. Mary's .. ..	Oldham ..	33	D	September 2, 1830	Dec. 25, 1830	" "	5126	Mrch. 30, 1867	Grand. Cinques	5015	In bad order	15
16	St. Peter's .. ..	Leeds ..	36	C	February 26, 1841	May 1, 1842	" "	5143	" "	No other peal rung	"	In good order	16
17	The Minster .. ..	York ..	54	C	July 4, 1844	" "	No peal ever rung	" "	" "	" "	"	In very bad order	17
18	Christ's Church ..	W. Bromwich	23	E	November, 1850	May 18, 1852	Grand. Cinques	5082	Mrch. 28, 1853	Kent T.B. Max.	5136	Not very good	18
19	St. John's .. ..	Halifax ..	25	D	March, 1857	March 6, 1858	Kent T.B. Max.	5040	April 9, 1864	" "	5083	In good order	19
20	St. Mary-le-tower	Ipswich ..	32	C	July 8, 1867	" "	No peal ever rung	" "	" "	" "	"	"	20
21	St. Peter's .. ..	Sheffield ..	41	C	March 26, 1868	Jan. 7, 1871	Grand. Cinques	5016	" "	No other peal rung	"	"	21
22	St. Peter's .. ..	St. Alban's ..	23	D	May 19, 1868	" "	No peal ever rung	" "	" "	" "	"	"	22
23	The Cathedral ..	Worcester ..	50	D	August 10, 1872	" "	" "	" "	" "	" "	"	Unfit for pealring	23
24	St. Mary, Redcliffe	Bristol ..	52(?)	—	December 31, 1872	" "	" "	" "	" "	" "	"	Not very good	24

The first ring of twelve ever completed was the York Minster peal, which, augmented to twelve in 1681, was re-cast into ten in 1765. The tenor of the twelve is said to have weighed 59 cwt. The ring of ten was destroyed by fire in 1829, and the present twelve were opened in 1844. A peal on twelve bells has not yet been rung at York. Until Wednesday, Feb. 17, 1836, there was a ring of twelve at Christ's Church, Spitalfields, on this date it was destroyed by fire, and has since been replaced by a heavy ring of eight. The Spitalfields tenor weighed 44 cwt. C sharp. The first peal rung was 5170 of Grandsire Cinques, on March 5th, 1804, and the last, another of 5016 in the same method, on Feb. 10th, 1829.

A few months ago I commenced gathering some of the above particulars concerning our ringing peals of twelve, in order that I might learn which of them were fit for peal-ringing; and, whether the rarity of twelve bell performances might not, in some degree, be attributed to the bad condition of the bells.

While collecting such information it occurred to me that a list giving the date of opening and particulars of the first and last peals rung on the bells

would be interesting; I therefore extended my inquiries until I completed the above list. It was originally my intention to have given some short account of each of these rings, but in gathering together materials for such sketches I have become acquainted with so many details of interest that I now purpose, with my friend Mr. R. Tuke, to prepare for publication a more detailed description than could be given in these columns. In this work we hope to have the assistance of those who take an interest in ringing matters. It is our intention to give (1) a brief account of the church, (2) of the ring until it became twelve, (3) the inscriptions on the bells, (4) the weights, and, if possible, the diameters, of the bells, (5) copies of the tablets in the tower, (6) as full a list as can be compiled of every twelve-bell peal rung in each tower, (7) a sketch of the state of ringing at each church during different periods. If practicable, we also wish to give an illustration of each of the churches. A good deal of this information we already have, but what we ask for especially is a reply from any of the companies from whom we may have to ask information.

## Hebrews, vi. 19.

SIR,—Passing over the comment of 'M. T.' upon the Litany, I should like to say a word about his commentary on Heb. vi. 19. He complains of a want of careful preparation on the part of those who address others from the pulpit—of a want of candour and exactness, which troubles the minds of 'thoughtful unbelievers.' He instances sermons on the above passage of Scripture in support of his statement: one of these sermons has lately troubled him, and the more so because, coming from a clergyman of 'considerable intellectual powers,' he had expected something very different.

St. Paul, he goes on to say, was a tent-maker; he illustrates from his own profession: 'Which hope we have as a holdfast [tent-peg] of the soul.' Before condemning others and stating (to me) an entirely new interpretation, will 'M. T.' consider a few facts with which he does not seem to be familiar? 1. It is extremely doubtful that a tent-maker ever wrote the Epistle to the Hebrews. 2. The Greek word is ἀγκυρα (anchor), a word not to be found in the Old Testament (LXX.); in classical Greek always meaning a ship-anchor or a hook of some kind. 3. With the simile of a tent-peg, the reference to 'the veil' seems quite unintelligible, unless the peg be *within* the tent. The idea of our High Priest having entered within the veil of the lower heavens into the Holy of Holies, whither at present the anchor of our hope alone can follow, is lost. The Fathers have frequently commented in the spirit of the *Collectanea in Ep. ad Hebr.* of Sedulius Hybernus, quoted by Delitzsch *in loco*:—'Nostram anchoram sursum mittimus ad interiora cœli sicut anchora ferrea mittitur ad interiora maris.' 4. Finding an anchor (as a symbol of hope) stamped on coins and medals of heathen Greece and Rome, the Christian writer of the Epistle transfigured and consecrated this use, and the anchor of hope early became a popular representation of the true believer's hope, even amid the blasts of persecutions that assailed the ship of the Church. It is found in the Catacombs and on ancient rings, and is sometimes associated with the fish ('hope in Jesus Christ'). For these and other reasons I shall continue, in company with others who speak from the pulpit, to illustrate Heb. vi. 19, from the nautical profession. J. FROME WILKINSON.

SIR,—In your correspondence of last week (May 6) a suggestion is offered as to the 'plain, straightforward meaning of the words' *sudden death* in our Litany. Upon this I do not wish to make any remark. With your permission, however, I would draw attention to the last paragraph of 'M. T.'s letter, i. e., as to his interpretations of Heb. vi. 19, 'which hope we have as a holdfast [tent-peg] of the soul.' He seems to ridicule a preacher whom he admits to be 'an educated man of some considerable intellectual power,' because he followed in the old beaten track of attaching a nautical meaning to this text, instead of adopting 'M. T.'s,' of which probably he, with the rest of the world, had never heard. In other words, this preacher accepted the usual translation of the Greek word ἀγκυρα, 'anchor,' instead of 'tent-peg.'

May I venture to point out that Alford and Wordsworth in their Commentaries accept and mention no other than the old-fashioned translation? Again, Liddell and Scott's *Lexicon* does not hint at any but the ordinary interpretation. Once more, the newly-published *Dictionary of Christian Antiquities*, by Dr. W. Smith and Professor Cheetham, alludes to the passage, and accepts without doubt or hesitation the 'anchor' interpretation.

'In these days, when thoughtful unbelievers abound,' would it not be better to cling to the interpretations of all Christian scholars, instead of unsettling their minds by suggesting new interpretations, which hardly stand the test of examination? EDM. JACKSON, Vicar of Eton.

SIR,—The suggestions of your correspondent 'M. T.' are ingenious, but are they sound? He refers 'sudden death' in the Litany to the Romish idea of extreme unction. Is it not simply a prayer for deliverance from the risk and peril of unprepared, because unforeseen, death? It is, as Humphry notes, 'ab improvisâ morte.' Exactly as Horace tells us, 2. 13. 19—

'Improvisa lethi  
Vis rapuit rapietque gentes.'

It is ἀποροδοκίαν μέγαν—*Prom. Vinct.* 680.

I. E. G.

[Our correspondent will see that the other points in his letter have already been touched upon.]

SIR,—'M. T.' blames preachers who assume that the word 'anchor' in Heb. vi. 19, means an anchor, and not a tent-peg. He must also be prepared to censure such authorities as Alford, Wordsworth, Conybeare (*Life of St. Paul*), and Howson (*Dict. of Bible*), who all assume the same thing. As a matter of fact, ἀγκυρα means 'anchor,' and never means anything else. Why is it so improbable that St. Paul, being a 'landsmen,' should use a nautical simile? We are not aware that St. Paul was a gymnast or an actor, and yet we find he borrows illustrations from the gymnasium and the theatre. I am inclined to think that in the verse in question, as well as everywhere else, St. Paul said what he meant, and meant what he said. W. A. WALL.

SIR,—I have not myself seen the explanation of the prayer, 'From sudden death, good Lord, deliver us,' by the author of the papers on the Litany to which 'M. T.' alludes; but it seems to me that it can be used quite consistently by us now, and quite apart from the Romish doctrine of extreme unction, though doubtless so connected in pre-Reformation times. After all, nothing is sudden objectively, but only subjectively. The Latin is 'Subitanea et improvisa,' and so it ought to be rendered, 'Death, sudden to us,' i. e. that we may not be unprepared to die. E. G. A.

## Visitation Charges.

SIR,—In the diocese of Ripon churchwardens pay 12s. from each parish church. I want to know whether it is not very exacting to make a similar charge for a chapel of ease? In the case I refer to there are special wardens for this second church, but the congregation is composed of the same persons. The new Chancellor and the Craven Archdeaconry Registrar plead 'ancient custom,' but the chapel of ease is only thirty years built. In the event of

payment being withheld, the officers present can claim the right to sign the churchwarden's declaration. But will one of your readers state.—Can commissions be claimed for absentees by the one warden present; and, if so claimed, can they be refused; and if refused, could not a surrogate lodge them for such absentees? A CHURCHWARDEN.

Dr. Bray.

SIR,—May I also ask for a correct copy of his arms? Was the Dr. Bray who founded the Library Fund one of the Rectors of Exeter College, Oxford? If so, I can give the address of a gentleman who believes that he is his only lineal descendant now living, and who possesses an original portrait of him, and many of his letters. The arms of this gentleman are not, however, the same as those on the seal attached to Dr. Bray's will at 19 Delahay Street. I should be very grateful for information, as we want to place the arms in our County Theological Library, founded by the late Bishop Phillpott.

Veryan Vicarage, Grampond, Cornwall.

J. R. CORNISH.

SIR,—With your permission I should like to correct a slight error in your list of Cathedrals in last week's number of *Church Bells*. The Cathedral of St. Machar, Aberdeen, is not in ruins; the chancel, it is true, is gone, but the nave, with two splendid towers, is complete. The whole fabric was thoroughly restored about six years ago. Unfortunately this cathedral, along with others in Scotland, is in the hands of the Presbyterians, so is not likely to regain its ancient grandeur. The Episcopal church in Aberdeen is dedicated to St. Andrew. RAVEN.

SIR,—I am desired to acknowledge the receipt of five pounds seven shillings, for the Walrond Memorial Home for Smack-Boys, from 'C. S.' I do so with sincere thanks. We are now nearly out of debt, but we shall require further means to enable us to thoroughly furnish all the rooms of the Home as completely as they ought to be furnished.

GEORGE VENABLES, Vicar of Great Yarmouth.

SIR,—Can any of your readers kindly quote John Wesley's strong assertions against severance from the Church, spoken shortly before his death, giving the page and volume and edition of the work quoted? INQUIRER.

[Consult our Correspondence column in No. 104, for December 21, 1872.]

SIR,—There will shortly be a vacancy for a nurse in the North-Eastern Hospital for Children, Hackney Road, if 'Christie B.' likes to apply there. Application to be made to Miss Phillips.

L. MAXLEY.

Page Green, Tottenham.

'J. F. MORTON, JUN.'—We do not, except for our own contributors, admit private appeals in our correspondence columns.

'L. M.'—Consult a Commentary.

'A CONSTANT READER.'—Any correspondent wishing for an answer to a query must adopt a more distinctive signature.

'H. F. L.'—Consult the S. P. C. K. Catalogue.

'M. C. S.'—Good manuals on both subjects, by Rev. W. H. Ridley, are published by Mozley & Co, Paternoster Row.

RECEIVED ALSO.—Godly Fear.

## BELLS AND BELL-RINGING.

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

SIR,—Having seen a letter in your issue of the 1st of April, signed by 'A Ringer,' concerning a peal of Grandsire Triples (Mr. Reeves' 10-part peal) which was rung at St. Luke's Church, Liverpool, on the 26th February; I, as one who actually heard the whole of the peal, and also the statements of several of the ringers who rang it, would very much like to aid (with your kind permission) will make a few remarks on the same.

I am very well acquainted with several of the ringers, though not all of them, yet I send you this letter as a claim of *justice and truth* for the whole of them. I may here mention that I have not spoken to any of them regarding this letter.

Now, Sir, the bells were pulled off and the changes started (as I thought) for the peal, but after having rung for about ten minutes they stood; they again pulled off the second time, and had rung for about twenty-seven minutes, and again stood; they again pulled off for the third time, and did not stop again till the peal had been rung. I can positively assure you, Sir, that previous to starting for the peal an agreement was made between the conductor and several of the ringers to the following effect, that in case of any mistake occurring, they should not proceed any further with the peal; and as a guarantee that what I now say is quite true, I have no doubt I can obtain the signatures of the parties between whom the agreement was made.

Well, Sir, after starting for the peal, a mistake did occur, and the bells stood; a second start was made, and, unfortunately, another mistake happened, when the conductor (proving himself to be a man of his word) made them stand again the second time; and, Sir (to the honour of those ringers be it said), so determined were they of ringing a *true* peal, that they actually started a third time, and succeeded in gaining their object.

So far as your correspondent, 'A Ringer,' denying that the peal is concerned, I think he is quite right, provided that he *himself* can prove where and what was wrong with it. But as to the bells being 'kept going and brought round just for the sake of calling it a peal,' I really believe that your correspondent did not hear the bells ringing at all, for two reasons: first, if so, he would have heard them stop twice and start again the third time as I have already stated above; secondly, he mentions in his letter that experienced ringers (but not himself) listened to it, therefore I believe his statement (as regards the bells) to be *entirely false*.

In conclusion, as regards his protest, I think that not only will he be too glad to withdraw the same, but also to apologise (through your paper) to those ringers whose characters I think he has most wrongfully stained; upon which occasion he will of course allow his name to transpire.

HONOUR TO WHOM HONOUR.

SIR,—In your issue of the 1st ult. I saw a letter purporting to have been written by 'A Ringer,' contradicting the peal of Grandsire Triples rung on the 26th February, on the above bells, which he says he can deny *in toto*. Now, 1st, I would ask him to prove his denial; 2nd, did he hear (which, from the tone of his letter, I presume he did not) and know the peal in question? and, lastly, will he inform me where, and at what stage in the peal, he thought there was any error?

Again, he says, 'The bells were kept going and brought round for the sake of calling it a peal,' and the truth of his statement can be borne out by experienced ringers who listened to it. Now I would ask him, did he or any of the experienced ringers, as he calls them, take the peal? I say, No. If they had done so, his letter would never have appeared in *Church Bells*, as they would have found it perfectly correct.

I would wish to inform your correspondent that St. Luke's Society are not in the habit of recording or ringing false peals; and on this occasion the ringers who took part in it (and were a mixed company) made three determined attempts before they accomplished the peal, which was both true and complete.

In conclusion, I feel confident that if your correspondent can prove his assertions, he will only be too glad to send his right name and address.

Apologising for trespassing so much on your valuable space, which, I think, I am only justified in doing in defence of an honourable band of change-ringers,

JOHN RAE PRITCHARD.

1 Duke Terrace, Duke Street, Liverpool.

#### A Plea for 'Campanology.'

SIR,—I cannot agree with some of your remarks against the word Campanology and Campanologists. The reasons I have to urge against its disuse are, 1st. That *Campana* is the original or Latin word for bell; 2nd. That the towers containing those bells were called *Campaniles*; 3rd. That from the introduction of half-pull changes, such half-pull ringers were called *Campanists* (Mr. Ellacombe in his different works uses this term), or *Campanologists*; 4th. That the books published on this interesting subject, and from which all ringers, directly or indirectly, have obtained their knowledge of the art, have all been '*Campanologies*,' viz. the *Olavis*, *Shipway's*, *Hubbard's*, and *Soltanstell's*. Lastly, that *call-change* ringers are legally entitled to be termed 'change ringers' as well as half-pull ringers, for they both *ring changes*. I am glad that Mr. Hubbard in his present edition has still stuck to the old word, and called his present excellent work, as his previous one, *Hubbard's Campanologia*. I would like to see the opinions of those better informed on the subject than I am stated in *Church Bells*.

J. E. HERN.

Hurworth-on-Tees.

[We object to the word Campanology because it is a mongrel word, composed of Greek and Latin. All other *ologies* are composed of two Greek words. We might as well say *Bellology*, or call florists *Florologists*. If bell work is to be an *ology* it should be *Kodonology*, composed of two Greek words. Far better to drop it altogether and speak plain English without modern affectation. It is probable that Mr. Ellacombe and other writers were led away by a vulgar error, not thinking about it; but now they see it is a mongrel word, and naturally prefer plain English.—ED.]

#### No Leads made in Six-bell Ringing.

SIR,—I cannot understand why it is that most of the noted Yorkshire ringers, while ringing five or six-bell ringing, do not make good open leads, instead of keeping on in one continual round of changes, about which the most practised and acute listener cannot make anything out, and the beautiful effect of the ever-varying changes is greatly marred, for no one outside knows where a change begins or ends. All the ringing-books are very plain on the matter. Why do not the Yorkshire ringers follow their advice? M. Y. A.

#### College Single.

SIR,—With reference to Mr. Marsh's letter, may I explain that I did not say the method of College Single was rung only at Appleton, but that the only peals in the method were due to the Appleton Society. I used the word 'peals' in the sense in which it is understood by nine persons out of ten, viz. as a composition of 5000 changes and upwards. The above-mentioned Society has rung two peals of College Single Triples, which they claimed at the time in the columns of *Church Bells* as the first and only peals in the method—an assertion which I believe has not been contradicted.

Balliol College, Oxford.

J. S. PRITCHETT.

#### Ancient Society of College Youths.

ON Thursday evening, April 6th, eight members of the above Society met at St. Matthew, Bethnal Green, and rang a true peal of Stedman's Triples, in 2 hrs. 49 mins. The ringers were:—H. W. Haley, sen., treble; R. French, 2nd; H. Page, 3rd; H. Booth, 4th; W. Greenleaf, 5th; M. A. Wood, 6th; F. Bate, 7th; S. Reeves, tenor. The peal was composed by T. Thurstan of Birmingham, and conducted by H. W. Haley, sen.—Reported.

#### Ringling at Lichfield.

ON Easter Monday, April 17th, there was rung at St. Mary's, Lichfield, a true and complete peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 6 mins. The ringers were stationed thus:—F. Sedgwick, treble; T. Merideth, 2nd; S. Adkins, 3rd; J. Key, 4th; W. Johnson, 5th; F. Cope, 6th; A. E. Greenwood, 7th; W. Fearnleybough, tenor. This peal was composed by Mr. James Bruerton of Darlaston, and conducted by Mr. W. Johnson, and contains 182 bobs and 58 singles, and is the first peal rung since the year 1837.—Reported.

#### Ringling at St. Paul's, Bedford.

ON Easter Monday, April 17th, a party of the Oxford Society of Change-ringers visited Bedford by special invitation of the churchwardens. It was their wish to complete a peal of Stedman's Triples, but they were compelled to bring the bells round after ringing 2 hrs. 10 mins., the 5th, 7th, and tenor not being 'pealable.' The ringers were most kindly entertained by the churchwardens and friends.—Reported.

#### Ringling at Burton-on-Trent.

ON Thursday, the 27th ult., the members of St. Paul's Society of Change-ringers, Burton-on-Trent, rang a true and complete peal of 5040 Grandsire Triples (Taylor's six-part peal), in 3 hrs. 7 mins., being the first peal completed on these bells, and the first rung in Burton since 1839. The ringers were:—W. Newton, treble; S. Cooper, 2nd; W. Wakley, 3rd; J. Arayle, 4th; W. Royals, 5th; W. Potts, 6th; A. Wakley, 7th; J. Robinson, tenor. Conducted by W. Wakley. Weight of tenor, 26 cwt. This is the first peal in which any of the above-mentioned ringers have taken part, with the single exception of W. Royals, who rang in a peal at Shenstone in the early part of this year.—Reported.

#### Muffled Ringling at St. Martin-in-the-Fields, London.

ON Friday, the 28th ult. twelve members of the Ancient Society of Cumberland Youths rang at St. Martin's, Charing Cross, London, on the twelve bells, a muffled peal as a last tribute of respect for the memory of the late Mr. William Estcourt, of Painswick. A correspondent has now furnished us with a few particulars of his exploits in ringing, in which art as a performer and conductor he was second to none in the kingdom, and his compositions in it are everywhere admired. In various towers he rang 63 peals of 5000 changes and upwards, 8 peals of 6000 and upwards, and long lengths as follows:—8000 of Grandsire Major; 8448 of new Treble Bob Major; 8105 of Stedman's Caters; 8448 of Stedman's Cinques; 10,278 of Grandsire Caters; and the longest ever rung by ten men, 12,312 Grandsire Caters, on May 5th, 1817, at Painswick, in 7 hrs. 44 mins. His extraordinary peal of 10,224 changes of new Treble Bob Maximus, rung at Painswick, December 9th, 1833, stands pre-eminent in the annals of change-ringing. The mourning peal was conducted by Mr. J. Cox.—Reported.

#### Waterloo Society of Change-ringers, London.

ON Saturday, May 6th, seven London members of the above Society visited St. Alphage Church, Greenwich, the headquarters of the Eastern Scholars; where, with the assistance of the Messrs. Shade, three local members of the Society, they rang a peal of 5003 Grandsire Caters in 3 hrs. 21 mins. The peal is the production of Mr. John Cox, a member of the Society. Since the year 1849 no peal of Caters has been rung on the bells. As a nursery for ringers, the Society may be congratulated upon the youth of most of the band; which also contained four men—viz. those who handled the 3rd, 4th, 6th, and 8th ropes—who had never before rung in a peal of Grandsire Caters. The ringers were stationed thus:—W. Baron, treble; C. Hopkins, 2nd; J. G. Shade, 3rd; F. A. P. Knipe, 4th; J. M. Routh, Esq., 5th; W. G. Shade, 6th; H. Hopkins, 7th; H. J. Shade, 8th; J. W. Cattle, 9th; J. Barrett, tenor. Conducted by Mr. Baron. Weight of tenor, 24 cwt.—Reported.

#### Ringling at St. Peter and St. Paul's Tower, Eye, Suffolk.

ON Saturday evening, May 6th, eight members of the Diss and Eye Company of Change-ringers rang a true and complete peal of 5088 changes of Kent Treble Bob Major, in 3 hrs. 40 mins. The ringers were:—G. Merton, treble; T. Ford, 2nd; W. Scales, 3rd; G. Day, 4th; W. Brown, 5th; J. Rudd, 6th; J. Bumstead, 7th; F. Day, tenor. The peal was composed by Mr. J. Miller of the Cumberland Society, London, and was conducted by Mr. G. Merton of Eye. This is the first peal of Kent Treble Bob Major ever rung on these bells. Tenor, about 24 cwt., cast by Miles Graye in 1640.—Reported.

#### Ringling at Tewkesbury Abbey.

ON Saturday, May 6, a Date Touch of Grandsire Triples, the composition of Mr. H. Johnson of Birmingham, was rung here in 1 hr. 18 mins. by the following:—E. Insall, treble; S. Mayall, 2nd; G. Haines, 3rd; C. Davies, 4th; J. Wathen, 5th; Jos. Wathen, 6th; E. Wallis, 7th; W. Haines, tenor. Conducted by C. Davies. Weight of the tenor, 23 cwt. 3 qrs. Key D. This is the longest touch yet achieved by this Society.—Reported.

#### Change-ringing at Bexley, Kent.

ON Monday, the 8th instant, six members of the Guild of West Kent Ringers rang at the parish church of St. Mary's, Bexley, a peal of 720 changes, Grandsire Minor, in 25 mins. It contained a call at every lead, and was the composition of Mr. Hamant, by whom it was conducted. The ringers were:—F. French, treble; W. J. Reeve, 2nd; C. W. Blaxland, 3rd; E. Hamant, 4th; A. Payne, 5th; J. Garard, tenor.—Reported.

#### New Ring of Bells at All Saints, Emscote.

A RING of six bells has been presented to All Saints' Church, Emscote, by Miss Philips, of Leamington. This lady has, ever since the church was built, contributed largely to its support. The last is one of the noblest of her gifts, and the bells form a munificent Easter offering. The bells were cast by Messrs. Taylor and Co. of Loughborough. The tenor-bell weighs about 17 cwt. The bells were rung for the first time on Easter Day, to the delight of the inhabitants of the district.—Leamington Courier.

#### Re-hanging of Bells at St. Mary's Church, North Leigh, Oxon.

ON Tuesday, May 2nd, the bells of the above church were rehanging by Messrs. White of Bisselsleigh, five having been recast into six by Messrs. Mears of Whitechapel. The original ring, dating from the seventh century, bore the name of Jas. Keene, whose foundry was at Woodstock. There were two services; that in the evening by Canon King of Christ Church, from Exod. xxviii. 33-35. Several touches were well rung by the Appleton ringers.—Reported.



according to Dean Hook) it has been in use in the Church at least 1200 years. Will 'R. C.' give the names of 'Ritualists of eminence' who impugn several of these usages as not Catholic or Primitive? That all (or any) of these practices are absolutely essential for the performance of the service of God few would insist; but from their beautiful symbolic teaching, and being of themselves harmless, it is greatly to be regretted they are so constantly attacked and disputed.

W. P.  
Solihull, St. Philip and St. James's Day.

### Beauties of the Prayer-book.

SIR,—I have lately met with a tract, entitled *The Beauties of the Prayer-book*, to which I think some attention should be drawn. It is more than possible that some of your readers have had a copy sent to them, as it is being circulated gratis. The object of the work seems to be to bring the Prayer-book into ridicule, and to cast contempt upon prayer in general. The first few pages are devoted to contrasting the various statements in which the conditions of salvation are set forth; the sentence, 'When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive;' the expression in the Absolution, that God 'pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel;' the statement of the Athanasian Creed, 'Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith;' are put in contrast, and the conclusion is drawn in the following words: 'So far, then, from its being true that the wicked man who turns from his sins shall save his soul alive, we find that our sinner must also believe the Gospel, must accept contradictory arithmetical assertions, must think of the Trinity in a way which makes thought a ludicrous impossibility, and must believe rightly all the details of the method by which a Divine Being became a human being.' The writer adds: 'As sceptics we need offer no opinion as to which is right, the creed or the text; we only suggest that both cannot be correct.' For most of us, I presume, it is a sufficient answer to the statement, 'that both cannot be correct,' to say that our Lord Himself uttered language which, taken in isolated passages, might seem to offer similar contradictions: thus, Matt. vii. 21, xxv. 31 to end, might be put in contrast with Mark, xvi. 16, and John, iii. 16. We may well rest contented in the assurance that what was no self-contradiction to our Lord need not be so to us. But if we feel a difficulty in the seeming contradictions of the statements about salvation in the New Testament, we shall surely do well not to ignore it; in discussing a similar difficulty in the Epistle to the Romans, Professor Jowett says, 'A subject so vast and various as the salvation of man cannot be bound within the withes of logic;' and, 'It is the strongest presumption that the difficulty is not a real one, that the Apostle himself is wholly unconscious of it.' There would be very little use in going through this pamphlet page by page, a great deal of it is too blasphemous to quote, and a great deal of it too silly for serious consideration. For instance, on page 8, the writer takes exception to the verse in the *Venite*, 'In His hands are all the corners of the earth,' and adds, 'But the earth is a globe and has no corners.' 'Is it quite honest to say in God's praise a thing which we know to be untrue, and must we be unscientific because we are devotional?' There is more of this sort of thing. I suppose it never occurred to the writer that he uses language every day which would scarcely bear the weight of scientific truth without being open to the charge of dishonesty.

In the remarks on the *Te Deum* we find the following: 'The *Te Deum* midway changes the object of its song, and addresses itself to the Son instead of to the Father. How far this is permissible is much disputed, for certain it is that in the early ages of Christianity prayer was addressed to the Father only.' And then Origen's opinion on prayer to the Son is alluded to. This is a more serious statement, to my mind, than any in the book; how far it is true let those say who have studied early Church history; to those who read Church history in the pages of the New Testament alone, the example of the dying Stephen will occur as offering a decided instance of prayer addressed to the Lord Jesus Christ. I would refer your readers who may feel a difficulty on this matter to the seventh of Canon Liddon's Bampton Lectures, and to Note F at the end of the volume, where the subject is very fully discussed. I have only quoted from the first ten pages of this little tract, but I have given quite sufficient for your readers to form a judgment as to its character. It is sad to think that some 200 cheap publications are issued by the same publishers; we can only hope that the mischief which is thus being widely spread is being counteracted by publications of an opposite tendency. But there is a moral for all Churchmen contained in this *Beauties of the Prayer-book*. It is much to be feared that many who habitually use the Prayer-book are open to the charge of insincerity which the author of this tract brings against them; and the first step towards real sincerity in public prayer will be an effort towards the understanding of the Prayer-book; the simple explanation of the Prayer-book offered in your columns will do much towards this, and help many to 'pray with the understanding' as well as 'with the spirit.' True devotion is not dependent on critical learning, but it is scarcely compatible with wilful ignorance.

CANTAD.

### The Rugeley Home for Inebriates.

SIR.—The following sums have been received for the above Institution since you kindly inserted my last letter to you upon the subject:—

Mrs. Simond, 5*l.*; the Right Rev. Bishop Abraham, 10*l.*; Anonymous, 5*l.*; the Rev. W. Jones, 10*l.*; per Offertory, 1*l.*; the Rev. S. Philips 2*l.* 2*s.* I still want 20*l.* to make up the 80*l.* for which I appealed in the first instance, and I should be glad if I could obtain funds to justify me in enlarging the scope of my efforts. But I am extremely grateful to those who have so promptly come forward to relieve me of the burden of heavy and increasing debt.

R. M. GRIER.

Rugeley, May 4th, 1876.

RECEIVED ALSO:—J. H. H.; Percy B. Reiton; D. P. P.; H. B. D. M.; W. K.; D. Griffith.

## BELLS AND BELL-RINGING.

### STEDMAN'S TRIPLES.

By Jasper W. Snowdon, Ilkley, Yorkshire.

NOTWITHSTANDING the intricacy of composition to the full extent of the changes on seven bells in Stedman's principle, it seems probable that this complication is exceeded by the very perplexed state of the history of the gradual improvements made in such compositions. In the following article I purpose, however, to state what I have been able to learn on this matter, and to give, so far as lies in my power, each composer his due amount of praise or criticism.

This system was originated by Fabian Stedman, who, born at Cambridge in 1631, was by trade a printer. It is said he used to print his peals on slips of paper, also, that in 1657, when the College Youths visited Cambridge, he presented them with copies of this method on five bells. To Stedman is generally ascribed the production of double and triple changes, as before his time single changes only were rung. He was the author of a treatise on ringing, published in 1667. He joined the College Youths in 1664, was a steward in 1667, and master in 1682. The system, however, does not seem to have been extended to seven bells during the days of its author.

In the year 1731 two rival Norwich Companies were striving to be the first to compose and accomplish a true peal in this method, and according to a tablet at St. Peter's, Mancroft, a 'Peal of Perfect Stedman Triples, with two doubles, and no alteration,' was rung there on Oct. 25th in that year. On the 6th of Dec. in the same year, however, Edward Crane, the composer, called a peal at St. Michael's, Coslany, where a tablet states that the method 'had long been' a study of many well skilled in the Art of Ringing, but without success, till Edward Crane, one of the Company, with much pains and application, brought it to perfection with two doubles. 'This peal contains 5040 triple changes, 2 doubles alone excepted.' Unfortunately the calling of these peals has not been handed down, and while the claim made by the second performance to be the first true peal must be accepted as a strong reason for condemning the previous peal as false, it is probable that the latter was not itself correct. I would here remark, that the particularly definite description of the calls used in each peal shows that, at that time, it was only considered legitimate to use two singles in such compositions.

In a MS. book of the celebrated Benjamin Annable's I now have in my possession, and which was probably written about the date of these Norwich peals, a 5040 of Stedman Triples is given; this shows that the principle was well known, if not practised, in the metropolis about that time. This 5040 is in four parts, the seventh at home each course end, a double being made at each quarter-peal end. The peal, however, on examination, turns up false changes in several places.

A long interval now elapsed, during which I am unable to find any record of Stedman ringing, but with the publication of the *Clavis* in 1788 a statement of the progress of composition up to that time appeared. After giving a quarter peal it is stated:—

'The learner might possibly expect a greater extent of changes in this method, perhaps the 5040; should that be the case we beg leave to observe, that it is one of those occult mysteries that have never yet transpired, and notwithstanding the most indefatigable assiduity has been employed to investigate this matter to the utmost, the most diligent researches we have been able to make have not been attended with that success which we would have gladly communicated to the public; and so remote does it appear at present, that there is every reason to believe that the composer of this system never designed it for more than five bells. The only method that seems to carry the least appearance of possibility is by using a multiplicity of bobs, and thereby keeping two bells continually dodging behind, which must produce music extremely disagreeable; besides, double bobs are by some objected to in this system. We shall take leave of this article with observing that the above 1260, or quarter peal, comes very near to the extent of changes (in this method) with single bobs only; that is to say, by having two bells dodge behind, not more than five whole pulls.'

From the above remarks it is evident that the attention of composers had been directed towards obtaining a peal without double bobs, and that a large number of bobs together was considered objectionable.

I may here mention that in 1796 an account of the funeral of J. Patrick, of the Cumberland's Society, appeared in the *Sporting Magazine*, when it was stated that 'Mr. Patrick was the person who composed the whole peal of Stedman triples, 5040 changes (till then deemed impracticable), for the discovery of which the citizens of Norwich advertised a premium of 50*l.*, which was paid him about three years since by the Society of St. Peter's, Mancroft, with the highest encomiums on his superlative merits.' I hear from Norwich that no such premium was ever paid or known to be offered; and as I have never heard that Patrick composed such a peal, the story is probably a fabrication.

Finding that there seemed no likelihood of obtaining a peal if the rule concerning double bobs was adhered to, a laxity of this law seems to have crept in, as I have by me the first part of a peal composed by Thomas Edwards of Stourbridge, Worcestershire, about the year 1792: this peal, a true one, is in ten parts, and contains 618 bobs, 100 ordinary singles, and 2 made in 4-5—at each half-peal end—a total of 720 calls. This peal is not known to have been rung, but most of the peals composed for many years after this time seem to have been on the same principle; indeed, it is probable that the composers of several of them were personally acquainted, since the next performance—which has generally been accepted as the first true peal rung—was one accomplished at St. Giles-in-the-Fields by the Junior Cumberland's, in the year 1793: this peal was conducted by its composer, J. Noonan, from a manuscript copy. Now Noonan was a native of Birmingham, which town Edwards was in the habit of visiting; it therefore seems probable that Noonan's peal would be to some extent similar to Edwards's composition. It was, however, according to Shipway, in one continued part, and therefore attained without the singles in 4-5. It contained 710 bobs and 22 singles, a total of 732 calls. This peal is introduced in Shipway's work, but, un-

fortunately, it is given only by a description of the successive calls and omits; and, probably owing to errors on the part of the printer, cannot be deciphered.

On Dec. 4th, 1803, the College Youths rang a peal of Stedman's Triples at Kensington, which was called by Charles Barber from the sixth. The entry in the College Youths' peal-book does not make any allusion that may serve to identify the peal or the composer; and unless it may have been Noonan's peal, it was perhaps a false one, as I have not been able to find any further mention of it; and it can hardly have been Edwards's, as the next performance known to me is a peal rung at Shiffnal Church, Shropshire, on June 15th, 1810, by the Birmingham St. Martin's Company; and as this peal is entered in the Society's books as 'the second peal of Stedman's Triples ever rung,' putting aside the Norwich peals, which at that time had probably been forgotten, this shows the improbability of any other peal than Noonan's being known to them. Noonan's peal would, of course, be well known on account of his connexion with Birmingham, and also since it had been noticed in Shipway's book. I therefore think it fair to conclude that the Kensington peal was neither the work of Edwards nor Noonan; and as it does not seem to have merited any notice from Shipway, I shall pass over it without further consideration. The Shiffnal peal was the composition of Henry Cooper, a well-known Birmingham composer, who conducted it from a written copy while seated in the steeple. This manuscript consisted of ten sheets, and it may be interesting to know that these sheets are all still in existence; in fact, I have had them by me for some time. The care that has been taken in preserving these time-worn relics, with the now faded figures, 'pricked' well-nigh seventy years ago, shows, I think, that were all such existing records sought up a good deal of information, which may pass away for ever with their destruction, might be preserved. Mr. Osborne states that Noonan used to say that he used as much paper in pricking out Stedman's Triples as would have papered the inside of St. Giles's Church before he could compose his peal, and yet we cannot, even with Shipway's book, find out what that peal was. Where are the manuscripts of all our distinguished composers who in those days, in accordance with the use of the times, must have made many more entries in their note-books than is customary in these days of cheap printing, as now few meritorious compositions can exist for many years without finding their way into type? To return, however, to Cooper's peal, I may mention that it was very much on the same principle as Edwards's, though improved by the calls being reduced to 582, and the seventh coming home at each course end, still the same calls at the half-peal ends were used.

So far as the matter of composition has at present been considered it seems tolerably simple, but about this time two claimants for the honour of the principle of Cooper's peal also appear; namely, J. Tebbs of Leeds, and W. Hudson of Sheffield. In a correspondence which ensued several years after in the *Era* it was first stated, in 'Answers to Correspondents,' that the 'first peal in regular parts was produced by the late Mr. Tebbs, with 620 calls, about the year 1814,' whereupon Hudson wrote to say that he was the first to compose a peal in ten parts, and that though he composed it in 1814, he did not communicate it to Tebbs until 1818; he also remarks, that had Tebbs composed it in 1814 it would have appeared in Shipway's work. In this letter Hudson also contends that all the subsequent peals until that time, Dec. 1843, were only improvements adapted to the course ends of his original peal. Hudson's letter was also to some extent corroborated by one from Cooper. John Lates of Birmingham, however, writes to defend Tebbs, and calls attention to the fact that J. P. Powell, of Quex Park, published the peal by Tebbs in his work on Stedman Triples. Certainly this composition of Tebbs's appeared in Powell's folio work, which contained the result of his studies in this system, but it was not published until 1828. This fact, however, gives a certain amount of credibility to Tebbs's claim, as it is probable that Mr. Powell was in correspondence with most of the composers of note, since he gave the matter every attention. Still, as all these peals had such a great number of calls in them, it seems very likely that to a great extent they were merely improvements by Tebbs, Hudson, and Cooper, on the original compositions of Edwards and Noonan; and, after all, so great is the difference in the several statements concerning the origin of the principle of these compositions, that I think it better to pass over the matter and be guided in the progress of these improvements only by the different peals actually rung. Of these I will give some account next week.

#### Mr. W. Harrison's 886 of Treble Bob Major.

SIR,—As many of your readers have probably ere this been pondering over Mr. Harrison's long Treble Bob peal, I should like to mention, as Mr. Hubbard has not alluded to it, that when I received it from Mr. Harrison he drew my attention to a variation of it, which might be produced by omitting the bobs 'before' in the 16th, 19th, 22nd, 25th, and 28th courses. Although this would in no way improve the peal, it is, perhaps, as well to record the fact now, so as to prevent the reproduction of the peal in that form at some future time.

JASPER W. SNOWDON.

#### 'Our Rings of Twelve and their Condition.'

SIR,—I notice in *Church Bells* of the 6th inst. a list of peals of twelve bells, and the notes of the tenors thereof, and am sorry to believe it is a very incorrect account, as I happen to have taken the notes of several, namely:—St. Saviour's, London, is not B, as stated, but B flat; Sheffield, not C, but B; Birmingham, not D, but C; Cripplegate, London, not D, but C; St. Leonard's, London, not D, but D flat; Cambridge, not D, but D flat; West Bromwich, not E, but E flat. Halifax, I do not know the note, but if it is D sharp, as stated, it should be called E flat. The only one I have taken the note of that is stated correct is Worcester Cathedral: that is D flat, as mentioned. Now, Sir, as there is but one stated right out of all those I know, it is very probable the majority of the others are wrong; and as ringers place much confidence in what they read from your paper, I have been solicited to trouble you with this.

TRUTH.

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

SIR,—Will you please to oblige by publishing my letter in full, which appeared in your paper of April 1st, as I presume you have put in their attempt to answer me *verbatim*. Sir, I hope you will excuse me for asking so much of your valuable space. I would further say, that three other ringers heard the performance throughout, and they used the words, 'Surely they will not publish it as a peal?' Should your correspondents ask for more space, I hope they will be more concise.

ROBERT WILLIAMS, *St. Peter's Society, Liverpool.*

SIR,—I quite agree with your correspondent, 'A Ringer,' and can fully bear out his statements to be quite true in every respect. I myself listened to the three attempts, and heard upwards of three thousands, and being so much disgusted I walked away, for I could not make out what really was being rung. Had it been true, the conductor himself would have come forward and refuted the statements of your correspondent, 'A Ringer.' 'Honour to whom Honour' might well ask where the peal was false, for the cleverest man in the science would have been baffled to take a treble lead. I think this letter will satisfy your readers it was a mock performance.

JAMES EGERTON, *St. Nicholas' Society, Liverpool.*

#### Chiming Machinery at St. John's, Horton Lane, Bradford, Yorks.

THIS machine works so lightly that a child of nine years of age, with a little practice, can play tunes with the keys, with the utmost ease. The bells were cast by Mr. James Barwell of Birmingham, and the fitting up has been done by Messrs. James Shaw and Son. The machine, of which Messrs. Shaw and Son are the inventors, is in the room immediately over that in which the ropes for the change-ringers are hung, and the space it occupies is only 8 in. by 16 in. It consists of eight keys, lifted by small tappits, every key connected by a wire rod with its particular bell above, the whole affixed to a light iron framework. When the machine is set in motion by the turning of a small crank, the sound of the whole peal gushes forth at once with very little expenditure of strength, and free from any communication with the change-ringers, who, it appears, might almost be dispensed with.—*Local Paper.*

[We hardly think it worth a patent, as similar have long been in use in Belgium, under the name of Carillons.—ED.]

#### Royal Cumberland Society (late London Scholars).

##### 1. At St. Bride's Church, London:

ON Tuesday evening, the 9th inst., twelve members of this Society rang on these bells a true peal of Cinques, on Stedman's principle, consisting of 5014 changes, in 3 hrs. 41 mins. Nine years have elapsed since a peal in this method was rung here, and it is just 100 years ago that the Society achieved the earliest peal of Caters on record, which was rung on the same bells, then a ring of ten only. Tuesday's band were thus:—J. Cox, treble; C. T. Hopkins, 2nd; H. A. Hopkins, 3rd; G. Newson, 4th; E. Gibbs, 5th; J. Howe, 6th; J. W. Cattle, 7th; H. Dains,\* 8th; G. Harvey, 9th; D. Stackwood, 10th; S. Jarman,\* 11th; J. Barrett, tenor. The peal, an original composition, was conducted by its author, Mr. John Cox.—*Reported.*

##### 2. At St. Margaret's, Westminster.

ON Saturday, the 13th inst., ten members of this Society rang at the above church a true peal of Caters, on Stedman's principle, containing 5001 changes, the time being 3 hrs. 4 mins. only, which is believed to be the quickest peal ever rung on ten bells. The ringers were:—G. Newson, treble; C. T. Hopkins, 2nd; J. W. Cattle, 3rd; W. Baron, 4th; J. Cox, 5th; E. Gibbs, 6th; H. A. Hopkins, 7th; D. Stackwood, 8th; J. Rogers, 9th; J. Mansfield, tenor. The peal is a composition by Mr. J. Cox, and has the 2nd, 3rd, 4th, 5th, and 6th each respectively behind the 9th. It was conducted by Mr. G. Newson. The recent performances of the Royal Cumberlands are mainly due to the real youths, of which it has such numbers.—*Reported.*

\* First peal on twelve bells, and it is the first peal rung in the method by Gibbs and Dains: a rare occurrence, and should have been mentioned of C. Hopkins, in the Cinques of Easter Monday.

#### BELFRY RECORDS.

##### HOLY TRINITY, BELBROUGHTON, WORCESTERSHIRE.

(Tablet in the Belfry.)

827. ON Tuesday, April 29th, 1862, was rung in this tower three successive peals of 720 each by the following methods, Oxford Treble Bob, Kent Treble Bob, and Plain Bob, containing 2160 changes, in the short space of one hour and twenty minutes, by the following persons:—

Charles Goodyear, Treble.	Edward Hatton, jun. Fourth.	James Higgs, Tenor.
James Bate, Second.	Benjamin Bate, jun. Fifth.	Conducted by Mr. J. Higgs.
John Bate, Third.		Weight of Tenor, 18 cwt.

This noble act despised by the ignorant.

##### STOURBRIDGE, WORCESTERSHIRE.

(Tablets in the Belfry.)

828. ON Monday, Nov. the 8th, 1773, was rung in this Tower a complete Quarter peal of Bob Majors, containing 10,080 changes, in 6 hours and 20 minutes, by the following persons:—

Jams. Bishop, Treble.	Jno. Gadd, Fourth.	Jno. Watkins, Sixth.
Edwd. Pardoe, Second.	Jno. Pardoe, Fifth.	Saml. Green called, Seventh.
Jno. Milward, Third.		Jams. Dovey, Eighth.

829. ON Sunday, June the 5th, 1774, was rung in this tower a complete Peal of Bob Majors, being 59 seven-leads courses, and containing 6608 changes, in 3 hours and 52 minutes, by the following persons:—

Edz. Pardoe, Treble.	Edwd. Pardoe, Fourth.	Jno. Watkins, Sixth.
Jams. Bishop, Second.	Noah Dormer, Fifth.	Jno. Gadd, Seventh.
Jno. Milward, Third.		Jams. Dovey, Eighth, called.

830. ON Saturday, Oct. the 9th, 1778, was rung in this Tower a complete peal of Oxford treble Bob, containing 5088 changes, in 3 hours and 25 minutes, by the following persons:—

Thos. Orford, Treble.	Edwd. Pardoe, Fourth.	Jno. Pardoe, Sixth.
Jams. Bishop, Second.	Saml. Green, Fifth.	Jno. Gadd, Seventh.
Jno. Milward, Third.		Jams. Dovey, Eighth, called.

RECEIVED.—Uttoreter. E. Elliott—We cannot solicit subscriptions for the repairs of bells.

previous day. It was supported by the Rev. Canon Wynne, opposed by the Rev. Professor Jellett, and negatived on a vote by orders. The Rev. E. Nolman moved that the words, 'benefit of Absolution,' be omitted from the third paragraph of the First Exhortation in the Communion Office. The proposition was rejected on vote. Orders—Clergy: Ayes, 37; Noes, 60. Laity: Ayes, 76; Noes, 14. On the motion of Dr. Salmon, 1 Thess. iv. 13 to end was adopted, on a show of hands, as an *alternate lesson*, in the Burial Office. The words, 'of His great mercy,' were also omitted on a vote by orders (Clergy: Ayes, 67; Noes, 28. Laity: Ayes, 81; Noes, 7) and the words out of the Communion Office, 'We bless Thy Holy Name,' &c., were substituted for the words, 'We give Thee hearty thanks for that it hath pleased Thee,' &c.

This concluded the business before the House, and the ordinary vote of thanks having been passed to the honorary officers, Secretaries, and Assessors, and the *Te Deum* said, the Benediction was pronounced, and the third session of the Second General Synod of the Church of Ireland came to a close.

## CORRESPONDENCE.

### Sudden Death, &c.

SIR,—Neither of your correspondents who have commented on the peculiar suggestions of 'M. T.' respecting the terms 'sudden death' in the Litany, and 'anchor' in the 6th chapter of Hebrews, has noticed what would be a most seriously objectionable result of adopting his ideas as to the first expression. He appears to consider that because the 'sudden death' prayed against in the Litany, originally, in pre-Reformation times, probably meant death unprepared for by extreme unction, therefore we of the Anglican Church 'had better accept that meaning, than press some other into the service,' in other words, that we should understand that we pray to be delivered from dying without the administration of extreme unction, rather than from dying in an impenitently unprepared state!

As to 'M. T.'s' exception to the rendering of 'anchor,' in the passage referred to, which is so effectually disposed of by your other correspondents, I would only add that 'M. T.' seems to advocate an extraordinary latitude of translation; so that if the literal and only known English of a Greek word does not appear to be in metaphorical keeping with the context, the critic, or preacher, is at liberty to adopt a wholly different meaning, which the original never bore, but which seems better to suit the present train of thought. 'Anchor' is not in keeping with a land scene, therefore translate 'tent-peg,' though a tent-peg 'which enters within the veil' is not very intelligible.

J. H. H.

### 'Which Hope we have as an Anchor of the Soul.'

SIR,—In a recent number of *Church Bells* a correspondent ('M. T.') says that the expression Heb. vi. 19 is a 'landsman's simile' (after all), and that when St. Paul wrote that which is in the English version rendered 'Which hope we have as an anchor of the soul,' he was thinking not of an anchor but of a tent-peg. But surely the usual interpretation of this simile is the right one? Would not the Apostle have used the word *παράκαλος*, which is the very word used in Judg. iv. 21, and in Isa. liv. 2 in the Septuagint? There is another instance where a tent-peg is probably referred to, and there in the Septuagint, viz. in Eccles. xii. 11, the word is *ἄγκυρα*. The use of *ἄγκυρα* for a hook other than an anchor is rare; for a tent-peg it is, I fancy, found nowhere. But more than this: the metaphor of an anchor to represent Hope was common among Greek writers—e.g., Euripides makes Hecuba speak of her son as the Anchor of the House, 'the Hope of the Family,' as we say. In the *Agamemnon* of Æschylus the 'breaking of many hopes,' one only being left, is an expression which clearly contains the metaphor of broken anchors. 'To ride at anchor' was *ἐν ἄγκυρῳ ἵκεῖν*; hence arose the expression, *ἐν ἰλπίδι ἵκεῖν*. Bishop Wordsworth, in his Greek Testament (*in loco*), tells us that 'Hope' is represented on ancient coins by an anchor. 'M. T.' thinks the 'veil' alluded to in Heb. vi. 19 only intelligible on the supposition that 'anchor' there means a tent-peg: on this point Bishop Wordsworth's note is worth studying. May not the veil (*καταπέτασμα*) in this place refer to the veil of the firmament which separates the heaven of heavens from the eye of man, but through which the cable of 'Hope' passes unseen? We find the same idea in Ps. civ. 2, and in Isa. xl. 22—'It is . . . He that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.'

H. B. D. M.

### The 'Beauties of the Prayer-book.'

SIR,—I notice the letter signed 'Cantab.' in your last number. The infidel tract alluded to reached me by post during a severe illness. As I opened it I found the title of the tract contained a lie, and having glanced at a few pages I put it on the fire. The agents of the 'father of lies' are unconscious witnesses to the truth of the sacred writings, and betray even in the titles of their attacks against the Living Word the dishonesty which lurks in all their lampoons. The title, *The Beauties of the Prayer-book*, was evidently intended to deceive Churchmen and secure the reading of at least a few sentences of the vile stuff which the tract contains. The trick resembles the artful ways in which polluting pictures and obscene books are disseminated. The determined zeal with which infidelity is now circulated in such a way as to elude the detection of the senders, and the large sums gratuitously spent to secure the propagation of the most debasing principles, ought to awaken Christians to the need of prayer and effort to counteract the deadly poison. We need not wonder at the recurrence of fearful scenes of crime, when the post can pour into the most unsuspecting family the most horrid productions of impudent unbelief.

The propriety of honouring such publications by perusal or review is very doubtful. No one is bound to eat dirt or to take poison, even with the view of testifying that it is poison. The experiment is not to be recommended. The early Christians would have declined to try it. A FAMILY MAN.

### Clerical Influence in Schools.

SIR,—I have followed with interest the letters and articles on Church Schools appearing in your paper, and am surprised that the importance of personal clerical influence has been so little dwelt upon. If a school is given over to a board, not only is dogmatic teaching surrendered, but the clergy also resign that intimate acquaintance with the children which is especially gained in the day school, and which meeting them only from Sunday to Sunday, or possibly sometimes at their own homes, can never supply. This influence, I think, can scarcely be over-estimated; and I am convinced it is helping to raise in many parishes a generation of men and women very different from those mentioned in your last week's article. I mean, a generation of young people free from that *suspicion* of the clergy now so sadly common, and ready instead to trust them and believe in their love and sympathy. I know of no substitute for the frequent visits of the clergyman to his school; in addition to his direct teaching, it associates him in the children's eyes, and in their parents', with a kindly interest, with a useful authority, and with discipline; at the same time giving opportunities for ascertaining parochial facts, and sometimes for easily arranging what would otherwise take time and trouble. For these, and many other reasons upon which I must not now enlarge, we ought surely to sacrifice much, very much, before we think of surrendering so important a spiritual lever as the school, perhaps the most powerful machine at our disposal. A. A. F.

'W. K.'—Write to the National Society, and consult the Diocesan Kalendar (if there be one).

'M. N. R.'—The Home Reunion Society.

'DELTA.'—We cannot insert your query as correspondence. As an advertisement it is useless, as you give no address.

RECEIVED ALSO.—S. G. B. F. J. Candy, M.A. P.

## BELLS AND BELL-RINGING.

### STEDMAN'S TRIPLES.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from page 295.)

ON Feb. 2nd, 1824, a peal by Cooper, with 480 calls, was rung at Richmond, Surrey; and on March 16th, in the same year, the College Youths rang one at St. Mary's, Whitechapel; and as G. Cole conducted both peals. I presume that the latter was called in the same manner as the former.

At Trinity, Newington, on Dec. 18, 1828, the College Youths rang Tebb's peal, 622 calls. A superior production to this had, however, been obtained at this time, as, in 1827, Mr. Thos. Day of Birmingham—whose name has since become so well known in connexion with the production of the greatest lengths obtained in Treble Bob Major—had composed one with 420 bobs and 22 Holt's singles only, which was rung by the St. Martin's Society, Birmingham, on Dec. 30th, 1830, on the light eight of their church. This peal was at that time very much superior to any other yet produced, as no two bells were kept dodging behind for more than eighteen consecutive changes.

About, I believe, the year 1830 so great had the improvements in composition been considered, that Shipway published a broadsheet of peals. It contained Tebb's peals, with 622 and 620 calls; Cooper's first peal, 582 calls, and a second peal with 422 calls only. This latter, however, was merely Day's peal with different observation bells. Cooper heard of Day's improvements and applied personally for the peal, altered the observation bells, and sent it to Shipway as his second peal. On the published list Shipway remarks:—'Mr. Cooper's peals are both originals, and his last has been the principal groundwork from which the further improvements emanated.' This was rather hard upon Mr. Day, who had done a great deal by opening out a new feature in the composition of Stedman Triples. Shipway also gave a peal by Mr. J. Clarke of Kingston-on-Thames, also obtained by varying the observation bells in the Day-Cooper peal. The other peals given by Shipway were the work of himself and Mr. Powell, the best production of the latter being one with 382 calls, two of these only being Holt's singles, the remaining calls being ordinary bobs and singles. Shipway's best peal contained so few as 362 calls, of the same different descriptions as those used by Mr. Powell. It will be seen that at this time three varieties of calls were almost invariably used, and if the same remarks which have lately been advanced in the case of the earliest Grandshire production were to be applied to Stedman's Triples, I cannot but think that such restrictions would be considered too severe.

On Jan. 11th, 1832, the Sussex Society rang one of Shipway's peals, 362 calls, at St. George's, Camberwell; and in the following year peals by Tebb's, Shipway, and Powell, probably from Shipway's sheet, were rung at St. Peter's, Walworth; St. James's, Clerkenwell; and St. John's, Manchester. About this time several clever men, especially in the Birmingham district, were hard at work, and the names of two of the ringers of the above-mentioned town—John Lates and Thomas Thurstan—began to be connected with the long-sought improvements in this system. W. Hudson, of Sheffield, also very considerably reduced the number of calls in his peals, as about this period he obtained one with 240 bobs and 22 Holt's singles. From this Lates composed one with 120 bobs, 120 singles in 3-4, and 22 doubles; and indeed for a few years the only improved peals were those obtained by a reduction



of the calls in Hudson's composition. The most decided of these improvements was a peal rung, for the first time, at Aston, on Aug. 8th, 1842, by the Birmingham St. Martin's Society. This was the first peal ever rung with two Holt's singles only; besides these it also contained only 240 bobs. There was a good deal of controversy at this time as to whom the credit of this great improvement of Hudson's peal was due, as the removal of twenty out of the twenty-two singles made it incomparably superior to any of the previous compositions. This question was not satisfactorily settled even at that time, as the peal was entered in the record-book of the St. Martin's Society as the 'joint composition' of Lates and Thurstan. In the 'Answers to Correspondents' previously alluded to in the *Era*, Dec. 10, 1843, it is there stated:— 'The last great improvement was also by Mr. J. Lates, and is produced by 240 bobs and 2 singles only.' Lates in his answer concerning Tebbs also adds:— 'With respect to the last peal, with 242 calls, I beg to say that when I obtained it I communicated the same to T. Thurstan, in the presence of witnesses, who heard him declare that the attainment of this most desirable object was quite impossible.' The matter, however, is more satisfactorily settled by Mr. T. Day, who conducted the peal, as he states that Lates was the real composer.

Mr. H. Johnson, sen., of Birmingham, to whose kind assistance in this matter I am greatly indebted, informs me that, in 1842, he received a peal from Thurstan on an entirely original plan, it being composed in parts of 252 changes, which three courses being four times repeated produced 1260, when, by the introduction of singles at the end of each quarter peal, the extent was obtained: the singles, however, were rather awkward to make, and thus, although true, the peal was never rung. On April 13th, 1846, a peal on the same plan was composed by Wm. Hudson, who conducted it at Sheffield; it had only 232 bobs and 4 singles, but turned out to be false.

On May 18th, 1846, however, a peal by Thurstan on another plan was accomplished by the Birmingham St. Martin's Society at their church. It was produced with 240 bobs and 2 common singles only, and is now so well known as to require no further comment, as it is generally allowed to be the most scientific composition yet produced. It was conducted on this, the first occasion of its performance, by Mr. H. Johnson, who, being in Thurstan's confidence, had received a copy of it from him some months before it was actually rung.

Since this time, although Thurstan's peal has been varied in the arrangements of its calling by several persons, the calls have never been reduced, nor has any notable improvement been made in its composition, or in that of Stedman's Triples generally. To those persons, however, who consider that the use of singles should be fended off as long as possible, I may mention that a peal in which one is not introduced until the 4056 change, in the 59th course, was also composed by Thurstan. This peal also contained 240 bobs, besides the two common singles. It was rung by the St. Philip's Society, Birmingham, at their church, on March 25th, 1852.

As a conclusion to these remarks, I give further particulars of the most interesting of the performances enumerated above:—

*Tablet in the belfry of St. Peter's Mancroft, Norwich.*—On the 25th October, 1731, here was rung that Mysterious Peal called Stedman's triplices: the discovery thereof has been the study of several Ingenious Ringers in England, though to no effect, until this Intricate Peal, which differs from all other Methods of triplices, as being every bell a like course, was perfectly discovered by [name illegible], who first completed the Peal of Perfect Stedman Triplices with only two Doubles, and no alteration; the extent being 5040 changes, was completely rung by us in 3 hours & 40 minutes, on which Occasion Wm. Scott, in his remarks upon the ringing this Peal, did Elegantly sing, viz.—

"As for the sweet and Pleasant Treble she  
By Melchior well was rung that Bell, and call'd the bobs so free;  
Biofield the 2nd; Palmer 3rd did Ring;  
Ather rung 4th, and was not Loath, but made her for to Sing;  
Gardener the 5th did sway: Footer the 6th did play;  
The 7th round Cris. Booty bound, & made her to obey;  
The tenor fine and neat, brave Porter so complant  
Did ring her out & turn'd about that Cymbal loud and great."

*Tablet in the belfry of St. Michael at Costany, Norwich.*—In this steeple, on the sixth of December, 1791, was rung that most incomparable as well as intricate Peal of Stedman Triplices, which had been long ye Study of many well skilled in the Art of Ringing, but without success, till Edward Crane, one of the company, with much pains and application brought it to perfection with two Doubles. This peal contains 5040 Triple Changes, 2 Doubles only excepted, and is allowed by all Judges of the Art to be the most Ingenious Peal that till now has been composed. The Bobs were called by Edward Crane before mentioned, and was rung and completed in 3 hours 18 minutes by us whose names are under-written.—Richard Barnham, 1; Edward Crane, 2; Jno. Harvey, 3; Robt. Nockall, 4; Wm. Pettingill, 5; Thos. Crane, 6th; Rice Greene, 7; R. Crane, tenor. W. Woolbright, B. Elden, Churchwardens.

*Tablet in the belfry of St. Giles-in-the-Fields, London.*—'Junior Cumberlands, Wednesday, May 22, 1799. This tablet is dedicated to the above society in commemoration of a performance not to be surpassed by any that profess this magnificent art, viz.:—the whole peal of Triplices on Stedman's principle containing 5040 changes in 2 hours and 58 minutes. Performed by:—Henry Symondson, 1; Charles Robinson, 2; Joseph Ladley, 3; William Beard, 4; John Hints, 5; William Troup, 6; William Tyler, 7; Saml. Garratt, 8. This intricate but truly admirable composition for a series of years being industriously pursued by all the composers of eminence in this noble science, and by all pronounced impracticable, was at length, with 732 bobs and 22 doubles, acquired by the celebrated Mr. John Noonan, who conducted the above unparalleled masterpiece of Campanistancan Fame.'

*From the Birmingham St. Martin's Peal-book.*—On June 5, 1810, A complete peal of 5040 of Stedman's triplices was rung at Shiffal church by the Society of St. Martin's Youths in 3 hours and 2 minutes. James Jarvis, 1; Thomas Chapman, 2; Thomas Worrall, 3; Thomas Thurstan, 4; William Hassall, 5; Alexander Sanders, 6; Samuel Lawrence, 7; Joseph Puget, tenor. Composed and conducted by Mr. Henry Cooper, sitting in the steeple. The second peal of Stedman triplices ever rung.

*From the same Peal-book.*—On Dec. 30, 1830, the following members of St. Martin's Society rung an excellent peal of triplices (on Stedman's principle) at St. Martin's Church (on the small eight), containing 5040 changes, in 3 hours and 10 minutes:—James Jarvis, 1; Thos. Chapman, 2; John Hopkins, 3; Thomas Worrall, 4; Elijah Roberts, 5; Joseph Powell, 6; Henry Cooper, 7; Nathan Blunt, tenor. Composed by Mr. Thos. Day and conducted by Mr. Joseph Powell. This was the greatest improvement made up to this period, inasmuch as no two bells were kept dodging together behind more than eighteen changes.'

*From the same Peal-book.*—On August 8, 1843, the following members of the St. Martin's Society rung at the Parish Church, Aston, 5040 changes of Stedman's Triplices in 3 hours and 10 minutes:—James Jarvis, treble; John Hopkins, 2; John James, 3; Joseph

Deer, 4; Thomas Gay, 5; Thomas Thurstans, 6; Thos. Day, 7; Jesse Cutler, tenor. This peal was the joint production of Mr. Thos. Thurstans and Mr. John Lates, and the first peal in this system ever rung with 240 bobs and 2 doubles. Conducted by Mr. Thos. Day.'

*From the same Peal-book.*—On May 18, 1846, was rung at the Church of St. Martin's, Birmingham, by the society attached to that place, an excellent peal of Stedman's triplices, comprising 5040 changes, which was executed in 2 hours and 58 minutes:—James Jarvis, treble; Emmanuel Stokes, 2; William Andrew, 3; Joseph Spencer, 4; John James, 5; Nathan Blunt, 6; Henry Johnson, 7; Henry Whitworth, tenor. The peal was ably conducted by Mr. Henry Johnson. The above peal is the original production of Mr. Thomas Thurstans, and was the greatest improvement up to the above date, inasmuch as it contains 240 bobs and 2 common singles only, and the first time of its being rung.'

*From Bell's Life, March 28th, 1852.*—Change-ringing, Birmingham. On Tuesday last the St. Philip's Society of Change-ringers succeeded in ringing, at St. Philip's, Birmingham, Mr. T. Thurstan's original peal of Stedman Triplices, consisting of 5040 changes, with 240 bobs and 2 common singles. The performers were:—J. Perks, treble; J. Deer, 2; C. Shaw, 3; J. Bannister, 4; J. Day, 5; J. Robinson, 6; W. Chattell, 7; F. James, tenor. The peal was composed in one part or lesson, having 59 courses with bobs only, the two singles being in the last course. It was conducted by Mr. W. Chattell, and rung in 3 hours 10 minutes. Weight of tenor, 29 cwt.'

### 'Our Rings of Twelve and their Condition.'

STR,—With regard to the objection made to the notes of many of the tenors in my list of twelve-bell rings, I can only observe that it seems to me that the standard pitch by which they are to be judged is probably open to controversy. As I know that there are no more indefinite quarrels than those of musical people, I do not in any way wish to argue the point, but will only remark that the notes given by me are in no way expressions of my own opinion, but copied from the works of Shipway, Hubbard, &c., and in several cases from the returns of peals rung in the different towers by local societies. I think that most of your readers will see that a discrepancy in opinion pointed out in such a matter can hardly be considered as a ground from which doubt may be cast on the correctness of the more material points in the list. As regards the Halifax tenor, I had its note given me by the ringers when I was ringing there lately, and consider that if the bell is nearer D than E, it is preferable to call it D sharp rather than E flat. JASPER W. SNOWDON.

### Ringling at Grappenhall Parish Church, Cheshire.

ON Saturday, the 13th inst., by the kind invitation of Messrs. Reynolds and Fairhurst, wardens of the above church, to whom the greatest praise is due for the exertions they are making to promote the noble art of change-ringing, and also for the good example set to the wardens of the adjoining parishes, who, we hope, will exert themselves in the same praiseworthy manner; three bands of ringers visited the above church and took part in the afternoon's proceedings. The first peal was rung by the Daresbury ringers, who rang a peal of Single Bob Minor (first attempt) in 27½ mins., being the first peal of Minor rung upon the bells for 15 years; the ringers of St. Paul's, Warrington, followed with a peal of Grandire Doubles; next a select band from Liverpool. After partaking of refreshment, kindly provided by the wardens, the Daresbury ringers gave another peal of Bob Minor in 26½ mins. Weight of tenor, 13 cwt.—Reported.

### Muffled Ringing at Mersham, Kent.

ON Sunday, May 14th, after the funeral of Mr. Wm. Attaway, late gardener to Sir Windham Knatchbull of Mersham Hatch, and for many years one of the band of ringers at Mersham Church, three muffled peals were rung as a token of regard for his memory: 1 peal of Plain Bob Minor, with 26 singles and 4 bobs; 1 peal of Plain Bob Minor, with 18 bobs and 2 singles; and 1 peal of Kent Treble Bob; the last peal with the bells muffled on one side only.—Reported.

### Change-ringing at Clyst St. George, Devon.

ON Saturday afternoon, the 20th inst., eight members of the Guild of Devonshire Ringers, from St. Sidwell's, Exeter, paid their respects to the venerable Rector, and gratified him and the villagers by ringing various courses of Grandire Doubles—viz. six-score changes—each course being struck in five minutes. The total number of courses was sixteen. The ringers (interchangeably) were S. B. Peardon, W. H. Marsh, C. Daniels, W. B. Fulford, Esq., J. R. Alford, W. G. Goss, F. Sheppard, W. C. Marsh. Weight of tenor, 13 cwt. Conducted by W. H. Marsh.—Reported.

[We are very pleased to record this marked progress of scientific change-ringing in Devonshire: we hope soon to report peals of Triplices rung on the noble bells of St. Sidwell's, where we understand the above—genuine Youths—are steadily persevering to accomplish such a performance.—Ed.]

### The Society of Framland Ringers, Leicestershire.

THIS Society held its first Annual Meeting at Croxton Kerrial on Wednesday, 17th May. There were about fifty ringers present from the parishes in union—viz. Buckminster, Croxton Kerrial, Eaton, Hose, Melton Mowbray, and Waltham. During the course of the afternoon and evening several touches and call-changes were rung. The Society being still young no complete peal was attempted. Evensong was said at 5.30, at which all the ringers were present. A short but excellent sermon was preached by the Rev. G. S. Ebsworth, the Vicar of the parish, at whose instance the old bells of this church have been rebung and a new one added. It now possesses a very musical ring of six. The work was done by Messrs. Taylor & Co., Loughborough. The day's proceedings were concluded by a supper in the school-room. D. W. BARRETT, Hon. Sec.

### Waterloo Society, London.

NOTICE TO MEMBERS.—In consequence of there being evening service at Waterloo on Thursdays, the meetings will in future take place on Wednesday evenings, at eight o'clock. J. H. DIGBY.

RECEIVED.—R. Williams—Letter destroyed. S. Slater. Jos. Key. Shonstone—Not received. Constant Reader—No address inclosed. Plain Lead—Get Troyte, or Hubbard, or Banister's books. R. M. Morrison—We do not go in for the archæology of bells. Maurice Lloyd. W. I. Lush—Will be answered. S. Marsh. J. T. F.

## CORRESPONDENCE.

## A Suggestion.

SIR.—The motion of Lord Granville in the Upper House, and the action of Convocation, having brought the Burials Question into fresh prominence, there is a suggestion which I should like to see ventilated, and which I beg to take this opportunity of submitting to your readers. But a few words on the general question must introduce it.

The objection to Mr. Morgan's Bill is often put thus: Are we to have, e.g., Mormon rites in a churchyard? An extreme case, of course; but still a possible one.

Well, but as the law now stands the alternative is, the clergyman must bury the Mormon (not being formally excommunicate, or a suicide of sound mind) with the full rites of the Church.

Then there is the case of those dying unbaptized, which, so far from being extreme, was just that which gave occasion for the first draft of the measure now known as Mr. Morgan's. I allude to a particular instance in the county of Norfolk somewhere about the year 1860. *Something* must be done to meet this case; some concession made, if more radical changes are to be avoided.

If we are *not* to concede liberty for burial in our churchyard with rites other than those of the Church, we must have more liberty ourselves (to meet such cases as the above).

Much more, if we *are* to concede liberty as above, ought a measure of liberty with due safeguards to be conceded to us; or all the 'black sheep' would be turned over to us to bury, as at present.

It seems, then, that some change is inevitable. If the proposal for change is to come from the side of the Church, it is manifest that a minimum of change would have the maximum chance of being carried.

Leaving, then, everything else in our service as at present, my suggestion is to add to the prayers at the grave the Collect for Easter Eve, and possibly that also for Innocents' Day, and to the four prayers so standing next before 'The Grace,' to prefix the rubric, *Then shall the minister say one or more of these prayers following.* It would prove, I submit, as little invidious to use any one or two of them, as it now is to read in the church Ps. xxxix. and not Ps. xc., or *vice versa*, after the rubric which directs 'one or both' of those psalms to be read.

But Convocation being at present empowered to deal only with the rubrics, the above suggestion might be modified as follows. Rubric next after the Lord's Prayer in the order of Burial of the Dead. *Then shall the minister say one or both of these prayers following. Or he may say the Collects for Easter Eve and Easter Day. Or that for the Holy Innocents. After which, The Grace; &c.*

I should have liked also to see an alternative lesson provided (if only to confirm the principle of alternation), and the words of committal to the ground made general, as might easily be done after the form prescribed for the Burial of the Dead at Sea. But in the multitude of our legislative counsellors and councils, the smaller a proposed change the greater its chance of passing. The existing words of committal are on high authority explained in a general sense.

As for those dying unbaptized, if the above hardly meets their case, surely a brief rubric could be agreed upon, that if deceased were unbaptized it should be lawful for the minister to use at the grave a short service, but containing nothing not to be found in Holy Scripture or in the Book of Common Prayer.

In favour of my suggestion are—(1) *something is called for*; (2) it would involve but a rubric or two; (3) it would quietly ease the consciences of many of us; while (4), to use your own words, Sir, in the leader signed 'G. V.' on 20th ult., 'doing nothing offensively.'

Some names would add weight to a proposition. Not so mine. Enclosing my card, I simply subscribe myself—one of the class chiefly affected—  
A VILLAGE VICAR.

## Lord Sandon's Educational Bill.

SIR.—When such a clear-headed and honest-hearted statesman as Mr. Forster became persuaded that the country was ripe for an enactment of compulsory education, it seems strange that he should have felt it necessary to call into existence a new and expensive machinery by the election of School Boards, when there were just the very boards fit and willing to undertake the work.

Now that Lord Sandon seeks to give compulsory powers to Boards of Guardians, it seems strange that he should overlook an instrument equally fitted to his hand. He proposes to send 'the wastrels,' or juvenile waifs, to Industrial Schools, which are reformatories, few in number, and supported by voluntary efforts; while there are the Poor-house Schools, also industrial, rate-paid, under the control of the Guardians, and only half filled, ready to receive them.

In this Union the school is fitted to receive sixty children, and could be easily made to receive as many more. At present there are only forty, leaving room for the immediate reception of twenty more. And such an increase would much increase the efficiency of the school. And probably raise, through an increased grant, the salaries of master and mistress.

I would suggest, then, that his Lordship should add the words, 'or to the workhouse school' after 'industrial schools,' in the Bill shortly to be discussed in Parliament.

A CHAPLAIN OF AN UNION IN THE WEST.

The Chantry, Bradford-on-Avon, May 30th, 1876.

## School Rates.

SIR.—I am anxious to get some information about parochial schools in existence before Mr. Forster's Act. I have been told by a Dissenter that rates for maintaining such schools were levied frequently. He particularly

mentions the parishes of Richmond and Rickmansworth, in both of which he was for some time resident. Can any of your readers tell me if, under the old system prior to the Elementary Education Act, any such rates were known?

S. G. B.

SIR.—May I through the columns of *Church Bells* sincerely thank an unknown clerical brother in England who most kindly keeps me regularly supplied with your valuable paper? Only the isolated and far-off missionary can fully appreciate such kind thoughtfulness.

I would not trespass upon your space, but that I have lost both the name and address of my benefactor.

REGINALD M. JOHNSON.

The Parsonage, Pouch Cove, Newfoundland.

'A SUBSCRIBER TO C. B.'—We can only say that we are sorry to hear of your unfortunate experience. We advise you to repeat your claim.

RECEIVED ALSO.—A Sunday-school Teacher.

## BELLS AND BELL-RINGING.

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

SIR.—In your issue of Saturday last I see a letter signed by Robert Williams, also one signed by 'James Egerton,' of St. Nicholas' Society, Liverpool. Would you kindly oblige me by inserting this letter also, which, I think, must convince them both that they are entirely in the wrong? In the case of Robert Williams you will observe, that although he took upon himself the responsibility of denying the peal, yet (even in his letter of the 20th inst.) he fails to state when and where or what was wrong with the peal; for the simple reason, I presume, that he cannot. You will further notice that he still makes mention of 'other ringers,' as though he were not able to carry out his own ideas without their assistance. As regards him expressing a hope 'that I will be more concise,' my advice to him would be not to make himself so forward, and to leave all such matters as those to your superior judgment; also, never to attempt to contradict another peal until such time as he is able to give a thorough, straightforward, and truthful explanation of the same.

In the case of James Egerton, who says that 'he can bear out the statements of "A Ringer," to be quite true in every respect, I can at once prove such a statement on his part to be entirely false, by asking him what he means by bearing out the statement (as made by 'A Ringer') that 'the bells were kept going and brought round just for the sake of calling it a peal,' while he (James Egerton) in his letter says that 'he listened to the three attempts and heard about 3000 changes, and then walked away in disgust?' How, then, I ask him, could he have heard the bells brought round? And now, Sir, after this I think very few of your readers will think the ringing in question a mock performance, but rather think him to be a jealous-minded man or an inexperienced and untruthful ringer.

I must here inform you that I am given to understand that there is a spirit of jealousy existing in many of the ringers in this town towards the ringers at St. Luke's Church, who, from the time they learnt to ring a bell (some four and a half years ago) up to the present time have been voluntary ringers; which cause, no doubt, coupled with the fact that they (St. Luke's ringers and their friends) were the first to ring the peal in this town, accounts for the existing jealousy.

In conclusion, I would endeavour to encourage St. Luke's ringers not to be disheartened on account of having been misrepresented (as I know they have been), but rather to treat such persons as Robert Williams and James Egerton with silent contempt, when they, finding themselves so treated, will no doubt learn for the future to give

20 Durham Place, Roscoe Lane, Liverpool. HONOUR TO WHOM HONOUR.

[We now close the correspondence.—Ed.]

## Another Plea for 'Campanology.'

SIR.—I cannot agree with those who would discard a well-sounding word, established by long use, merely because it is of hybrid formation. 'Mineralogy' is every whit as 'mongrel' as 'campanology'; yet so classical a writer as Sir Thomas Browne speaks of 'mineralogists.' Moreover, there are the late Greek words, *καμπανα* (*campana*) and *καμπαναριον* (*campanarion*), used for 'bell' and 'bell-tower'; so that there is more to be said for 'campanology' than for 'mineralogy,' from the purists' point of view.

J. T. F.

[Going through all the *OLOGIES* alphabetically, from *archæology* to *zoology*, we believe *campanology* and *mineralogy* are the only two mongrels in use; so that they are in a minority; and we might as well say *bellology*. But we shall do no such thing, preferring the use of plain English, leaving others to do as they please.—Ed.]

## Stedman's Caters at St. Margaret's, Westminster.

SIR.—In your notice a fortnight since of this peal I find a remark that it is believed to be the shortest time in which a peal on ten bells has been rung. This, I beg to say, is an error, unless it refer to peals of Stedman alone, in which case it may be true. As regards peals of Caters in general I have rung in two, which occupied much less time: one of 5075, on Nov. 21st. 1849, was completed in 2 hrs. 57 mins., at Christ Church—tenor, 23 cwt. 3 qrs. 16 lb.; another at Wednesbury, March 19th, 1853, in 2 hrs. 54 mins.—tenor, 24 cwt.: which I imagine is the shortest time on record. Of course, the weight and hanging of the bells has much to do with the time occupied in the completion of peals. I may also say that 5040 Grandsire Triples have been rung on the light eight of our twelve in 2 hrs. 23 mins.; and one of Grandsire Cinques, 5082 changes, in the short space of 3 hrs. 4 mins.

SAMUEL MARSH.

West Bromwich.

## Change-ringing at Hatfield, Doncaster, Yorkshire.

At the restoration of the church it was thought desirable to rehang the bells. Three gentlemen voluntarily came to the need: one to contribute the greater part of the new frame, and the others a bell each. The ring now consists of eight fine-toned and musical bells, which were opened by the ringers of St. George's Church, Doncaster, at Christmas, 1874, with some rejoicings. There could not then be found in the parish eight men who could ring a round peal with decency as to time and order, and as to the art of change-ringing by method, did not know the meaning, until there came to the village Mr. W. A. Tyler, a member of the Society of Change-ringers. Mr. Tyler at once went to work with zeal, energy, and love. With equal zeal and earnestness did his companions and pupils enter upon their duties, determined by perseverance and encouraged by the ditty they learned in boyhood:—

To 'If at once you don't succeed,'  
'Try, try, and try again,'

until they become masters of the art of ringing. In this they have so far been rewarded with unaccountable success, for in thirteen weeks they were well masters of Bob Doubles, called in any way; and after a further practice of only twenty weeks, they, on Wednesday, the 17th instant, succeeded in completing a true peal of Bob Minor, 18 bobs and 2 singles, consisting of 720 changes, in 30 mins. The following were the members, all residing in the village:—J. Hemsworth, treble; C. Philipson, 2nd; T. J. Smith, 3rd; W. Gregory, 4th; W. A. Tyler, 5th; G. Ledger, tenor. Conducted by W. A. Tyler. The above peal is the first which has been rung on these bells, and the first ever rung by any resident in Hatfield, the conductor excepted. At the commencement the inhabitants were rather severely censorious at the oft-repeated breakdowns, but they now exchange their condemnation to commendation, and some short time ago showed their practical appreciation by subscribing for a set of hand-bells for the use of the ringers. Much praise is due both to the teacher and the taught for their joint and individual assiduity. Their present success urges them on, and their determination is now more ardent to achieve even higher attainments.—*Communicated.*

## Ringing at St. Matthew's, Bethnal Green.

On Thursday, May 11th, eight members of the Ancient Society of College Youths rang at St. Matthew's Church, Bethnal Green, London, a peal of Kent Treble Bob Major, containing 5184 changes, in 3 hrs. 14 mins.; viz.: W. Jones, treble; M. A. Wood, 2nd; R. French, 3rd; F. Bate, 4th; G. Dorington, 5th; A. Cresser, Birmingham, 6th; T. Hattersley, Sheffield, 7th; E. Horrex, tenor. The peal was composed by Mr. H. W. Haley, and conducted by Thomas Hattersley, Sheffield.

## Ringing at Wolstanton, North Staffordshire.

On Thursday, the 18th May, the ringers of St. Margaret's Church rang a true peal of Court Bob, consisting of 720 changes, on the bells of their church, this being the first in this method ever rung in the district. The time, 26 mins. The ringers were:—J. Gleaves, treble; J. Wooton, 2nd; W. Miller, jun., 3rd; S. Spencer, 4th; R. A. Ledward, 5th; J. Bowyer, tenor. Conducted by J. Bowyer.—*Reported.*

## Change-ringing at Whitefield, near Manchester.

On Saturday, May 27th, the undermentioned mixed band of Change-ringers rang on the bells of All Saints' Church Mr. E. Taylor's six-part peal of Grandsire Triples, consisting of 5040 changes, with the 6th at home every 42 changes, and the 6th and 7th at home every 210 changes, and the 5th, 6th, and 7th at home every 840 changes (*vide* Wm. Shipway's *Campanologia*, Part III., p. 59). The time occupied being 3 hrs. 1 min. Conducted by Mr. J. Eckersley, of the Parish Church, Bolton, with the performers stationed as follows:—J. Eckersley, treble; N. Farnworth, 2nd; J. Seddon, 3rd; T. Riddings, 4th; R. Thornley, 5th; W. Warburton, 6th; W. Rhodes, 7th; E. Arrowsmith, tenor. Weight of tenor, 21½ cwt.—*Communicated.*

The Vicar of Hambleton, Horndean, would feel obliged to any brother clergyman, who may have Rules for his Ringers, to send him a copy, as he wishes to reform his belfry and have none but church-goers.

## ROYAL CUMBERLAND SOCIETY.

(Late London Scholars.)

A SKETCH OF THE RINGING LIFE AND WORKS OF MR. GEORGE GROSS, JUN., OF LONDON, MANY YEARS A MEMBER OF THIS SOCIETY.

(The only Son of G. Gross, Sen.)

By H. Dains, Hon. Sec.

SIR,—In presenting your readers with the works of G. Gross, jun., I venture to say, that if the history of Ringing were searched from its commencement there are not to be found, as father and son, two such wonderful ringers as the subjects of a former and the present sketch. There are ringers of the present day who have rung more peals than either of the Grosses; but it is not only the number of peals of these men—it is that they were, 'each in his turn,' most eminent composers and conductors of peals, and that amongst these peals there are some of the most magnanimous performances, which, 'when superseded,' will ever mark important epochs in the history of Change-ringing, and for which, I think, the memory of these men is well deserving the publicity now given to their works.

The following numbers, compared with those corresponding in list of G. G., sen. (*Church Bells*, April 29th), will show the 49 peals father and son rang together, viz.—71\*, 82, 84, 85, 86, 87\*, 89, 90, 91, 93\*, 95, 96, 97\*, 98, 99\*, 102, 104\*, 105, 107\*, 108\*, 109\*, 110\*, 111\*, 113\*, 115\*††, 117, 118, 119, 120, 122, 123, 124, 127, 128\*, 129, 130\*, 131, 132, 133, 134, 135, 136, 137, 138\*, 139, 140, 141, 142.

Now, Sir, G. Gross, jun., was the first man in the Society—and perhaps in London—who at the same time rang and conducted Holt's original peal of Grandsire Triples, and, therefore, appended to the record of that performance, here represented by No. 90, is the following rather flowery remark:—'This peal contains 148 bobs and 2 double, and the dividing it into parts, or courses, for the purpose of retaining it in memory for calling, is a matter that has baffled all the skill and penetration of the present age, upwards of 40 years; but has now been rang and called by G. Gross, jun., with the same ease and pleasure as a common peal.' The foregoing, together with the following, forms the complete list of peals rung by G. G., jun., who commenced his peal-ringing career in a peal of Grandsire Caters, and his first and last performances in Bob-calling were at St. Matthew's, Bethnal Green.

No.	Date.	No. of Changes	Method.	Place.	Time.
1	April 8, 1798	5040	Grandsire Triples*	St. Mary, Watford	h. m.
2	March 5, 1804	5117	Grandsire Cinques††	Christ Church, Spitalfields	4 4
3	April 14, 1804	7104	Treble, 12 in*	Christ Church, Spitalfields	5 40
4	June 13, 1804	5024	Treble, 8 in** (6th-place bobs.)	Chelmsford, Essex	3 32
5	Nov. 17, 1804	5039	Grandsire Caters**	St. Leonard, Shoreditch	3 35
6	Feb. 26, 1805	6121	Stedman Caters**	St. Leonard, Shoreditch	4 12
7	July 20, 1806	5056	Treble, 8 in**†	Waltham Abbey	3 16
8	Dec. 20, 1806	6334	Stedman Cinques**	Christ Church, Spitalfields	4 55
9	Mar. 9, 1807	5057	Grandsire Caters**	St. Dunstan, Stepney	3 43
10	Mar. 13, 1807	5080	Treble, 8 in**	St. Dunstan, Stepney	3 55
11	Nov. 20, 1807	5390	Grandsire Cinques**†† Note.—Opening day of the 12 bells.	St. Leonard, Shoreditch	4 2
12	Dec. 5, 1807	1248	Treble, 12 in* 'Said to be an unparalleled performance.'	Hand-bell performance	1 2
13	Mar. 8, 1808	5049	Stedman Caters**	St. Mary-le-Bow	3 54
14	July 4, 1808	5040	Grandsire Caters**†	All Saints, H. rtford	3 31
15	Nov. 13, 1808	5040	Grandsire Triples*	St. Giles-in-the-Fields	2 55
16	Dec. 9, 1809	6000	Treble, 12 in**	St. Leonard, Shoreditch	4 34
17	Feb. 19, 1810	5040	Grandsire Triples*	St. Andrew, Holborn	3 22
18	Apr. 26, 1811	5243	Treble, 8 in**	St. Matthew, Bethnal Green	3 18
19	Feb. 18, 1811	5243	Treble, 8 in**	K. Edward Conf.'s Chap. Royal	3 26
20	Feb. 8, 1812	5424	Treble, 12 in**	St. Martin-in-the-Fields	4 14
21	Sept. 19, 1812	5040	Grandsire Triples*	Waltham Abbey	3 14
22	Nov. 23, 1812	5040	Grandsire Triples*	All Saints, Edmonton	3 25
23	Dec. 28, 1812	5586	Bob Major**†	St. Mathew, Bethnal Green	3 45
24	Jan. 9, 1813	5039	Grandsire Caters**	St. Leonard, Shoreditch	3 38
25	Jan. 24, 1813	5040	Bob Royal**	St. Alphage, Greenwich	3 37
26	Apr. 12, 1813	5024	Treble, 8 in**	St. Matthew, Bethnal Green	3 15
27	Feb. 15, 1817	5039	Grandsire Caters**	St. Leonard, Shoreditch	3 26
28	Sept. 7, 1817	5040	Grandsire Triples*	St. Mary, Lewisham	3 29
29	Dec. 13, 1817	5000	Treble, 10 in**	St. Leonard, Shoreditch	3 28
30	Feb. 16, 1818	8443	Treble, 8 in*	All Hallows, Barking	5 25
31	Sept. 24, 1818	5000	Treble, 10 in**	Stroudwater, Gloucester	3 32
32	Sept. 25, 1818	5200	Treble, 10 in**	Falswick, Gloucester	3 32
33	Dec. 5, 1818	6360	Treble, 10 in**	St. Margaret, Westminster	4 25
34	Feb. 1, 1819	5120	Treble, 8 in*	St. Dunstan-in-the-East	2 30
35	Sept. 24, 1819	5280	Treble, 10 in**	St. Alphage, Greenwich	3 30
36	Aug. 4, 1819	5213	Grandsire Cinques††	Quex House	3 39
37	Sept. 26, 1819	5056	Treble, 8 in**	St. Matthew, Bethnal Green	2 13
38	Oct. 4, 1819	5056	Treble, 8 in**	St. Mary, Croydon	3 7
39	Dec. 27, 1819	5120	Treble, 8 in**	St. Matthew, Bethnal Green	3 17
40	Jan. 9, 1820	5120	Treble, 8 in**	St. Matthew, Bethnal Green	3 16
41	June 13, 1820	5080	Treble, 10 in**	St. John, Southwark	3 34
42	Nov. 25, 1820	5120	Treble, 10 in**	St. Leonard, Shoreditch	3 42
43	Sept. 24, 1820	5080	Treble, 10 in**	Kingston, Surrey	3 25
44	Jan. 21, 1821	5024	Treble, 8 in**††	St. George-in-the-East	3 23
45	Feb. 6, 1821	6208	Treble, 8 in**	St. Mary, Islington	3 58
46	May 13, 1821	5120	Treble, 8 in**†	St. Peter, Mitcham	3 12
47	Mar. 11, 1822	5040	Grandsire Triples*	St. George-in-the-East	3 25
48	Dec. 15, 1822	5056	Treble, 8 in**	St. Matthew, Bethnal Green	3 17
49	May 19, 1823	5213	Grandsire Cinques**††	St. Leonard, Shoreditch	3 47
50	July 3, 1823	5094	Grandsire Caters**††	All Saints, Poplar	3 29
51	Jan. 3, 1824	5139	Grandsire Caters	St. Leonard, Shoreditch	3 34
52	Dec. 5, 1825	5200	Treble, 10 in	All Saints, Poplar	3 35
53	May 6, 1826	5040	Treble, 12 in*	St. Leonard, Shoreditch	4 5
54	Apr. 30, 1827	5120	Treble, 8 in*	St. John, Hackney	3 20
55	Feb. 16, 1829	5015	Grandsire Cinques*	Christ Church, Middlesex	3 58
56	May 24, 1829	5040	Treble, 10 in*	All Saints, Poplar	3 25
57	Nov. 28, 1829	5120	Treble, 10 in*†	St. James, Bermondsey	3 36
58	Dec. 9, 1829	5360	Treble, 10 in*	All Saints, Poplar	3 43
59	May 30, 1830	5292	Stedman Caters**	All Saints, Poplar	3 31
60	Dec. 12, 1831	5040	Grandsire Triples*	St. John, Hackney	3 12

## NOTES.

\* Peals conducted.

\*\* Peals composed and conducted.

† First peals on the bells.

†† First peals on the bells in the method by ten men only.

|| Curious: four fathers and four sons formed the band.

† Curious. This peal contains as many courses as weeks in a year, as many leads as days in a year, and as many changes as hours in eight months.

No. 36.—Quex House, Isle of Thanet, Kent. Appended to the record of this, 'The only peal rang on the bells,' is the following:—'The like is not to be found in the three kingdoms, of a private gentleman erecting a steeple, and having a ring of twelve bells for his own amusement, nor a ring of twelve of that light weight hung for ringing, viz. 15½ cwt. in the key of F (which is still correct).'

No. 37.—This peal was by desire of Mal. Channon, being his last peal, and a member of the Society for 52 years, who was then 72 years of age, and the only one now able to ring of the five survivors of the band that rang the celebrated peal at Shoreditch.

Nos. 31 and 32.—The first peals in the method in the West of England.

RECEIVED:—Jno. Harris, G. Mann, G. Neaves, J. Aspinall. Correspondents are requested to be courteous and not in patient. B. Keble will hear direct.



## CORRESPONDENCE.

## The Diaconate.

SIR,—As a reader of *Church Bells* I have been interested in the subject of the 'Extension of the Diaconate,' which has been at times discussed. May I be allowed to suggest a few ideas on the point?

Firstly, as to precedent. Does it not appear that George Herbert was ordained a deacon some years before his admission to the priesthood, and before he had made up his mind to proceed to the latter office? (See his life by Isaac Walton.)

Secondly. It seems, from what I have read, that many would appear to be under the apprehension that some alteration in the existing law has to be waited for, before anything can be done. Now the law, as it stands, forbids, I believe, any one in holy orders to be engaged in trade, &c. &c., and a short Act repealing this, so far as *deacons* are concerned, would, I suppose, be all that is required. It is quite true, therefore, that persons engaged in professions and trades, &c., cannot, without an alteration of the present law, be admitted to the Diaconate, *i. e.* until they have given up their secular callings. But are there not many persons who might at once, *supposing they possess the proper qualifications* (See Acts, vi.; 1 Tim. iii.; also our Ordination Service), be ordained deacons with the understanding that they will remain in that order, and not look upon it as a stepping-stone to the priesthood? I will mention three cases which now occur to me.

1. Suppose that a clergyman should have in his parish a gentleman whose income places him above the necessity of working for his livelihood, and who would be willing to undertake the office of deacon—the clergyman being at the same time glad to accept his services,—might he not be ordained, presuming that the Bishop of the diocese would be willing to lay hands on him?

2. There are many lay-assistants employed throughout the country; might not some of them be ordained deacons, and thus be made much more useful than they can at present be?

3. Persons in Orders may keep schools. Are there not some schoolmasters in National and other schools who might well be admitted to the Diaconate, and who might thus be able to assist their clergy? I know that no Government grant could be obtained, but if a clergyman were able and willing to pay a sum of 30*l.* or 40*l.* per annum for the deacon-schoolmaster's help, this would, in country parishes, perhaps make up for the grant, and enable the school to be maintained more distinctively as a Church school than it could be when the earning of a Government grant has to be carried out.

Some of the Bishops will, perhaps, be willing to sanction the course above mentioned.

A SUNDAY-SCHOOL TEACHER.

## Church Tracts.

SIR,—We notice in your publication of May 27 a review of our *Church Tracts*. You suggest the wide distribution of them amongst Dissenters, 'assuming them to be fair extracts from the works of John Wesley.' Allow us to say that they are extracted literally from the collected works of that eminent divine, as published by the Wesleyan Conference Office, Paternoster Row, in the year 1872.

J. CHARLES & SON.

SIR,—As I am the sender of *Church Bells* to Mr. Johnson, St. John's, Newfoundland, I send a line to say that I feel so glad he has acknowledged the receipt through your paper, as his appreciation of it may induce others to send their papers to some far-off missionary. A penny stamp is all that is required, and if any one will just forego two or three shillings for some trifling luxury and purchase stamps—laying them on one side as '*Church Bells* stamps'—I am sure they would be amply repaid. I believe some people destroy these papers, which seems like *wasting bread*. I may as well state that I am not a 'clerical brother,' as Mr. Johnson supposes. I hope to send him my address in due time.

EARNEST.

SIR,—I thank 'Raven' (*Church Bells*, May 13, No. 281) for his correction as to the Cathedral of St. Machar at Aberdeen being in ruins. The Episcopal church was said to be dedicated to St. Mary in *Church Bells* of Feb. 12 last, p. 123; 'Raven' says, St. Andrew. Would he inform me if both dedications are correct? and can any of your readers fill up the remaining blanks in my list (*Church Bells*, May 6, p. 266)?

JNO. HARRIS.

14 Hampton View, Larkhall, Bath.

REV. HENRY K. HOPE, Newtown Vicarage, Wem, Salop, would be obliged by being informed where he could obtain grants of tracts, free or at a reduced rate, for distribution from a box at the church-door.

'A TOWN RECTOR.'—The subject of your letter is hardly one for discussion in a newspaper. Would it not be well to ask advice of your Bishop?

SIR,—Can any of your readers tell me who is the publisher of a tract I have lately seen referred to, entitled *Down-sitting and Up-rising*? F. O. M.

RECEIVED ALSO.—Percy D. Rolton; M.

## BELLS AND BELL-RINGING.

## STEDMAN'S CATERS.

By Jasper W. Snowden, Ilkley, Yorkshire.

ALTHOUGH there is a legend that it was not until the College Youths visited Norwich, in 1785, that they heard Stedman Cinques rung, and that they then left one of their members, T. Blakemore, to become acquainted with the method, yet in the note-book of Benjamin Annable which I now have I find there in several touches of Stedman Caters, made, however, with the bob in fifth's

place. It therefore seems that, if then unknown in London, it was only temporarily forgotten, and probably this visit to Norwich put the College Youths on their mettle to obtain the first peal of a method wherein no peal had yet been rung, but in which, however, they have subsequently accomplished many wonderful performances.

Soon after the date of this visit to Norwich the College Youths rang the first peal ever performed of Stedman Caters, viz. 5076 changes, which they accomplished on Monday, May 28th, 1787, at St. John's, Horsleydown. On August the 23rd, in the following year, the Cumberlands rang 5184 at St. Leonard's, Shoreditch: this peal, I may mention, was the first which W. Shipway rang with this Society. In 1790 the Birmingham men rang a further length, viz. 5292 changes, which was the first peal of Caters in this method performed out of London. In 1797 the Junior Cumberlands rang 6008 at Spitalfields; which peal—by J. Noonan, if I remember right—is false. This length was not exceeded until 1805, when the Senior Society accomplished 6129 changes on their favourite ring of ten at St. Leonard's, Shoreditch. This peal remained the longest on record until 1842, when the Painswick men rang 8105 changes.

For many years this number was not surpassed, as, although we have records of several long lengths, such as 7025 by the Cumberlands at All Saints', Poplar, in 1846, and 7020 by the Birmingham Company at Aston, in 1850; and again, 7023 by the first-mentioned of these Societies in 1854, at St. Clement Danes, London; yet it was not until March 5th, 1859, that the Painswick length was cut by one of 10,027 changes, accomplished by the Birmingham St. Martin's Society in 6 hrs. 16 mins. at the Parish Church, Aston. This peal has not yet been exceeded. Appended are the usual particulars of the most noteworthy of the above mentioned peals:—

*Record of first peal*—Horsleydown. In honour to a most noble performance by the Ancient Society of College Youths, who on Monday, May 28th, 1787, did ring, in an excellent manner, the first complete peal of Caters upon Stedman's principle, 5076 changes, in 3 hours and 27 minutes. May this peal transmit their names to posterity with that of the ingenious Mr. W. Jones, on whose abilities his inimitable commentaries so happily concludes with, "Here the Cynic and the Panegyrist stop," and join in eulogiums to such distinguished merits. John Reeves, 1; John Anderson, 2; Daniel Jenkins, 3; John Inville, 4; Thomas Heap, 5; Nathaniel Williamson, 6; Allen Grant, 7; Christopher Wells, 8; William Lowndes, 9; Paul Webb, 10. Composed and call'd by Mr. John Reeves.

*From the Cumberlands' Peal-book*—St. Leonard's, Shoreditch, Sat. Aug. 23rd, 1788. The Society rang a true peal of 5184 Grandsire Caters on Stedman's principle in 3 hours 47 mins., being the second peal ever performed in that method. Composed and called by John Reeves, treble; Jno. Frazier, 2; Geo. Gross, 3; Will. Shipway, 4; Will. Gibson, 5; Anthony Cavalier, 6; Thos. Morriss, 7; Jas. Purser, 8; Wm. Stephens, 9; Robt. Mann, tenor.

*Tablet in St. Philip's Belfry, Birmingham*—On Monday, Oct. 25, 1790, was rung by the St. Martin's Society a complete peal of Stedman Caters, comprising 5202 changes, in 8 hours 37 minutes, by the following persons:—Chas. Shuter, treble; Willm. Martin, 2; Josh. Littlewood, 3; Willm. Bennett, 4; Willm. Cotton, 5; Daniel Veisey, 6; Alexr. Sanders, 7; Phineas Smith, 8; Saml. Lawrence, 9; Robt. Farmer, tenor. Conducted by Charles Shuter.

*From the Junior Cumberlands' Peal-book*—Christ Church, Spitalfields, Monday, 13 Novr. 1797. The Society rang in 4 hours and 15 minutes a true and complete peal of Grandsire Caters on Stedman's principle, containing 6008 changes, being the greatest number ever achieved in that method. Performed by Jno. Noonan, treble; Hy. Symondson, 2; Josp. Ladley, 3; Jno. Harris Boker, 4; Willm. Williams, 5; Saml. Garrett, 6; Wm. Tyler, 7; Wm. Trope, 8; Thos. Orredon, 9; Wm. Fletcher, tenor. Composed and called by Mr. Jno. Noonan. This performance will remain a lasting honour to the Society, and an example worthy to be imitated by posterity.

*Tablet in St. Leonard's Belfry, Shoreditch*—Cumberland Youths. On Tuesday, 26 February, 1805, the above Society rang in this steeple a true and complete peal, consisting of 6129 changes of Stedman Caters, being the most ever rung in that intricate method, in 4 hours and 12 minutes. The performers were G. Gross, treble; Willm. Shipway, 2; Sl. Cowling, 3; W. Bland, 4; Jas. Stichbury, 5; P. Jones, 6; W. Richardson, 7; Jno. Hints, 8; Anthy. Cavalier, 9; P. Pilgrim, tenor. The above peal was composed and called by Mr. G. Gross.

*Tablet in Painswick Church Belfry, Gloucestershire*—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; Olr. Estcourt, 2; Jno. Wheeler, 3; Jermh. Birt, 4; Wm. Smith, 5; Hny. Wheeler, 6; Jas. Chandler, 7; Wm. Estcourt, 8; Jas. Savory, 9; Jas. Hallowell, tenor. Composed and conducted by William Estcourt. James Andrews, Master.

*From the Records of the Birmingham St. Martin's Society*—March 8th, 1859. The following extraordinary feat was performed by a miscellaneous company on the bells of the Parish Church, Aston. A peal of Caters on Stedman's principle, embracing 10,047 changes, which was completed in a masterly style in six hours and sixteen minutes by the following persons:—John Perks, treble; Amos Cresser, 2; Wm. Haywood, 3; John Bannister, 4; Chas. Shaw, 5; Thos. Macdonald, 6; Wm. Chattell, 7; Robert Wright, 8; Joseph Spencer, 9; Jesse Cutler, tenor. The above peal was rung single-handed, and what eminently combines to enrich this performance is, it was rung at the first attempt, and is the greatest number of changes ever completed in this intricate system. Composed for this occasion by Henry Johnson, and ably conducted by John Perks.

## Date Touch at King's Norton.

ON Whit-Monday four members of the King's Norton Society of Change-ringers visited Bromsgrove (Worcestershire), and, assisted by four of the local ringers, succeeded in ringing 1876 Grandsire Triples—the date of the present year—in 1 hr. 10 mins. The ringers were:—W. Hancox, treble; T. N. Stunter, 2nd; G. Hayward, 3rd; E. Crump, 4th; W. S. Pritchett, 5th; J. Wright, 6th; W. Duffill, 7th; J. Parry, tenor. Composed by Mr. Henry Johnson, sen., of Birmingham, and conducted by W. S. Pritchett.—Communicated.

## 'Our Rings of Twelve and their Condition.'

SIR,—In reply to the letter by 'Truth' in your issue of the 20th ult.—there are two sides to every question, and the notes of Tenor bells have long been disputed. Mr. Snowden is correct in all instances but Birmingham—St. Giles, London, Ipswich, and Worcester taking the *old pitch* of the notes, which is the *correct* one in bell matters. If the *present concert-pitch* note be required, the few that 'Truth' names are correct. I have taken the *old* mediæval tenor in F (which nearly coincides with the present concert-pitch E) as my basis, and tried the note of all the tenors of the rings of twelve which I give in the table below. Roughly, you may take any tenor to be half a tone higher than the present concert-pitch, and safely quote the ring as in that key. Otherwise the far-famed ring of ten at Exeter Cathedral (tenor, 67 cwt. 1 qr. 18 lbs.) is no longer in B flat, but in A; and the rings at St. Alban's and Gloucester Cathedrals, with tenors respectively of 30 cwt. and

26 cwt., are no longer in E flat, but in D, if we are to go by the concert-pitch. For the sake of comparison I keep to Mr. Snowdon's order and numbers, and add date of the oldest bell in the ring:—

No.	Church.	Town.	Tenor.		Concert-pitch Note.	Date of Oldest Bell.	Remarks.	No.
			Weight.	Note.				
1	St. Bride	London	28 about	D	D flat	1710		1
2	St. John	Cirencester	28 "	D	D flat	1715		2
3	St. Martin	London	34 "	D	D flat	1726		3
4	St. Michael	London	41 "	C	B	1729		4
5	St. Saviour	London	52 "	D	B flat	1735		5
6	St. Mary	Cambridge	29 0 26	B	D flat	1724		6
7	St. Martin	Birmingham	86 1 24	D flat	C	1758	{ rather sharp	7
8	St. Peter	Norwich	41 about	C	B	1775		8
9	St. Giles	London	36 "	D flat	C	1772		9
10	St. Chad	Shrewsbury	41 1 0	C	B	1798		10
11	St. Leonard	London	31 about	D	D flat	1739		11
12	St. Nicholas	Liverpool	41 "	C	B	1813		12
13	Waterloo Tower	Quex Park	15 "	F	E	1828	a 13th bell	13
14	St. Mary	Painswick	26 2 22	D	D flat	1731		14
15	St. Mary	Oldham	33 about	D	D flat	1890		15
16	St. Peter	Leeds	35 "	C	B	1841	a 13th bell	16
17	Cathedral	York	58 3 9	C	B	1844		17
18	Christ	W. Bromwich	23 about	F	E flat	1847	a 13th bell	18
19	St. John	Halifax	25 "	E flat	D	1787	a 13th bell	19
20	St. Mary	Ipswich	30 2 0	D flat	C	1610		20
21	St. Peter	Sheffield	41 about	C	B	1798		21
22	St. Peter	St. Alban's	24 "	D	D flat	1729	{ rather sharp	22
23	Cathedral	Worcester	49 0 0	D	D flat	1849	3 ext. bells	23
24	St. Mary	Bristol	48 about	B	B	1622	rather flat	24
25	Town Hall	These two rings are not pealable:—						
26	Town Hall	Reochdale .. 50 about	D flat	C	1870			25
		Bradford .. 87 0 0	A	A flat	1873	a 13th bell		26
27	Cathedral	These two rings are now destroyed:—						
	York	59 to 68	B	B flat				27
28	{ Christ's, Spitalfields }	London	44 about	D flat	C			28

No. 6 tenor has a diameter of 4 ft. 7½ in.; No. 17, 5 ft. 5 in.; No. 22, 4 ft. 2 in.; No. 23, 5 ft. 3 in.; No. 24, 5 ft. 4 in.; No. 26, 6 ft. 5¼ in.

At some future time I purpose to publish a history of the above rings, together with those of the cathedrals and minsters of the United Kingdom.

St. Mary's Collegiate Church, Stafford, of which you gave a N.W. view and description at p. 289 of your issue for May 20, has a ring of eight; tenor, F, 20 cwt., cast by Henry Bagley, 1742; and a Sanctus-bell, cast by Thomas Hancock in 1622.

JNO. HARRIS.

#### Change-ringing at Shenstone.

ON Monday, March 20, a mixed company rang on the bells of the church of St. John Baptist, Shenstone, a true peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 1 min. The ringers were as follows:—F. Sedgwick, treble; F. Cope, 2nd; E. Lightwood, 3rd; W. Walker, 4th; W. Royals, 5th; W. Hallsworth, 6th; J. Key, 7th; F. Statham, tenor. Conducted by Mr. W. Hallsworth. This is the second peal ever rung on these bells, the first being rung in the year 1864 by the Birmingham Society. Weight of tenor, 14 cwt., key G.—*Reported.*

#### Handbell-ringing, Birmingham.

ON Thursday evening, June 1, four members of St. Martin's Association of Change-ringers met at the residence of Mr. H. Johnson, sen., and succeeded in ringing on the hand-bells (retained in hand) Holt's original one-part peal of Grandsire Triples, with two singles in the last four leads, containing 5040 changes, in 2 hrs. 30 mins. The ringers were:—J. Joyne, treble and 2nd; H. Bastable, 3rd and 4th; J. Carter, 5th and 6th; H. Johnson, jun., 7th and tenor. Conducted by H. Bastable. This is the second peal upon hand-bells ever rung in Birmingham.—*Communicated.*

#### Fulham Church-bell Ringers' Association.

ON Thursday, June 1st, five members of the above Association, assisted by three members of the Waterloo Society, viz. W. Baron, G. Banks, and C. T. Hopkins, rang at Fulham the first half of Holt's 10-part peal of Grandsire Triples, in 1 hr. 37 mins. None of the members of the Association had ever rung more than short touches before, and the style in which the above was rung did much credit to the instructor, Mr. W. Baron, who has since the foundation of the Association been most unremitting in his efforts, in spite of many disappointments through members leaving the place just when they had begun to be useful ringers. The ringers stood as follows:—E. Mitchell, treble; W. Baron, 2nd; J. Kelly, jun., 3rd; C. T. Hopkins, 4th; Rev. F. H. Fisher, Vicar, 5th; G. Banks, 6th; W. Weare, 7th; H. Adams, tenor. Conducted by W. Baron.—*Communicated.*

#### Ringling at Canford, Dorset.

ON Friday evening, June 2, there was rung on these five bells a true peal of 120 Grandsire Doubles, 5th the observation. This was the first peal ever rung upon these bells, the first ever rung by any of the performers, and, as far as it is known, the first peal of scientific change-ringing rung in the county for many years. The ringers were:—G. Joiner, treble; W. Hayes, 2nd; Rev. C. L. Kennaway, 3rd; E. Bason, 4th; T. Bason, tenor. Weight of tenor, 13 cwt., in key of F sharp. Called by T. Bason. We hope that the interesting science of Change-ringing thus inaugurated in this county will not be allowed to drop, and may not only flourish at Canford (where the addition of another bell is much to be desired), but may spread in the surrounding district.—*Communicated.*

#### Muffled Peal at Fleet, Lincolnshire.

ON Saturday last a muffled peal was rung on the bells of the parish church in memory of Mr. Robert Copeland, for thirty-seven years a ringer of the Fleet Company.—*Communicated.*

#### Testimonial to Mr. John Cox of London.

ROYAL CUMBERLAND SOCIETY.

(Late London Scholars.)

THE following London members of this Society have formed themselves into a Committee for the purpose of presenting a suitable testimonial to Mr. John Cox of London, who has studied ringing for nearly fifty years, and has accomplished nearly 200 peals, in the various methods. By his compositions in the different systems, both complex and simple, and for his abilities as a ringer and conductor, the committee feel confident that he is so well known by all ringers, that little need be said here to make this testimonial a complete success.

F. A. P. KNIPE, Esq., *Chairman.*

#### EXECUTIVE COMMITTEE.

Mr. J. Miller.	Mr. J. Rogers.
Mr. W. Baron.	Mr. G. Newson.
Mr. W. Hovord.	Mr. G. Harvey.

#### COMMITTEE.

Barrett, J.	Hopkins, C. T.	Ough, A.
Briggs, E.	Jarman, S.	Page, J. W.
Cattle, J. W.	Sally, W.	Rowson, T.
Gibbs, E.	Mansfield, J.	Stevenson, E.
Glead, T.	Macey, A.	Stackwood, D.
Hopkins, H. A.	Nunn, H.	Windley, —.

HY. DAINS, *Hon. Sec.*

Mr. Cox has in his day been a member of the Ancient Society of College Youths, and therefore this subscription list is open to members of that Society, and also to those of the St. James's and Waterloo Societies. Several gentlemen in various parts of the country have received a private solicitation of their favours; those not so favoured is due to the Secretary not knowing their addresses, and beg they will accept this intimation. It is intended to present Mr. Cox with something, while he is still hale and healthy, which he may look upon with pride and satisfaction as he advances in years, and also that which may remind others of him when he has ceased ringing. Post-office orders may be made payable at the District Post Office, Charing Cross, London, W.C., addressed to the Secretary, of whom all particulars may be had on application.

Committee Room, 54 St. Martin's Lane, London, W.C., May 26, 1876.

#### BELFRY RECORDS.

##### ABBEY CHURCH, SHREWSBURY. (Tablets in the Belfry.)

831. THE complete peal of Triples was rung in this steeple on the 9th & again on the 30th March, 1735-6, each peal in 3 hours, by  
Edward Jeffreys, *Treble.* John Howell, *Fourth.* William Fradgley, *Sixth*, 2nd P.  
William Hodges, *Second.* Thomas Cadman, *Fifth.* Charles White, *Seventh.*  
Richard Wood, *Third.* Thomas Mollineu, *Sixth*, 1st P. Joseph Price, *Tenor.*

832. THE UNION SOCIETY.—On Monday evening, Jan. 27th, 1783, was rung in this steeple 5120 Treble Bob, and completed in 3 hours 39 minutes by  
Mr. Robt. Lloyd, *Treble.* Mr. John Hanley, *Fourth.* Mr. Edwd. Blakeway, *Sixth.*  
Edwd. Stainer, *Second.* John Fradgley, *Fifth.* Philip Heath, *Seventh.*  
Thos. Groves, *Third.* Jno. Hartshorne, *Tenor.*

N.B.—The above peal was call'd by Mr. Heath.

##### ST. MARY'S, SHREWSBURY. (Tablets in the Belfry.)

833. ON March 28th, 1776, Mr. Holt's Complete Peal of Grandsire Triples, 5040 changes, was rung in two hours, 58 m. and 30 sec., by  
Grimsell Thomson, *Treble.* George Farr, *Fourth.* Willm. Farrell, *Seventh.*  
Willm. Hodges, *Second.* John Hodgson, *Fifth.* Saml. Hill, *Tenor.*  
John Wood, *Third.* Willm. Fradgley, *Sixth.* Call'd by Willm. Bull.

834. ON Wednesday, March 28, 1798, was rung in this steeple a peal of Grandsire Eight in, containing 5151 changes, which was performed in 3 hours & 36 m. by  
Thos. Spendlove, *Treble.* Thos. Groves, *Fourth.* Robt. Lloyd, *Sixth.*  
Richd. Cross, *Second.* Rich. Gee, *Fifth.* Thom. Hill, *Seventh.*  
Will. Butt, *Third.* Richd. Wilding, *Tenor.*

The above peal was called by Mr. Cross.

835. ON Sept. 2nd, 1811, St. Mary's ten bells was opened with a true peal of Caters, containing 5219 changes, in 3 hours and 25 minutes, by  
Geo. Gem, *Treble.* Rob. Rawlins, *Fifth.* Sa. Lee, *Eighth.*  
Ed. Roberts, *Second.* Chas. Ravenscroft, *Sixth.* Robt. Lloyd, *Ninth.*  
Geo. Roberts, *Third.* Willm. Bull, *Seventh.* Wm. Elledge, *Tenor.*  
Saml. Lea, *Fourth.* Called by William Bull.

836. ON Tuesday, April 5th, 1833, was rung on these bells a complete peal of Grandsire Triples, containing 5040 changes, in 3 hours & 25 minutes, by  
T. Jones, *Third.* H. Phenix, *Sixth.* L. Williams, *Ninth.*  
R. Mickelwright, *Fourth.* W. Bull, *Seventh.* W. Roberts, *Tenor.*  
E. Roberts, *Fifth.* T. Morgan, *Eighth.* Call'd by R. Mickelwright.

837. ON Wednesday, February 17th, 1843, was rung in this steeple a peal of Oxford Treble Bob Royal, containing 5120 changes, in 3 hours & 40 minutes.  
Thos. Spendlove, *First.* Thos. Lloyd, *Fifth.* Willm. Pea, *Eighth.*  
Richd. Cross, *Second.* W. C. Jones, *Sixth.* Charles Bigg, *Ninth.*  
John Lewis, *Third.* Thos. Hill, *Seventh.* Samuel Lawrence, *Tenor.*  
Geo. Roberts, *Fourth.* Called by Mr. Cross.

838. UNION SOCIETY.—On Monday, Dec. 28th, 1857, was rung at St. Alkmund's a true & complete peal of grandsire Triples, containing 5040 changes, in two hours 50 minutes. The band was stationed as follows:—  
William Gee, *Treble.* James Smith, *Fourth.* Wm. Mickelwright, *Sixth.*  
Thomas Price, *Second.* Henry Moore, *Fifth.* John Scholes, *Seventh.*  
John Boylin, *Third.* Called by James Smith.

The above peal consisted of 194 bobs and 46 singles, and was ably conducted by W. Mickelwright.

839. ON February 15th, 1864, was rung in this tower a true and complete peal of Grandsire Triples, containing 5040 changes, in three hours, consisting of 194 bobs and 46 sing es, by  
John Gough, *Third.* Thomas Burd, *Sixth.* John Scholes, *Ninth.*  
John Boylin, *Fourth.* Henry Moore, *Seventh.* John Rowley, *Tenth.*  
Thomas Price, *Fifth.* James Smith, *Eighth.* Call'd by James Smith.

Rev. T. B. Lloyd, M.A., *Minister.*

RECEIVED.—Constant Reader and Finger; Samuel Marsh; and others.

## BELLS AND BELL-RINGING.

## STEDMAN'S CINQUES.

By Jasper W. Snowdon, Ilkley, Yorkshire.

IN the year following that in which they rang the first peal of Stedman Caters, the College Youths added another 'first performance on record' to the honours already gained by the Society, through completing 6204 changes of Stedman Cinques at St. Martin-in-the-Fields, on October 6th, 1788. Probably this number was chosen because it would take a good deal of beating, and to prevent the first peal being superseded by any ordinary peal, which, if only a few changes greater in extent, would of necessity take its place as the 'longest on record.' That there is something in ringing such a length is evident from the fact, that it was not until fifty-five years after the first peal of Stedman Caters\* had been rung that a longer length than this one of Cinques under notice was performed on ten bells, and the original length had been exceeded in four peals. If this actually was the reason of such a length being chosen, the object was at least partially accomplished, as the second peal ever rung—5886 at Christ Church, Spitalfields, by the Junior Society of Cumberlands, on December 15th, 1806—fell short of it; but its overthrow was achieved by the Senior Society, who, five days after this peal by the 'Juniors,' completed 6334 changes at the same church. Perhaps the first peal was an intended longer length, brought round for convenience. I am sorry that I have not a few more particulars concerning these two peals, as they would be interesting; but in the absence of further information I will only name a fact, which presents a curious study to those who are critical concerning the time which any given performance takes. Both these peals—the 5886 and the 6334—were rung on the same bells and within a space of five days, yet although one peal was 448 changes longer than the other, the time occupied in each case—viz. 4 hours and 55 minutes—was the same.

In 1820 the St. Martin's Society, Birmingham, was in a very flourishing condition, not only having many excellent composers on its roll, but having also a large force of first class ringers who, after beating, in April, the longest length of Treble Bob Maximus, accomplished 6600 of Stedman Cinques on December 28th, which likewise took its place as the greatest extent performed.

At Norwich there seems to have been little luck in Stedman-ringing until 1844, as in 1822 the Norwich Scholars rang 22 courses of Stedman Cinques when the clapper of the eleventh broke. In 1831, on the last night of the year, they rang 4884 changes—a course short of a peal, owing to an error of the conductor. In 1843 they attempted to beat the Birmingham length by ringing 6720, but unfortunately jumbled out after ringing 5800 changes. Had this not been the case, it is improbable that the full number would have been completed, as the next time the tenor was rung it fell down after going a few changes. The Norwich men were nevertheless undaunted, and thinking the number 6720 too near 7000 to ring without going into the next thousand, Mr. H. Hubbard spliced a piece into the 6334 of G. Gross's which was rung by the Cumberlands in 1806, and this new length—7120 changes—they accomplished on January 18th, 1844; and thus the only peal of Stedman Cinques ever rung on the Norwich twelve happens to have been, in its time, the longest on record. At the same time it should be mentioned that this peal did not strictly conform to the recognised conditions of such performances, as the tenor was rung double-handed.

Perhaps there is no place where Stedman-ringing has found so much favour as in Birmingham, as peal after peal of Caters is entered in the book of the St. Martin's Society. In 1848 the Society proves to have been in great 'form,' as in that year they rung one peal of Kent Treble Bob Caters, one of Royal, and one of Maximus; also a peal of Grandsire Caters. They seem to have had 'Stedman on the brain,' besides, as they likewise rang five peals of Stedman Caters and three of Cinques in the same year. The dates of the three last peals are interesting:—Dec. 12th, 7392 Stedman Cinques; Dec. 10th, 5016 Stedman Cinques; and Dec. 31st, 5187 Stedman Caters. This certainly was a good year's work, especially as by the 7392 they 'cut' the Norwich peal of 7120.

The Birmingham length continued the longest on record until 1851, when, on January 6th, the College Youths accomplished 7524 at St. Giles's, Cripplegate. On January 21st in the same year, the Cumberlands attempted 8184 at St. Michael's, Cornhill, but got out after ringing nearly 6000 changes. On May 5th following they met with no better luck, as after ringing 7746 changes at the same church, in 6 hours and 2 minutes, they were too exhausted to finish their task.

In 1858 the Painswick men—who, if not celebrated for their striking, have at least been well known for the will with which they went at a long length—completed 8448 changes on February 16th. Although this peal was completed on a ring with a 28-cwt. tenor only, the College Youths actually attempted to beat it at St. Saviour's, Southwark, where the tenor weighs 52 cwt. I have but scanty particulars of this uncompleted performance, which, however, is of much interest, as being the greatest length to which so heavy a bell has been rung single-handed. I believe, however, that more than 5000 changes were rung in about six hours and a half, and that the ringing was brought to an end through confusion caused during the ignition of the lights in the belfry. This peal was, however, subsequently completed at St. Michael's, Cornhill, on April 27th, 1861, and its length—8580 changes—has not yet been beaten.

There have at times been rumours of the Cumberlands starting for a peal of 9000; but the 8580 does not yet seem in much danger of being supplanted, and Stedman Cinques still remains one of the methods in which four figures will express the length of any peal performed in it.

Next week we will give further details of the different long peals mentioned.

\* In my remarks on Stedman Caters I should have added that the 8105 rung at Painswick on January 25, 1842, turned out to be a false peal. A curious coincidence also happened on this date, as a peal of 8081 Grandsire Caters, rung at the neighbouring town of Stroud on that day, was afterwards found to be untrue.

## Ringing at Barnard Castle, York.

ON Saturday, May 20th, a mixed company of ringers from Darlington, Hurworth-on-Tees, and Stockton-on-Tees, met at Barnard Castle, and rang on the bells of St. Mary's Church a peal of 1056 of Bob Major in 46 mins. Weight of tenor, 18 cwt., in F. The ringers were:—H. Thompson, treble; G. J. Clarkson, Esq., 2nd; R. Kay, 3rd; J. Gaines, 4th; G. Overton, 5th; R. Moncaster, 6th; J. E. Hern, 7th; J. Hern, tenor.

The same band called at Gainford on their journey home, and rang a peal of Oxford Treble Bob Minor in 29 mins. H. Thompson, treble; R. Kay, 2nd; J. Hern, 3rd; G. Overton, 4th; J. E. Hern, 5th; R. Moncaster, tenor. This was the first peal of Treble Bob ever rung on these bells. Both were conducted by J. E. Hern.—*Reported.*

## Ringing at Northfield, Worcestershire.

ON Monday, June 5th, the ringers of this parish rang a peal of 720 Grandsire Minor in 28 minutes. The ringers were:—J. Dutton, treble; E. Cole, 2nd; G. Cooper, 3rd; T. Lewis, 4th; J. Bond, 5th; A. Cole, tenor. Conducted by A. Cole. Tenor, 14 cwt. The above is believed to be the first peal ever rung by residents in the village.—*Reported.*

## 'Royal' London Change-ringing Society of Cumberlands.

ON Whit Monday, June 5th, several members of the above Society visited Hertford, the occasion being the opening of the bells in the new tower of St. Andrew's. The church has lately undergone a thorough renovation, and at the instance of Earl Cowper, of Panshanger Park, a new tower and spire have been built. The eight bells which hung in the old building had not been rung for upwards of half a century. They have been rehung by Mr. G. R. Banks, of Lambeth. The third bell has been recast. During the day a party of the Cumberlands, assisted by Mr. Banks and Mr. Crawley, the sexton of the church, rang a true peal of 5040 Grandsire Triples in 3 hrs. 2 mins. The ringers were:—J. Cox, treble; J. Rogers, 2nd; F. Crawley, 3rd; J. Mansfield, 4th; G. Harvey, 5th; W. Baron, 6th; G. R. Banks, 7th; W. Coppage, tenor. Conducted by Mr. J. Cox, and was well struck throughout. The Society of College Youths honoured the Cumberlands, many members assembling in Hertford on the day. Seldom had Hertford seen such a gathering of ringing talent in the town, and the inhabitants may well be proud of their church and bells, and also of the recently-appointed Rector, the Rev. W. Wigram, so well known to the ringing community through the columns of *Church Bells*.—*Reported.*

## St. Michael, Hawkshead, Lancashire.

THE six bells at this church have been rehung by Mr. Mallaby of Masham. The six sounded out a merry peal on Whit Tuesday, cheering the inhabitants all through the Vale of Esthwaite.—*Reported.*

## Lancashire Association of Change-ringers.

ON Saturday last, June 10th, the first meeting of the above (which was inaugurated by Messrs. Pritchard, Mann, and Aspinwall, of Liverpool) was held in the National School-room, Chorley, Mr. W. G. Wray presiding, when about thirty persons, representing different societies, assembled to adopt the rules and elect officers for the ensuing year. The following were elected, viz.—*President:* Mr. W. G. Wray (Kirkham). *Vice-Presidents:* Mr. W. Bowling (Leyland), Mr. D. Maulesley (Blackburn), Mr. John Aspinwall (Liverpool), Mr. E. Yates (Swinton). *Committee:* Mr. Joshua Harper (Horwich), Mr. Wm. Heald (Chorley), Mr. John Rothwell (Pendlebury), Mr. Richard Ormerod (Blackburn), Mr. Henry Bentley (Bolton), Mr. John Mason (Southport), Mr. Wm. Geo. Mann (Liverpool). *Secretary:* Mr. John R. Pritchard (Liverpool). *Treasurer:* Mr. Geo. Higson (Blackrod).

Any societies or persons wishing to become members of the above Association are requested to communicate as early as possible with the Secretary. Entrance-fees and subscriptions become due on 1st July. All information, rules, &c., can be had on application to the Secretary, John R. Pritchard, 1 Duke Terrace, Duke Street, Liverpool.

[We wish you God-speed; but if you desire patronage, our opinion is that you have made a wrong beginning.—*Ed.*]

## Guild of Church-bell Ringers, St. Mary Magdalene, Launceston, Cornwall.

WE have a ring of six bells here. The weight of the tenor is 12 cwt. Some members of our congregation have long wished to get up a band of ringers, who should regularly attend the services, besides going to the belfry to ring or chime. A meeting was lately called of those who were interested in the movement; the Vicar of the parish presided. Some simple rules were drawn up; and now sixteen members have joined the guild, being in a fair way to form a band of ringers who will attend the services, for which it is their duty and pleasure to summon the people to church, besides ringing on other occasions.—*Communicated.*

## Corrections.

'OUR RINGS OF TWELVE AND THEIR CONDITION.'

SIR.—In your last issue please note *errata* :—

No. 13, Quox Park, read, 'Weight, cwt. 15 3 0.' Date 1818 for 1828.

No. 18, 'Weight, cwt. 23 3 16.'

No. 24, for 'Note B, concert-pitch note B,' read, 'Note C, concert-pitch note B.'

JNO. HARRIS.

## Notices to Correspondents.

Jackson Smith.—*Metal Bars* will never supersede *Bells* for church purposes; they are no better than suspended *Pokers*.

'Tolling for death' is according to ancient custom, varying a little in localities; but the conventional custom has been recognised by the Church for centuries.

Clock-repairing Fund.—We are not Lawyers. The question should be submitted to some one learned in the law.

Church Helpers.—We advise you to get a capital shilling issue on *Hand-bell Ringing*, published by Messrs. Warner, Crescent, Cripplegate, London.



## BELLS AND BELL-RINGING.

## STEDMAN'S CINQUES.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from p. 343.)

*Tablet in the belfry of St. Martin-in-the-Fields.*—The Society of College Youths did ring, on October 6th, 1788, a complete peal of 6204 Cinques, on Stedman's Principle, in 4 hours and 47 minutes; this great performance being the first in this method on twelve bells, is an instance of that unrivalled merit to be equalled by a similar assiduity and perseverance. The performers were:—Thomas Blakemore, treble; Robert Pye Donkin, 2; John Povey, 3; Christopher Wells, 4; James Worcester, 5; John Inville, 6; James Hammett, 7; Nathaniel Williamson, 8; William Lyford, 9; Samuel Lawrence, 10; Edwin Sylvester, 11; Philip Pilgrim, tenor. Composed and called by Thomas Blakemore.

*From the Cumberland Society's Peal-book.*—Spitalfields, Saturday, December 20th, 1806. This Society rang a peal of 6334 Cinques upon Stedman's principle in 4 hours 55 minutes, being the most ever rung in that method. Composed and called by George Gross. George Gross, 1; James Purser, 2; James Nash, 3; Peter Jones, 4; James Stichbury, 5; Edward Bartlett, 6; William Shipway, 7; John Hints, 8; Thomas Freeth, 9; Anthony Cavalier, 10; William Stephens, 11; Philip Pilgrim, 12.

*Tablet in the belfry of St. Martin's, Birmingham.*—1820, Dec. 28. Six thousand six hundred Stedman Cinques, in four hours thirty-five minutes, by the following persons. Conducted by Mr. Thomas Thurstans. William Bennett, treble; James Jarvis, 2; Thomas Chapman, 3; Thomas Worrall, 4; Joseph Powell, 5; Henry Cooper, 6; Samuel Lawrence, 7; Joseph Riley, 8; Charles Thurstans, 9; William Hassall, 10; Thomas Thurstans, 11; William Marsh, tenor.

*Tablet in the belfry of St. Peter's, Mancroft, Norwich.*—On Thursday, January 18th, 1844, was rung in this steeple that most intricate and ingenious peal called Stedman's Cinques, in 5 hours and 17 minutes, consisting of 7126 changes, without the misplacing of a bell or the repetition of a single change. The bold and regular striking attracted the notice of the Public, and is allowed to exceed any other performance ever attempted in England upon Twelve Bells. The peal was conducted by James Truman and rung by the under-mentioned persons. The Minister and Churchwardens, with a portion of the Inhabitants, have contributed to the erection of this tablet, the remainder being subscribed for by the company of Ringers. Thomas Hurry, treble; Robert Burrell, 2; Elijah Mason, 3; Charles Middleton, 4; William Gaul, 5; John Greenwood, 6; William Freeman, 7; George Waring, 8; James Truman, 9; Joshua Hurry, 10; Henry Hubbard, 11; George Smith and Robert Pagrave, tenor.

*Tablet in the belfry of St. Martin's, Birmingham.*—1848, Dec. 12, was rung in this tower by the St. Martin's Society a peal of Stedman's Cinques comprising 7392 changes, which was completed in 4 hours 55 minutes, viz.:—John Hopkins, treble; Thos. Powell, 2; Josh. Spencer, 3; Wm. Haywood, 4; John James, 5; Joseph Mitchell, 6; Hy. Johnson, 7; Wm. Kitson, 8; Robt. Yates, 9; John Billingsley, 10; Thos. Hobday, 11; Edward Haywood, tenor. The above peal was the longest Length in this method up to this date. Composed and conducted by Hy. Johnson.

*Tablet in the belfry of St. Giles, Cripplegate.*—College Youths. On Monday, Jan. 6th, 1851, the company achieved a true peal of 7524 Stedman Cinques in 5 hours and 24 minutes, being the greatest number ever rung. Performers:—Jno. Cox, treble; Jno. Bradley, 2; Wm. Cooter, 3; Wm. Banister, 4; Jas. Mash, 5; Matkw. A. Wood, 6; H. Haworth, 7; Geo. E. Ferris, 8; Ed. Lansdell, 9; H. Littlechild, 10; Jas. Dwight, 11; Jno. Austin, tenor. Composed and conducted by Mr. John Cox.

*Tablet in the belfry of Painswick Church.*—1848 Stedman Cinques. John Morris, treble; Henry Morris, 2; Jerehm. Birt, 3; Alfred Walker, 4; Jas. Estcourt, 5; Robert Birt, 6; Alfred Kcen, 7; Albert Estcourt, 8; David Beard, 9; Wm. Estcourt, 10; Geo. Wright, 11; John Powell, tenor. Rung February 16th, 1858, in 5 hours and 52 minutes. Composed and conducted by William Estcourt. Oliver Estcourt, Master.

*Tablet in the belfry of St. Michael's, Cornhill.*—Ancient Society of College Youths, established A.D. 1637.—On Saturday, April 27th, 1861, twelve members of the above society rang on this noble peal of bells a true and complete peal of Cinques, on Stedman's principle, consisting of 8580 changes, in 6 hours and 41 minutes, being the greatest number of changes ever rung in that method on 12 bells. Performers:—H. W. Haley, treble; Thomas Ray, 2; John Bradley, 3; Robert Jameson, 4; William Green, 5; George Stockham, 6; Robert Haworth, 7; George E. Ferris, 8; Matthew A. Wood, 9; Edward Lansdell, 10; George Muscott, 11; James Dwight, tenor. The above is the first peal in that method performed on the bells, and was composed and conducted by H. W. Haley.

## STEDMAN MINOR AND MAJOR.

In Treble Bob performances I concluded my notices of the system with mentioning the peals rung on odd numbers of bells; and, conversely, I will bring my remarks on Stedman-ringing to a close by alluding to peals rung on even numbers in this method. As only one peal of Stedman Minor has, to the best of my knowledge, ever been rung, it is worthy of mention: it was accomplished at St. Martin's, Birmingham, on September 16th, 1819. The only peal of Stedman Major has also been achieved by the St. Martin's Society: this was a peal of 5037 changes, rung on February 17th, 1856. A peal of Stedman Royal has not yet been performed, but I understand that it is probable we may hear of one by the St. Martin's Society at no distant date; and hoping that they may shortly add this curiosity to their peal-book, I will conclude with particulars of the before-mentioned peals, gathered from this book:—

*Stedman Minor.*—Sept. 16th, 1819. The Society rang at St. Martin's, Birmingham, 720 changes of Stedman Minor in 25 minutes, being the first peal ever rung in this method. Henry Cooper, treble; Wm. Hassall, 2; Wm. Bennett, 3; Thos. Chapman, 4; James Jarvis, 5; Thos. Thurstans, 6.

*Stedman Major.*—On Feb. 17th, 1856. The following members of the St. Martin's Society succeeded in ringing at the church of St. Peter and St. Paul, Aston, a peal of Stedman Major, comprising 5037 changes, which was completed in 3 hours and 7 minutes, the company being stationed as follows:—Wm. Haywood, treble; Thos. Macdonald, 2; Jno. Banister, 3; Jno. James, sen., 4; Josh. Spencer, 5; Robt. Yates, 6; Henry Johnson, 7; Thos. Hobday, tenor. The above was the first peal of Major ever completed in this intricate system. Composed and conducted by Mr. Henry Johnson.

## Reopening of Bells at Monken Hadley, Middlesex.

On Saturday evening, June 17, a special service was held at the parish church of Monken Hadley, to celebrate the rehanging of the bells by Messrs. Warner. They now consist of a ring of six, one of the old bells having been recast and two new ones added. Prayers were said by the Rev. R. R. Hutton, Rector of Chipping Barnet, and the Lessons read by the Rev. F. C. Cass, Rector of Monken Hadley. A sermon was preached from 1 Cor. xiv. 8, by the Rev. P. F. Hammond, Vicar of South Mimms. The Psalms selected were the 84th, 148th, and 150th, and the Lessons Ezra iii. and Heb. ix. 1-14. After the sermon the following prayers were offered, previous to a collection:—

'O Lord God, Who art pleased to accept the offerings of Thy servants, receive, we pray Thee, the bells which we this night dedicate to Thee for Thine honour and glory, and the use and benefit of Thy Church. 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 they who with their outward ears shall hear their sound, may be aroused inwardly in their spirits, and draw nigh unto Thee, the God of their salvation; through Jesus Christ our Lord. 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 hereafter be employed 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.'

Before the Dedication service, seven peals of Grandsire Doubles were rung, in 32 mins., by the following members of the Ancient Society of College Youths:—H. Hayley, sen., treble; H. Hayley, jun., 2nd; F. A. Milne, Esq. (Oxford University Society), 3rd; G. A. Muskett, 4th; M. A. Wood, 5th; W. Greenleaf, tenor. After the service, half a peal of Kent Treble Bob Minor and one peal of Stedman Doubles were rung, the ringers standing as follows:—H. Hayley, jun., treble; H. Hayley, sen., 2nd; M. A. Wood, 3rd; G. A. Muskett, 4th; W. Greenleaf, 5th; J. Dwight, tenor. All the peals were conducted by H. Hayley, sen. Weight of tenor, 11 cwt.; key of A.—Communicated.

## Ringing at Tunstead, Norfolk.

On Friday evening, June 2nd, the company belonging to the above parish rang their first peal of Grandsire Doubles. The ringers were:—T. Bambridge, treble; E. Felstead, 2nd; Rev. G. H. Harris, 3rd; F. Ward, 4th; W. Robinson, tenor (conductor). They have now to set to work at Stedman's Doubles; when they can accomplish that peal, their ring is to be increased to six by the gift of a new tenor.—Communicated.

## The Bells of St. Mark's Church, Glodwick.

On Wednesday, June 14, eight of St. Mary's Society of Change-ringers had the honour of opening the new ring of eight bells in the tower of St. Mark's Church, Glodwick. The proceedings were commenced with Mr. John Holt's ten-part peal of Grandsire Trebles, which was well brought round in 2 hrs. 55 mins. by the following persons:—J. Wilkinson (conductor), 1st; J. Platt, 2nd; J. Whittaker, 3rd; W. Kenworthy, 4th; W. Ashworth, 5th; G. Gartside, 6th; D. Woodcock, 7th; A. Weeder, tenor. After morning service the ringers and friends were provided with a dinner by the founder of the church, Lieutenant-colonel Lees of Oldham.—Communicated.

## Ringing at St. Mary's, Walthamstow, Essex.

On Saturday, June 17th, eight members of the Ancient Society of College Youths rang at St. Mary's, Walthamstow, Mr. Holt's ten-part peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 56 mins. Tenor, 19½ cwt. Ringers:—J. H. Wilkins, treble; J. Barrs, 2nd; T. Maynard, 3rd; G. Grimwade, 4th; H. Reeves, 5th; R. French, 6th; A. Estall, 7th; W. Crockford, tenor. Conducted by Mr. Harvey Reeves. We are happy in being able to chronicle this event, as, through the energy of the steeple-keeper, Mr. Thomas Maynard, a better state of affairs exists in the parish of Walthamstow than hitherto, when on ringing occasions the belfry was tenanted by persons of objectionable ability as ringers. It is nineteen years since the last peal was rung on these bells (which was performed by the London St. James's Society), and considering the present wretched state of the bell-fittings, we certainly must give praise to so young a company for their performance on this occasion.—Communicated.

[It was the maiden peal by all but Messrs. Reeves and French. We understand that it was a laborious job to get through—the bells are in such very bad order. We shall be glad to hear that the churchwardens employ some experienced workman to put them to rights.—Ed.]

## Testimonial to Mr. John Cox of London.

## ROYAL CUMBERLAND SOCIETY (LATE LONDON SCHOLARS).

SIR,—I beg to announce the following donations in favour of the above fund:—

	£	s.	d.
The Cumberland Society . . . . .	5	5	0
J. M. Pouth, Esq. . . . .	1	1	0
Messrs. John Warner and Sons, Cripplegate . . . . .	1	1	0
Messrs. John Taylor and Co., Loughborough . . . . .	1	1	0
Rev. A. Sutton, West Tofts, Norfolk . . . . .	0	10	6
Rev. H. T. Ellacombe, Clyst St. George, Devon . . . . .	0	5	0
Mr. Wm. Banister, Devonport . . . . .	0	5	0

This intended Testimonial to Mr. Cox is for the high position attained by him as a composer and ringer, and originated with two or three of his friends.

HV. DAIRS, Hon. Sec.

To whom Post-office Orders should be made payable, at District Office, Charing Cross, London, W.C.

Committee Room, 54 St. Martin's Lane, London, W.C., June 16th, 1876.

## The Guild of Devonshire Ringers.

THE Annual Meeting for the transaction of business will be held at Exeter on Monday, June 26th, at 2.30 p.m.

Agenda.—Reception of Committee's and Treasurer's Reports; election of officers; adoption of certificate of membership; arrangements for a general meeting at Plymouth; addition to rules, &c.

J. L. LANGDON FULFORD, Hon. Sec.

## CORRESPONDENCE.

## Experiments on Living Animals.

SIR,—I have been only a looker-on while others of much more weight than myself have ably written in your columns, and other papers, in behalf of those humble creatures of God who have been unable to speak for themselves, but who, I may think, would think you, as I do for them, for such timely services as they could. One word I would like to put in. It seems not unlikely that dogs and cats may be saved by law from the atrocious and cowardly brutalities to which they have heretofore been liable, without let or hindrance, at the hands of those who have shown themselves without pity, without one single drop of the gentle 'quality of mercy.' So far well; but it does seem to me even more painful than ever to think that, if this be all, it is to consign, in a cold-blooded manner, any other poor creatures that are not so excepted to the cruel hands of those who have already defiled themselves with blood, and who will now consider that they are free to wreak their cruelty on such as the law withholds its protection from. I ask your readers themselves to think, just to think of such animals as the sheep, the lamb, and the poor, harmless, and interesting little domesticated creature, the so-called guinea-pig (but wrongly, being one of the *cavies* and allied to the hare and the rabbit), to say nothing of the *dove* and others, being consigned to be experimented on, till tortured to death by unfeeling, would-be philosophers—would-be men of science, 'falsely so called,' who insult our understandings by asking us to believe that animals are 'mere machines,' and 'have no more feeling than if they were mills or steam-engines!'

Take them at their word: they tell us that they are only a few descents from animals themselves. If so, they can have no feeling; for the 'Natural selection' they talk so much nonsense about only grasps, according to them, at some advantage; and to become capable of pain, where there was not pain before, can manifestly be no advantage, but very much the contrary. Let these professors, then, show that they believe their own doctrine by coming forward to be experimented on in lieu of our poor dumb animals. Such experiments on human beings would undeniably be more valuable than any on alien kinds. Let them give science the benefit of their bodies, and no one will say them nay, but will have much more respect for them than is felt at present, if the press is an index, as it undoubtedly is, of the public opinion of their detestable practices.

F. O. MORRIS.

Nunburnholme Rectory, Haydon, York.

P.S.—I here add some few of the terms applied to the places, persons, and practices referred to, by many unfeeling men: 'A Hell' (Sir Arthur Helps); 'Abominable and atrocious'; 'Degradation of all moral feeling' (Lord Shaftesbury); 'Hellish' (Dr. Kitching); 'Atrocious crimes'; 'Barbarities'; 'Wickedness'; 'Worse than the worst Inquisitors'; 'Dens of torture'; 'Disgrace to science'; 'Never surpassed in impudence'; 'Polluters of the minds of school-children'; 'Ruffians'; 'Young reprobates'; 'Perpetrators of atrocities'; 'Spouters of blasphemy and infidelity'; 'Professors of brutality'; 'Worse than hethen persecutors'; 'Deceivers of the people'; 'Scientific crimes'; 'An outrage to the moral sense of every human being who is not as depraved as themselves'; 'A few brutalised physiologists'; 'who go whining about the country with the impudence of beggars, because every right-minded man and woman in the country is not compelled by law to contribute his or her hard-earned wages to support the perpetration of crimes which they abhor' (Dr. W. B. A. Scott); 'Detestable' (Lord Carnarvon); 'Disgraceful butchery'; 'devilish'; 'loathsome'; 'fiendish'; 'would disgrace the lowest type of savages'; 'merciless and unspitting'; 'demons'; 'devilry'; 'wretches'; 'frightfully horrible'; 'devilish rascals'; 'horrible'; 'abominable devilry'; 'brutal beyond conception'; 'useless beyond belief'; 'all most horrible'; 'a disgrace to the profession'; 'the base thing'; 'brutal deeds'; 'the late Lord Surgeon, Mr. J. Waldron Bradley, in the Echo'; 'A set of young devils' (Dr. Haughton); 'A new horror' (Professor Newman); 'Detestable villainies, provocations, butcheries, regarding the operator far lower than the brute on which he exercised his fiendish skill, soiling the hands in blood, and grovelling in torture for hours, any for days together' (the late Lord Carnarvon); 'Who have made a path over the bodies of writhing animals to seats of most questionable honour' ('J. F. B.' in the Tour); 'A damnable process'; 'nothing can justify it'; 'no discovery worthy the name has been logically due to it'; 'I close my ears to their heartless sophistries' (Dr. Hall, in the Medical Gazette); 'Many of the facts alleged are so hideous that it is better only to hint at them'; 'The bare statement of the charges seems to stain the imagination' (Cornhill Magazine, April 1876); 'A new oppression'; 'the scientific Torquemadas of the day'; 'the inseparable companion of the vilest impurities and vices to which flesh is heir' (Saturday Review); 'Their practice as various as their theories,' 'much in the aspect of schoolboys playing with weapons of which they understand neither the use nor nature' (Royal Commissioners).

## The Diaconate.

SIR,—I am glad to see that you are still keeping the subject of the Diaconate extension in the front. I am quite sure there must be a large number of clergymen in this vast diocese alone, not to speak of Winchester and others, who would gladly avail themselves of the services of a gentleman who was licensed by the Bishop to read prayers (of course omitting the Absolution) and do duties that a deacon should only do. I would not advise us to preach or administer either Sacrament; but there are many other duties, especially in the Church, which they could perform, and relieve the over-worked clergy. For instance, take a church where there is only one clergyman, who has daily prayer; what a benefit it would be to him to be able to attend to other duties sometimes outside his church! I am sure he would attend to them in this respect. If you would take the matter up in your valuable paper, and write some more articles on the subject, it might be brought before the Bishops at the approaching Pan-Anglican Synod. Surely there would be little difficulty to have the law altered. If

once those engaged in secular vocations were allowed to enter the diaconate, I am sure the Bishops would not need to look far for men fitted to discharge the duties. If a man afterwards wished to enter the priesthood he ought to be obliged to go through a regular training as now.

HENRY WIGGOT, JUNR., Lay Reader.

2 Church Villas, Lower Edmonton, N.

## 'Church Bells' for Missionary Clergy.

REV. JOHN A. STEWART will be much obliged if the lady mentioned by 'M. D.' in last week's *Church Bells* will kindly send it weekly to 'Rev. Jeffrey Hill, The Parsonage, Meaford, Ontario, Canada.' His name may be seen in this year's Report of the S.P.G.; the first mentioned under *Huron diocese*, though he is not, I believe, paid by the Society. His father, an accomplished scholar and eloquent preacher, died in harness at a Canadian Mission, to which he had devoted all his powers. Another son is also working in the Canadian Church, and would be glad of a *Church Bells* if any other lady has one to spare, with postage and kindness enough to send it. A third son is delicate, and with their widowed mother lives with the clergyman on whose behalf this is written.

The following will also be glad to receive a copy of *Church Bells*—'Rev. C. F. Patten, St. John Baptist's Mission Station, The Bolatria, Queen's Town, Graham's Town, South Africa.'

SIR,—Can any of your readers inform me where I could get *Lives of the Apostles and Evangelists, and Shades of Character* (3 parts), both published by S.P.C.K.? I am told they are now out of print.

MATER.

RECEIVED ALSO—LYON.

## BELLS AND BELL-RINGING.

## DOUBLE NORWICH COURT BOB.

By Jasper W. Snowdon, Ilkley, Yorkshire.

THAT the original Court Bob on six bells, two different variations of Major were produced, which, from the towns wherein they were first practised, received the names of Norwich and London Court Bob. These variations are first to be found in print in the *Chavis*, published in 1788, though from the *Mason MS.* in the library at Downing College, Cambridge, in which a lead of the Double Norwich Court system is written out, it is evident that it was known some time about the middle of the last century.

When Shipway wrote his *Art of Ringing*, in 1814, he gave much attention to the Court method, and from the original on six bells, which, like all the other Court variations previously rung, was Double Court, he deduced a Single system; and reducing the others to their Single methods also, classed them under the three headings of Court, Norwich Court, and London Court Bob. Whether, however, he was right in his deduction of the Single method from the old Double on six bells is yet a matter of opinion, as all subsequent writers have given a different Single Court Bob Minor.

Owing to the indefiniteness of the nomenclature of Court-ringing until after the writings of Shipway, it is a matter of doubt whether certain peals, of which records exist, rung before his time, were rung in the Norwich or London variations. Even two peals of Double Norwich Court Bob Royal rung in 1801 are only described as Court Bob in their records, and had we not the authority of Shipway, who also gives the calling of these peals, that they were rung in the Double Norwich method, some question might arise as to their identity.

The first mention of any peal rung in Double Norwich Court to be found in any printed book is in *Clavis Campanalogia*, where, in connexion with ten-bell ringing on this system, the following passage occurs:—'The first peal that was rung in the above method was by the St. Peter's Company, in the city of Norwich, on the old peal of ten bells, which formerly occupied that steeple.' As regards this peal, however, nothing is now known concerning it in Norwich, and although it seems strange that a peal of ten in should be rung before any peal of eight, yet there seems to be some ground for supposing that this peal of Royal was actually rung, as in the *Osborne MS.* in the British Museum, among some notes on this system, it is stated that the Double Norwich Court method was invented by Thomas Porter, a trunk maker, residing near the Market Place, Norwich, and that the first performance was a peal of ten in, rung at Norwich in 1709. The actual date of this peal being given strengthens the evidence in favour of its performance. These notes by Mr. Osborne's were, I imagine, made from information supplied to him by some of the old Norwich ringers, during a visit to that city.

Again.—To proceed first with the consideration of peals rung on eight bells. I find from the records of the Ancient Society of College Youths that eight members rang a peal of 6040 Court Bob, being the first that was ever done, at St. Lawrence Jewry, London, on Saturday, May 17th, 1736, and from the original pen-book of the Union Scholars, now in the British Museum, that a peal of 6040 changes of 'Court Bob,' called by Mr. John Holt, was rung by this Society at St. Margaret's, Westminster, on February 10, 1762; and from the records of the Cumberland Youths it is known that this latter-mentioned Society rang 6152 of 'Court Bob' at Whitechapel, on Saturday, October 12, 1760. For some time I was in doubt as to whether these peals were most likely to have been rung in the Norwich or London variations, and after some search I was fortunate enough to find, in the original pen-book of the London Youths (in the Museum), a record of a peal of 6040 changes of 'Court Bob,' rung at St. Mary's, Whitechapel, on Sunday, December 10, 1764, which throws some light on the matter. This peal has its own story on the reverse side of the page, and from them it can be seen, although the method was hardly the regular London Court, yet it was not the Norwich system. I have, therefore, concluded that the peals just mentioned were all rung in the London or



some very similar variation, and this conclusion is strongly supported by the first reliable record of a peal of Norwich Court Bells which I have been able to discover. It is that of a peal rung by the Society of Cumberland Youths at St. Matthew's, Bethnal Green, Monday, January 7, 1788, which is stated in the Society's peal-book to be 'the first true peal ever rung in London in this method.' It would therefore appear, that if any peal had previously been rung, it had been a false one.

The next performance on eight bells I can find is a peal of 5040 changes, rung by the Solham ringers, to record which a tablet exists in the Solham tower. This is the company of ringers previously mentioned in the paper on 'Imperial' ringing. Following this come peals of the same length at St. Michael's, Coslany, Norwich, in 1815; at Saffron Walden, in 1817; and I believe another was also rung in Norfolk in the same year. In the following year (1818) the greatest length then achieved in Double Norwich, viz. 9000 changes, was accomplished at Gravesend. During 1827 a peal of 5376 was rung at St. Giles's, Norwich, and in 1831 one of 6100 at St. Michael's, Coslany in the same city. This last number still stands supreme as the greatest length yet completed in this system. I then find records of peals of 5040, rung at North Elmham, Berington, and Clarkswood, in the years 1832, 1839, and 1840 respectively. In 1844 the Christian ringers, Cheshire, rung 5376, and in 1849 three peals were rung, namely, one of 6152 by the St. James's Society at St. Matthew's, Bethnal Green; one of 5264 at Trinity, Newington, by the College Youths; and one of 5040 of Real Double Norwich—that is, with bells from behind as well as from the front in each bob lead—at St. Mary's, Woolwich. The latest performance in this system is a peal of 5152 rung at Marsham, in Norfolk, in 1861.

From the foregoing list it may be seen, that whilst from 1815 to 1851 there was not a greater interval than nine years without a peal in this method being rung, it is now twenty-four years since the last was accomplished. I wish to observe that this system is well worth the attention of all practical ringers, as it is most musical, and justly merits the partiality Shipway expressed towards it; and although it is often considered an intricate method, a careful study of the work throughout a full course will show that it is remarkably even and symmetrical, and could, with a little attention, be easily acquired by any moderately progressive band of ringers. Hoping that, with the increased interest lately accorded to ringing, this system may soon receive the attention its merits deserve, I will next week proceed with further authentic details of the different performances enumerated above.

#### The Yorkshire Association of Change-ringers.

President—JAS. W. SNOWDON, Ilkley.

Vice Presidents—C. JACKSON, Hull, and W. H. HOWARD, York.

July Meeting, 1876, All Saints, Ilkley.

To the — Society of Change-ringers.

GENTLEMEN.—The Quarterly Meeting of the Society having been appointed to be held at Ilkley, on Saturday, July 1st, 1876, members and friends are invited to attend.

Considering that the universal observance of the late innovation of providing remunerations for ringers attending these meetings will ultimately prove prejudicial to the interests of the Society, it is not our intention to make any such preparations. We also think that the principle of this matter, if followed, will be found beneficial, as calculated not to limit the number of places at which the Society will be welcome to hold its meetings.

As the ringing exertions of our Society are entirely gratuitous, and as we have not, as yet, in any way asked the public to support us in anything connected with our personal benefit, we do not wish to ask it in this case.

That we may, however, show that our motive is not in any way to evade remuneration payable to any personal expense attending such preparations, and in order that we may make the first example of the Society to Ilkley, we purpose commencing a subscription towards defraying the expense of purchasing a plate for printing a suitable Certificate of Membership for the use of the Society.

Any person visiting Ilkley on July 1st will be permitted to use the bells in the order of precedence in which they enter their names on the list we shall open for the day. Any company not present in readiness when called upon will be named placed at the bottom of the list, and the company next in order will be called.

A Committee Meeting will be held at the Crescent Hotel at 4 p.m., and a general meeting at the Rose and Crown Hotel at 5 o'clock, when the President of the Society will take the chair.

Particulars can be had by addressing our Conductor, Mr. J. C. GILL, Skipton Road, Ilkley. We are, Gentlemen, yours truly,

THE ILKLEY AMATEUR SOCIETY OF CHANGE-RINGERS.  
(Though the above was too late for last week's issue, it may be in time to catch some of our Yorkshire friends. At all events it will let ringing world know how matters are improving in that county, and we heartily bid them God speed.—Ed.)

#### Deadening of Sound in the Belfry.

May I ask the opinion of yourself or others practically conversant with the subject, as to what is the most effectual method of deadening sound in the belfry? There is a great interval between the ringing-floor and the bells is limited, and where an intermediate chamber is out of the question? The difficulty to be overcome arises in no degree from the volume of sound—the bells being so pleasantly to the ringers—but in chiming no precision is attained, the ringers being unable to discern the sounds over their heads, which are not, as when they peal distinct and distinct.  
BROMTOWN.  
We wonder any can be found to make a touch a rope in such a position. The sure and effectual remedy is to ring from the pavement, 'in ecclesiæ conspectu,' and then all will be well.—Ed.]

#### Bell-ringing Nuisance at Blackburn, Lancashire.

On Monday and Tuesday, the 5th and 6th ult., the inhabitants of Blackburn were annoyed by a ringing contest on the parish-church bells. Music and faults being din'd into their ears from early morn till night by a succession of change-ringing, so that the inhabitants certainly had too much of it. As usual, we suppose the publicans had the best prize. No mention being made in the local papers of the sanction of the Vicar and the Churchwardens, we trust they had no voice in this desecration of the goods of the Church intrusted to them for other uses.

We advise the respectable inhabitants who feel aggrieved by such proceedings to support the parochial authorities, by memorialising them not to allow a recurrence of such a gathering in future. They will have the thanks of hundreds of ringers, and some of the best in the kingdom. Such prize-rings lower the respectability of the ringer and the noble science of change-ringing in the estimation of the public, and therefore we raise our voice against it.—Ed.]

#### Ringling at St. Michael's, Lichfield.

A PEAL of Grandring Minor was rung on the bells of this church on June 11, by the following:—T. Meredith, conductor, 1st; H. Meacham, 2nd; W. A. Wood, 3rd; J. Key, 4th; Rev. J. S. Serjeantson, rector, 5th; W. Durrad, 6th. This is the first peal of minor ever rung by Lichfield ringers, without assistance from elsewhere.

[We wish we could record the names of more persons taking a rope with their ringers, and joining them in a peal of changes.—Ed.]

#### Ringling at Bradford, Yorkshire.

On Saturday, June 17th, the Society of Change-ringers of St. John's, Horton Lane, Bradford, rang a touch of Merchant's Return Major, consisting of 2988 changes, in 1 hr. 39 mins. The ringers were stationed as follows:—J. Angus, treble; J. Jenkinson, 2nd; J. H. Fisher, 3rd; W. Swaine, 4th; M. Binnis, 5th; J. H. Hardenast, 6th; J. Chatham, 7th; J. H. Dixon, tenor. Weight of tenor, 10 cwt. Composed by W. Suttanall of Sowerby. Conducted by J. H. Dixon.—Reported.

#### New Ring of Bells at Kingsbridge, Devon.

This town was unusually gay on Thursday, the 22nd ult., on the occasion of the opening of the new ring of eight bells by the Devonshire Guild of Ringers. The proceedings commenced with a dedication service in the church at twelve o'clock, at which the Vicar, Rev. A. N. Hingston, officiated. At one o'clock the bells were formally opened by the Guild. There was a public luncheon at two o'clock, at Fole's King's Arms Hotel. The chair was taken by the Rev. A. N. Hingston, and the vice-chair by B. Hurrell, Esq. Before and after luncheon the Devonshire Guildsman rang half a peal of 5040 Grandring Triples. The latter part of the day was given up to local ringers, who rang peals of Ups and Downs and Round and Rounde. The bells, in the key of F, were manufactured by Meers and Stainbank, of Whitehall, London.—Local Paper.

#### BELFRY RECORDS.

##### ST. NICHOLAS, LIVERPOOL. (Tablet in the Belfry.)

810. On Thursday, March 11th, 1875, a peal containing 5040 changes of Kent Treble Bob Maximus, commencing in this tower in 3 hours & 35 minutes, by the following performers:—  
John Herson, Junior, Treble. William Herson, Sixth. Edwin Booth, Tenor.  
Isaac Meadows, Second. Henry Brooks, Seventh. William Gill.  
Charles Albert Herson, Third. George Helsby, Eighth. Thomas Metcalf.  
Henry Meadows, Fourth. William Bostow, Ninth. James Egerton.  
William Woodruff, Fifth. Robert Whitelwood, Tenth.

Composed & conducted by John Herson, Esq.

P. L. Jones, Repr.

J. Stoddart, Ed.

##### CHARLTON KINGS, GLOUCESTERSHIRE.

##### (Tablet in the Belfry.)

811. This tablet, erected by the Society of Ringers, Charlton Kings, to record that on Tuesday, February 23rd, 1868, they rang 42 Grandring, six courses, containing 5040 changes, in three hours & five minutes, by the following persons, viz.:—  
Walter James, Fifth. Walter Jennings, Tenth. Walter James, Fifth.  
Henry Kari, Junior, Second. James Midwinter, Tenor. Henry Kari, Senior, Tenor.  
Conducted by James Midwinter. Tenor, 32 cwt.

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

812. On Easter Monday, 1867, a Peal of 5021 Changes of *Swallowtail* was rung in this steeple by the under-mentioned persons, in a House of the Society of Saint Martin's Youths, Birmingham, viz.:—  
James Edmunds, Treble. James Porey, Fourth. Samuel Lawrence, Eighth.  
Stephen Hill, Second. Wm. Colton, Fifth. Wm. Bonnet, Ninth.  
Benjamin Fyfe, Third. Joseph Williams, Sixth. James Hill, Tenor.

813. On Sunday morning, Sept. 6th, 1867, was rung in this steeple, by the following persons belonging to the Society of Coventry Youths, a Complete Peal of Bob's major Eight, containing 5040 changes, in 4 hours and 25 min. Called by Joseph Keene.  
Thomas Clark, Treble. Jas. Macey, Fourth. Edward Early, Eighth.  
Wm. Phillips, Second. Thos. Dayle, Fifth. Josh. Keene, Ninth.  
Henry Barnwell, Third. Wm. Michell, Sixth. Francis Jackson, Tenor.  
Jerrolab Payton, Seventh.

THE UNKNOWN ART, DESIGNED BY THE UNKNOWN.

Tenor, 32 cwt. 7 lbs. cast by John Grant of Bedford in 1855.

814. To Celebrate the glorious victory obtained by Lord Wellington over the French at Salamanca, a Peal was rung on these Bells, on Monday, 17th August, 1812, consisting of 6000 changes of Oxford Treble Bob Major, in 8 hours and 35 minutes, by the following persons, viz.:—  
George Hawkes, Treble. Jeremiah Payne, Fourth. William Hanson, Eighth.  
William Henson, Second. William Henson, Fifth. Thomas Clark, Ninth.  
William Henson, Third. William Henson, Sixth. Francis Jackson, Tenor.  
Joseph Keene, Seventh.

The above Peal was Composed and Called by Joseph Keene.



## CORRESPONDENCE.

## Remedies for Drunkenness.

SIR,—Your wide-awake and logical contributor, 'R.', has been doing great service to the cause of Temperance by his able Comments week by week. (I notice that they are regularly printed *verb. et lit.*, with acknowledgment, in the *Alliance News*.) For though the clergy may dwell in caves apart, as the Bishop of Manchester, quoting Bacon, said of them at the Nottingham Conference, they are still open to reason, when fairly used, and when supported, as in this matter, by the sad logic of appalling facts. It seems rather offensively patronising to say that the clergy are open to reason, but I suspect the apologetic phrase is suggested by the remembrance of some pathetic words of Archdeacon Sandford, spoken at a temperance meeting shortly before his death, in which he bitterly lamented the apathy of the Church on a question which moved his soul. How delighted he would have been to see the Church's attitude now!

Some of your readers, who shrink from thorough-going restrictive legislation, may be interested in seeing what was written on this point a century ago, by one who was at once a philanthropist, a scholar, and a Churchman. The Rev. Vicesimus Knox, D.D., could surely have seen, during all the thirty-three years' head-mastership of the Tunbridge Grammar School, nothing like the amount of drunkenness which he might now witness in any of our large towns in as many days. And those who know him only as the editor of the once popular volumes of *Elegant Extracts*, will read with surprise his opinions on the legalised drink-traffic of his day, as expressed in No. CXLVII. of the *Essays, Moral and Literary*. This essay, from which the following extract is taken, is entitled, 'On the Prodigality and consequent Misery of the Lower Classes, and on the Means of Prevention.'

'The evils arising from the poverty of the lower ranks are trifling when compared with those occasioned by their depravity. There is, indeed, no real and substantial happiness of which poverty, when accompanied with health and innocence, is not capable; but wallowing in vice, involved in the perplexities of fraud, haunted by the fears of detection, and distressed and tormented with the diseases of intemperance, it becomes such a state of wretchedness and wickedness as can only be exceeded in the regions of infernal torture. And can the rulers of this world possess a plenitude of power without attempting to exert it in its fullest force in the prevention, or at least the mitigation, of extreme misery among the lowest, the most numerous, and perhaps the most useful members of the community? I have no esteem for that species of politics which pretends to pursue a national good independently of the happiness of individuals; and I cannot help thinking, a system of government which derives any part of its wealth from the wretchedness of the greater part of its subjects, not only defective but diabolical. To encourage intoxication for the sake of increasing a revenue, though it may be natural in a confederacy of sharpers, is an idea so mean, so base, so cruel, that the statesman who entertains it, however loaded with civil honours, and renowned for his wisdom, deserves to be stigmatised with immortal infamy. That the vices and miseries of the lower classes chiefly arise from the multiplication of houses of public entertainment, is a truth which none have ever controverted. And perhaps no effectual and permanent remedy can be applied, without the interposition of the legislature, in lessening the number of public-houses, and in exacting a strict scrutiny into the characters of those to whom licenses are allowed.'

'But in the present constitution of affairs, it is greatly to be feared that the desire of raising a large revenue will usually supersede all moral considerations. What, indeed, is the moralist to the financier? The greatness of empire, like that of private life, is for the most part estimated by riches, exclusively of private virtue and of intellectual excellence. If, then, we vainly appeal to the legislature, we must seek in other resources for the alleviation of a disease which perhaps the legislature alone can radically cure.'

This 'extract,' which is forcible as well as 'elegant,' concludes as all extracts should, with an echo that may profitably linger on the ear:—'*A disease which perhaps the legislature alone can radically cure.*' And when one reflects that in Dr. Knox's time there were no Temperance Societies, political or otherwise, and not a fraction of our drunkenness, except in the upper classes, it is plain that this Oxford Fellow, this country clergyman, this public schoolmaster, would have been, had he lived a hundred years later, a tower of strength and an engine of destruction in a great and righteous war.

Liverpool.

## The Diaconate.

SIR,—I hope that the writer ('T. H. E.') of last week's article, on the 'Difficulties of District Churches,' will again and again call attention to the fearful loss the Church sustains, in her work among the poorer classes, by the absurd manner in which she refuses to fully sanction the employment of deacons and laymen amongst them.

As a working man I know something of the feelings of my class, and I am convinced that it once the impediments which prevent the recognition of a revived diaconate, and also of 'lay unpaid sub-deacons,' were removed, a great advance would be made by the Church amongst the poor of our towns, and also in scattered agricultural parishes. Who does not know of many cases where a school-church or mission room, worked by laymen, would have saved the Church from the shame of seeing the spiritual needs of scattered hamlets left entirely to Dissenters, and would have given the Church many loving children who are now opponents? In a neighbouring parish there were two such hamlets, one of which has now developed into a thriving mining village, and become a hotbed of political Dissent. In my native parish four outlying places are left to Dissent, and two have no spiritual provision at all. In a neighbouring Rural Deanery there is a clergyman who holds two benefices, and services are only held once a Sunday in each church now; the squire of

one of these parishes is a very good Churchman, and quite competent to conduct another service, either as a deacon or layman.

The Church has also lost many faithful Christians, owing to the fact that no such work was found for them in her (apparently) cast-iron system. Why should not laymen, when approved of by competent authority, spread the 'glad tidings' abroad? They would probably reach classes where the clergy have the greatest difficulty in obtaining a footing. But, unfortunately, this serious matter seems to be nobody's business; and the official mind appears much afraid lest the slackening of one oppressive clamp should send the Church flying into a thousand pieces. I would ask, in conclusion, whether it is the Establishment which prevents the Church having what it professes to have, viz. a three-fold ministry? If so it cannot be worth preserving. A. Z.

## Church Newspapers for Missionaries.

SIR,—My attention having been drawn to some letters in *Church Bells* on sending newspapers to missionaries abroad, I ask your permission to say that 'M. D.' and any other readers of *Church Bells* can obtain from me addresses of missionaries who will be most thankful for Church newspapers, illustrated newspapers, and periodicals. I am, also, frequently asked for missionary papers, e.g. the *Net*, *Mission Life*, &c. The postage is exceedingly low, and seldom exceeds 1d. for a paper under 4 oz., provided it is *posted within eight days of publication*. To Mauritius and Madagascar the postage is higher, viz. 3d. and 4d., and for these dioceses I should be very thankful for offers, as it is more difficult to supply them. I shall be grateful to my correspondents if they will name the papers they are willing to send, and if regularly, and to let me know if for any cause they discontinue posting them.

Hurst, Bournemouth.

T. E. USHERWOOD.

SIR,—I shall be happy to send a copy of *Church Bells* to the brother of the Rev. Jeffrey Hill, mentioned in the impression of July 1st, if his name and address are published in the next number.

I. F.

SIR,—In compliance with a suggestion made lately by a writer in *Church Bells*, I now send my copy to the Rev. A. C. Waghorne, Ferryland, Newfoundland, whose name is in the list of the S. P. G. missionaries. I merely trouble you with this in order to avoid duplicates being sent.

L. M. R.

SIR,—I shall have much pleasure in forwarding my copy of *Church Bells* to the Rev. C. F. Patten, South Africa, unless I hear from Mr. Stewart that he has already procured one for him; in which case I will send it to any one else named in your columns (of course paying postage).

Yarm, Yorkshire.

MARIANNE FAWCETT.

'M. A. O.' will see that her purpose has been forestalled. She will, no doubt, find another recipient. 'E. H.' and 'Mrs. Cross' will please accept the same answer.

## 'Shades of Character.'

SIR,—In *Church Bells* for July 1st, 'Mater' asks for *Shades of Character*. I have the book by Mrs. Woodroffe, in two vols. strongly bound and in good condition. As I am working for a bazaar towards the erection of a new church in a very poor village (Scholes), if 'Mater' will kindly send me her address I shall be glad to send the books at once for what she may feel disposed to give for the church.

MARY E. BENNETT.

Cleckheaton, Normanton, Yorks.

## St. Andrew's Waterside Mission.

THE Rev. John Scarth, on behalf of the St. Andrew's Waterside Church Mission, begs to offer best thanks for a parcel of books from 'Colchester,' to be acknowledged in *Church Bells*; also for a parcel from 'Memo, Hastings,' with the same direction.

Gravesend, 29th June, 1876.

RECEIVED ALSO:—L. D.; Thomas Boyd; X.; Y.

## BELLS AND BELL-RINGING.

## DOUBLE NORWICH COURT BOB.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from p. 367.)

THE details of the performances in this system enumerated last week are as follows:—

1. *From the Cumberland's Peal-book*:—'St. Matthew, Bethnal Green. The Society rang on Monday, Jan. 7th, 1788, a complete peal of 5040 changes of Norwich Court Bob in 3 hours and 25 minutes, being the first true peal ever rung in London in that method. By the following persons:—John Reeves, treble; Wm. Stevens, 2; Wm. West, 3; Anthony Cavalier, 4; Mallachi Channon, 5; Francis Nay, 6; Abraham Izard, 7; James Purser, tenor. This peal was called by Mr. John Reeves.'

2. *Tablet in the belfry of St. Andrew's, Solihull, Cambs.*:—Under a heading, 'Peals rung in this tower by the Society of Soham Youths,' is included the following:—'1st Jan. 1795, 5040 of Norwich Court in 3 hours and 30 min. Ed. Tobbit, 1; Thos. Tebbitt, 2; Robt. Chevis, 3; Thos. Tebbitt, junr., 4; Robt. Tebbitt, 5; Luke Goldsbrow, 6; Robt. Silver, 7; Thomas Brown, 8.'

3. *Tablet in the belfry of St. Michael at Costany, Norwich*:—'Monday, Dec. 18th, 1815, 5040 changes of that Intricate Method of Norwich Court Bob were rung in 3 hours and 20 minutes, in this steeple, without the misplacing of a bell or the repetition of a single change. The peal was conducted by Mr. Robt. Chesnutt, and the bold and regular striking reflects great credit on the ringers; after which a short length of that ingenious and harmonious Pea. Stedman Tripples, was rung by the same company, and performed by the following persons:—Jno. Clarke, treble; Willm. Mann, 2; Jno. Giddens, 3; Fredk. Watering, 4; Robt. Chesnutt, 5; Thos. Burrell, 6; Saml. Havers, 7; Josh. Lubbock, tenor.'

4. *Tablet in the belfry at Saffron Walden, Essex*:—'Double Norwich Court Bob. A true and complete peal, containing 5040 changes, was rung on the 4th day of February, 1817, in 3 hours and 25 minutes, by:—Jas. Bennett, treble; Thos. Ramow, 2; J. Richardson, 3; W. Spicer, 4; David Smart, 5; Samuel Francis, 6; Richard Miller, 7; W. Rumble, tenor. Composed and conducted by Richard Miller.'

5. *Tablet in the belfry at Gravesend, Kent*:—'On April 15th, 1818, was rung here a complete 6000 of Double Norwich Court Bob Major, in 3 hours and 44 minutes, by the Union

Youths of Gravesend, viz.—Wm. Murray, treble; Thos. Coombes, 2; Wm. Higgins, 3; Thos. Strange, 4; Wm. Eversfield, 5; Wm. Ambrose, 6; Wm. Cooper, 7; Geo. Kibble, tenor. This peal follows the record of one of the same length of Double London Court, and the tablet goes on: 'Both the above peals were composed by Wm. Eversfield, and conducted by Geo. Kibble, and are the greatest lengths in these methods ever before accomplished in this country.'

6. *Tablet in the belfry at St. Giles's, Norwich*.—On Saturday, May 19th, 1827, was rung in this steeple, by a select company of ringers, 5376 changes of that very ingenious and intricate composition, Norwich Double Court Bob. This great task on eight bells was perfectly completed in the space of 3 hours and 16 mins., without the repetition of changes, and is only the second peal in this difficult method that ever was accomplished in this city. This peal was composed and ably conducted by Saml. Thurston, and for bold and regular striking reflects great credit on the company, and was rung by the following persons:—William Mann, 1; Elijah Mason, 2; Jno. Greenwood, 3; Jno. Coleman, 4; George Haines, 5; Jno. Hornegold, 6; Charles Payne, 7; Saml. Thurston, 8.

7. *Tablet in the belfry at St. Michael at Colney, Norwich*.—On Tuesday, Nov. 1st, 1831, were rung a true and complete peal, comprising 6160 changes of the Double method of Norwich Court Bob Major, which by reason of the intricacy of the composition might be properly called a performance of first-rate eminence, and with respect to the superiority of striking it was no less worthy of notice. The utmost regularity being retained from beginning to ending, which included an interval of 3 hours and 45 min. It was composed and expertly conducted by Mr. Samuel Thurston, and rung by the undermentioned persons:—Peckover Hill, treble; Elijah Mason, 2; Fredc. Wareing, 3; James Truman, 4; Henry Hubbard, 5; Robert Burrell, 6; Charles Payne, 7; Samuel Thurston, tenor.

8. *Tablet in the belfry at North Elmham, Norfolk*.—January 16th, 1832, was rung in this steeple 5040 changes of Norwich Court Bob in 3 hours and 15 mins. by the following persons of this parish, viz.:—Youngs Bailey, treble; Jno. Farrow, 2; Francis Cushing, 3; Thomas Penn, 4; Thomas Cooper, 5; Christopher Cook, 6; Thomas Tuck, 7; Robert Farrow, tenor, who conducted the peal.

9. *Tablet in the belfry of Benington, Herts*.—On Tuesday, Nov. 20, 1849, a complete peal of Double Norwich Court Bob Major was rung in this steeple in 3 hours and 1 min. This peal, one of the most difficult in the science of change-ringing, and the only peal in this intricate method ever rung in the county of Hertford, was accomplished in a masterly style by the undermentioned persons, all resident in this parish:—James Hott, treble; Thomas Page, 2; Leonard Proctor, 3; William Collins, 4; John Aylott, 5; Charles Hollingsworth, 6; Joseph Kitchener, 7; George Warner, tenor. The peal was most ably conducted by Mr. J. Kitchener, is the production of Mr. J. Miller, of the Cumberland Youths, London, and contains sixty bobs.

10. *Tablet in the belfry of St. James's, Clerkenwell*.—Society of Cumberlands. Eight members of the above Society rung in this steeple, on Friday, September 22nd, 1840, a true and complete peal of Double Norwich Court-bob Major, containing 5040 changes, in 3 hours and 14 min.:—Jas. Howell, treble; Jer. Miller, 2; Charles Jaggars, 3; Josh. Wright, 4; William Lobb, 5; Chas. Wilson, 6; Jas. Burwash, 7; Wm. Pratt, tenor. Composed and conducted by Mr. J. Miller.

11. *From the Bells, Sept. 15, 1844*.—On Wednesday evening last, the 11th inst. the Change Ringers of Christleton, Cheshire, ascended their tower and rang in an excellent style, a true and complete peal of Double Norwich Court Bob, consisting of 3376 changes, which peal was composed by Mr. John Lates of Birmingham, having the 6th 24 times right and 24 times wrong. It was performed in 3 hours and 3 mins. by the following persons:—G. Helsby, treble; J. Venables, 2; T. Brown, 3; W. Lunt, 4; W. Mayers, 5; Samuel Mayers, 6; Joseph Mayers, 7; Thomas Mayers, tenor. The peal was conducted by Mr. T. Mayers. This is the first peal ever rung in the county of this method.

12. *Approximate copy of Tablet lately in St. Matthew's, Bethnal Green, destroyed, with bells and tower, by fire, in Dec. 1859*.—On Saturday, Nov. 4th, 1848, the St. James's Society rang in 8 hours and 8 min. a peal of Double Norwich Court Bob Major, containing 5152 changes:—George Woolf, treble; Henry W. Haley, 2; Charles Evemett, 3; George E. Ferris, 4; Robert Jameson, 5; William Cooter, 6; James Dwight, 7; Matthew A. Wood, tenor. Composed and conducted by H. W. Haley.

13. *Tablet in the belfry of St. Mary's, Woolwich*.—On Thursday, Nov. 16th, 1848, the following members of the Society of St. Mary's, Woolwich, rung on these bells an excellent peal of Real Double Norwich Court Bob Major, comprising 5540 changes, in 3 hours and 7 min. viz.:—John Banister, treble; W. Banister, 2; F. H. Banister, 3; Saml. Teasel, 4; W. Keeble, 5; Geo. Cleveland, 6; Geo. Banister, 7; Edwd. West, tenor. Composed and conducted by Mr. W. Banister.

14. *Tablet in the belfry at Trinity, Newington*.—Society of College Youths, Established A.D. 1637. The first peal of Double Norwich Court Bob in the county of Surrey was rung in this steeple on Friday, Dec. 29th, 1848, in 3 hours and 20 min., containing 5264 changes. Performers:—James Masb, treble; Wm. Cooter, 2; R. Jameson, 3; John Cox, 4; John Bradley, 5; Edwd. Lansdell, 6; James Dwight, 7; Edward Sawyer, tenor. Composed and conducted by J. Cox.

15. *From Bell's Life, Feb. 23, 1851*.—Marshall, Norfolk. On Tuesday last the Aylsham and Marshall Society of Change-ringers ascended the tower of the latter parish and rang 5152 changes of Double Norwich Court Bob Major, in 2 hours 56 min. This is the first peal ever rung on this intricate and difficult method by any company in the county except the Norwich ringers. It was composed by Mr. Thomas Hurry, of St. Peter's Company, Norwich, and conducted by Thomas Greenwood. The ringers were stationed thus:—Thomas Greenwood, treble; Henry Edridge, 2; Charles Clements, 3; John Edridge, 4; Edward Fitt, 5; Thomas Gooch, 6; Samuel Mayston, 7; Thomas Edridge, tenor.

ROYAL.—As I previously stated, the first mention of a peal of Royal is the one said to have been rung on the old ten bells at St. Peter's, Norwich, and although nothing beyond what I have already stated is known to me, and I am informed by more than one old Norwich ringer that there is now no further knowledge of its having been performed existing at Norwich, yet I am unwilling not to give it the benefit of the doubt, and also wish to place it upon this list, so that by keeping it still before the eyes of the public, if any corroborative evidence of its accomplishment yet exists, it may be brought forward. Shipway mentions two peals of Royal rung in his time, and with regard to them I cannot do better than quote his words:—'This and the following peal of Royal were rung in 1801. The 5040 at Christ Church, Spitalfields, by a band selected from the three principal Societies of ringers in the metropolis; and on a tablet in that steeple it is stated to be the first peal ever rung of that intricate method. The 5200 was rung at St. Leonard's, Shoreditch, by a band of the Society of Cumberlands; consequently, by that statement, they are the first and only Society that has accomplished so arduous an undertaking.' These are the only other peals known to have been rung, I therefore append full particulars of them. The tablet in Spitalfields church was surmounted by a drawing of the edifice. It was, of course, consumed by the fire which destroyed the tower and its fine ring of twelve bells on Wednesday, February 17, 1836, but I have been fortunate in finding a copy of it amongst the *Osborne MS.* The tablet recording the peal at St. Leonard's is still in existence, but from dirt and neglect its details are illegible, I therefore affix the notice of this peal given in the *Cumberlands' peal-book*:—

1. Peal rung at St. Peter's, Norwich, in 1769. (No further particulars known.)  
2. *Tablet formerly in the belfry of Christ Church, Spitalfields*.—Christ Church, Spitalfields. This drawing is in commemoration of an excellent peal rung in this church by a friendly society, on Saturday, Feb. 28, 1801, consisting of 5040 changes of Court Bob Royal, in 3 hrs. and 37 mins. This great performance (being the first in this intricate method) is highly esteemed for the correct striking and harmony it produced, and cannot be equalled but by the same exertion and perseverance, which must ever reflect honor and credit to

the performers. Thomas Smith, 1; James Purser, 2; Joseph Ladley, 3; William Beard, 4; John Reeves, 5; Anthony Cavalier, 6; William Troup, 7; Charles Barber, 8; John Noonan, 9; Edward Bartell, 10. The above peal was composed and conducted by Mr. Noonan.

3. *From the Cumberlands' Peal-book*.—Shoreditch, Easter Tuesday, 7th April. 1801. This Society rang 5220 changes of Court Bob Royal in 3 hours and 37 minutes, being the first peal ever rung in this method. Composed and conducted by George Gross, George Gross, treble; George Gross, jun., 2; James Nash, 3; William Shipway, 4; John Poulton, 5; John Hints, 6; Malachi Channon, 7; Thomas Reeves, 8; Samuel Cowling, 9; William Stephens, 10.

MAXIMUS.—Of Double Norwich Court Bob twelve in, only one peal has been rung, and this unique performance was achieved in the city from which this variation takes its name, having been accomplished at St. Peter's, Mancroft, Norwich, on the splendid ring of twelve in that tower, by the Society of Norwich Scholars. Full particulars of this peal will be found in the copy of the tablet given below, which commemorates its execution:—

1. *Tablet in the belfry of St. Peter's, Mancroft, Norwich*.—Monday, January 20th, 1817, were rung in this steeple 5016 of that most ingenious and intricate peal, Norwich Court Bob Maximus, in 4 hrs. and 2 mins. without the miss of a bell, or the repetition of a single change. This peal very much resembles Norwich Court Royal on Ten; there being short dodging on the bells before and behind, and tenth's place at the bob. The ingenuity of its composition, and the bold and regular striking, reflect great credit on the company, and are allowed by judges to be a performance which, if ever equalled, can never be surpassed. It is the first peal ever accomplished in England in that intricate method on twelve bells; was conducted by Mr. Robert Chesnut and rung by the following persons. Robert Chesnut, treble; Peckover Hill, 2; John Giddens, 3; Charles Gittings, 4; Samuel Havers, 5; Charles Kelf, 6; George Haines, 7; John Trowse, 8; Joseph Lubbock, 9; Thomas Hurry, 10; Nathaniel Beales, 11; Samuel Thurston, Matthew Smith, tenor.

### Mr. Cox's Testimonial Fund.

SIR,—By request of the Committee I beg to acknowledge the receipt of some other donations; and in thanking gentlemen for their subscriptions and promises I wish also to say, that by the general tone of letters received on this business, subscribers seem pleased with the opportunity of paying this compliment to Mr. Cox.

Subscriptions already announced	£	s	d
Rev. W. Wigram, Rector of St. Andrew's, Hertford	1	1	0
H. W. Ellicott, Esq., Master of the Oxford University Change-ringers' Society	0	10	0
Rev. F. H. Fisher, Vicar of Fulham	0	5	0
H. R. Burton, Esq.	0	5	0

HY. DAINS, Hon. Sec.

### Opening of a new Ring at Kingsbridge, Devon.

SIR,—Will you allow me space to correct and augment the report compiled in your last issue from a local paper? The representatives of the Guild of Devonshire Ringers did not ring half a peal, but two touches of 1232 and 1386 Grandsire Triples—one before and the other after the public luncheon. The ringers were stationed as follows:—F. Browning, treble; Rev. M. Kelly, 2nd; W. Banister, 3rd; J. Baxter, 4th; R. Ford, 5th; J. Eastabrook, 6th; C. H. Norrington, 7th; E. Taylor first touch, and S. Brock the second, at the tenor. Mr. W. Banister conducted.

I may add that all the members of the Guild were well pleased with the reception they met with at Kingsbridge.

J. L. LANGDON FULFORD, Hon. Sec. G. D. R.

### A Noisy Ringing-chamber.

SIR,—Allow me to suggest that it is not always possible to bring the ropes down to the ground and to ring from the pavement. In such a case the noise of the bells in the ringing-chamber may be subdued by covering the floor of the belfry itself with a few inches' depth of sawdust, or of well-kneaded clay. Of course all cracks between the floor-boards must be effectually closed, or dust will run down; and light boards should be laid upon the sawdust and fastened down, so as to keep all tidy.

[Other kind friends have sent the same advice—the only one to be acted upon where the ropes cannot be brought to the ground.—ED.]

### Tibenhams, Norfolk.

WITHIN the last few years this parish has been twice enlivened by a joyous reopening of its beautiful bells—on Dec. 19, 1863, on account of the recasting of the treble bell; and on June 26th last, after the rehanging of the whole ring by Mr. Day, of Eye, Suffolk. Ringers from twelve different parishes attended. A large congregation assembled for divine service at 3.30 p.m. Prayers were read by the Vicar. The Psalms selected for the day were v., xv., lxxiv.; and the Lessons, Num. x. 1-10; Heb. x. 11-25. An appropriate and impressive sermon was preached by Rev. S. Cutler Hooley, Vicar of Tharston.—*Reported.*

### Ringling at Saffron Walden, Essex.

On Tuesday, June 27th, upon the occasion of their anniversary, the Benington Society of Change-ringers visited Saffron Walden, when they rang 2912 changes, in the several difficult and musical methods of Double Norwich Court Bob Major, Superlative Surprise Major, London Surprise Major, Cambridge Surprise Major, Treble Bob, in the Kent variation, and Stedman Triples. Messrs. John Cox, H. Hopkins, and T. Miller, from the Cumberland Society, were present, and, with the meeting of many friends from distant parts, such a fine day's ringing has very rarely been known or so enjoyed.—*Contributed.*

### Guild of West Kent Ringers.

#### NOTICE.

THERE will be a meeting of the Guild held at Gravesend on Saturday afternoon, the 22nd inst., and another at Bexley on Saturday afternoon, the 5th August, ringing to commence at 4 o'clock. Members wishing to have their journey expenses paid out of the funds of the Guild must send in their names to the Secretary through their representative at least three days before each meeting. Expenses will be paid to both these meetings, there being two rings of bells at Gravesend.—*Communicated.*

## Experiments on Living Animals.

SIR,—Mr. Holt, M.P. for North-east Lancashire, and many other very influential members of Parliament, have for some time been ready and desirous to support and carry through a Bill brought forward for the total prevention of experiments on living animals, the facts as to which, recently brought to light, have excited a thrill of painful horror and disgust throughout the country, and indignation against the perpetrators of the enormities which have been only too abundantly proved before the Royal Commissioners, whose Report has been recently made to her Majesty. It is a holy war that is being waged against the unspeakably and revoltingly cruel practice referred to, and those who have banded themselves together in a crusade against them are very anxious to strengthen the hands of the right-minded members of Parliament by every means in their power, and I have been deputed by one of the leaders of the movement to ask all who have votes, which I now hereby do through your columns, as to your numerous readers, to urge upon their members to do all in their power to stamp out the now only too-notorious cruelties in question; and at the same time to ask them to endeavour, to the utmost they can, to influence all their personal friends to do the same with their representatives in Parliament.

F. O. MORRIS.

Nunburnholme Rectory, Hayton, York.

## Infidelity.

SIR,—Allow me to draw the attention of your readers to three argumentative discourses by Prebendary Row, delivered at Norwich Cathedral. The Church is under great obligations to the Very Reverend Dean Goulburn for what he has done in promoting the delivery of a course of sermons every Lent, for some years past, upon some of the difficulties of the day. I have read many of these discourses, and many have much delighted me, but none more than the three by Prebendary Row, and few so much as his. They take us to the old lines. Like Elijah of old, Prebendary Row repairs the old altar of twelve stones that had been broken down, and instead of 'giving up' many points which some controversialists have too readily yielded, he has shown that the sword was as good as ever, and that some soldiers threw it aside because they knew not how to wield it. A distribution of these lectures would be useful, but I really think that a public reading of them (if well done) would be still more useful in many parishes.

T. H. E.

A SUBSCRIBER (Why do not our friends choose more distinctive signatures?) had better address his suggestions to editors and publishers of hymn-books.

SIR,—Can any reader in *Church Bells* recommend a London man for the cure of Stammering?

X.

RECEIVED ALSO:—Nina; S. J. W.; S. N. S.

## BELLS AND BELL-RINGING.

## Bell-ringing Nuisance at Blackburn.

We have been favoured with a strong protest (too long to publish) against our article, in a late issue, on the Bell-ringing Contest at Blackburn, with a list of the names of the gentlemen who, by subscriptions, patronised the meeting. Our strictures would very naturally excite the indignation of those who differ from us on the subject of prize-ringing; but we cannot alter our principles, holding all such contests in detestation, as useless and wasteful of money; considering too, as we do, that the bells of our churches, being dedicated to the honour of Almighty God, were not set up for such unholy uses, which have nothing to do with the services of the Church. If there are many who delight in prize-ringing, let rings of bells be specially provided; and the towers of new Town Halls might be utilised for civil purposes, and then the bells in our churches will be spared from what we consider a desecration.—ED.

## Bell-ringing Performances by Mr. John Cox.

SIR,—Mr. John Cox, of London, has for many years taken a most prominent position in bell-ringing, in which he has excelled most of his contemporaries. In consequence of this, and in recognition of such a long and continued career, his friends have decided on presenting him with a Testimonial; and while the list remains open a good opportunity presents itself to make generally known his acquirements in *handbell-ringing* and *chiming*.

Mr. Cox has rung several peals upon handbells retained in hand, but I shall only mention two of those, my object being to enumerate some clever performances, which are precluded a record (as, by a long-standing custom in old-established societies, no notice is taken of anything short of 5000 changes; which required time, study, and practice unknown), and which are as praiseworthy as many recorded performances.

All who have ever attempted *double-handed* ringing well know what a dilemma one gets into at the first outset; yet, Sir, by constant practice, many a man is enabled to ring the several practised methods, and with comparative ease. Mr. Cox is one of those, and the first, while ringing *double-handed*, who conducted Holt's original peal of Grandsire Triples. Also, he was the first to conduct a peal of triples on Stedman's principle, at the same time ringing *double-handed*. He is also one of a few men who used to ring 'any two' bells, in Stedman's Cinques; and on one occasion the 2nd and 9th bells fell to his lot, with which he accomplished a course in that method.

Mr. Cox is also one of a few men who, by a peculiar knack, ring four handbells at the same time; and when he meets another such, then is the time one may hear a course of Grandsire Triples, or occasionally Stedman's Triples, tapped off—without a nick, as it is said. But it may be said that these courses

can be committed to memory, just as one would an anthem or another piece of music, and are thereby accomplished without method. Be it so. Such, however, cannot, I presume, be said of the following: On this occasion Mr. Cox rang the treble, 2nd, 3rd, and 4th bells, to a complete touch of Stedman's Triples, containing nine courses, which he also conducted; and on another occasion he rang the 2nd, 3rd, 4th, and 5th bells to a complete course of Stedman's Cinques. At other times he has, with four bells in hand, rung courses of Grandsire Cinques and Cinques upon Stedman's principle; the latter, I believe, being two incomplete courses.

Now, Sir, any one to accomplish the foregoing must vary his mind in a double, triple, quadruple, or even quintuple fashion, as, although the bells are all rung in the same method, yet the work of each is distinctly different, and especially so in Stedman's Triples.

But what will be said of the chiming? for here Mr. Cox has evidently a sextuple mind. In reply to a question on the point he said he could, by the ordinary means of clacking, chime six bells (*i. e.* minor) in fourteen different methods, and not plain courses only, but touches; and in some he can go the full extent, viz. 720 changes. Included in the number are Oxford Bob, single and double; Stedman's Slow Course, single and double; the systems of Court Bob, single and double; some Treble Bob Methods, with that of Cambridge Surprise.

This, it is thought, shows the subject of our sketch to be an exceptional man, one who is well worthy the compliment about to be paid him; and if to the foregoing there be added his compositions, which are to be found in all modern bell literature and upon every practised system, his catalogue of peals, his abilities as a ringer and conductor, it is questionable if his equal can be found. By adapting to the purpose the lines on the old tablet of St. Sepulchre's, Snow Hill, I will stop:—

'Whore merit's justly due,  
A little said then serveth;  
A good ringing memoir little praise requir,  
Others perhaps less deserveth.'

A ROYAL CUMBERLAND YOUTH.

## Ringling Society at Devizes, Wiltshire.

A MEETING was held on June 14th to form an Amateur Bell-ringing Society, in connexion with St. John's Church, and the following resolutions passed:—

1. That an Association be formed, to be called 'The Devizes Amateur Bell-ringers' Society.
2. That the Rector be President.
3. That the objects of the Society shall be (a) the raising the tone of church bellfries, (b) giving bell-ringing its proper connexion with the services of the church, (c) the cultivation of change-ringing.
4. That the Society shall consist of honorary and performing members.
5. That any subscriber of not less than 5s. annually shall be an honorary member.

Mr. G. Pile was elected secretary, and the following gentlemen duly enrolled honorary members: Rev. C. W. Hony, Rev. E. G. Wyld, Rev. R. S. Walsh, Dr. Carless, T. Badger, Esq., Dr. S. Waylen. Performing members: Messrs. L. Biggs, H. Biggs, E. Blencowe, Godby, Gundry, T. C. Hopkins, E. Hopkins, Howse, Jeeves, Perkins, Preece, Pile, Raymond, H. Ward. Two days for practice are arranged in each week. We congratulate Devizes in taking the lead in this manner, and hope that other places will soon follow its example, and thus bell-ringing be restored to its ancient and honourable position. We hope ere long to see the doings of the Devizes bell-ringers chronicled in *Church Bells*, to which, hitherto, Wiltshire has contributed nothing that we know of. But before change-ringing can be commenced even the bells must be rehung.—*Local Magazine*.

## Yorkshire Association of Change-ringers.

ON Saturday, July 1st, the Quarterly Meeting of this Society was held at Ilkley, when there was a large attendance of ringers. Many touches were rung on the eight bells of All Saints. Tenor 18 cwt., key of E.

A General Meeting was held during the afternoon, when it was resolved that the October meeting should take place at Lowmoor, near Bradford; and that the financial and peal-ringing year should terminate at the end of September, in order that the Committee might be able to present their reports at the October meeting. The President, Mr. Jasper W. Snowdon, announced that the Ilkley Society hoped to hand over 10% to the Association, towards the purchase of a plate for printing certificates of membership. Mr. J. C. Gill, Ilkley, and Mr. W. Elliott, Birstall, were appointed auditors. A vote of thanks to the Vicar, the Rev. John Snowdon, the Churchwardens, the Ringers, and Chairman, concluded the proceedings.—*Communicated*.

## Ringling at Aldington, Kent.

ON Saturday evening, June 24th, the Aldington Society of Change-ringers rang a peal of 720 Bob Minor, consisting of 15 bobs and 6 singles. They also rang a touch of Oxford Treble Bob Minor, consisting of 240 changes.—*Reported*.

## Royal Cumberland Society.

(Late London Scholars.)

ON Sunday morning, the 25th June, at St. James's, Clerkenwell, the under-mentioned members rang Holt's original peal of Grandsire Triples, which occupied 3 hrs., on the occasion of the Reading-in of the recently elected Vicar, the Rev. H. J. Rose:—G. Newson, treble; W. Sally, 2nd; J. Cox, 3rd; J. Howe, 4th; H. A. Hopkins, 5th; G. Harvey, 6th; J. Barrett, 7th; E. Bismire, tenor. Conducted by Mr. G. Newson.—*Reported*.

NOTICE TO MEMBERS.—This Society intends visiting the town of Hertford on the occasion of its Annual Dinner, which will take place on the 22nd inst. A hearty welcome will be given to all friends who may honour the Royals with their presence.

H. DAINS, Hon. Sec.

RECEIVED.—H. R. Daylie.



## BELLS AND BELL-RINGING.

## Gong or Hand-bell Connexions with Dumb Tower Bells.

Sir,—The necessity for constant practices on church bells is well known to persons engaged in teaching change-ringing; and so also is the excessive nuisance of such practices to persons living in the immediate neighbourhood of church towers, and especially to those who, under any circumstances, are not fond of bells. For several years, therefore, I have, with the assistance of various practical friends, been trying to work out some plan by which tower bells may, with their clappers lashed, be made to produce a sound in the ringing-chamber which will not be heard outside the tower.

I am happy to be able to say that this has now been successfully accomplished by Mr. Sange of 17 Cindragon Street, St. Sidwell's, Exeter; and I beg most strongly to recommend the adoption of his plan—a very simple one—to all persons interested in the matter. A description of the arrangement will be out of place here; but I may state that a pin is attached to the stay, so arranged as to strike an eccentric fitted to the frame-work of the bell-ange. This eccentric is in connexion with a crank, and the crank, by a wire, with a gong or hand-bell in the ringing-chamber; and thus, with clappers lashed, my amount of rough practice may be carried on in the tower, and no annoyance occasioned in the neighbourhood, the ringers the while having the advantage of the exercise and a great part of the music of ringing with open clappers.

Mr. Sange will supply the gear complete for his arrangement for 15s. a-bell. An ordinary set of hand-bells can be used, or gongs permanently fixed in the tower. Eight such gongs can be obtained for about 1*l.*, and fittings would not be likely to exceed 3*s.* a-bell. This, however, entirely depends upon the tower in which the appliance is fixed. CHARLES A. W. TROYTE.

Hantham Court, Bampton, Devon, July 13th, 1876.

## Cox Testimonial.

Sir,—By request of the Executive Committee of the Cox Testimonial Fund I beg to acknowledge the receipt of the following subscriptions:—

Already announced	£11 0
Jasper W. Snoodon, Esq., Ilkley, Yorkshire	0 10 6
The Ringers of Waltham Abbey, Essex, per Mr. Thos. Powell	0 10 0
Mr. Fred. Day, Church-bellhanger, Eye, Suffolk	0 5 0
H. D. Dale, Esq., Chiswick	0 5 0

All communications should be addressed to Mr. Hy. Dnins, Hon. Sec. to the Fund, 54 St. Martin's Lane, London, W.C.

## Ringing at Glemsford, Suffolk.

On July 8th six members of the Glemsford Society of Change-ringers rang in St. Mary's Tower a composition of touches corresponding with the date of the present year—viz. Old Doubles, 40 changes; Single Bob Minor, 30; Cambridge Surprise, 300; Oxford Bob, 360; New London Pleasure, 360; Oxford Treble Bob, 360; and Kent Treble Bob, 360: total, 1876—which were rung in 1*h.* 20 mins. by S. Slater, treble; J. Slater, 2d.; C. Adams, 3d.; F. Wells, 4th; C. Honeyblyth, 5th; P. Adams, tenor. Conducted by S. Slater.—Reported.

RECEIVED—H. R. Bayly; W. Downman.

## BELFRY RECORDS.

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

(Continued from p. 367.)

845. To celebrate the anniversary of the Birth Day of Queen Victoria, on Sunday morning, May 24th, 1867, was rung on these Bells a true and Complete Peal of Grandioso, consisting of 5040 changes, in 3 hours and 3 minutes, by the following persons, Namely:—

Rich. Jones, Treble.	Thos. Wilson, Fourth.	Wm. Burden, Sixth.
Jama. Phipps, Second.	Merrick Shortley, Fifth.	Sam. Elliott, Tenor.
Jno. Boulton, Third.		

The above Peal was called by Wm. Burden. Weight of tenor, 32 cwt. 9 lbs.

846. On Sunday, May the 24th, 1867, was rung on these Bells a true and Complete Peal of 5040 Changes of Grandioso Caters, in 3 hours and 10 minutes, by the undermentioned persons, Namely:—

Wm. Johnson, Treble.	J. Hitecock, Fifth.	Joseph Bickerton, Ninth.
Thos. Wilson, Second.	Horace Hall, Sixth.	Samuel Elliott and Chas. Leaton, Tens.
Wm. Johnson, Third.	Wm. Burden, Seventh.	Conducted by Wm. Burden.
Thos. Strawley, Fourth.	Edw. Sprague, Eighth.	

847. On Monday, October 15th, 1869, Saint Michael's Company ascended this tower and succeeded in ringing a Peal, the first of the method rung on these Bells, which consisted of 5000 changes of Grandioso Royal, and was rung in Excellent style in 3 hours and 23 minutes by the following persons, namely:—

Thomas Treble.	William Johnson, Fifth.	Luke Merrick Shortley, Sixth.
James Hitecock, Second.	Charles Leaton, Sixth.	Thomas Wilson, Ninth.
Charles Hitecock, Third.	William Burden, Seventh.	Joseph Bickerton, Tens.

The above Peal was composed by Mr. Henry Johnson of Birmingham, and ably conducted by Mr. William Burden. Weight of tenor, 32 cwt. 0 lbs.

848. In wooticks bands all ye who join,  
With hands your Hearts unite  
So shall our tubful tongue Combine  
To Laud the Virgin Mary

To celebrate the marriage of their Royal Highnesses the Prince and Princess of Wales, on Tuesday, March 10th, 1863, the Ringers of Saint Michael's rang on these Bells a true Peal of Grandioso Caters, consisting of 5040 Changes, in 3 hours and 4 minutes, by the following persons, namely:—

John Wilson, Fourth.	James Tate, Eighth.
Henry Aston, Fifth.	Chas. Leaton, Ninth.
Wm. Johnson, Sixth.	Sam. Elliott, Tens.
Chas. Horsfall, Seventh.	

The above Peal was called by Chas. Horsfall. Weight of tenor, 32 cwt. 0 lbs.

Francis Wylye, John Ward, Henry Masters, William Nunn, John Bell, Churchwardens.

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

850. On Tuesday evening, night of March, 1735, was rung at this church a 5120 changes of Union Treble Bob (eight in), in 3 hours and 22 min., without a false stroke, by the following persons only, viz:—

Joseph Trickett, First.	Richard Owen, Fourth.	Charles Fletcher, Sixth.
George Wythe, Second.	John Hill, Fifth.	Samuel Dutton, Seventh.
William Lee, Third.		Thomas Babb, Eighth.

851. On Monday, the 4th of November, 1787, was rung on eight bells at this church a peal of 6045 changes of that intricate method called Cambridge Surprise, in 4 hours and 18 minutes, by the following persons, viz:—

R. Owen, Treble.	William Lee, Fourth.	John Hill, Sixth.
G. E. O. Wythe, Second.	Charles Fletcher, Fifth.	Samuel Dutton, Seventh.
Fannul Wilby, Third.		Thomas Babb, Eighth.

The above is the first peal of this method ever rung in the country.

852. On Monday, 20th of May, 1799, was rung at this church a complete peal of 6030 changes of Grandioso, in 3 hours 83 minutes, by the following persons:—

Richard Owen, Treble.	William Lee, Fourth.	Samuel Dutton, Eighth.
Samuel Wilby, Second.	James Rowen, Fifth.	Thomas Crayson, Ninth.
John Lomas, Third.	William Rowen, Sixth.	William Heald, Tens.
	John Morley, Seventh.	

Weight of tenor, 30 cwt. Called by Joseph Grayson.

853. On Wednesday evening, 27 of November, 1811, was rung at this church a complete peal of Bob major royal, consisting of 6940 changes, in 3 hours & 26 min. This was the first true peal ever rung on these bells. Performed by the following persons:—

George Beet, Treble.	John Taylor, Fifth.	Robert Lawton, Eighth.
James Taylor, Second.	William Hagg, Sixth.	Richard Duff, Ninth.
Robert Weston, Third.	John Woodhead, Seventh.	William Heald, Tens.
John Heald, Fourth.		Assistant Pullen.

Conducted by John Wood. Weight of tenor, 41 cwt.

854. This tablet records two excellent peals of changes rung at this church.

On Tuesday, Dec. 25—5089 changes of New Treble Bob Royal, in 3 hours 30 minutes, by the following persons:—

Samuel Moss, Treble.	George Hudson, Fifth.	Robert Heald, Ninth.
James Hudecock, Second.	William Booth, Sixth.	William Rowen, Tens.
William Hudson, Third.	William Wagg, Seventh.	Assistant.
John Lomas, Fourth.	William Heald, Eighth.	Conducted by William Booth.

1826, March 24.—5094 changes of Steadman's Caters in 3 hours & 45 min. by the following persons:—

William Hudson, Treble.	George Derby, Fifth.	William Heald, Eighth.
William Booth, Second.	James Walker, Sixth.	Robert Heald, Ninth.
William Rowen, Third.	Jonathan Heyland, Seventh.	A. J. Chester and Assistant, Tens.
George Hudson, Fourth.		

Conducted by William Hudson. Tenor, 41 cwt.

854. This tablet contains three excellent peals of changes rung at this church, all single-handed:—

On Tuesday, March 6th, 1832, 2400 of Grandioso trebles, in 3 hours and 20 min. with 104 bells and 46 singles, by the following men:—

George Hudson, Treble.	Edward Wainwright, Fourth.	William Hudson, Senr. Sixth.
Vincent Bradbury, Second.	Jonathan Heyland, Fifth.	James Walker, Tens.
William Hudson, Junr. Third.		

Feb. 19, 1830—6123 changes of Kent treble bob Royal, in 3 hours 25 min. Namely:—

William Hudson, Junr. Treble.	Vincent Bradbury, Fourth.	James Walker, Eighth.
Edward Wainwright, Second.	George Wilson, Fifth.	William Hudson, Senr. Ninth.
William Rowen, Third.	Jonathan Heyland, Sixth.	James Walker, Tens.
	William Heald, Seventh.	Robert Heald, Tens.

March 2nd, 1841—5076 changes of Caters, on Steadman's principle, in 3 hours and 45 minutes. Namely:—

Robert Duff, Treble.	Vincent Bradbury, Fourth.	James Walker, Eighth.
Thomas Walley, Second.	Edward Wainwright, Fifth.	William Hudson, Ninth.
George Hudson, Third.	Thomas Crossland, Sixth.	Robert Heald, Tens.
	William Hudson, Senr. Seventh.	

The above three peals were conducted by William Hudson Senr. Weight of tenor, 41 cwt.

855. CHANGES-RINGING IN 1812.

On Friday, Jan. 25, was rung 5093 changes of Grandioso Caters, in the time of 3 hours 25 minutes, by the following company:—

Robert Duff, Treble.	Vincent Bradbury, Fourth.	James Walker, Eighth.
Thomas Walley, Second.	Edward Wainwright, Fifth.	William Hudson, Ninth.
Charles Balle, London, Third.	Thomas Crossland, Sixth.	George Wilson, Tens.
	William Hudson, Senr. Seventh.	

TUESDAY, Nov. 5th, was rung 5184 changes of Caters on Steadman's principle, in the time of 3 hours & 30 minutes, by the following company:—

Robert Duff, Treble.	Vincent Bradbury, Fourth.	James Walker, Eighth.
Thomas Walley, Second.	John Lomas, Junr. Fifth.	William Hudson, Junr. Ninth.
Isaac Lomas, Third.	Thomas Crossland, Sixth.	Robert Heald, Tens.
	William Hudson, Senr. Seventh.	

The above peal was composed and conducted by William Hudson, senr.

856. This tablet records three excellent peals of changes rung at this church:—

May 19, 1826, was rung 5001 changes of Steadman's Caters, in 3 hours 20 min. Namely:—	W. H. Hattersley, Rotherham, Fourth.	W. H. Hattersley, Rotherham, Fifth.
R. Duff, Treble.	J. Lomas, Fifth.	H. Hattersley, Rotherham, Sixth.
T. Walley, Second.	T. Walker, Sixth.	G. Wilson, Tens.
J. Hattersley, Rotherham, Third.	C. Bateman, Seventh.	

Feb. 15, 1839, was rung 5093 changes of Grandioso Caters, in 3 hours 31 minutes. Namely:—

J. Sandford, Treble.	C. Bateman, Fourth.	J. Chester, Rotherham, Eighth.
R. Lomas, Fifth.	R. Lomas, Fifth.	R. Lomas, Tens.
T. Hattersley, Third.	C. Walker, Sixth.	J. Heald, Tens.
	D. Wilson, Seventh.	

Nov. 24, 1855, was rung 5040 changes of Bob Royal in 3 hours 52 min. Namely:—

R. Duff, Treble.	T. Hattersley, Fourth.	Robert Heald, Ninth.
H. Hattersley, Second.	T. Hattersley, Fifth.	George Wilson, Tens.
T. Walley, Third.	C. Walker, Sixth.	
	J. Sandford, Seventh.	

The above three peals were conducted by John Lomas.

857. This tablet records the first peal of Cinques on this peal of twelve. The two new bells were the gift of Henry Wilson, Esquire, of Sharrow, and placed in this tower, March 28, 1868.

On Saturday, January 7th, 1871, was rung 5016 changes of Grandioso cinques, in 3 hours & 48 minutes. Namely:—

J. Lomas, Treble.	T. Walley, Fifth.	G. Wilson, Ninth.
Thos. Walley, Second.	T. Hattersley, Sixth.	S. Nadin, Tens.
H. Lomas, Third.	W. Booth, Seventh.	J. H. Hattersley, Eleventh.
J. B. Sandford, Fourth.	C. Steer, Eighth.	J. Heald, Tens.

Conducted by John Lomas. Tenor, 41 cwt.

858. On Saturday, March 4, 1871, was rung the first true peal of Steadman's trebles, containing 5040 changes, in 3 hours 10 minutes. Namely:—

J. Lomas, Treble.	T. Walley, Fourth.	C. Steer, Sixth.
Thos. Walley, Second.	W. Booth, Fifth.	T. Hattersley, Seventh.
H. Lomas, Third.		J. Heald, Tens.

Conducted by Thomas Hattersley. Weight of tenor, 14 cwt.

# BELLS AND BELL-RINGING.

## Ringling Galleries.

SIR,—My notice has been called to a letter in *Church Bells* for Feb. 12th, by Mr. Jerram, in which he recommends the erection, for the use of the ringers, of an ornamental gallery, with a carved railing, above the level of the ground-floor. To this letter is appended an editorial note, commencing, 'We cannot approve of a ringing-floor suspended like a bacon-rack.' Now while I should also disapprove of such a structure as the note seems to have imagined, and have a particularly offensive suspended gallery of the kind in my mind—that, namely, which exists, but is doomed, at the church of Llanbadarn-fawr, near Aberystwith—I know of examples which entirely coincide with Mr. Jerram's conception of ancient work, at Trunch and Worstead churches in the county of Norfolk, and they formerly existed at Ingham and Tunstead, and numerous other churches in that county. The towers are very lofty, and in such cases I do heartily commend, and recommend for imitation under like circumstances, such ringing-galleries as these. They are highly ornamental, being often beautifully painted in the sumptuous manner common to Norfolk screen-work, and in my opinion have the practical advantage sought by Mr. Jerram. At Tunstead Church, where the gallery has been destroyed, the bell-ringing is most arduous, and proves beyond the skill of ringers from other parishes, not accustomed to the length of rope now, but not formerly required then. Nor can I see that there is much force in the only objection urged against such structures in the appended note to the letter referred to; namely, 'that the occupants may gaze down, make audible remarks, and annoy the congregation' thence. Surely to prevent this is but a matter of discipline, and the better feeling of the bell-ringers of the present day might be trusted to preserve seemly decorum at their work.

JOHN P. SEDDON.

[Notwithstanding the high authority of our obliging correspondent, we are decidedly opposed to his recommendations. Architecturally, it is a hideous deformation, interfering often with the full view of the western light. Practically, the length of pull is no real difficulty, provided the bells are properly hung and the ropes well guided; the first guide-hole may be 18 ft. off the pavement. Neither will the guide-bars, nor the ropes, be any obstruction to the finest western glazing. Speaking from experience, our views are the more decided. Ringers may object, and say they don't like it, for the sake of saying something, and from a natural feeling of somewhat ancient date which declared, 'the old is better.'—ED.]

## Visit of the St. Alban's Change-ringers to Benington, Hertfordshire.

On Wednesday, July 19th, through the kindness of Leonard Proctor, Esq., the change-ringers of St. Alban's had the pleasure of ringing the bells of the church at the famous ringing village of Benington, where they succeeded in accomplishing about 2000 changes, in different short peals of Grandsire Triples—twelve members, conducted by their Instructor, taking part in them. They were honoured at dinner by the company of Squire Proctor, his ringers, and other gentlemen, numbering about forty. During the day the Benington band rang Double Norwich and Superlative Surprise, much to the gratification of the young ringers of St. Alban's, who have only been in practice a short time, but have, under the able instruction of Mr. J. R. Haworth (who has been presented with a gold scarf-pin for his attention), been able to achieve what is mentioned above. The St. Alban's Society of Change-ringers have been patronised by the nobility, gentry, and clergy of the neighbourhood, including the Bishop of Rochester, to all of whom, through *Church Bells*, they give their thanks.—*Communicated.*

## Change-ringing at St. Mary's, Cheltenham.

On Friday, July 21st, the following company of ringers rang the late Mr. John Holt's original one-part peal (5040 of Grandsire Triples), in 3 hrs. 10 mins.: H. Karn, treble; C. Davis, Esq. 2nd; G. H. Phillott, Esq. 3rd; J. Field, 4th; W. Pates, 5th; E. Musty, 6th; C. Hounslow, 7th; G. Acocks, tenor. Conducted by C. Hounslow. Messrs. Field and Hounslow were friends from Oxford.—*Reported.*

## Royal Cumberland Society (late London Scholars).

On Saturday last the members of the above Company celebrated their annual feast at Hertford, where they were met by Leonard Proctor, Esq., and his band of expert ringers. Justice being done to the repast provided at the Swan Inn, the healths of the Cumberland Society, coupled with the name of Mr. Cox, and of the Society's officers, coupled with the name of Mr. Newson, were well received and responded to respectively—the latter being amusingly given by Mr. W. Hovord.

During the day numerous touches upon hand-bells were given by Messrs. Cox, Nelms, Miller, Newson, Crawley, Howe, Dains, and Mr. Thos. Powell of Waltham Abbey; these touches being interspersed with some *tune-tapping*, which was accomplished, with charming effect, in the open air, alongside of the slowly-moving stream of the river Lea, by Mr. Proctor himself and his man, J. Kitchener.

After visiting the church of All Saints some of the company went to the new tower of St. Andrew's Church. An excellent touch of Stedman's Triples being rung, the Benington band rang a course of Superlative Surprise Major; after which, 'to the surprise of the whole company,' Messrs. Newson and Dains had the honour of ringing with them a complete course of Cambridge Surprise Major; the method selected being one in which no true peal has as yet been rung in London, and was committed to memory for the especial purpose, with a view to incite other young Royals to do likewise, and shows plainly what can be done when one makes up his mind to try.

Shortly after the whole party returned home, much pleased with the day's amusement.—*Communicated.*

## Strike of Bell-ringers at Dunmow.

The bell-ringers at the parish church, Great Dunmow, refused to discharge their usual duties on Sunday last, because the Vicar had prohibited them from ringing a joyous peal on the previous Monday, in honour of the presentation of the 'Dunmow Fitch' to Mr. and Mrs. Boosey of Ventnor. The Vicar, however, has succeeded in obtaining substitutes, so that the bells will not remain mute.—*Standard.*

## A Card.

We are pleased to introduce to our readers a proficient in the *art and science* of Change-ringing, and reproduce his card for the information of all who desire to have the assistance of such a gentleman:—

J. R. Haworth (Ancient Society of College Youths), Instructor with respect to Church Bells, Handling a Bell, Ringing Rounds, and Change-ringing; Agent for Church Bell-ropes and Hand-bells; Adviser in regard to Rings of Bells, &c. The advantage being that the advice and supervision of a practical ringer are at the service of those in want of what is referred to above. Books on Change-ringing forwarded to order.—13 Exmouth Street, Clerkenwell, London.

## BELFRY RECORDS.

### ST. PETER'S COLLEGIATE CHURCH, WOLVERHAMPTON. (Tablets in the Belfry.)

559. THE Albion Society of Siffnal did ring a complete peal of Bob Major, containing 5088 changes, August 19th, 1786.

Jn. Debnay, First.	Thomas Clemson, Fourth.	Andrew Peak, Sixth.
Jno Downey, Second.	Rich. Ames, Fifth.	Jno. Holding, Seventh.
John Nock, Third.		Sam. Lawrence, Eighth.

This performance continued 3 hours 18 minutes: was composed and called by Lawrence. The first peal ever completed on these bells.

560. On Monday, April 21st, 1794, was rung in this church by 8 of the Society of St. Peter's Youths, of Aston Near Birmingham, a true and complete peal of Grandsire, 8 in, consisting of 6080 changes, which was completed in 4 hours 2 minutes by the following persons, namely:—

Ben. Bayliss, Treble.	Thos. Phillips, Fourth.	Thomas Wilmot, Seventh.
Twistlewood, Second.	Wm. Hassell, Fifth.	Called by Joshua Short, Tenor.
Jno. Pratt, Third.	Josh. Selvester, Sixth.	

Weight of tenor, 28 cwt.

### ST. JOHN'S, WAKEFIELD, YORKSHIRE. (Tablet in the Belfry.)

561. ST. JOHN'S CHURCH, WAKEFIELD.—On Monday, the 12th of November, 1821, the society of St. John's Youths, Wakefield, ascended this tower, and rung a complete peal of Grandsire Triples, consisting of 5040 changes, in ten courses, which was nobly conducted by Mr. P. W. Hewitt; and was true brought round in two hours and fifty-six minutes by the following artists:—

G. Harrison, Treble.	J. Hewitt, Fourth.	S Senior, Sixth.
P. W. Hewitt, Second.	J. Roberts, Fifth.	Mr. B. Tackray, Seventh.
W. Pawcett, Third.		J. Bottomley, Tenor.

The peal 2 7 3 4 5 6 2 6 7 3 4 5 2 5 6 7 3 4 2 4 5 6 7 3 S 2 3 5 4 7 6 7 3 5 4 2 4 7 6 3 5 2 5 4 7 6 3 S 2 3 5 4 7 6 7 Second half.

### ST. MATTHEW'S, BRISTOL. (Tablet in the Belfry.)

562. SOCIETY OF BRISTOL YOUTHS.—On Tuesday, January 1th, 1837, was Rung by the Ringers of this Church a true and Complete Peal of Grandsire Triples, consisting of 5040 Changes. The Bells was brought round in two hours and forty-nine minutes, being the first Peal rung on these Bells. The Ringers were stationed as follows:—

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

The Bells was the gift of John Bangley, Esq.

### ROSS, HEREFORDSHIRE. (Tablet in the Belfry.)

563. FEBRU 11TH, 1851, was rung in this Tower a True and complete Peal of Grandsire Triples, containing 5140 changes, in three hours and two minutes. By the Society of Ross Ringers, being the first true Peal ever rung in this County. The Bells manned as follows:—

Hamphrey Bird, First.	Joseph Drew, Fourth.	Charles Bullock, Junr. Sixth.
William Beavan, Second.	Charles Bullock, Sen. Fifth.	John Gammon, Seventh.
Henry Drew, Third.		Richd. Carwardine, Eighth.

Conducted by Mr. Charles Bullock, Senr.

### CANTERBURY CATHEDRAL. (Tablets in the Belfry.)

564. On Wednesday, 9th of Jan'y, 1754, was completely rung in this steeple a Peal of 5040 Grandsire Triples, in 3 hours 17 min<sup>ts</sup>, by the following persons, viz:—

Edwd. Maine, First.	Jas. Ferrand, Fourth.	Thos. Reynolds, Seventh.
Jno. Pillow, Second.	Anty. Cullen, Fifth.	Richd. Gorely, Eighth.
Thos. Moss, Third.	Jas. Row, Sixth.	Abm. Brassar, Eighth.

Omnia Rem Vicissitudo.

565. GRANDSIRE TRIPLES, 1816.—On Thursday, the 4th of January, was rung a true Peal of 5040 changes, in 3 hours and 16 minutes, being the second ever known to be rung on these Bells. The Peal was conducted by Thomas Pettman, and rung by

Thos. Bailey, First.	Thos. Pettman, Fourth.	Geo. Francis, Sixth.
Jas. Burgess, Second.	Chas. Spice, Fifth.	Henry Oviden, Seventh.
John Paris, Third.		John Hooker, Eighth.

566. BOB MAJOR, 1816.—On Thursday, the 8th of February, was rung a true Peal of 5040 changes, in 3 hours and 25 minutes, being the first ever known to be rung on those Bells although been hung 90 years. The Peal was conducted by William Griested, and rung by

Thos. Bailey, First.	Geo. Francis, Fourth.	Wm. Griested, Sixth.
Jas. Burgess, Second.	Thos. Pettman, Fifth.	Henry Oviden, Seventh.
John Paris, Third.		Thos. Cook, Eighth.

### UNANIMITAS ET PERSERVERANTIA.

MONDAY, Decr. 27, 1824, was Rung in this steeple a complete Peal of Grandsire Caters, consisting of 5076 changes, being the first or maiden Peal on the 10 Bells. It was performed in 3 hours 22 minutes by the following persons, members of the Institution for Change-ringing in Quex Park, Isle of Thanet:—

Eljsh. Emptage, Treble.	James Carter, Fifth.	Geo. Francis, Eighth.
Wm. Shipway, Second.	Willm. Clarke, Sixth.	Robt Ryall, Ninth.
John Paris, Third.	Chas. Spice, Seventh.	Geo. Finn, Tenor.
John Beer, Fourth.	John White, Eighth.	Conducted by Wm. Shipway.

The Revd. I. Croft, Vice-Dean.

568. On Wednesday, Dec. 26th, 1827, was rung in this steeple a true and complete Peal of 5093 Grandsire Caters Changes, in 3 hrs & 23 min<sup>ts</sup>, by the following Persons:—

John Marshall, Treble.	Geo. Francis, Fifth.	Edwd. Austen, Ninth.
John Small, Second.	Henry Oviden, Sixth.	Wm. Churchhill, Tenth.
John Paris, Third.	Thos. Lines, Seventh.	Conducted by Geo. Francis.
Saml. White, Fourth.	John White, Eighth.	The Revd. W. Welhitt, Vice-Dean.

Apostles met in an 'upper-room' for the breaking of bread and prayer, and it cannot be supposed that to deny the Lord's Supper to those worshippers who cannot walk a mile or two to the parish church can be well-pleasing to the great Head of the Church. We may be sure that, under the system sketched by 'G. V.', the aged and infirm would be the first to suffer, and it is these very people who most feel their need for heavenly sustenance. What appears wanted is some such system as the Methodists have, which should enable the parochial clergy to attend periodically at the parish mission-room, and there administer the Holy Communion. A. Z.

'G. V.' (whoever he may be) wishes to remark upon the foregoing letter and upon his own Comment of July 22nd, 1876,—

1. That he did not profess to make, or to offer, a complete organization of the Church, but only to suggest some very important matters which need prompt and energetic attention in it.

2. That long experience, much inquiry, and considerable observation, convince him that it is simply impossible to meet the needs of the day by the reproduction again and again of Parish Church, Vicarage, Schools, &c. It simply cannot be done.

3. That 'A. Z.' is very much in error in thinking that 'G. V.' has any very great regard for the 'Parish Church,' except only so far as its system promotes the fulfilment of all the work which God's Church has to do.

4. 'G. V.' has not the least objection to the celebration of the Holy Communion where absolutely needful.

5. Considerable intercourse with active earnest Church laymen and clergymen during the last few days has greatly strengthened the opinions set forth in his Comment.

Rouen, 31st July, 1876.

### Experiments on Living Animals.

SIR,—In a leading article of the *Guardian* some months since the remark was made, 'To take pleasure in the sight of pain is a barbarity from which the conscience revolts.' This may be a 'universal proposition,' but that it ought to be qualified by some exceptions the following statements, by some so-styled 'eminent men,' show and prove only too conclusively. They are from the evidence recently taken before the Royal Commission:—

'I have heard him (Professor Ferrier) say, that the animals "appeared" to be in intense suffering, and then joke about the stupidity of the animal, especially if the animal happened to be a monkey, giving humorous descriptions of its behaviour, so much so that at times there was general laughter in the lecture-place.'

'There was not a word of commiseration or regret that the experiments were necessary, but there was amusement offered for the audience.'

'Animals were kept for weeks in suffering.'

'He (Ferrier) did not laugh himself, but he smiled. He looked up—in this way—and smiled at the people at the top circle of the theatre, so to speak.'

As poor dumb animals cannot speak for themselves, I trust you will allow me to put in this word for them.

F. O. MORRIS.

SIR,—I want to know the names of the authors of the two hymns in the S. P. C. K. book, beginning 'Bound upon the accursed Tree,' and 'Rest of the Weary.' I have written to the editor, and he cannot inform me. My object is to obtain permission to insert them in a little service of song, and I shall be most obliged to any one who will kindly give me the information.

8 Ebenezer Terrace, Plumstead Common.

C. E. KETTLE.

ALL correspondents who kindly propose to send their copies of *Church Bells* to clergymen abroad are referred to the letter of the Rev. T. E. Usherwood, Hurst, Bournemouth, in *Church Bells* of July 8th.

MISS WILSON is much obliged to the sender of the rules of St. Mary's church choir. The postmark being Rochdale, she is not certain whom to address.

'GEORGINA CONVES.'—Thanks.

RECEIVED ALSO.—O. S. Round; K. K.

## BELLS AND BELL-RINGING.

### Ringling at Kirtlington, Oxon.

ON Saturday, July 15, the following members of the Oxford Society of Change-ringers visited Kirtlington, Oxon, and, by the kind permission of the Rev. T. K. Chittenden, Vicar, rang on St. Mary's bells Holt's celebrated ten-part peal of Grandsire Triples, in 3 hrs. 15 mins.:—B. Foskett (1st peal), treble; W. Smith, 2nd; J. Field, 3rd; E. Harrison, 4th; H. Janaway, 5th; F. Williamson, 6th; R. Anniss, 7th; G. Warner (1st peal), tenor. Conducted by W. Smith, a junior member of the above Society.—*Reported.*

### Double Stedman's Slow-course Minor at Hurworth-on-Tees, Co. Durham.

ON Saturday evening, 29th ult., four of the Hurworth ringers, assisted by Messrs. Overton and Kay of Darlington, rang on the Hurworth bells a complete peal (720) of Double Stedman's Slow-course Minor, in 28 mins. The ringers were:—W. Loveday, treble; J. Gaines, 2nd; G. Overton, 3rd; R. Kay, 4th; J. E. Hern, 5th; J. Hern, tenor (17 cwt.). Conducted by J. E. Hern.

From information gathered from large ringing centres, this is believed to be the second peal ever rung in England in this intricate method: the Single method is rung in the Eastern counties, the Double is not. The ringers would like to know where and when the peal spoken of by Shipway was rung; also, if any one knows of its having been rung anywhere else since 1816?—*Reported.*

### Ringling at St. Matthew's, Bethnal Green.

ON Saturday, July 20th, the following members of the Ancient Society of College Youths rang a peal of Stedman Triples, containing 5040 changes, in 2 hrs. 58 mins.:—W. Greenleaf, treble; W. Cooter, 2nd; G. H. Phillott, 3rd; M. A. Wood, 4th; G. Mash, 5th; G. Muskett, 6th; E. Horrex, 7th; T. Bugby, tenor. Conducted by W. Cooter.—*Communicated.*

### Hand-bell Ringing at York.

FOUR members of the York Minster Society of Change-ringers and of the College Youths met at the house of Mr. Howard, Fetter Lane, York, and rang at the first attempt, on the hand-bells, in 1 hr. 3 mins., 1876 of Grandsire Triples; composed by Mr. C. G. Bateman of Sheffield, and conducted by Mr. Thos. Dixon. The band were as follows:—T. Dixon, 1st and 2nd; W. Howard, 3rd and 4th; C. Underwood, 5th and 6th; W. Morrell, 7th and 8th.—*Communicated.*

### Mr. Cox's Testimonial.

Already announced . . . . .	£13 0 0
Rev. Charles Marshall, Vicar of St. Bride's, Fleet St. . . . .	0 10 0
J. S. Pritchett, Esq., King's Norton . . . . .	0 5 0
Mr. F. G. Crawley, Hertford . . . . .	0 5 0
Mr. S. Bamford, Hertford . . . . .	0 2 6

HY. DAINS, Hon. Sec.

### HAND-BELL PERFORMANCES RECORDED.

WITHOUT closing our columns of *Belfry Tablets*, of which we have many more and request to be favoured with others, we propose to gratify our readers with records of Hand-bell performances, which we understand will be acceptable to our readers; and in honour of the Ancient Society of College Youths we will begin with them, and give theirs the opening 'go.'

### ANCIENT SOCIETY OF COLLEGE YOUTHS.

(Bells retained in hand throughout.)

1. ON June 14th, 1851, the following members rang a peal of Stedman's Caters, containing 5086 changes, in 3 hrs.:—

J. Cox, Treble & Second.	M. A. Wood, Seventh & Eighth.
G. Ferris, Third & Fourth.	J. Dwight, Ninth & Tenor.
W. Cooper, Fifth & Sixth.	Composed & conducted by Mr. J. Cox.

The composition of this Peal was afterwards proved to be false.

2. ON Jan'y. 21st, 1854, a true & complete peal of Stedman's Triples, comprising 5040 changes, was rung in 2 hrs. 38 mins. by

G. Ferris, Treble & Second.	M. A. Wood, Fifth & Sixth.
W. Cooter, Third & Fourth.	J. Dwight, Seventh & Tenor.

Conducted by Mr. W. Cooter.

3. ON Jan'y. 5th, 1855, the following members rang a true peal of Stedman's Caters, consisting of 5001 changes, in 3 hrs. & 59 mins.:—

H. Haley, Senr., Treble & Second.	W. Cooter, Seventh & Eighth.
M. A. Wood, Third & Fourth.	J. Dwight, Ninth & Tenor.
G. Ferris, Fifth & Sixth.	Composed & conducted by Mr. H. Haley, Senr.

4. ON Jan'y. 20th, 1855, Holt's original peal of Grandsire Triples, 5040 changes, was rung in 2 hrs. 24 mins. by

G. Ferris, Treble & Second.	M. A. Wood, Fifth & Sixth.
H. Haley, Senr., Third & Fourth.	W. Cooter, Seventh & Tenor.

Conducted by Mr. H. Haley, Senr.

5. ON Jan'y. 2nd, 1858, a true peal of Stedman's Cinques, comprising 5016 changes, was rung in 3 hrs. & 25 mins. by the following members:—

H. Haley, Senr. Treble & Second.	G. Ferris, Seventh & Eighth.
W. Cooter, Third & Fourth.	W. Green, Ninth & Tenth.
M. A. Wood, Fifth & Sixth.	J. Dwight, Eleventh & Tenor.

Composed & conducted by Mr. H. Haley, Senr.

6. ON March 27th, 1858, the following members rang a true peal of Stedman's Caters, comprising 5009 changes, in 2 hrs. & 52 mins.:—

H. Haley, Senr., Treble & Second.	M. A. Wood, Seventh & Eighth.
G. Ferris, Third & Fourth.	J. Dwight, Ninth & Tenor.
W. Cooter, Fifth & Sixth.	Composed & conducted by Mr. H. Haley, Senr.

7. ON July 30th, 1859, a true peal of Stedman's Caters, comprising 5074 changes, was rung in 3 hrs. & 3 mins. by the following members:—

H. Haley, Senr., Treble & Second.	W. Cooter, Seventh & Eighth.
M. A. Wood, Third & Fourth.	J. Dwight, Ninth & Tenor.
G. Ferris, Fifth & Sixth.	Composed & conducted by Mr. H. Haley, Senr.

8. ON March 18th, 1872, the following members rang Holt's one-part peal of Grandsire Triples, 5040 changes, in 2 hrs. & 45 mins.:—

W. Cooter, Treble & Second.	M. A. Wood, Fifth & Sixth.
H. Haley, Senr., Third & Fourth.	H. Booth, Seventh & Tenor.

Conducted by Mr. Haley, Senr.

### THE ST. JAMES'S SOCIETY.

(Bells retained in hand throughout.)

9. ON Feby. 10th, 1854, a true & complete peal of Stedman's Cinques, comprising 5014 changes, was rung in 3 hrs. & 28 mins. by the following members:—

H. Haley, Senr., Treble & Second.	M. A. Wood, Seventh & Eighth.
J. Cox, Third & Fourth.	W. Cooter, Ninth & Tenth.
G. Ferris, Fifth & Sixth.	J. Dwight, Eleventh & Tenor.

This was the first peal of Stedman's Cinques ever rung in hand, and was composed & conducted by Mr. H. Haley, Senr.

10. ON March 11th, 1854, a true & complete peal of Stedman's Triples, comprising 5040 changes, was rung without a Bob being called or any sign given, by the following members, in 2 hrs. & 41 mins.:—

J. Cox, Treble & Second.	H. Haley, Senr., Fifth & Sixth.
W. Cooter, Third & Fourth.	M. A. Wood, Seventh & Tenor.

Umpires, Messrs. Bartell & Burton.

11. ON Feby. 2nd, 1855, Holt's one-part peal of Grandsire Triples, comprising 5040 changes, was rung in 2 hrs. & 28 min. by

M. A. Wood, Treble & Second.	G. Ferris, Fifth & Sixth.
H. Haley, Senr., Third & Fourth.	W. Cooter, Seventh & Tenor.

Conducted by H. Haley, Senr.

RECEIVED.—Gratitude; P. Stedman: Bob Major. 'One interested in Church Bells' but not sent his name and address.



## THE COWPER-TEMPLE CLAUSE.

Mr. W. Cowper-Temple, in a letter to the *Guardian*, supplies information respecting the fate of his amendment on the Education Bill relating to the Apostles' Creed.

He says: 'The terms of my amendment were these—"Whereas doubts have arisen as to whether the Apostles' Creed is a formulary within the meaning of section 11, subsection 2, of the Elementary Education Act, 1870, Be it enacted, that the Apostles' Creed shall not be deemed to be a religious formulary distinctive of any particular denomination within the meaning of the said section."

'After five days had been spent in debates on Mr. Pell's clause, the Government, anxious to approach the termination of the Committee, announced that they would not accept, or even take a part in discussing, my amendment, or any other one that might open up the religious aspects of elementary education. Having, therefore, nothing to gain by the motion of which I had given notice, I confined myself to explaining why I held that the five School Boards who are at this moment sanctioning the teaching of the Apostles' Creed are justified by the strict letter of the law, and by the intention of those who proposed and adopted the clause about catechisms in the Act of 1870.

'I said that the Apostles' Creed could not, by any amount of ingenuity, be shown to be distinctive of any one denomination; that it existed before the commencement of the divisions of Christians now existing in England; that it is the inheritance of all Christendom, and that no community could presume to appropriate it to themselves; that it is strictly unsectarian, and that the use of it could not fix upon a school a visible mark or symbol of the ascendancy of any Church or sect: that although it is not publicly used by the denominations who have no liturgies, it is generally acknowledged by them as an ancient summary of the leading facts of the Gospel history as received by the Primitive Church; and that it is recommended to be learnt in the Presbyterian Shorter Catechism; and that in the bequest of Lady Hewley, who was an Independent or a Presbyterian, in 1707, the knowledge of this Creed was required as a condition of admission to the almshouses she founded.

'I also stated, what some members would remember, that in June, 1870, I had, in reply to a question, stated in the House of Commons that this Creed was not included amongst the prohibited formularies, and that Mr. Gladstone, Sir Roundell Palmer, and other members who spoke in the debate, had concurred in that view.

'I pointed out that this summary of facts used in connexion with the Lord's Prayer and the Ten Commandments would be a helpful guide for teachers, and a satisfactory test for examination, and would furnish a basis for religious teaching common both to Board Schools and to denominational schools, and a ground of union in that respect between various religious bodies. I said that although I regretted to withdraw my motion, the object of it might be otherwise attained by recourse to the decision of a court of law, as I confidently believed that such a decision would affirm the legality of the use of the Creed.

W. COWPER-TEMPLE.

*Broadlands, August 7th, 1876.*

## ECCLESIASTICAL OFFICES AND FEES BILL.

THE *Church Times* publishes the following circular, addressed to the Diocesan Chancellors and Registrars.

3 Paper Buildings, Temple, E.C., 28th July, 1876.

SIR,—This Bill has been withdrawn, but there is every reason to expect, that since one chief object of the Bill was to provide the means of providing the Provincial Judge with a salary of 1500*l.* a-year—with a salary for his secretary, and a sum for court expenses, and as that object is necessarily unobtainable, a Bill similar to, and not better than, the late one, may be brought forward next year, unless a means be found in the meantime, which would make such a measure needless.

'You are aware that towards the sum of 1500*l.* a-year for the Provincial Judge—his lordship now receives a net payment of 610*l.* from the Mastership of the Faculties and other Offices. A balance of 890*l.* for the sustenance of the Provincial Judge is therefore all that is at present required, with a further sum of, say 100*l.* for court expenses, and 200*l.* per annum for the judge's secretary.

'I have reason to believe that if the Chancellors and Registrars of the various dioceses were to agree to provide this balance, no further movement in the direction of the Ecclesiastical Offices and Fees Bill would be made.

'Mr. John Hassard, who has succeeded the late Mr. Francis Hart Dyke as Principal Registrar of the Province of Canterbury, has ascertained from "The Return" made by the late Mr. Dyke to the Secretary of State for the Home Department, in February last, as to the Profits of the Principal Registrarship for the year 1875, that the net profit shown amounted to 12*l.* 10*s.* 8*d.*

'Mr. Hassard has expressed to me his willingness to charge the net income of this Registrarship with 2 per cent (subject to the Archbishop of Canterbury's sanction) towards providing the balance needed; and, in addition to this, will act as secretary to the judge without salary, thus contributing to the fund 420*l.* per annum, leaving a balance to be provided of 770*l.* per annum.

'I shall be glad to hear from you, at your earliest convenience, if you would consent to contribute a portion of your official income for providing the balance required until other provision be made.

'The proportion which I would suggest for your consideration would be:—Three per cent on Chancellorships and Registrarships, over 100*l.* a-year, and below 200*l.* a-year, in net value.

'Five per cent on Chancellorships and Registrarships, of over 200*l.* a-year, in net value.

'This percentage would, I think, raise a larger fund than would be required, and if so, the charge would be proportionately reduced.

'Believe me, yours faithfully,

T. H. TRISTRAM,

Chancellor of the Diocese of London.

## CORRESPONDENCE.

## Dr. Ferrier and Vivisection.

SIR,—I observe in your last issue a letter giving extracts from the Report of the Royal Commission on Vivisection referring to Dr. Ferrier. In common justice to that eminent physician, I trust you will give in return to his replies when under examination before the same Commission:—

'Your attention has been called to the evidence of the Secretary of the Royal Society for the Prevention of Cruelty to Animals?—Yes.

'Have you any observation to make upon that evidence as far as it affects yourself?—I am ignorant of what he alludes to, or of any expressions I may have used which would justify his criticisms. The monkey, under the stimulus of electricity, makes a number of grimaces and movements of its arms and legs. These may appear very laughable to some persons; but I myself cannot see anything laughable in them; and beyond that, I am utterly unable to understand to what he refers.

'Do you entirely disavow any notion that animal suffering was the subject, either on the part of you or that of the audience, of anything approaching to a joke?—Entirely.'

I am not entering into any discussion as to the desirability of putting down vivisection. I am only concerned to defend a distinguished man from charges which appear to me to be completely without foundation.

The Union Society, Cambridge.

H. W. FULFORD.

## Church Hymns. (S. P. C. K.)

SIR,—In reply to Mr. Kettle's question in your No. 293, I beg to say the author of the hymn, 'Bound upon the aged Tree,' was the late Dean Milman, and of 'Rest of the Weary' the late Dr. M. M. M. But there surely must be some mistake on the part of your inquirer. Neither of the hymns is in the new S. P. C. K. book. And is it possible that its accomplished editor was ignorant of such well-known verses?

E. G. P.

'W. J. ANDREWS' adds, that 'Rest of the Weary' is published in *Hymns of Love and Praise for the Church's Year* (Bell and Daldy).

SIR,—I only observed the other day the inquiry of 'X.' in your issue of July 15th. The person whose system for the cure of stammering is the most successful I know, and terms most reasonable, is Mr. C. Godfrey, at 63 High Holborn, London, W.C. I should be glad to give 'X.' further information if he will write to 2 West Street, Croydon.

C. B.

SIR,—May I ask, through the columns of your paper, if there is in England any Association of Women, or Sisterhood—not Deaconess' House—not holding extreme views? Besides that at Coatham, I know of none. Perhaps some of your readers would kindly give me information. It may be possible for some, one would think, to live together and work without life vows, and with a simple rule.

A READER OF 'CHURCH BELLS.'

CAN any reader tell 'J. T. B.' of any Institution for the Training of Bible-women?

If 'E.' likes to give her name and address, that answers may be sent to her direct, her query shall be inserted.

'G. W. K.' can obtain a copy of the Canons at the S. P. C. K. depot.

RECEIVED ALSO.—An Oxford B.A.

## BELLS AND BELL-RINGING.

## PEALS RUNG ON THE HAND-BELLS.

By Jasper W. Snowdon, Ilkley, Yorkshire.

IN *Church Bells* of Saturday last the peals rung in hand by two of the principal London Societies are given. I have for some time been engaged in collecting information concerning the origin and progress of this most intellectual recreation, and as the present time seems to be peculiarly fitted for its publication it is here presented, so that those who have been interested in last week's records may perhaps form a further acquaintance with the subject.

A careful study of the ringers' names in the peals given last Saturday will do more than anything I can say to convince every one that the honours of ringing are awarded to the most persevering. In this list the names of Messrs. M. A. Wood and W. Cooter appear in each peal, whilst those of Messrs. H. W. Haley and G. Ferris are each only missing on two occasions. Is it not owing to the determination of such men as these that ringing is thrust forwards? Let the present generation keep it moving!

In the practice of change-ringing in the steeple, the fact that both physical and mental exertion is required at the same time forms probably one of its chief charms. When, however, change-ringing is practised on the hand-bells, each performer ringing two bells, the mental power required is very much increased, whilst bodily exercise is almost entirely dispensed with: probably it is from these causes that hand-bell ringing is only practised by a select few. Perhaps this is hardly to be wondered at when the difficulty of the art is considered, since every performer has at the same time to be mindful of the course in which each bell is working, and to be ready at once to make any alteration that may be required by the calls of the conductor. In fact, to attain any proficiency in this recreation it is required that those practising it should be able to concentrate the whole of their attention on the subject in hand, and to keep it so fixed during a performance which will last, if a peal is attempted, between two and three hours. As during this time an almost double train of thought has to be pursued, it can readily be understood the powers required are only

to be obtained by the most diligent and persevering practice, and the remarkable feats which have from time to time been accomplished by the members of our principal ringing societies can hardly be appreciated according to their true merits except by those persons who have attempted to overcome some of the many difficulties which beset the path of the tyro.

With the object of placing before the public particulars of the principal performances achieved in this scientific pursuit I have compiled a list, which, as far as I know, embraces nearly all the peals rung 'up in hand.' All performances, for some of which records exist,—'lapped' or rung in any other than the orthodox double-handed manner, are rejected, as being unworthy of notice.

The first mention of change-ringing on the hand-bells that I have been able to find is in the Original Record Book of the College Youths, now in the British Museum, among the Osborne MSS. This record is in connexion with an account of a ringing excursion made by this Society in 1732, when they rang an opening peal of 5040 changes of Bob Major on the steeple bells of St. Mary's, Dover, and visited and rang at Canterbury and Strood, and then 'one course of Cinques, on the hand-bells, on Fryday, 2nd of June, 1732, at Calais in France, and another when they were half seas over.' With regard to the latter half of the sentence I imagine it is to be understood literally and not figuratively. Although this is not specified to have been double-handed ringing, probably it was so, and in any case the record is interesting as being the earliest written account of such ringing. The next performance I find a record of is a plain course of Oxford Treble Bob Royal, rung in 1754 by the Society of Cumberland Youths. In 1756 this Society also rang a course of Maximus in the same method.

Although these records are only for plain-course ringing, yet that 'touches' were rung in the Birmingham district about 1785 is evident from the following account of one, which I reproduce from a MS. note lent to me by a friend in that neighbourhood. It will be seen that the ringers were stationed at a distance from each other, and being out of sight, and the ringing entirely followed by the ear, the novelty of the 'touch' probably caused this note to be made concerning it:—

'In the year 1785 was rung at Shifnal by the following persons, on the hand-bells as follows: 1008 Bob Major in the house of Sarah Neck;—John Neck rang 1—2 standing in the parlor; John Debnay rang 3—4 standing in the Brewhouse; Samuel Lawrence rang 5—6 up-stairs; Thomas Clemson rang 7—8 in the cellar. Conducted by Thos. Clemson.'

With this exception, it is not until 1807 that I can find any mention of anything beyond these plain courses; in this year, however, the Society of Cumberland rang two courses of Oxford Treble Bob twelve in. Although the next performance on the list is only a plain course of Oxford Treble Bob Maximus, I give the full particulars of it as they are recorded in a private MS. peal-book, which some time ago came under my notice. I give this plain course a place on the list, on account of the after-performances of the ringers who took part in it, as it will be seen that two years after this date, viz. in 1811, four members of this Society, the Sheffield St. Peter's Youths, rang on October 30th a peal of 5088 changes of Treble Bob Major: this, to the best of my belief, is the first double-handed peal ever rung. In a very short time after this, the same Society accomplished 5090 of Oxford Treble Bob Royal, and in 1810 they succeeded in ringing 5280 of Oxford Treble Bob Maximus the only peal of Maximus ever rung.

In 1822 there was a famous band of ringers at Norwich, four of whom, in that year, rang a quarter-peal of Stedman's Triples, the first double-handed ringing, of any length, ever accomplished in that system.

The first peal rung in hand in London is the next record. This feat was achieved by four members of the Society of Cumberlands, who, on August 1st, 1828, rang 5040 changes of Grandire Triples. In 1831 a half-peal of Stedman's Triples, the composition of J. P. Powell, Esq. of Quex Park, Isle of Thanet, was rung by the Norwich Scholars. The St. James' and the Cumberlands' Societies figure 8 next, each in a peal of Grandire Triples, on the three lead-course plan, rung respectively on April 8th and 17th, 1840. After this it was not until June 14th, 1851, that another peal was rung: this, however, was a very notable one, as it was the first of a series of exceedingly clever performances achieved in the metropolis by the three chief London Societies. The peal alluded to consisted of 5088 changes of Stedman's Caters, and was rung by five of the Society of College Youths. As will be seen in last Saturday's notice, this peal subsequently turned out to be a false one.

On Dec. 19th, 1853, the Cumberlands rang 5040 of Stedman's Triples; the same feat was also performed by the College Youths on Jan. 21st, 1854. At this time neither of these societies was competent to attempt a peal of Stedman's Cinques, and as by their rules they are not allowed to perform together under the name of either society, a coalescence of the principal performers of each society took place under the name of the St. James' Society, when, on February 10th, 1854, a peal of 5014 of Stedman's Cinques was accomplished: this performance must take the highest rank in the art of change-ringing.

On March 11th of the same year, four of the St. James' Society rang a peal of Stedman's Triples without calling. Mr. John Cox assisted the Cumberlands in ringing Holt's original peal of Grandire Triples on June 22nd, 1854, when he undertook the difficult task of conducting this peal. The same society also rang 5000 changes of Stedman's Caters on Jan. 4th, 1855, and the following day the College Youths rang 5001 changes in the same method; and on Jan. 20th, performed Holt's original peal of Grandire Triples, which in this case was conducted by Mr. H. W. Haley, who also conducted the same peal for the St. James' Society on Feb. 2nd. On the 15th July, 1855, four of the Cumberlands who happened to be in France on a professional hand bell engagement, met and rang Mr. Holt's ten-part peal of Grandire Triples. On Oct. 24th, 1857, the Cumberlands rang at Waltham Abbey a peal of 5000 changes of Stedman's Caters; and on Nov. 15th, recorded a peal of Grandire Triples.

At length the College Youths found themselves competent to ring a peal of Stedman's Cinques, this they accomplished on Jan. 2nd, 1858, when they

completed 5016 changes on this principle, and thus succeeded in ringing the first peal of Stedman's Cinques ever achieved by any independent society. On March 27th, in the same year, the College Youths also rang 5009 changes of Stedman's Caters, and on July 30th, 1859, 5074 in the same method.

On January 20th, 1859, a peal of 6160 changes of Bob Major was rung at Cavendish, in Suffolk, by the Glemsford and Cavendish ringers.

After this time the practice of ringing any length in hand seems almost to have died out, as it is not until 1872 that I find any further record. On March 13th, in this year, the College Youths rang Holt's original one-part peal of Grandire Triples, and on July 30th, 1873, the St. Martin's Society of Birmingham rang a peal of Triples in the same method, the composition of Mr. Thomas Day of that town. The St. Martin's Youths have also, during late years, rung a few date touches of Stedman's Caters.

On Jan. 12th, 1876, four of the York branch of the College Youths rang Holt's six-part peal of Grandire Triples, and on June 1st the Birmingham St. Martin's Association rang Holt's original peal in this method.

(To be continued.)

### Ringing Galleries.

SIR,—Seeing a letter in to-day's *Church Bells* from Mr. Seddon, reviving the subject of ringing galleries which I took up some time ago, I beg you to allow me to make a few remarks in answer.—First, I cannot see why the position of the ringers should be determined by a law of the Medes and Persians, but might be adopted according to circumstances, sometimes a gallery being advisable and sometimes not so, but never have the ringers entirely screened off the church. Secondly, I cannot see that a gallery below the tower windows, which are generally high up, would interfere with the architecture at all. Thirdly, my reason for liking galleries is not necessarily from the fact of the pull of the bells being too long, but partly to raise the ringers up out of the way of lookers-on. As in my own case, our floor is a raised platform barely two feet from the ground. This we erected about two years ago. Lastly, in the case of ringing on the ground-floor in the church, I would ask what is to become of beltry tablets recording performances? as many persons would object to see them down below, and I believe many have vanished at the restoration of churches already. J. R. JERRAM.

*St. Mary's Vestry Room, Fleet.*

[Opinions differ. But 'the lookers-on' at Fleet must be an unusually pushing lot to require such a barrier, against which they may rub their knees or thighs. A common cord hung across is generally a sufficient check to intruders; or a few kind words of request, 'not to intrude upon us,' ought to be sufficient.—ED.]

### Canterbury Bells and Ringers.

SIR,—Seeing in your issue of July 29th a copy of the tablets in the belfry of Canterbury Cathedral, I am most happy to say that the peals recorded are well worthy of the men who performed them; but it may excite some surprise among your readers on seeing that no peal has been rung since 1827. Now the fact of the case is, that the men who now have charge of the belfry are nothing but miserable bell pullers, who scramble through set-changes only. It is a great pity that such a miserable state of things should exist in such a fine and noble cathedral, possessing so fine a ring of ten bells. May I suggest that some London Ringing Society would do well to make an excursion to Canterbury, as I am sure that the inhabitants would be highly gratified by hearing some good and scientific change ringing, the Dean's permission being first obtained. ONE INTERESTED IN CHURCH BELLS.

### Guild of West Kent Ringers.

ON Saturday, August 5th, a Meeting of the Guild was held at St. Mary's Church, Bexley, and a peal of 720 changes Treble Bob Minor was rung in 25 mins. by the following members:—J. Banister, treble; W. J. Reeve, 2nd; H. Banister, 3rd; T. Banister, 4th; E. Hammant, 5th; W. Bright, tenor. Conducted by Mr. Hammant.—Communicated.

### Ringers' Trip.

ON Saturday, August 5th, the ringers of Holy Trinity Church, Bolton, Lancashire, through the kindness of their Vicar and Churchwardens, visited Chester, from which place they took a boat to Eccleston, a village on the banks of the Dee, in Flintshire, and going to the church, by the permission of the Vicar rang a peal of Grandire Minor. The ringers were:—H. W. Jackson, 1st; H. Bentley, 2nd; J. Thornton, 3rd; T. Turner, 4th; S. Gaskell, 5th; W. Hamers, 6th. Conducted by H. W. Jackson. Leaving Eccleston, the village of Aldford was visited, a few miles further up the river, and near the residence of the Duke of Westminster; and by permission of the Vicar another peal of 720 was rung. The ringers stood as follows:—H. W. Jackson, 1st; H. Bentley, 2nd; J. H. Jackson, 3rd; J. Walsh, 4th; S. Gaskell, 5th; W. Hamer, 6th; and returned home very well pleased with their day's outing.—Reported.

### Cox's Testimonial.

SIR,—With the best thanks of the Committee to yourself and subscribers generally, I beg to acknowledge the receipt of the following to the above Fund:—

Already announced	£14 2 6
The Oxford Society of Change-ringers, per Mr. Chas. Hounslo-President	2 2 0
Mr. Jno. Nicholls, Bell-rope Maker, Blue Anchor Road, Bermondsey	0 10 6
The Rev. F. E. Robinson, J. P., The Rectory, Appleton, Abingdon, Berks	0 5 0

HY. DAINS, Hon. Sec.

England, may well claim to be informed of the contents of this epistle. Perhaps you will correct me if I am mistaken in thinking that no translation has as yet been communicated by his Grace to the public journals.

A SYMPATHIZER WITH OUR SUFFERING FELLOW-CHRISTIANS ON THE DANUBE.

SIR,—Allow me to correct a mistake in your notice of Mr. Plumptre in last week's *Church Bells*. He is not Professor of Pastoral Theology at King's College, London, though he held that position from 1854 to 1863; but Professor of Divinity, to which Chair he was elected in 1863, it having been filled before by the present Archbishop of Dublin and the present Bishop of Gloucester and Bristol. I may add that the present Professor of Pastoral Theology is the Rev. Samuel Cheetham, M.A., who is joint-editor with Dr. William Smith of *Christian Antiquities*. This work, as your readers are probably aware, is intended to be a kind of extension of the *Bible Dictionary*, to which so many are indebted for very able articles on subjects connected with theology.

E. T. C.

St. John's, Newbury.

SIR,—Having been absent from home during July, I missed seeing your issue of this day month till yesterday, and now beg, in answer to 'L. F.'s' kind note, to say that the address of the Rev. Arundel C. Hill is Brantford, Ontario, Canada.

JOHN A. STEWART.

Derry, Aug. 8.

SIR,—The authors of the hymns 'Bound upon the accursed Tree' and 'Rest of the Weary' are the late Rev. H. H. Milman and Dr. Monsell respectively; but they are not in the last edition of the S. P. C. K. book.

C. T.

SIR,—A lady in the parish intends to be married on a certain day, and requests that a friend of hers may officiate at the ceremony. To whom is the fee due?

D. T.

[All fees for 'duties' done in a church belong, of course, to none but the incumbents. It is usual to give a present to a strange clergyman on such occasions.—E.D.]

## BELLS AND BELL-RINGING.

### PEALS RUNG ON THE HAND-BELLS.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from p. 489.)

As further accounts of the performances enumerated may be interesting, I annex details of them, selecting in each case the most authentic record of the feat, and must conclude these remarks with my thanks to Mr. J. Cox, of the Cumberlands Society, for exact copies of the records of the performances by that body; to Mr. J. R. Haworth, of the College Youths, for much valuable information on this subject; and to Mr. M. A. Wood, of the same Society, for particulars of the peals rung by this and the St. James' Society, though in the absence of definite information I am unable to state whether or no these latter are verbatim abstracts from the records of these last-named Societies.

*From the Cumberlands' Records.*—Saturday, Nov. 12, 1754, The Society rang in their assembly-room at the Bell in Shoreditch, a course of Oxford treble bob ten in, it being the first that ever was rung. The performers were—Samuel Wood, 1—2; Francis Wood, 3—4; William Mattris, 5—6; Geo. Patrick, 7—8; John Purlwent, 9—10.

*From the Cumberlands' Records.*—On Thursday, 1st Jan. 1756, the following members rang in their assembly-room at the Bell in Shoreditch, a course of Oxford treble bob maximus, in 25 mins. Samuel Wood, 1—2; Francis Wood, 3—4; William Mattris, 5—6; Geo. Patrick, 7—8; John Purlwent, 9—10.

*From the Cumberlands' Records.*—Tuesday, Dec. 1807, Six persons of the Cumberland Society rang on the handbells, after diligent perseverance, two complete courses of Oxford treble bob maximus, containing 1248 changes, which were completed in 1 hour and 2 min., being the greatest performance ever achieved in the science of handbell ringing, which will ever reflect honour to the performers. This unparalleled performance was accomplished at Mr. McDormer's, keeper of the Red Cross, Hare Street, Bethnal Green, and was conducted by George Gross. William Makee, 1—2; Paul Debus, 3—4; James Stichbury, 5—6; George Gross, 7—8; Daniel Debus, 9—10; Charles Makee, 11—12.

*From a Private Peal-book.*—On Monday, 16th Oct. 1809, was rung on a fine and musical peal of twelve bells at the Talbot Inn, in Derby, by the Sheffield Society of St. Peter's Youths, a complete course of Oxford treble bob maximus, which was performed by the following artists, viz.:—Samuel Gardener, 1—2; William Booth, 3—4; William Rowen, 5—6; Joseph Grayson, 7—8; Henry Grayson, 9—10; Samuel Shirt, 11—12. This was the first course of treble bob maximus, containing 528 changes, ever rung in the county of Derby, and before a large concourse of brother bob-hands.

*From a Private Peal-book.*—On Wednesday evening, Oct. 30, 1811, was rung on a peal of eight hand-bells, at the house of Mr. William Booth, Bailey Lane, Sheffield, a complete peal of Oxford treble bob major, 5088 changes, in 2 hours and 34 min., by the following artists, viz.:—William Hudson, 1—2; William Booth, 3—4; Henry Grayson, 5—6; George Hudson, 7—8. The Conductor of this peal was Mr. George Hudson.

*From a Private Peal-book.*—On Tuesday, Dec. 3, 1811, was rung on a peal of ten hand-bells, at the house of Mr. William Booth, Bailey Lane, Sheffield, a complete peal of Oxford treble bob royal, consisting of 5000 changes, in 2 hours and 57 min., by the five following artists, viz.:—William Hudson, 1—2; William Booth, 3—4; Henry Grayson, 5—6; George Hudson, 7—8; William Rowen, 9—10. The conductor of the peal was Mr. Henry Grayson.

*From a Private Peal-book.*—On Monday night, November 24, 1816, was rung on twelve handbells, at the house of Mr. William Hall, Bailey Lane, Sheffield, a complete peal of Oxford treble bob maximus, containing 5280 changes, in 3 hours and 33 min., by the six following artists, viz.:—William Hudson, 1—2; William Booth, 3—4; William Rowen, 5—6; George Hudson, 7—8; John Lomas, 9—10; William Hall, 11—12. N.B.—Conductor of the peal, Mr. William Hudson.

*Tablet in belfry of St. Peter's Mancroft, Norwich.*—Hand-bell ringing. On Feb. 25th, 1822, was rung a quarter-peal, comprising 1260 changes, of that harmonious and intricate composition of Stedman triples. This was perfectly completed by four of St. Peter's ringers, two in hand, and to remove all doubt of the truth of the performance, it was rung before proper witnesses, who were prepared with pricked documents to prove the truth of the peal, and it was completed in a manner that must ever reflect great credit on the company who performed this task, and took their stations in the following order, by the direction of Samuel Thurston, who called the bobs and conducted the peal—William Tuck, 1—2; Frederick Watering, 3—4; Samuel Thurston, 5—6; William Mann, 7—8.

*From the Cumberlands' Records.*—At the sign of the Green Dragon, Poplar, on Friday, August 1st, 1828, four of the society of Cumberlands rang on the hand-bells, up in hand, a complete peal of 5040 changes of Grand sire triples, in 3 hours and 3 min. John Chapman, 1—2; Edmund Giles, 3—4; Charles Warner, 5—6; Robert Ashley, 7—8. Called by Mr. E. Giles and witnessed by Mr. William Atherton.

*Tablet in belfry of St. Peter's Mancroft, Norwich.*—Hand-bell ringing. On Monday, April 11th, 1831, were rung, by four of St. Peter's Mancroft ringers, 2520 changes of Stedman triples. This astonishing piece of science was accomplished in a very superb style in the scientific principles of hand-ringing; and to preclude all doubt of the truth that might have been entertained, owing to the difficulty of the process, it was rung in the presence of James Trueman, an impartial Umpire, who was prepared with the requisite documents to ascertain whether it was worthy of record, consequently its truth cannot be controverted. The peal was composed by J. P. Powell, Esq., and ingeniously conducted by Samuel Thurston, which in case must be very difficult, and rung as follows:—Samuel Thurston, 1—2; Henry Hubbard, 3—4; Frederic Watering, 5—6; Joshua Hurry, 7—8.

*From the St. James' Records.*—On Wednesday, April 8th, 1840, Four members of this society rang, up in hand, at Mr. Crane's, sign of the "Leopard," Steward Street, St. Luke's, a peal of 5040 changes of Grand sire triples, containing 194 bobs and 46 singles, being the first performance of this kind rung in this society, in 2 hours and 48 min., by Wm. Golding, 1—2; Chas. Goozee, 3—4; Wm. Lobb, 5—6; Thos. Le Sage, 7—8. Conducted by William Lobb.

*From the Cumberlands' Records.*—At the Angel and Crown, Twigg Folly, Bethnal Green, Good Friday, April 17th, 1840, was rung, up in hand, upon hand-bells, a complete peal of 5040 changes of Grand sire triples, in 2 hours and 30 min. Performed by William Golding, 1—2; Charles Goozee, 3—4; William Lobb, 5—6; John Freeman, 7—8. This peal contained 194 bobs with 46 singles, and was conducted by Mr. William Lobb.

*College Youths.*—June 14th, 1851, 5086 Stedman Caters, 2 hours and 59 mins., at Mr. Keyler's, Enge Street, Spitalfields, being the first ever rung. John Cox, 1—2; George E. Ferris, 3—4; William Cooter, 5—6; Matthew A. Wood, 7—8; James Dwight, 9—10; Composed and conducted by J. Cox.

*From the Cumberlands' Records.*—On Monday, Dec. 19th, 1853, four members of this society rang on the hand-bells, in hand, at the house of Mr. William Ironside, the Three Kings, Clerkenwell Close, a true and excellent peal of triples, upon Stedman's principle, consisting of 5040 changes, which was completed in 2 hours and 40 min. The performers were—John Cox, 1—2; Thomas Powell, 3—4; Henry William Haley, 5—6; Thomas Britten, 7—8. The above peal contained 240 bobs and 2 singles, and was rung in the presence of several members of the Society of College Youths, being the first time a peal of this intricate method was ever accomplished upon hand-bells, and was conducted by Mr. John Cox.

*College Youths.*—January 21st, 1854, 5040 Stedman triples, 2 hours and 38 min., at Mr. Sully's, Church Row, Bethnal Green. George E. Ferris, 1—2; William Cooter, 3—4; Matthew A. Wood, 5—6; James Dwight, 7—8. Conducted by W. Cooter.

*St. James' Society.*—February 10th, 1854, 5040 Stedman Cinques, 3 hours and 28 min.; at Mr. Sully's, Church Row, Bethnal Green, being the first peal ever rung. Henry W. Haley, 1—2; John Cox, 3—4; George E. Ferris, 5—6; Matthew A. Wood, 7—8; William Cooter, 9—10; James Dwight, 11—12. Composed and conducted by H. W. Haley.

*St. James' Society.*—March 11th, 1854, 5040 Stedman Triples, 2 hours and 41 minutes, at Mr. Sully's, Church Row, Bethnal Green, being the first ever rung without calling. John Cox, 1—2; William Cooter, 3—4; Henry W. Haley, 5—6; Matthew A. Wood, 7—8. Umpires:—Messrs. Bartell and Burton of the Cumberlands' Society.

*From the Cumberlands' Records.*—Hand-bell ringing extraordinary. On Thursday evening, June 22nd, 1854, four members of this Society assembled at Mr. Ironside's, Three Kings, Clerkenwell Close, and succeeded in ringing (in hand) in a masterly style, Mr. John Holt's Original peal of Grand sire triples, which extraordinary performance was accomplished in the space of 2 hours and 35 min. The performers were:—William Kison, 1—2; John Cox, 3—4; Thomas Powell, 5—6; John Fairbairn, 7—8. Conducted by Mr. John Cox. This is the first time the above-named peal has ever been rung (in hand) on hand-bells, and must be acknowledged the greatest achievement ever known in the science of bell-ringing. Umpires:—Messrs. Cornelius Andrew and Emmanuel Stokes.

(To be continued.)

### Cadbury, Devon.

THE 'ring' of bells in the little church of Cadbury has now been rendered complete by the addition of a new treble in D, 5½ cwt. This bell is from the foundry of Messrs. Blews, Birmingham, and is a worthy companion to the third and tenor, which are pre-Reformation in date. The new bell has been hung by Messrs. Hooper and Stokes of Woodbury, who rehung the original ring of four two years ago. Their whole work, which includes a chiming apparatus—the well-known and most useful invention of the Rev. H. T. Ellacombe—has given complete satisfaction. The new bell bears the appropriate motto—'Time Deum, Cole Regem.'—Local Paper.

### Bells Rehung at Thame, Oxon.

A NEW ring of eight bells has recently been hung in the tower of the parish church of Thame, Oxon, in lieu of the old ring of six, some of which were cracked. All being completed, the Appleton Society of Change-ringers paid a visit to the place on the 11th inst., and rang a whole peal of Grand sire Triples, comprising 5040 changes, with 154 bobs and 86 singles. The ringers stood as follows:—S. White, treble; E. Holifield, 2nd; B. Barrett, 3rd; W. Bennett, 4th; G. Holifield, 5th; Rev. F. E. Robinson, 6th; F. White, 7th; T. Bennett, tenor. Composed by F. White, and conducted by the Rev. F. E. Robinson. The bells were cast by Messrs. Mears and Stainbank of Whitechapel, and hung by Messrs. White and Son of Appleton.—Reported.

### Bells Rehung at Ellingham, Suffolk.

THE ring of five bells was reopened here on the 8th inst., all the bells having been rehung by Mr. Day of Eye, and one of them recast. A dinner was given to about forty ringers in the rectory grounds.—Communicated.  
[Why was there no Dedication Service suitable to the occasion?—E.D.]

### Ringling at Woodsley, Staffordshire.

ON Thursday night, August 10, three of St. James's, Wollaston, with three of Woodsley, rang at Trinity Church, Woodsley, 720 changes of Grand sire Minor, in 24 mins. The ringers were as follows:—T. Darby, treble; E. Chapman, 2nd; G. Howbells, 3rd; J. Coaker, 4th; W. Lawrance, 5th; W. Pugh, tenor. Conducted by J. Coaker.—Reported.

### Ringling at Rusper, Sussex.

ON Saturday evening, August 12, a mixed company of change-ringers rang at the above church Holt's peal of Plain Bob Minor, without Singles. It was rung in 25 mins. by the following persons:—G. Tullett, treble; P. Horley, 2nd; E. Jordan, 3rd; F. Knight, 4th; J. Worsfold 5th; H. Burstow, tenor. Called by H. Burstow, with 21 bobs.—Reported.



select those as assistant-bishops who would be best adapted to give them able assistance in evangelizing the teeming millions of India? The funds required would be comparatively little; but might not the help to the bishops and the benefit to the natives be great? H. B.

### Anglican Bishops' Mitres.

SIR,—In *Church Bells* of last week, I read that 'the new Bishop of Bombay, Dr. Mylne, has revived the ancient usage of the mitre—a Church ornament which most of our modern prelates at home content themselves with having depicted on their coats-of-arms, with the solitary and rare exception of a coronation.' Permit me to say that I think you are under misapprehension as to the use of mitres by our bishops at coronations. In the Rev. Mackenzie E. C. Walcott's *Sacred Archaeology* it is stated that 'the bishops appeared mitred at the Coronation of George III.;' but I have seen the contemporary accounts of that coronation in the *Annual Register* and *Gentleman's Magazine* of that date, and I find there in the order of the procession, 'Bishops in their rochets, their square caps in their hands,' and there is no mention of their changing the square cap for the mitre. After the king was crowned, the peers put on their coronets and the bishops their caps. In the accounts of the Coronations of George II., George IV., William IV., and our present Queen, the descriptions are identical in this particular; of the latter coronation there are many engravings to be seen, but in none of them is a mitre shown, although the Archbishop does wear a cope. The following instances of the use of mitres in modern times may be interesting; and now that pastoral staffs are so common amongst us I think it ought to be known that Bishop Mylne is not the first to revive the whole of the ancient Episcopal insignia, and it is greatly to be hoped that others will soon follow his example.

The first Bishop of the United States, Dr. Seabury of Connecticut, used to wear a mitre in his Episcopal ministrations, which is now preserved in the Library of Trinity College, Hartford, Connecticut; it is of black silk, with the cross embroidered on the front and the crown of thorns on the back. I do not know whether any of the other early American bishops used them, but in *Sacred Archaeology* two mitres are mentioned as being preserved in the United States. The first Bishop of Grahamstown, Dr. Armstrong, used a mitre; his successor, Bishop Cotterill, now of Edinburgh, used it occasionally I have heard, but the present bishop does not. Dr. Webb, the Bishop of Bloemfontein, uses a mitre; and I believe his predecessor, Dr. Twells, did. The late Dr. Forbes, Bishop of Brechin, had a mitre carried before him in his episcopal ministrations, and wore it privately in the Sisterhood Chapel in Dundee: so I read in a recent number of the *Penny Post*. Besides this, ever since the Reformation there are monuments of mitred bishops; and although, perhaps, some are only represented symbolically, I think without doubt many are represented as they actually appeared in their lifetime. H. T. E. K.

### Bishop Sumner, &c.

SIR,—Your review of the life of the late Bishop Sumner, of Winchester, induces me to remark that there is one trait in his character which I have not seen noticed. I had it from the late Archdeacon Wilberforce, who once, or perhaps oftener, observed to me that the Bishop had a remarkable talent for the discernment of the characters of persons; and I think it was with reference to this—or at all events partly to this—that he also said that the diocese of Winchester was at that time better than any other in England.

I was on the most friendly terms with Archdeacon Wilberforce, being about his nearest neighbour for some eight years in my then vicarage; and this rectory was very likely the last house he slept in, besides his own, before he took the lamentable step of secession to Rome. The night I mean was that after his last Visitation at Pocklington. Not a word was said to prepare one for such an event. He was in his usual flow of good spirits. I remember his jumping over the stream that bounds my rectory-garden like a school-boy of fifteen. F. O. MORRIS.

Nunburnholme Rectory, Hayton, York.

### Magdalene College, Oxford.

SIR,—Will any of your readers inform me if the academical clerkships offered at Magdalene College, Oxford, are awarded solely for proficiency in singing, and how often they fall vacant? Is there anything to prevent a choraman at one of the other colleges matriculating and taking a degree as an attached student? On these points the *Oxford Calendar* gives no information. X.

### Free Seats v. Pews.

'C. M.' wishes to know from what Societies aid may be obtained towards the substitution of free seats for pews in the parish church of a small rural locality.

SIR,—(1) In what year was Dr. Hook removed from the Vicarage of Leeds? (2) Where can I find the hymn in which occur the words,—

'Lost he, my wakeful enemy, should say,  
"Against him have I now prevailed?"  
Rejoice, the child of God has failed!'"

S. B. N.

SIR,—In your issue of the 12th of August 'A Reader of *Church Bells*' makes inquiries about an 'Association of Women, or Sisterhood,' which I believe would be satisfied by an application to the Superior of the Winchester Diocesan Home for the Friendless and Fallen, addressed to St. Thomas' Home, either at Forton, Gosport, or at Ash, Farnborough Station.

H. R. HANSON, Curate.

'A READER OF *CHURCH BELLS*,' in our No. for August 12, is requested to communicate with Canon Gee, 28 Great George Street, Westminster.

'A BOMBAY CIVILIAN.'—Thanks for your amusing correction. The writer of the phrase bids us say he feels 'annihilated.' Will you not sometimes help, yet more directly, with your local knowledge?—Ed.

'F. O. MORRIS.'—We know only of two letters. See Nos. for August 5 and 19.

## BELLS AND BELL-RINGING.

### PEALS RUNG ON THE HAND-BELLS.

By Jasper W. Snowdon, Ilkley, Yorkshire.

(Continued from p. 451.)

*From the Cumberlands' Records.*—'Hand-bell performance. On Thursday, Jan. 4th, 1855, the following members rang upon hand-bells, retained in hand throughout, at Mr. Houghton's, the York Arms, Ship Yard, Strand, a peal of Caters on Stedman's principle, consisting of 5000 changes, in 2 hours and 55 min. Performers:—John Cox, 1—2; Thomas Powell, 3—4; Jeremiah Miller, 5—6; William Kitson, 7—8; John Fairbairn, 9—10. Composed and called by Mr. John Cox.'

*College Youths.*—'Jan. 5th, 1855, 5001 Stedman Caters, 2 hours and 59 min., at Mr. Sully's, Church Row, Bethnal Green. Henry W. Haley, 1—2; Matthew A. Wood, 3—4; George F. Ferris, 5—6; William Cooter, 7—8; James Dwight, 9—10. Composed and called by H. W. Haley.'

*College Youths.*—'Jan. 20th, 1855, 5040 Grandsire triples, 2 hours and 34 min., Holt's original, at Mr. Sully's, Church Row, Bethnal Green. George E. Ferris, 1—2; Henry W. Haley, 3—4; Matthew A. Wood, 5—6; William Cooter, 7—8. Conducted by H. W. Haley.'

*St. James' Society.*—'Feb. 2nd, 1855, 5040 Grandsire triples, in 2 hours and 28 min., (Holt's Original) at Mr. Sully's, Church Row, Bethnal Green. Matthew A. Wood, 1—2; Henry W. Haley, 3—4; George E. Ferris, 5—6; William Cooter, 7—8. Conducted by H. W. Haley.'

*From the Cumberlands' Records.*—'Hand-bell performance. Boulevard Bon Nouvelle a Paris. On Sunday, July 15th, 1855, the undermentioned members of this society rang at the above establishment, upon hand-bells, retained in hand throughout, Mr. John Holt's ten-part peal of Grandsire triples, consisting of 5040 changes, in 2 hours and 35 min. They sat thus:—Edward Sawyer, 1—2; John Cox, 3—4; Cornelius Andrew, 5—6; George Banks, 7—8. The above peal was the first ever accomplished on the Continent of Europe, and was conducted by Mr. John Cox.'

*From the Cumberlands' Records.*—'Hand-bell performance. On Sat. Oct. 24th, 1857, the following members rang at Mr. Carr's, Waltham Abbey, Essex, on hand-bells, retained in hand throughout, a peal of Caters, on Stedman's principle, consisting of 5000 changes, in 3 hours and 3 min. Performers:—John Cox, 1—2; John Nelms, 3—4; Thomas Powell, 5—6; John Rogers, 7—8; John Howe, 9—10. Composed and conducted by John Cox.'

*Cumberlands' Records.*—'Hand-bell performance. On Sunday, Nov. 15th, 1857, the following members rang at Mr. Houghton's, the Punch Bowl, Hemlock Court, Strand, a peal of Grandsire triples, on hand-bells, retained in hand throughout, consisting of 5040 changes, in 2 hours and 58 min. Performers:—Henry Booth, 1—2; John Nelms, 3—4; John Cox, 5—6; William Antill, 7—8. Conducted by Mr. John Nelms.'

*College Youths.*—'Jan. 2nd, 1858, 5016 Stedman Cinques, in 3 hours and 25 min., at Mr. Sully's, Church Row, Bethnal Green. Henry W. Haley, 1—2; William Cooter, 3—4; Matthew A. Wood, 5—6; George E. Ferris, 7—8; William Green, 9—10; James Dwight, 11—12. Composed and conducted by H. W. Haley.'

*From the Cumberlands' Records.*—'Hand-bell performance. On Sunday, Jan. 17, 1858, the following members of this society rang upon hand-bells, retained in hand throughout, at Mr. Houghton's, the Punch Bowl, Hemlock Court, Strand, a peal of Grandsire triples, consisting of 5040 changes, in 3 hours and 35 min. The band sat as follows:—Henry Booth, 1—2; John Cox, 3—4; John Rogers, 5—6; William Chrisfield, 7—8. Conducted by Mr. Henry Booth.'

*College Youths.*—'March 27th, 1858, 5009 Stedman Caters, in 2 hours and 52 min., at Mr. English's, Globe Street, Bethnal Green. Henry W. Haley, 1—2; George E. Ferris, 3—4; William Cooter, 5—6; Matthew A. Wood, 7—8; James Dwight, 9—10. Composed and conducted by H. W. Haley.'

*College Youths.*—'July 30th, 1859, 5074 Stedman Caters, in 3 hours and 3 min., at Mr. Howe's, Bromley-by-Bow, Middlesex. Henry W. Haley, 1—2; Matthew A. Wood, 3—4; George E. Ferris, 5—6; William Cooter, 7—8; James Dwight, 9—10. Composed and conducted by H. W. Haley.'

*Cavendish, Suffolk.*—'On Jan. 20th, 1860, 6160 changes of Bob Major, in 3 hours and 12 mins, by the following persons:—A. Ambrose, Cavendish, 1—2; F. P. Adams, Glemsford 3—4; Wm. Wells, Cavendish, 5—6; Saml. Slater, Glemsford, 7—8. Composed by Jno. Reeves, and conducted by Arthur Ambrose.'

*College Youths.*—'March 13th, 1872, 5040 Grandsire triples, in 2 hours and 35 minutes (Holt's Original), at Mr. Bridge's, Church Row, Bethnal Green. William Cooter, 1—2; Henry W. Haley, 3—4; Matthew A. Wood, 5—6; Henry Booth, 7—8. Conducted by H. W. Haley.'

*St. Martin's (Birmingham) Records.*—'On Wed., July 30th, 1873, was rung on the hand-bells a peal of Grandsire triples, comprising 5040 changes, which was completed in 2 hours 52 min. by the following members of the St. Martin's Society:—William Kent, 1—2; Henry Avery, 3—4; Henry Bastable, 5—6; Henry Johnson, jun., 7—8. Composed by Mr. T. Day. Conducted by Mr. H. Bastable. This was the first peal rung on the hand-bells in this borough. Messrs. T. Day, H. Johnson, senr., and J. Spencer, were auditors, and can attest the truth of the above performance.'

*Skeldergate, York.*—'On Jan. 12, 1876, four members of the York Branch of College Youths rang Holt's six-part peal of Grandsire Triples, in 2 hrs. 52 min. The ringers were stationed thus:—T. Dixon, 1—2; W. Howard, 3—4; C. Underwood, 5—6; W. Morrell, 7—8. Conducted by T. Dixon. This was the first peal ever rung in hand at York.'

*Birmingham.*—'On June 1st, 1876, four members of the St. Martin's Association rang Holt's one-part peal of Grandsire Triples, in 2 hours 19 mins.—The ringers were:—J. Joyner, 1—2; H. Bastable, 3—4; J. Carter, 5—6; H. Johnson, jun., 7—8. Conducted by H. Bastable.

### Ringings for Service at Spalding, Lincolnshire.

On Sunday, 6th inst., the following members of the Spalding Society of Change-ringers, with Mr. W. A. Tyler of Hatfield (the kind permission of the Vicar having been obtained), rang at the parish church, before service in the evening, two half peals of 860 changes of Bob Minor, and after service a whole peal of 720 in the same method. The ringers were:—J. Cherrington, treble; J. S. Wright, 2nd; W. A. Tyler, 3rd; R. Clarke, 4th; R. Creasey, 5th (conductor); T. Dalton, tenor. Weight of tenor, one ton.—Reported.

[We suppose the ringing after service was as a Sunday recreation for the ringers. Would they not have done better to have gone quietly home, meditating on the good words they had heard at church, instead of bothering themselves with bobs and singles?—Ed.]

### Long Lane.

A NEW clock has just been erected in the church tower of this village, which not only shows time upon two large dials, but strikes the hours upon one bell and chimes the quarters upon two. The clock is also fitted with all the latest improvements, and is a very good one throughout. As there is no room to ring the bells in the usual way, a contrivance has been effected whereby the three bells may be chimed for church, a handle simply having to be turned. When required, any one of the bells may be rung separately. Mr. Smith, Midland Clock Works, Derby, has carried out the work.—Reported.

## BELLS AND BELL-RINGING.

## Reopening of Bells at Aysgarth, Wensleydale, Yorkshire.

THE fine ring of bells which this church possesses dates from 1829. From neglect, the whole of the fittings had become very much out of repair. The work was entrusted to Mr. Thos. Mallaby of Masham, who found it necessary entirely to renew them. On the 24th August a Church festival was held, and the bells were reopened by the Society of Change-ringers from Masham, who rang several touches—300 each—of Bob Minor, Oxford Treble Bob Minor, Kent Treble Bob Minor, and College Single, at intervals during the day, under the leadership of Mr. Mallaby. A special choral service was held at 1.30. The prayers were read by the Vicar, the Rev. F. W. Stow; the lessons by the Rev. F. Barker, Rector of Middleham, and the Rev. D. D. Stewart, Vicar of Maidstone. The preacher was the Rev. G. M. Gorham, Vicar of Masham, who gave an able and interesting discourse upon the origin and use of church bells. The church, which holds 620, was well filled, and a number of the neighbouring clergy were present. After service, between 600 and 700 sat down at a public tea in Bear Park, near the church, and close to the uppermost of the well-known falls of the Yore.—*Communicated.*

## The Use and Abuse of Church Bells.

SIR,—May I ask you to draw the attention of ringers to this subject? No doubt but there is a line to be drawn, but the thing is—where? Church bells are, in my humble opinion, Church property, for the *SOLE* use of the Church's days of rejoicing or otherwise. When we see them perverted to all sorts of abuses, I think Churchmen should speak out. We have a fine ring of ten in our old church tower. I know you do not hold with Sunday ringing, but well do I remember the exquisite pleasure I used to feel on the Sunday morning, when our noble bells were rung half an hour before the usual chiming for Divine service. (For which purpose a former Vicar's wife had bequeathed some money. A real lover of church bells was she; all honour to her beloved memory!) Now we have a Vicar who has done away with all this. The bells are silenced, except on practice-nights or wedding-days, when ringing for money is all that is thought worthy of musical instruments dedicated by our fathers to the glory of God.

But on the 29th was Kingston Regatta—against which I have not a word to say; far from it. But now is the time for the flag to be hoisted on the church tower, and the bells to send out their most joyous notes, as though THEY 'were lovers of pleasure more than lovers of God!' How different in a neighbouring parish (Richmond), where the Church's year and festivals are observed in the proper manner! The bells are there used to call to a hearty service of prayer and praise, and the red-cross flag is hoisted, and people know that a real work is going on, to the praise and glory of God.

I was delighted that the Vicar of Great Dunmow used his authority in refusing to allow his church bells for a stupid ceremony lately in his parish. All honour to such clergymen, I say. Would that there were more of them! For my part, I do not see why the bells may not be used in cases of public rejoicing; but in no wise if they are entirely silent for the holy purposes to which they were originally dedicated.

H. E. J.

Kingston-on-Thames.

## A Hint to Steeple-keepers.

SIR,—Perhaps it would not be out of the way to suggest the following to those with whom the responsibility rests for keeping the bell-frame, cage, stocks, wheels, &c., in good working order. It is very essential that, after a long dry time, when the wood-work shrinks, and consequently the screws, bolts, &c., get loose, that they should be looked to by an experienced person, as the going of new or recently-hung bells depends upon their being kept screwed up tight. If neglected, and the stock should get a little loose, the bells go bad, and are not ringable for good striking and change-ringing. Hence the reason of bells that go well for a time after the bell-hanger has finished them, but do not keep long in good ringing order. It is of great importance that they should be screwed regularly or evenly, as by screwing one side tight before you commence the other, you cannot get them level, but draw them athwart.

A. D. S. K. (*A Devonshire Steeple-keeper.*)

## Date Touch on the Hand-bells at York.

On Monday night, August 28th, at 13 Fetter Lane, four members of the Yorkshire Association succeeded in ringing a date of Kent Treble Bob Major on eight hand-bells, retained in hand, in 1 hr. 5 mins. The band was stationed as follows:—T. Dixon, 1st and 2nd; W. Howard, 3rd and 4th; C. Underwood, 5th and 6th; W. Morrell, 7th and 8th. The above date was composed and conducted by Mr. T. Dixon.—*Communicated.*

## The Cox Testimonial Fund.

SIR,—I beg to acknowledge the following subscriptions in favour of the above testimonial:—

Already announced . . . . .	£17 0 0
St. James's Society of Change-ringers, London, per Mr. G. Stockham . . . . .	3 3 0
Messrs. Nunn Brothers, of London and Colchester . . . . .	0 10 0
W. H., a Friend . . . . .	0 5 0
Mr. J. R. Haworth . . . . .	0 2 6

HY. DAINS, *Hon. Sec.*

## The Guild of Devonshire Ringers.

A MEETING of the Committee will be held at Plymouth, on Tuesday, September 5, at 2 p.m. *Agenda*:—To arrange for a General Meeting; to consider the mode of treatment of the subject of 'Church Bells' at the Congress; to receive designs for Certificate of Membership, &c.

J. L. LANGDON FULFORD, *Hon. Sec.*

## BELFRY RECORDS.

## ST. CHAD'S, SHREWSBURY. (Tablets in the Belfry.)

869. UNION SOCIETY.—Nov. 25, 1779, was rang in this Steeple a peal of Grandsire Cinques: 6006 changes, in 4 hours and 27 minutes, by  
T. Spendlove, *First*. E. Roberts, *Fourth*. T. Groves, *Seventh*. C. Bigg, *Tenth*.  
R. Cross, *Second*. W. Farrell, *Fifth*. J. Hartshorn, *Eighth*. R. Lloyd, *Eleventh*.  
W. Bull, *Third*. R. Wilding, *Sixth*. J. Parker, *Ninth*. J. Perratt, *Tenor*.

Call'd by R. Cross.  
The above peal was an uninterrupted succession of such correct striking that, during its continuance, not a note of jarring or discord hurt the attention's ear.

870. JAN. 28, 1800, was rang in this Steeple a peal of Oxford Treble Bob Royal, 5000 changes, in 3 hours & 43 minutes, by  
T. Spendlove, *Third*. W. Bull, *Sixth*. T. Hill, *Ninth*. R. Wilding, *Twelfth*.  
E. Roberts, *Fourth*. J. Parker, *Eighth*. R. Cross, *Tenth*. Call'd by Rd. Cross.  
T. Groves, *Fifth*. J. Parker, *Eighth*. R. Lloyd, *Eleventh*.

871. THIS tablet was erected by the Union Society to record an excellent Peal of Grandsire Caters rung here on April 5, 1808, which, if surpassed by future practitioners, will stand as a memorial that their predecessors were not deficient in skill & perseverance. It contained 10097 changes, & was performed in 6 Hours & 50 Minutes by  
T. Spendlove, *Third*. S. Lee, *Sixth*. W. Bull, *Ninth*. J. Perratt, *Tenor*.  
E. Roberts, *Fourth*. C. Bigg, *Seventh*. R. Wilding, *Tenth*. T. Hill,  
G. Roberts, *Fifth*. R. Cross, *Eighth*. J. Parker, *Eleventh*. Call'd by Wm. Bull.

872. DEC. 27, 1813, was rang in this Tower a peal of Oxford Treble Bob Maximus, containing 5088 Changes, in 3 hours & 59 minutes, by the following members of the Union Society:—  
T. Spendlove, *First*. G. Roberts, *Fourth*. T. Lloyd, *Seventh*. J. C. Jones, *Tenth*.  
E. Roberts, *Second*. R. Cross, *Fifth*. J. Lee, *Eighth*. C. Bigg, *Eleventh*.  
J. Lewis, *Third*. R. Wilding, *Sixth*. Wm. Bull, *Ninth*. S. Lawrence, *Twelfth*.  
Call'd by R. Cross.

## CHRIST CHURCH, BATH. (Tablet in the Belfry.)

873. ON Monday, Jan. 20th, 1868, the following Ringers, under the Leadership of Mr. C. Kingman, rang 1870 changes in one hour & fifteen minutes:—  
F. Temple. J. Smith. J. Perry.  
J. Cox. R. Osman. G. Kingman.  
Osman and Cox, Callers.

## BATH ABBEY. (Tablet in the Belfry.)

874. ON Monday, March 10th, 1834, was rung in this Tower a true and complete peal of Grandsire Triples, containing 5040 changes, in the space of 8 hours & 17 minutes, by the following persons:—  
Richd. Osman, *First*. Edmd. Wilcox, *Fourth*. Geo. Bolwell, *Seventh*.  
Thos. Britton, *Second*. Josh. Kne, *Fifth*. Geo. Fisher,  
Jas. Allen, *Third*. Wm. Rodford, *Sixth*. Jno. Harding, *Eighth*.  
E. Wilson, Conductor.  
Chas. Crook, Rector.  
Mr. J. J. Long,  
Mr. Chas. Hunt, } Churchwardens.

## ALL SAINTS, WEST BROMWICH, STAFFORDSHIRE.

## (Tablets in the Belfry.)

875. AT All Saints', Nov. 8th, 1842, 5040 Grandsire Triples, in 2 hours & 52 minutes. The first Peal upon the Bells after augmentation to eight. Tenor, 15 cwt.  
Samson Marsh, *Treble*. John Harris, *Fourth*. John Noak, *Seventh*.  
Paul Cashmore, *Second*. Joseph Bourne, *Fifth*. John Green, *Tenor*.  
Edward Marsh, *Third*. Samuel Marsh, *Sixth*. Conducted by Saml. Marsh.

876. AT All Saints', the 8th April, 1844, 5040 Kent Treble Bob Triples, in 2 hours & 45 mins. Composed by H. Johnson Birne. Conducted by Samuel Marsh.  
Samson Marsh, *Treble*. John Harris, *Fourth*. Paul Cashmore, *Sixth*.  
Thos. Sutton, *Second*. Thomas Edwards, *Fifth*. Samuel Marsh, *Seventh*.  
Solomon Biddlestone, *Third*. John Green, *Tenor*.

877. AT All Saints' Church, May 21st, 1844, 5088 Kent Treble Bob Major, in 2 hours & 53 minutes. The Peal in three parts by Lockwood, Leeds. Conducted by P. Cashmore.  
First Peal of Major on the Bells.  
Thomas Bingham, *Treble*. Joseph Mitchell, *Fourth*. Wm. Chattell, *Sixth*.  
James Jarvis, *Second*. Wm. Andrews, *Fifth*. Paul Cashmore, *Seventh*.  
Samson Marsh, *Third*. Samuel Marsh, *Tenor*.

878. AT All Saints', March 31st, 1845, 5056 Kent Treble Bob Major, in 3 hours; 5th & 6th 24 times wrong & right. Composed & conducted by Paul Cashmore.  
Edward Marsh, *Treble*. Henry Johnson, *Fourth*. Wm. Upson, *Sixth*.  
Thomas Sutton, *Second*. Richd. Graham, *Fifth*. Samuel Marsh, *Seventh*.  
Samson Marsh, *Third*. Paul Cashmore, *Tenor*.

879. ON the Bells of All Saints', August 24th, 1845, 6016 Kent Treble Bob Major, in 8 hours & 30 minutes; 5th & 6th Bells 24 times wrong and right. Composed & conducted by Samuel Marsh.  
James Jarvis, *Treble*. Solomon Biddlestone, *Fourth*. William Chattell, *Sixth*.  
Thomas Mason, *Second*. Henry Johnson, *Fifth*. Paul Cashmore, *Seventh*.  
Samson Marsh, *Third*. Saml. Marsh, *Tenor*.  
Rang in an excellent manner.

880. ON the 25th Nov. 1845, 5056 Kent Treble Bob Major, in 2 hours 42 & minutes. Composed & conducted by Paul Cashmore.  
Thomas Foster, *Treble*. Samuel Aston, *Fourth*. Samuel Marsh, *Sixth*.  
Thomas Mason, *Second*. John Harris, *Fifth*. William Kitson, *Seventh*.  
Samson Marsh, *Third*. Paul Cashmore, *Tenor*.

881. ON All Saints' Bells, Sept. 15th, 1847, 5024 Kent Treble Bob Major, in 2 hours & 48 minutes, with 5th & 6th 24 times wrong & right. Composed & conducted by Samuel Marsh.  
Thomas Foster, *Treble*. Solomon Biddlestone, *Fourth*. John Griffiths, *Sixth*.  
Thomas Mason, *Second*. Paul Cashmore, *Fifth*. William Kitson, *Seventh*.  
Samson Marsh, *Third*. Samuel Marsh, *Tenor*.

## ST. PAUL'S, SHIPLEY, YORKSHIRE. (Tablet in the Belfry.)

882. THE following peals have been rang in this tower:—  
Dec. 25, 1845, 5040 changes in 2 hours 55 minutes. Company:  
Jonas Hainsworth, *Treble*. James Crabtree, *Third*. John Ives, *Fifth*.  
John Jenkinson, *Second*. James Lilley, *Fourth*. William Ives, *Tenor*.  
Peals:—College Treble, Tulip, Primrose, Duke of York, New London, Oxford and Violet.  
Conducted by James Lilley.

May 14th, 1853, 5040 changes, in 8 hours 2 minutes. Company:  
Richard Brook, *Treble*. William Kendall, *Third*. James Lilley, *Fifth*.  
William Wilks, *Second*. John Wilks, *Fourth*. Thomas Pallaser, *Tenor*.  
Peals:—Kent, Duke of York, Woodbine, Oxford Delight, New London, Violet and Oxford, Conducted by William Kendall.

Jan. 1st, 1859, 5040 changes in 3 hours and 2 minutes. Company:—  
James Lilley, *Treble*. William Kendall, *Third*. Thomas Crabtree, *Fifth*.  
Samuel Pollard, *Second*. Thomas Ives, *Fourth*. Thomas Pallaser, *Tenor*.  
Peals:—Primrose, Tulip, College Treble, London Scholars, City Delight, College Pleasure, and Arnold's Victory. Conducted by James Lilley.

persons belonging to the family which offers come and kneel before the rails, tapers are placed into their hands, and a priest wearing a stole blesses the offering. Immediately after the cake is taken to the vestry, cut into small pieces, and carried to be distributed to the congregation. Indeed, no one would think of considering it as a kind of communion. In some provinces some superstitious people use part of it as a sort of amulet to ward off the evil influence of witches. I have known good, simple mothers, who made a small bag in which they placed a little bit of *pain benit*, and sewed it to the clothes of their children as a specific against wicked people. In this Protestant place they use quicksilver instead.

The Reformation of the fifteenth century was not always discriminating in its elimination of ceremonies; and many good things, worth preserving, then disappeared. The garment of the Church, of which the wonderful Dean of St. Patrick's speaks so wisely in his *Tale of a Tub*, was more badly treated than can be imagined. Your correspondent 'G. V.' might have noticed another touching ceremony which takes place at high mass. I mean the *Kiss of peace*. Unfortunately, the mingling of the sexes at church has necessitated the discontinuance of it among the laity, but it is still preserved among the clergy.

The Church of England has a grand task to achieve and a high duty to perform—may the Lord give her wisdom and power to fulfil her destinies!—i.e. to revise quietly and correct soberly, free from any passion or prejudice, the work which was done under pressure and in a time when, with respect to religion, the revolutionary spirit was at large. They may well be praised, the noble minds who have devised the Anglo-Continental Society; but before the Church of England is able to perform the blessed work which they dream for her, she has a great deal more to reform and restore than people are aware of.

Guernsey.

#### Episcopal Patronage.

SIR,—Your article in *Church Bells* of Sept. 2 constrains me to give my protest against Episcopal Patronage.

'S. S. H.' says, 'Appointments to cures of souls are appointments to spiritual offices first, and only to the emoluments of the office in the second place.' To this I quite agree, and, therefore, I would give more power to the Bishop as regards refusing to institute a clergyman whom he did not think fit for the spiritual office, whilst I would deprive him of all patronage over the temporalities.

The theory now is, a patron presents the clergyman to the Bishop, and it is the Bishop who 'sends' him. The Bishop should therefore be careful whom he ordains and sends. The Bishop's power to give away the temporalities has been in all ages a beam in his eye, preventing him seeing who is fit for the spiritual office; at any rate has exposed him to the blame of not being able to see who is fit. The Bishop is thus counted a dishonest trustee to the parishioners and benefactors from whom the revenues are derived.

A bad appointment by a Bishop does infinitely more harm to the Church than a bad appointment by a layman. From such appointments there is no appeal except from Cæsar to Cæsar.

'S. S. H.' says, 'Patronage of the dignitaries is greatly reduced.' I expect the patronage of the bishops has been increased since 1834 by 330 livings, taken from the deans, prebendaries, and other clergy, and by 399 new livings. As will be seen at pages 15 and 17 of my pamphlet.

LUCKY SINGLETON.

Great Givendale, Pocklington.

SIR,—Will you kindly allow me to thank very heartily one of your subscribers for sending me out *Church Bells*? I noticed his or her initials in the number which just reached me, and I was thereby reminded of my duty; so thankfully acknowledge the kindness in this way. I need hardly say how welcome such papers are to us who are, for the most part, removed from the great centres of social and religious life, and need to be encouraged, as by other means, so by the thought that others, though personally unknown to us, yet think of and pray for us. The last issue of your *Church Bells* contained, I may say, the best account I have seen of our late lamented Bishop Feild, with whom it was my happiness to spend the first few months of my ministerial life in a Newfoundland outpost, the winter before last, which proved to be the last the good old Bishop spent in the country he loved so well. I shall be glad to have the name and address of my benefactor.

Ferryland, Newfoundland, August 5th, 1876.

ARTHUR C. WAGHORNE.

#### Division of Lichfield Diocese.

SIR,—Mr. Egerton's letter, giving copies of the resolutions of the Salopian-Lichfield rural deans on this subject, only shows that these gentlemen have incurred the same charge which my article had laid against their brethren in Staffordshire—viz. that of looking at this important subject purely with a view to local advantage, i.e. from a selfish point, rather than with the more Catholic desire of doing that which will be most advantageous and just to the diocese at large. Both the Staffordshire and the Salop rural deans care not how unmanageable the diocese may be to which Derbyshire is to be attached, so that they themselves may not suffer—or rather, may be benefited—thereby.

R. K. B.

SIR,—In answer to 'N. S. W.'s' inquiry in *Church Bells*, Sept. 2nd, I beg to forward the following address—Rev. W. Gainsford, Seaman's Bethel, Circular Quay, Sydney, N.S.W.

G. C. M.

'A STUDENT FOR HOLY ORDERS' should ask those under whose direction he is studying to recommend him a book. Perhaps Burton's *Church History* would give him what he wants.

If 'J. T. B.' will repeat his query, with name and address to which answers can be sent direct, it shall be inserted.

RECEIVED ALSO.—H. Feilden; H. B.; F. J. Candy, M.A.; Querist; Vigilians; Verax.

\* Some Statistics to Show the Necessity for more Bishops and Clergy, especially in the Province of York. Collected and arranged by Lucy Singleton. Price 1s. London: B. M. Pickering, 196 Piccadilly, W.

## BELLS AND BELL-RINGING.

### Ringling at Dundee, Scotland.

A FEW members of the Waterloo Society of Change-ringers paid a visit to Dundee, Scotland, where, at St. Mary's Church, on Tuesday, the 22nd ult., they rang Mr. J. R. Haworth's favourite touch of set changes, left by him for the instruction of the Dundee Society. Conducted by Mr. W. Hill. After which they rang several peals of six-score Grandsire Doubles and two complete plain courses of Grandsire Triples. Conducted by Mr. W. Baron.—*Reported.*

### New Bell at Belagh, Norfolk.

ON Tuesday, September 5, a new tenor bell, in the key of A, weighing about 6 cwt., was placed in the tower of the church of this parish. It was cast by Messrs. Warner and Co., London, and was supplied and hung by Messrs. Day and Son of Eye, Suffolk. At twelve o'clock the Rector of the parish, assisted by the Rev. C. D. Smith, Rector of Shelfanger, held a short Dedication Service. Psalm cxvii. was read, and a few prayers, found in *Church Bells* of June 24, 1876, were offered.—*Communicated.*

N.B.—The Service for the Dedication of Church Bells will be found in many of our columns. It is also appended to Ellacombe's Sermon on the *Voice of Church Bells*, published by Masters, London; and Pollard, Exeter.

### Ringers' Strike, and what they got by it.

WE are informed that the reason the bells at Bray Church have not been heard the last few Sundays is that during the Vicar's absence from home the ringers suddenly struck. Upon this the Churchwardens gave Mr. E. Rogers an order to fix a set of chiming hammers. This was done last week, and they were used on Sunday for the first time. The hammers and gear are on the Rev. H. T. Ellacombe's principle, and are similar to those in use at Cookham, but with the addition of a small windlass, with a catch, by which the lines or cords are all tightened at once and loosened again, as at Worcester and elsewhere. The bells can thus be rung, if required, at a moment's notice, by simply lifting up the catch and allowing the roller to run itself back.—*Local Paper.*

### Hand-bell Peals rung in Liverpool by the Union Society.

#### BELLS RETAINED IN HAND.

ON Saturday, May 4th, 1856, was rang at the house of Mr. Bates, Boar's Head, Drury Lane, Mr. Holt's original one-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 26 mins. Performers:—G. Crute, 1—2; J. Heron, jun., 3—4; G. Helsby, 5—6; R. Williams, 7—8. Conducted by J. Heron, jun. Umpires:—W. Evans, J. Heron, sen., W. Thistlewood. Each had a copy of the peal, and is the first hand-bell performance in this town.

ON Sunday, January 8th, 1865, was rang at the house of Mr. Elijah Roberts, Derby Arms, Derby Street, Whitechapel, Mr. Holt's ten-part peal of Grandsire Triples, containing 5040 changes, in 2 hrs. 5 mins. Performers:—J. Meadows, 1—2; G. Crute, 3—4; W. Davis, 5—6; J. Aspinall, 7—8. Conducted by G. Crute. Umpire:—Mr. E. Roberts.

ON Sunday, January 17th, 1866, was rang at the house of Mr. Robt. Holts, Old Porter Butt, Sir Thomas's Buildings, Whitechapel, a true peal of Kent Treble Bob Royal, containing 5000 changes, in 2 hrs. 12 mins. Performers:—G. Crute, 1—2; J. Meadows, 3—4; W. Davis, 5—6; G. Helsby, 7—8; J. Aspinall, 9—10. Composed and conducted by G. Crute.

ON March 15th, 1866, was rang at the house of Mr. Robt. Holts, Old Porter Butt, Sir Thomas's Buildings, Whitechapel, a true peal of Kent Treble Bob Major, containing 5120 changes, in 2 hrs. 9 mins. Performers:—G. Crute, 1—2; J. Meadows, 3—4; W. Davis, 5—6; J. Aspinall, 7—8. Composed and conducted by G. Crute. These two Treble Bob peals was rang in the presence of the Society's members.

### BELFRY RECORDS.

#### CHRIST CHURCH, COSELEY, STAFFORDSHIRE.

##### (Tablets in the Belfry.)

883. Rang on the Bells of Christ Church, July 23rd, 1848, 5024 Kent Treble Bob Major, in 3 hours & 6 minutes, being the first Peal on the new bells by Taylor of Oxford, with 5th & 6th 24 times wrong & right. Composed & conducted by Saml. Marsh.

James Jarvis, <i>Treble.</i>	Solomon Biddlestone, <i>Fourth.</i>	Wm. Chattell, <i>Seventh.</i>
Charles Shaw, <i>Treble.</i>	Thomas Trawley, <i>Fifth.</i>	Samuel Marsh, <i>Tenor.</i>
Samson Marsh, <i>Third.</i>	Wm. Anderson, <i>Sixth.</i>	Weight of Tenor 15 cwt. in E.

884. Rang at Christ Church, Novr. 1st, 1852, 5000 Kent Treble Bob Royal, in 3 hours & 10 mins.

Amos Creper, <i>Treble.</i>	John Perks, <i>Fourth.</i>	John Robinson, <i>Eighth.</i>
Thos. Perks, <i>Second.</i>	Chas. Shaw, <i>Fifth.</i>	Wm. Chattell, <i>Ninth.</i>
Chas. Bassett, <i>Third.</i>	Joseph Spencer, <i>Sixth.</i>	Henry Haywood, <i>Tenor.</i>
	John Day, <i>Seventh.</i>	

Composed by Mr. Thos. Day & conducted by John Day.

885. Novr. 3rd, 1856, 5083 Treble Bob Major in 3 hours & 10 minutes.

John Perks, <i>Treble.</i>	Chas. Shaw, <i>Fourth.</i>	John Robinson, <i>Sixth.</i>
Chas. Bassett, <i>Second.</i>	Soln. Biddlestone, <i>Fifth.</i>	Amos Creper, <i>Seventh.</i>
Samson Marsh, <i>Third.</i>		Wm. Chattell, <i>Tenor.</i>

Composed by Mr. Henry Johnson. Conducted by John Perks.

886. Rang Oct. 21st, 1862, 5088 changes of Stedman Caters, completed in 3 hours & 10 mins.

John Perks, <i>Treble.</i>	John Bannister, <i>Fourth.</i>	Saml. Parker, <i>Eighth.</i>
Wm. Woodhall, <i>Second.</i>	James Lees, <i>Fifth.</i>	John Day, <i>Ninth.</i>
Chas. Bassett, <i>Third.</i>	John Hares, <i>Sixth.</i>	Wm. Dewson, <i>Tenor.</i>
	Soln. Biddlestone, <i>Seventh.</i>	

Composed by Mr. Henry Johnson and conducted by John Perks.

#### WEDNESBURY, STAFFORDSHIRE. (Tablet in the Belfry.)

887. Rang March 19th, 1855, in 14 days after the opening of the Bells, cast by Mears of London, 5003 of Grandsire Caters, in 2 hours & 54 minutes, being the first Peal composed & conducted by Samuel Marsh. Weight of tenor, 22 cwt. in E flat, and considered a fine Ring.

Frederick Beeson, <i>Treble.</i>	Samson Marsh, <i>Fourth.</i>	Saml. Parkes, <i>Eighth.</i>
Wm. Brittain, <i>Second.</i>	John Marsh, <i>Fifth.</i>	Samuel Marsh, <i>Ninth.</i>
Paul Cashmore, <i>Third.</i>	Thomas Foster, <i>Sixth.</i>	Wm. Griffiths, <i>Tenor.</i>
	John Griffiths, <i>Seventh.</i>	

RECEIVED.—Robert Williams. J. R. Jerram had better write to Spalding. Charles Golding. Young Cumberland. H. B. L. Vicar.—Apply to Messrs. Warner for their *ABC*, the best that is.



## BELLS AND BELL-RINGING.

## The New Bells for St. Paul's, and Bell-hanging.

SIR,—It seems that a great difference of opinion exists as to the best way of planning a bell-cage in which a heavy ring of bells are to be placed. The lighter rings are not of so much consequence. Having in my time hung a few bells, and also been a practical ringer—in which I take great delight—I have consequently visited a great many bellfries, the differences of which are so great that I wish to address you a letter on the subject.

The different bell-cages that have come under my notice are on three different plans—(1) when the bells are swung parallel to one another, N. and S.; (2) when they swing at right angles to one another, N. and S. and some E. and W.; and (3) when some of them swing diagonally. Assuming that they are all well hung, and that the cage is well braced and properly timbered, and that each bell, when pulled off by herself, shall 'go' beautifully, I wish it to be understood that these remarks are intended to apply only to steeples where there is plenty of room for the bells on the same level; or, if a ring of twelve, then when two or four of them are 'hoisted.' Curiously to say, that where a light ring of eight are crammed into a small tower they generally 'go' well.

Now, Sir, a cage constructed on plan 3 is, in my opinion, the best, and, by its complex form, is also the most expensive. It is also one the least likely to suggest itself to any one unacquainted with bell-ringing and bell-rope practice, or building construction, in which frequently neither the clergy nor the churchwardens have little or any knowledge. The ringers are scarcely, if ever, consulted. The whole thing is therefore left in the hands of a bell-hanger, who has perhaps contracted closely for the job, and will naturally complete it on the easiest possible plan. A cage may be, and with success, constructed on plan 2 if you please; but, Sir, never on plan 1; for, be the bells ever so well hung, they can never 'go' well in peal. The faults and effects will be thus: The small bells will 'drop down' or 'hang up,' each once or twice in a course, and thus become unmanageable, as follows: A small bell is just completing a revolution, and before she attains her equipoise she is thrown back by the tenor and her next big sister going off almost simultaneously, which causes the small bell to 'drop down,' and consequently to strike before her time. The conductor sternly calls out, 'Keep the bells up!' and the ringer naturally strengthens his pull. This is one effect; and the next is even more perplexing, as, with the ringer's stronger pull, he has more weight to hold; and when those bells come together with severest effect the small bell will be sent quite up, and the ringer off his feet, and so for a second be suspended in the air. If a peal is rung upon bells in a cage constructed as plan 1 this thing will go on through the whole 5000 or more changes, the result being bad striking, and therefore not only a bad peal, but blistered hands and sprained wrists—all got by ringing a small bell, which is afterwards again pulled off by herself, and is found to go well. And so the fault of the bad ringing is put on the shoulders of one who, by chance, catches hold of the bell that is most affected, as above stated; but the fault belongs to the bell-hanger. Such things should not be allowed; and the man who plans out a bell-cage should do so only with the greatest care and attention, remembering that on him the whole responsibility rests of making the ring a good or bad-going one. 'False bells,' too, as they are called, are a great annoyance, and sometimes an embarrassment, to ringers, and especially young ones, which are sometimes caused through the 'clappers' not being placed exactly in the centre, and which is through the carelessness of the bell-founder.

There is also another point connected with bell-hanging—viz. the circle of ropes in the belfry. Sometimes the ropes appear backwards, which bothers young ringers very much; and often they are dropped down close to the wall of the steeple. The ropes of small bells don't so much matter, as they can be led forward by a guide or a trunk; but such is a bad plan for heavy bells, as friction is caused, and therefore a stronger pull is required. But in such a case something should be done; for, with a rope close to the wall, the ringer has no liberty, and if he rings the bell a peal will have almost double the work, and consequently wants both strength and energy; and which he will not be required to do if proper care and attention had been paid to the job, and the bells planned so as to bring the rope down in the proper place or circle.

I would observe, also, that there are two ways of stocking bells, and which I will call the old and the new—the old being when the bell is 'hung out' of her stock, and the new when she is 'tucked up' in her stock. I imagine this to be the case, and that the new was, by constant ringing practice, found necessary for the proper handling of a heavy bell when being rung for any length of time in the methods of Stedman or Treble Bob. These are, I may say, the methods receiving general practice, both in London and the country, now and for many years past, and the work of which is all 'dodging.' And old ringers go further than this, and say that 'tucking up' is a point in bell-hanging indispensable with heavy bells intended for half-pull ringing.

Having lately visited a tower in the southern suburbs of London, in which there is an excellent ring of bells, and although they are well hung, they exhibit nearly all the above imperfections, and which therefore makes ringing there quite uncomfortable. We are all aware that to construct a frame on plan 1 is much the cheapest, which is also the case when a bell is hung out of her stock; but the object of saving a few pounds cannot be the reason of reviving the old and, ringers think, the exploded theory.

We hope soon to hear more of the intended new ring for St. Paul's, fearing they should be set up on the above-cited plan, and consequently get classed in the same category as Worcester (see *Church Bells*, May 6th, 1876), or share the same fate as Exeter, which would be a lamentable failure. The bells of the latter place, if I remember rightly, have never rung out a peal of half-pull changes, although an attempt was made by some excellent London ringers a few years ago. St. Paul's bells should, if possible, excel all other ringers; and being so, exquisiteness of tone and perfection in hanging surpassing, if

possible, the rings of Norwich and that of St. Michael's, Cornhill: the addition would then be one well worthy the metropolis. YOUNG CUMBERLAND.

## The Mitcham Society of Change-ringers.

ON Monday, August 28th, 1876, through the kindness of the Vicar, churchwardens, and other gentlemen of the parish, the Mitcham Society of Change-ringers had their annual excursion. They met at the parish church at 5.30 a.m., and rang a touch of 504. They stopped at Ashstead, where they rang several touches of Grandsire Triples. Their next place was Leatherhead, Surrey, where they breakfasted, and afterwards rang some touches on those ancient bells. From Leatherhead they passed on to Dorking and Rammore Common, where, through the kindness of the Vicar, they had some good ringing. From Rammore they went to Reigate to dine, and thence home, greatly refreshed by their delightful excursion.—*Contributed.*

## Muffled Peal at Appleton, Berks.

ON Wednesday, the 6th inst., the mortal remains of the late Mr. Alfred White of Besselsleigh, near Appleton, Berks—the veteran change-ringer and church-bell hanger—were committed to the grave. As a tribute of respect to his memory, the ringers rang on the occasion a short touch of Stedman's Caters, comprising 540 changes, with the bells muffled, some friends from Oxford taking part in the ringing. Ringers:—F. Field, treble; E. Holfield, 2nd; C. Hohnslow, 3rd; W. Bennett, 4th; G. Holfield, 5th; E. Harrison, 6th; J. Avery, 7th; Rev. F. E. Robinson, 8th; H. Woodward, 9th; T. Bennett, tenor. Conducted by F. Field. Mr. White was 72 years of age. His death occurred after a few hours' illness.—*Reported.*

## Change-ringing at St. Bartholomew's, Westhoughton, Lancashire.

ON Saturday, September 9th, the following mixed band of ringers rang at the above church Mr. John's Holt's ten-part peal of Grandsire Triples, consisting of 5040 changes, which was conducted by Mr. Joseph Prescott, and brought round in 2 hrs. 59 mins. The ringers were:—G. Grundy, treble; E. Prescott, 2nd; J. Higson, 3rd; J. Vickers, 4th; J. Brown, 5th; J. Prescott, 6th; G. Higson, 7th; H. Molyneux, tenor. Weight of tenor, 13 cwt. 1 qr. 14 lbs. Key G.—*Communicated.*

## Date Touch.

ON Saturday, September 9th, the following members of the Ancient Society of College Youths rang at St. Mary's, Walthamstow, Essex, a touch of Grandsire Triples, comprising 1876 changes, in 1 hr. 9 mins.:—W. Coakham, treble; J. Barrs, 2nd; J. H. Wilkins, 3rd; T. Maynard, 4th; H. Reeves, 5th; R. French, 6th; A. Estall, 7th; W. Crockford, tenor. This touch, which contains the twenty-four 6-7's, was composed and conducted by Harvey Reeves.—*Reported.*

## Change-ringing, Birmingham.

ON Saturday, Sept. 9, the following persons met at Bishop Ryder's Church, Birmingham, and rang in 2 hrs. 58 mins. a peal of Grandsire Triples, containing 5040 changes, the composition of Mr. T. Day. The ringers were:—W. H. Summers, first peal, treble; T. Russam, 2nd; W. Palmer, first peal, 3rd; J. Wright, first peal, 4th; H. Johnson, jun., 5th; H. Bastable, 6th; S. Jarman, 7th; W. Bryant, tenor. Conducted by Mr. H. Bastable.—*Reported.*

## Sudden Death in a Belfry.

AT Southmolton, Devon, on Saturday evening, the 9th inst., as the bell-ringers were ringing, as is their custom at the close of the week, one of them, named John Tucker, a mason, aged 46 years, dropped down dead with the bell-rope in his hand.—*Local Paper.*

## Hand-bell Ringing.

IN the records we have published of very clever hand-bell performances we are sorry to notice that many of them took place on a Sunday, and at a public-house. With the kindest feelings and good wishes, we would suggest to the consideration of such performers how far they add to their own respectability—especially if they be ringers of the church bells—by meeting at a public-house for such entertainments, and, no doubt, for the amusement of other guests who may happen to be present. It is not our intention—for the present at least—to publish in our columns any modern touches on hand-bells.—*ED.*

## The Guild of Devonshire Ringers.

A MEETING of the Committee was held at Plymouth on Sept. 5, 1876, J. D. Pode, Esq., Vice-President, in the chair. The following resolutions, among others, were agreed to:—

'That the resolution of the Committee of 24th March, last to the effect that a General Meeting of Members should be held in Congress week, be rescinded, and the question of the proper time for such Meeting be deferred for future consideration.'

'That the question of a certificate of Membership be further postponed until the next Committee Meeting, in the hope that other designs might be submitted from which a selection might be made.'

J. L. LANGDON FULFORD, *Hon. Sec.*

## The Cox Testimonial Fund.

SIR,—By acknowledging the following subscriptions in favour of the above Fund you will greatly oblige the Executive Committee:—

Already announced	£21 0 6
F. A. P. Knipe, Esq., Chairman of the Testimonial Committee	1 1 0
Mr. G. R. Banks, Church-bell Hanger, Kennington Lane, London	0 10 6
J. Graves, Esq., Whitefriars Street, London	0 5 6

N.B.—By request, and in consequence of several unannounced outstanding promises, the list of the above Testimonial Fund still remains open.

By order of the Executive Committee, H. Y. DAINES, *Hon. Sec.*

RECEIVED ALSO:—Country Ringer; F. J. Oram; H. Hubbard, jun.; George Shaw; St. Paul's (Money wanted); Inquisition; J. Field; H. Hubbard; Dublin College Youth.

## BELLS AND BELL-RINGING.

## Machine for Chiming.

A CORRESPONDENT has kindly sent us a copy of the *Leeds Mercury*, August 19th ult., in which is described a new machine invented by Mr. J. Shaw of Mount Street, Leeds Road, Bradford, for chiming church bells. It appears to be a very ingenious and compact affair, on the principle of the barrel-organ and old chime-barrel. We congratulate Mr. Shaw on his having got the patronage of the Vicar and Churchwardens of Pontefract, where this machine has been lately set up, and if they are satisfied the public need not trouble themselves much about the matter, so far as relates to that particular place. A chiming-machine may be all very well where people prefer machine-work to manual labour, and where they have money to spend for things so costly, and do not mind the constant source of trouble they are sure to be—to adjust this screw and that screw, to make it all do; but do not let any suppose that either ringing rounds or changes or chiming can be produced equal to what is produced by the head and hand of man. It is a myth to suppose it. Any person who studies ringing scientifically, and understands the science of changes, will at once see how ridiculous it is to talk of RINGING BY MACHINERY. You might as well expect an automaton to enunciate a problem in Euclid. No doubt sounds, even tunes, may be tamely hammered out of bells by machinery—witness the beautiful carillons of Belgium, and where such are now introduced into this country, as at Worcester, &c. But all these are a totally different thing from that full flow of almost living melody which, when bells are rung by men with good ears and able hands, falls upon the ear whilst they are swinging to and fro, and in that manner are made to fling out all the mellowness of their multiform intonations. Ellacombe's chiming hammers, we have no hesitation in saying, are the simplest and cheapest in the world: they are not a machine, neither do they affect to supersede ringers or chimers, only where it is difficult to get the regular or daily attendance of such persons. They are also available when otherwise the bells might be silent—when any unhappy difference may unfortunately exist between the parties concerned.—ED.

## Peals Rung in Hand.

SIR,—On Saturday, September 9th, you published particulars of peals rung in hand by the Liverpool Union Society. These peals have, I suppose, been sent to supplement my account of such performances. As I fear that your readers may think I have been negligent in not presenting them with these peals in my list, I wish to state that, when I had the matter in hand, I wrote (probably about a couple of years ago) to a Liverpool ringer, asking for particulars of such peals, if any had been rung in that town. Receiving no answer to my letter, I naturally concluded that there was nothing to communicate on the subject. I am glad, however, to see that such was not the case, and that Liverpool has not been behindhand in this matter. I should certainly have preferred to have had the peals in my list, as I might then have made more extended observations concerning the time occupied in the many different performances, as it will be seen that the Liverpool men rang several of their peals at an enormously quicker rate than any of the performances I have recorded.

JASPER W. SNOWDON.

Ilkley, Yorkshire.

## Change-ringing at Great Waldingfield, Suffolk.

On Saturday, the 9th inst., the Glemsford Society of Change-ringers, with permission of the authorities, made a trial of the bells, lately rehung by Mr. E. W. Downs of Glemsford. The fourth bell has been recast by Warner and Son. Weight of tenor, 14 cwt., in F sharp. The ringing consisted of 720 changes of Kent Treble Bob, by J. Slater, treble; C. Honeybell, 2nd; C. Adams, 3rd; F. P. Adams, 4th; S. Slater, 5th; G. Maxim, tenor. Touches of Double Court Bob and Oxford Treble Bob were rung by other members present, all being conducted by S. Slater.—Reported.

## Visit of the Woodbridge (Suffolk) Change-ringers to London and Greenwich.

On Monday, the 11th inst., the Change-ringers of Woodbridge visited London, and had the pleasure of meeting several College Youths, with whom, at St. Matthew's, Bethnal Green (thanks to Mr. Wood), they rang Stedman's Triples, Kent Treble Bob, Grandsire Triples, and Bob Major. On Tuesday they visited Greenwich, where, after viewing the Hospital, they rang (through the kindness of Mr. Davis) Stedman's and Grandsire Triples at St. Alphege. Mr. J. R. Haworth was their guide. They returned on Tuesday afternoon, well pleased with their visit. Names of the ringers:—T. Fosdike (conductor), W. Meadows, G. Woods, W. Burch, M. Meadows, D. Baldwin, H. Burch, and T. Ward.—Reported.

## Muffled Peal at St. Bride's, London, by the Royal Cumberlands.

On Tuesday evening, the 12th inst., the undermentioned Scholars of this Society paid a last mark of respect to the memory of the late Mr. Alfred White, of Appleton, Berkshire, who died on September 4th, aged 74 years, by ringing (for the Old Cumberlands, the deceased having been many years a member) a muffled peal, consisting of the usual 'whole pull and stand,' followed by an excellent course of Treble Twelve in:—J. Cox, treble; C. T. Hopkins, 2nd; H. A. Hopkins, 3rd; R. Rose, 4th; F. Gibbs, 5th; J. Nelms, 6th; H. Swain, 7th; H. Dains, 8th; G. Harvey, 9th; G. Newson, 10th; W. Hoverd, 11th; W. Baron, tenor. Conducted by Mr. John Cox.—Reported.

## Change-ringing at Farnham.

On Saturday, the 16th inst., the following company visited Farnham, and, by permission of the Rector and Churchwardens, rang Mr. J. Holt's original six-part peal of Grandsire Triples in 3 hrs. 10 mins. Conducted by Mr. S.

Brooker. Weight of tenor, 22 cwt. H. Hendon, treble; G. Miles, 2nd; T. Gaiger, 3rd; G. Sayer, 4th; F. J. Hewett, 5th; C. Boxall, 6th; S. Brooker, 7th; R. Harden, assisted by J. Ball, tenor. It was many years since a peal was rung at Farnham. A pleasant evening was spent to commemorate the event.—Reported.

## Change-ringing at St. George's, Camberwell, Surrey.

On Monday, the 18th inst., the following members of the Royal Cumberland Society (late London Scholars) rang at the above church a true and complete peal, 5008 changes, of Plain Bob Major, in 3 hrs. 2 mins.:—G. Newson, treble; G. Harvey, 2nd; J. W. Cattle, 3rd; T. Gleed, 4th; J. Barrett, 5th; E. Gibbs, 6th; J. Page, 7th; D. Stackwood, tenor. Composed and conducted by Mr. G. Newson. This is supposed to be the first peal in the method rung in London for upwards of fifty years.—Reported.

## BELFRY RECORDS.

## CHRIST CHURCH, WEST BROMWICH, STAFFORDSHIRE. (Tablets in the Belfry.)

888. APRIL 30th, 1848, on the Bells of Christ Church, a Peal of Kent Treble Bob Royal, containing 5000 changes, in 3 hours & 18 minutes, being the first Peal upon the Bells, cast by Mears. Weight of tenor, 23½ cwt., in E flat, and considered by judges to be one of the finest in the kingdom of the weight.

James Jarvis, Treble.	Charles Shaw, Fourth.	Wm. Chattell, Eighth.
William Andrew, Second.	Thomas Trawley, Fifth.	Wm. Kitson, Ninth.
Samson Marsh, Third.	Thomas Day, Sixth.	Samuel Marsh, Tenor.
	Solon. Biddlestone, Seventh.	

Composed and Conducted by Saml. Marsh.

889. On the 9th of Octr, 1848, a Peal of Grandsire Caters, 5003, in 3 hours & 3 mins.; the first Peal of Caters on the Bells. Composed & conducted by Samuel Marsh.

Moses Duffield, Treble.	Samson Marsh, Fourth.	Samuel Parkes, Eighth.
Edward Marsh, Second.	Edward Andrew, Fifth.	Samuel Marsh, Ninth.
Simon Holyoake, Third.	John Hares, Sixth.	Pelham Dawson, Tenor.
	Solon. Biddlestone, Seventh.	

890. At Christ Church, a 5040 of Grandsire Triples, in 2 hours & 59 minutes, in 12 parts 5th the observation. Composed & conducted by Solomon Biddlestone.

Edward Marsh, Treble.	John Hares, Fourth.	Saml. Parkes, Sixth.
Edward Andrew, Second.	Solon. Biddlestone, Fifth.	Saml. Marsh, Seventh.
Simon Holyoake, Third.		Pelham Dawson, Tenor.

891. On the 21st January, 1849, a Peal of Stedman Caters, 5001 Changes, in 3 hours & 6 minutes, being the first in this method rang in the County of Stafford. Composed & conducted by Samuel Marsh.

Samson Marsh, Treble.	Thomas Trawley, Fourth.	Wm. Chattell, Eighth.
James Jarvis, Second.	John Day, Fifth.	Samuel Marsh, Ninth.
William Andrew, Third.	Edwd. Andrew, Sixth.	P. Dawson, Tenor.
	Solon. Biddlestone, Seventh.	

892. MARCH 15th, 1849, a Peal of Grandsire Caters, 5093 Changes, in 3 hours & 3 minutes. Composed by Laies of Binn, & conducted by Wm. Chattell.

Charles Bassett, Treble.	Charles Shaw, Fourth.	Saml. Parkes, Eighth.
Samson Marsh, Second.	John Hares, Fifth.	Saml. Marsh, Ninth.
Solon. Biddlestone, Third.	John Day, Sixth.	P. Dawson, Tenor.
	Wm. Chattell, Seventh.	

893. SEPT. 10th, 1849, 5040 Grandsire Triples, in 2 hours & 59 minutes, in 12 parts, 3rd the observation. Composed & conducted by Solomon Biddlestone.

Thomas Duffield, Treble.	John Hares, Fourth.	Saml. Parkes, Sixth.
Charles Bassett, Second.	Samson Marsh, Fifth.	Samuel Marsh, Seventh.
S. Biddlestone, Third.		P. Dawson, Tenor.

894. ON NOV. 21st, 1849, 5075 Grandsire Caters, in 2 hours & 57 mins. Composed by Samuel Marsh, conducted by Solomon Biddlestone.

Thomas Duffield, Treble.	John Marsh, Fourth.	Saml. Parkes, Eighth.
James Lees, Second.	Samson Marsh, Fifth.	Saml. Marsh, Ninth.
Charles Bassett, Third.	John Hares, Sixth.	John Holloway, Tenor.
	Solon. Biddlestone, Seventh.	

895. MAY 10th, 1852, Rang on the Bells of Christ Church, 5082 Changes of Grandsire Cinques, in 3 hours & 14 mins., being the first Peal after augmentation to Twelve, and are the lightest Peal of the number Church Bells in the Kingdom. The Band:—

Samson Marsh, Treble.	Chas. Bassett, Fifth.	John Marsh, Ninth.
Wm. Chattell, Second.	John Day, Sixth.	Saml. Parkes, Tenth.
John Perks, Third.	James Lees, Seventh.	Samuel Marsh, Eleventh.
Wm. Gough, Fourth.	John Hares, Eighth.	John Holloway, Tenor.

Composed & conducted by Samuel Marsh. The two Bells Trebles were added as a tribute of respect to the Rev. Wm. Gordon on his retiring from the Incumbency, which he had held for 24 years, he having taken much interest in the Bells.

896. RANG on Easter Monday, 28th April, 1853, a Peal of Kent Treble Bob Maximus, containing 5186 changes, in 3 hours & 21 minutes, being the first Peal of Maximus upon the Bells. The Band:—

Wm. Andrew, Treble.	Chas. Bassett, Fifth.	Solon. Biddlestone, Ninth.
Wm. Chattell, Second.	John Day, Sixth.	John Robinson, Tenth.
Robt. Yates, Third.	Charles Shaw, Seventh.	John Brain, Eleventh.
John Bannister, Fourth.	Robt. Wright, Eighth.	Samuel Marsh, Tenor.

Composed &amp; conducted by Samuel Marsh.

## ST. MARY'S, DUNDEE. (Tablet in the Belfry.)

897. In Commemoration of the Opening of the Peal of Eight Bells in St. Mary's Tower, by the Ancient Society of College Youths, London, established 1697.—On Wednesday, May 21st, 1873, Eight Members of the above Company ascended the Tower and rung Mr. Holt's ten-part peal of Grandsire Triples, containing 5040 Changes, in three hours seven minutes, being the first peal ever rung in Scotland. Performers:—

W. Tanner, Treble.	J. R. Haworth, Third.	W. Jones, Fifth.	M. A. Wood, Seventh.
W. Cooter, Second.	G. Musket, Fourth.	G. Ferris, Sixth.	W. Greenleaf, Tenor.

Conducted by Mr. Wood.

Signed James Cox, Provost of Dundee.

William Hay, Town Clerk.

John Leng, on behalf of the Donors.

This Tablet is Erected by the Dundee Society of Bell Ringers, consisting of Ringers in St. Mary's Tower.

## SPALDING, LINCOLNSHIRE. (Tablets in the Belfry.)

898. FEB. 23rd, 1864, was rung 5040 Plain and Treble Bob Changes in 2 hrs. 57 mins. 38 secs. by

J. Sharp.	D. Page.	W. Sawyer.	J. S. Wright.
J. Robinson.	F. Woolley.	J. Cope.	1868.

899. S. Townton.
 J. Cheney. | R. Cressy. || J. S. Wright. | J. Burrows. | T. Dalton. |

Rang on the bells in Spalding Church, 5040 Plain Bob and College Single Changes, in 3 hours and 10 minutes, Feb. 3rd, 1870.

RECEIVED ALSO.—Lancashire Vicar will hear direct when we can decipher his name and address.

And after all, though Congresses and Convocation may talk over this lack of candidates, humanly speaking the whole thing lies in a nutshell, and it is the lack of decent remuneration which prevents men entering the profession.

Now, Sir, I believe if this ancient order of Sub-deacons were brought into use, it would go a great way towards solving this question, if the Bishops would license men engaged in business, &c., fitted for the office, to do all that a deacon now does. (I hardly think they should be allowed to administer the Sacraments, though the Bishops might go further than I do.) Of course they should be unpaid, and would be most useful in churches where daily Matins and Evensong are said, for they could take that off the shoulders of the Incumbent; and in churches where, from want of a curate, these are not said, we might have these services taken by a Sub-deacon, with the occasional help of the Vicar. These men would be useful in extra services, *e. g.* funerals, churchings, &c.; then, where several curates are kept, one or two less would do. I hope it will not be thought that I want to put this order on a par with our regular ordained clergy; but in the present difficulty what is to be done?

Who can blame a young man of nineteen choosing some profession or business where he gets a fair income, rather than taking Orders, where his chances are so few and far between (unless he be a man of good connexions, then he will have plenty of private means)? and, as 'M. A.' says, curates 'are only mortal men after all.'

I hope 'J. F.' will continue his articles. I find them very interesting, and I do not see that they can do any harm. HENRY WRIGHT, JUN., *Lay Reader.*

SIR,—Permit a voice to be raised in protest against 'M. A.'s 'protest.' I would ask, Which is the more important, to nourish the bodies of some thousands of clergy or the souls of many millions of people? Are all the masses of the population in our large towns to be left in a state of spiritual starvation because their pastors (if they had them) would by their mere numbers tend to reduce stipends and lessen the chances of preferment? Not a very Apostolic position to take up, surely. What would St. Paul say to such reasoning? It strikes me that the more our ranks are recruited in the manner so emphatically condemned by 'M. A.,' the sooner we shall have a large body of self-denying clergy in the Church, who, so far from making 'the Establishment a laughing-stock,' will rather show to the outer world that its ministers are really doing what they profess to do; namely, living for another world rather than for this.

No doubt there is much that wants reforming in the matter of Church preferment, but that seems no reason why the supply of sadly-needed labourers in the harvest should be stopped.

With regard to curates' stipends diminishing, experience so far does not warrant the fear; there has been a constant and steady rise rather than a fall up to the present.

The Gospel we read in church last Sunday gives the best counsel to any one who, like myself, is A CURATE WITHOUT PROSPECT OF PREFERMENT.

#### Prisoners' Aid Society.

SIR,—In last week's number of your publication, in an article headed 'The Royal Society for the Assistance of Discharged Prisoners,' there is a statement that the Birmingham Discharged Prisoners' Aid Society, established in 1857, was the very first Society of its kind ever known in England. In justice to the memory of those excellent and benevolent men, magistrates of this county and others, who founded, and to those who have since supported, the 'Surrey Society for the Employment and Reformation of Discharged Prisoners,' it should be known that that Society was established in 1824, and that though a few years subsequently it languished, it was revived in 1839; ever since which time it has been working, it is hoped, by the blessing of God, for the benefit of thousands who have come within the scope of its operations. To help it to continue so to work, may I express a hope that some of your readers will become subscribers, and thus help the Society in what may now be termed its advanced age? THE HON. SEC.

House of Correction, Wandsworth, S. W.

SIR,—Can any of your readers inform me briefly, through your columns, as to the law respecting Sunday trading? I live in a suburb of London, and it is a great annoyance, as well as repugnant to one's feelings, to hear walnuts, fish, and other commodities, hawked about the street from morn till eve. Sometimes the cries commingle with the priest's voice during Divine service, and, I need hardly say, then become painful in the extreme. What I want to know is, if any private individual can threaten the vendors with a summons unless they move off or desist from their noisy and, as I believe, illegal traffic? RUS IN URBE.

A CLERGYMAN'S son wishes to know if there is any Society (wearing a cheap uniform) which he could join, in order to lessen his expenses for charitable purposes? He lives at home. A. G.

[We believe there is no Society for men which adopts a special dress for its members. 'A. G.' must exercise his own moral courage in adopting such a style of dress as will enable him to husband his means for the laudable purpose at which he aims.—ED.]

SIR,—The Sunday-School Institute, 34 New Bridge Street, Blackfriars, has published a course of lessons on the Catechism, and also one, I believe, on the Collects, which would prove, no doubt, very useful to the Sunday-school teacher whose inquiry I saw in your issue of Sept. 10. I do not know exactly the price, but they are very inexpensive. R.

SIR,—Can you, or any of your readers, tell me who were the bishops that consecrated the present Bishop of Winchester, Dr. Browne? A PRIEST.

REQUIRED simple rules for Window Flower Show. Will any one kindly send such to Deaconess A. Newton, 144 Old Ford Road, Victoria Park, E.?

RECEIVED ALSO.—W. Elliott; E. F. Gardner; M. A.; M. Terry; E.; Alan Brodrick; C. A.; and others.

## BELLS AND BELL-RINGING.

### Change-ringing in Ireland.

THE art of Change-ringing is slowly progressing in Ireland. Already a Society of Change-ringers exists in Waterford, and a similar Society—St. Patrick's Amateur Society of Change-ringers—has now been established in Dublin. The first public meeting was held in the Grammar-school of St. Patrick's Cathedral, on the 23rd; the Rev. Alfred T. Harvey, M.A., President, in the chair. It was announced that the Cathedral authorities had kindly granted the use of their belfry for the purposes of the Society. The first ringing-out in connexion with the Society took place on St. Patrick's Day, and they first rang for service on the 14th of May.

### Yorkshire Association of Change-ringers.

THE annual general meeting of this Society will be held on Saturday, October 7th, at Lowmoor, near Bradford, when the Committee will present their Report and the officers for the ensuing year will be appointed. Each member will be presented with a printed Report of the doings of the Society during the past year, the copies of which will be ready for distribution to members at the Lowmoor gathering. We have been favoured with proof-sheets of this Report, which contains a short sketch of the formation of the Society, a list of the officers, the rules, a brief account of the meetings held during the year, with the business transacted thereat, a full list of members' names, the reports of the Committee and Treasurer, and the performances of the Association, when full particulars of each peal is given. These details include all the performers' names and the calling of each peal. In the list of members, the number of peals in which any member has rung is figured opposite his name. From this it appears that the President of the Association—Mr. Jasper W. Snowden of Ilkley—upholds his office by recording the greatest number; having, from November 18th to February 21st, rung in 15 out of the Society's 20 peals: Mr. H. Hubbard, jun., being next, with 14. The working of the Society is explained in the Report of the Committee.

### Opening of New Bells at SS. Philip and James, Ilfracombe.

THIS new ring is from the foundry of Messrs. Llewellyn and James, of Bristol. The tenor weighs 12 cwt. and is in G. The bell-hanger is Mr. York, of the same city. The opening of this ring, on Thursday, 21st September, was intrusted by the Vicar and Churchwardens to the Guild of Devonshire Ringers. At about seven o'clock in the morning the following members—C. A. W. Troyte, Esq. (Huntsham Court), President; Lieut. Troyte (Huntsham Court); Rev. R. Troyte (Porlock); Messrs. T. Norrish, H. Paine, A. S. Davey, and W. Chilcot (Huntsham)—commenced their work by ringing two touches of Grandsire Doubles and one course of Kent Treble Bob; each of these consisted of 120 changes, and occupied 5 mins. in ringing. They then started for a peal of 720 Kent Treble Bob, which they completed in 27 mins. After this they again rang touches of 120 Grandsire Doubles and Kent Treble Bob. Later on in the morning the same band rang four touches—120 in each—of Stedman's Doubles. This was again followed by several touches of Grandsire Doubles.

Divine service was held in the church at noon, and a most appropriate sermon was preached by the Rev. H. Glover, Vicar of Addiscombe—taking his text from the 10th chapter of Numbers, 7th and 10th verses, speaking of the silver trumpets of old. After the service the same band, with Mr. York and Mr. W. B. Fulford of Exeter, Treasurer of the Guild of Devonshire Ringers, again rang several touches of Grandsire Doubles. Lunch was then provided in the schoolroom for the ringers by the Vicar and Churchwardens. At five o'clock several bands of ringers from the neighbourhood rang some good Ups, Rounds, and Downs. This, we believe, is the first time that the inhabitants of Ilfracombe have had the opportunity of hearing good scientific change-ringing; and one good result arising from the visit of the members of the Devonshire Guild to this town ought to be, that those who have a taste for ringing should adopt the study and practice of the science of change-ringing.—*Local Paper.*

### Lancashire Association of Change-ringers.

ON Saturday, the 16th inst., the members of the above Association held their meeting at Bolton, and by permission of the Vicar of the parish the bells were at the disposal of the ringers. Some good ringing was done, including a peal of plain Bob Minor, consisting of 720 changes, by the following members:—H. W. Jackson, treble; W. Bowling, 2nd; G. Higson, 3rd; R. Watmough, 4th; J. Higson, 5th; J. Harper, tenor. Conducted by H. W. Jackson.—*Reported.*

### The Cox Testimonial Fund.

SIR,—I beg to acknowledge the receipt of the following subscriptions in favour of the above fund (the cash being duly to hand):—

Already announced	£22 17 6
Royal Hand-bell Ringers (Poland Street, London), per Mr. Duncan S. Miller, Conductor	1 5 0
Society of Change-ringers, Saffron Walden, per Mr. N. J. Pitstow	0 10 6
Messrs. Kilby and Jackman, Ringers, of Willesden, London	0 10 0
Mr. T. Fosdike, Woodbridge, Suffolk, per Mr. J. R. Haworth	0 2 6

HY. DAINS, *Hon. Sec.*

RECEIVED ALSO.—J. Forward.—We are against any innovation. W. H. Howard.—Modern hand-bell ringing for the present deferred. W. R. Small.—We have no more. John Hotton.—Our columns are not yet open to bell poetry. B. C. A. W.; J. U. F.; Jno. W.; R. F. T.; and others.



2. The anthems can be omitted in the book wanted in some parishes, and added in those where anthems are used. Surely they are a part of our 'praise,' and need not be very bulky. Hymnals containing 1000 hymns are more bulky than my proposed book of 400 or 500 hymns, with, say, 100 anthems and 20 rhythmical litanies, would be.

3. Rhythmical litanies of good quality are difficult to find. But, by omitting about one third of the poorest verses, it is not so very hard to secure a good selection; and as most of these litanies are too long, the omission of one third of the verses improves them in this particular also.

4. Our question does not concern the past, but the future. But I have said nothing to justify the observation which suggests that I have spoken of the great variety of hymn-books as 'an unmixed evil.' All I say is, that it is time that the Church possessed one book of common praise, and, remembering how new hymns are occasionally written which one and another desires to use, and how in some places a very few peculiar hymns must not be discarded, I propose a plan which meets both of these very great difficulties. The Hymnal must in the first instance possess almost all hymns likely to be used by any party within the Church, and from which each party will select what they choose for use. The spare sheets provide the remedy for the other difficulties. I once prepared some material for a 'Book of Common Praise,' many (eighteen or twenty) years ago, but the copyright obstacle was so great that I put my MS. in the fire. I wish Mr. Thring all possible success (as far as he goes).

G. V.

SIR,—G. V.'s suggestion of indexing the first line of every verse would make the index unnecessarily bulky. I should like to point out to Mr. Thring, however, the great convenience it would be if one line of the refrain or chorus that ends every verse of so many hymns were entered in the index—in italics, say, for distinction's sake. To show how helpful this would be, I will take an instance. I want to find, say, the well-known hymn of which each verse ends with the words 'Thy will be done.' If those words were entered in italics in the index, I could find the hymn at once. As it is, I must waste much time, if I do not happen to be able to recall the first line of the hymn. This is a small matter, perhaps, but little things are worth attending to.

W. A. WALL.

#### A Home for Inebriates.

SIR,—Allow me to request the sympathy of your readers for a Charity which, by God's help, will do a deal of good. A lady greatly interested in Temperance work has, at her own expense, started and, till now, kept a Home for Female Inebriates, with a view to reclaim them from their vice, and restore peace and happiness in many a home now blighted by the curse of drink. The Home was originally intended only for those able to pay the cost of their keep; but the large number of applications for admission on behalf of the poorer class proved that, should this Home be a real blessing, only a small charge could be made. This is now done, and consequently the expenditure is larger than the means at command; so that funds are urgently needed. Let me earnestly entreat all of your readers who take an interest in their fellow-creatures to support this work of love, by forwarding subscriptions and donations, or left-off female wearing apparel, to the Lady Superintendent at the Home, St. James's House, Ebenezer Terrace, Kennington Park, London, S.E., who will acknowledge all remittances, and answer every inquiry. The Home is open for inspection daily from 10 to 12 and 2 to 4.

CHARLES ZIERENBERG, *Hon. Sec.*

[Among the members of the Committee of Reference we observe the names of Rev. W. J. M. Ellison, New Wandsworth; G. H. F. Nye, Esq., Brixton; and Captain Codd, Governor of the Clerkenwell House of Detention.—ED.]

#### 'Paul, or Apollos, or Cephas?'

SIR,—In your advertising columns of last week I notice what appears to me a somewhat novel feature. One reverend gentleman invites applications from candidates to fill a vacant curacy, stipulating that their 'views' are to be those of 'the Rev. W. Walsham How.' Another gentleman advertises for a title for the Lent Ordination, professing to take a special interest in Sunday schools. His 'views' are avowedly those 'of Wilkinson and MacLagan.' Now Messrs. How and Wilkinson and MacLagan are all eminent and respected ministers of the Church of England; but, considering how many others there are equally eminent and equally respectable, may not the adoption of the peculiar 'views' of each be possibly carried to an inconvenient extent? and might it not be preferable for their juniors in the priesthood to confine themselves to following the 'views' of the Apostle Paul, bearing in mind his recorded disapproval of idol-worship?

A PEDESTRIAN.

#### Bishop Harold Browne.

SIR,—From *Church Bells*, Oct. 21, 1871, 'A Priest' will find that Dr. Harold Browne, Bishop of Winchester, was consecrated Bishop of Ely on Easter Monday, 1864, in Westminster Abbey, by the Archbishop of Canterbury, assisted by the Bishops of St. David's and Worcester. Dr. Longley was Archbishop of Canterbury at that time, Dr. Thirlwall of St. David's, and the present Bishop, Bishop of Worcester.

W. A. W.

'ELLA'—There are Training Colleges for Mistresses at Brighton, Bristol, Chelsea, Chichester, Derby, Durham, Hockerill, Lincoln, Norwich, Oxford, Ripon, Salisbury, Truro, Warrington. A letter to the Principal or Secretary of the National Training College for Mistresses, at either of these places, would elicit any further information required.

'ELLA' wishes to know the addresses of two Missionaries who would be glad to receive *Church Bells* after home use.

'Æ.' is informed that *Church Bells* is registered for transmission abroad.—ED.

NOTE.—We have to thank several correspondents for interesting letters, the publication of which we are obliged, from lack of space, to defer.

RECEIVED ALSO.—A. F. S. H.; A Layman; A London Clergyman; M. A.; Henry Wright, jun.; B. A.; J. N.; Vincent J. Ryan; C. A.

## BELLS AND BELL-RINGING.

### The First (true) Peal of Stedman's Caters.

SIR,—As it may be interesting to some, and also in justice to one of the last century who has assisted in laying the foundation for further improvements of composition in this science in the present, I have, Sir, with your kind permission, sent for insertion the first (true) peal of Stedman's Caters ever composed and rung.

JOHN COX.

#### THE PEAL.

231456789	621345978	231456897
342617589 <sup>1</sup> *	378920541 <sup>4</sup>	342618597 <sup>1</sup> **
478092651 <sup>4</sup>	790432815 <sup>6</sup>	489732651 <sup>4</sup>
792543816 <sup>6</sup>	629581743 <sup>16</sup>	872543916 <sup>6</sup>
516897342 <sup>10</sup>	251463078 Course end	237691854 <sup>16</sup>
36571928 Course end	629583714 <sup>16</sup>	361524789 Course end
516892374 <sup>10</sup>	253164978 Course end	237694815 <sup>16</sup>
365271948 Course end	629581731 <sup>16</sup>	364125789 Course end
516894327 <sup>10</sup>	254361978 Course end	237695841 <sup>16</sup>
239081754 <sup>16</sup>	378952164 <sup>4</sup>	365421789 Course end
361524978 Course end	249581763 <sup>16</sup>	489763125 <sup>4</sup>
239084715 <sup>16</sup>	451623978 Part end	357691824 <sup>16</sup>
364125978 Course end		561234789 Part end
239085741 <sup>16</sup>	These four courses repeated produce the 1st part of the peal, viz.	These four courses four times repeated, **the 1st bob, excepted, produce
365421978 Course end	231456978	231456789
478093125 <sup>4</sup>	342619578 <sup>1</sup>	5076. <i>Clavis.</i>
359081724 <sup>16</sup>	231456897	
561234978 1st part end		

These six courses twice repeated,\* the 1st bob, excepted, produce 621345978.

This course end is the 2nd part end of the peal.

This peal was rung by the Ancient Society of College Youths at St. John's, Horsleydown, on Monday, 28th May, 1787.

### The New Clock, Chimes, and Carillons at St. Mark's, Oldham.

THE new clock and carillons which have been fixed in the tower of St. Mark's Church, Glodwick, were finally started a few days ago, the whole work having been carried out by Messrs. Gillett and Bland, of the Steam-clock Factory, Croydon, London. The clock strikes the hours upon a bell of about 8 cwt., and chimes the celebrated St. Mary's of Cambridge, chimes every quarter of an hour on four other bells, and shows the time upon four 4 ft. 8 in. skeleton iron dials, glazed with opal glass for illumination.

The carillon machine is made on Gillett and Bland's new and patented system, similar to that they have put up at Worcester Cathedral, Greenfield Church, Bradford and Rochdale Town Halls, and many other places. The machine also has a barrel pricked with changes similar to ringing a peal, which is used for the services on Sunday.—*Local Paper.*

### Rehanging of Bells at Dunster, Somersetshire.

THE fine ring of eight bells, tenor 21 cwt. in E flat, has been rehung by Messrs. Warner and Sons of London, who supplied a new treble in the place of the original bell, which was cracked. By the kindness of C. A. W. Troyte, Esq., the Huntsham band of change-ringers were in attendance on the 13th ult., and rang several touches of triples. The gong apparatus lately introduced by Mr. E. Seage of Exeter, has been fixed in the belfry, and is found to be of the greatest service. A description of the appliance, by which the bells may be rung at any time, with lashed clapper, without causing annoyance to those in the neighbourhood, appeared in *Church Bells* a few weeks ago.—*Reported.*

### Change-ringing in Bethnal Green.

On Friday, 15th ult. a peal of Kent Treble Bob Major, containing 5056 changes, was rung at St. Matthew's, in 3 hrs. 9 mins., by the following members of the St. James's Society:—J. Cox, treble; W. Jones, 2nd; M. A. Wood, 3rd; S. Reeves, 4th; W. Collings, 5th; E. Horrex, 6th; F. Bate, 7th; J. M. Hayes, tenor. Composed by J. Cox; conducted by J. M. Hayes.—*Reported.*

### Muffled Peal at Ashtead, Surrey.

On the 21st ult. a Muffled Touch, comprising 1260 changes of Stedman's Triples, was rung at the parish church, Ashtead, as a tribute of respect to the late Mr. John Page of Ashtead. Deceased, who was in his ninetieth year, was parish clerk 33 years. The touch was conducted by G. Sayer, and rung by the following:—G. Sayer, treble; C. Boxall, 2nd; J. Wyatt, 3rd; G. Miles, 4th; T. Miles, jun., 5th; R. Harden, 6th; S. Brooker, 7th; W. Arthur, tenor. Weight of tenor, 14 cwt. Key F.—*Reported.*

### Change-ringing at Burton-upon-Trent.

On Saturday, September 23rd, the Christ Church Society of Change-ringers, of West Bromwich, rang at St. Paul's, in 1 hr. 10 mins., a peal of Reversed Grandshire Triples, comprising 1876, the date of the present year. The ringers were:—H. Hipkiss, treble; J. Russell, 2nd; W. Mallin, 3rd; W. Woodhall, 4th; T. Horton, 5th; W. Beeson, 6th; S. Biddlestone, 7th; T. William, tenor. Weight of tenor, 25 cwt. 3 qrs. 21 lbs. Composed and conducted by S. Biddlestone.—*Reported.*

[Date touches have also been rung at Bingley, Yorkshire, in the Kent Treble Bob Major Method, on 19th ult.; and on the 21st, at St. John's, Bradford, by the Bingley Ringers.—ED.]

RECEIVED ALSO.—'Campanula' has not sent her address: we advise her to write to the Rector, enclosing a stamped envelope. 'Bob Major.'—Not sent address. W. R. Small. James Shaw. R. Elwell, with thanks, Runcorn.

ened diaconate of this kind would, for various reasons, be useful to a young man, and the licence for preaching might still be withheld, at the Bishop's discretion, until he was 23, if desirable so to do.

2. Let the Bishops and leaders in the Church consider (what has for many years been urged) the desirability of ordaining men as Deacons for life who have not been to the Universities, and thereby allowing godly laymen, who have received a good education, to aid in the ministrations of the Church, under Episcopal authority. The licence to preach in the Church could be withheld until satisfactory evidence was given of their fitness to do so. Many an earnest layman, occupying a good position in society, would gladly offer his services as a reader in the Church, and a helper in parish work, if he could only work under Episcopal authority; and a vast amount of interest, money, and influence, would at once be drawn out and devoted to the interests of religion and the Church, which is now more or less dormant; and many a hard-working incumbent (unable to pay a curate's stipend) would get help.

It may be said, Increase the curates' stipends; but this is a difficulty which the means of the clergy can seldom meet, and it may be doubted if in this age of trade and commerce (when so many means of living present themselves) it would meet the dearth of clergy that is now being felt.

AN INCUMBENT.

SIR,—Will you allow me, a curate, to thank an 'Underpaid Vicar' for his letter on this subject in your issue of last week? I fully endorse his view of the case, and hold that holy Orders should not be regarded as a profession by which to gain a livelihood, but as a vocation in which to serve God. Candidates for holy Orders should not expect to get a good income, so as to enable them to marry and enjoy all the comforts of home life, but should be prepared to sacrifice all this for the sake of the Master Whom they serve, and of the work in which they are engaged. At least such is the opinion of

A CURATE OF EIGHT YEARS' STANDING.

#### Hymn-books.

SIR,—Will you allow me to recommend to any brother-clergyman who wishes to secure a thoroughly good hymn-book the *Church Hymnal*, compiled by the Committee of the Irish Church Synod appointed for the purpose? I introduced it in my own parish last April, and like it better and better every week. I had been hesitating for a long time between Bickersteth's *Hymnal Companion* and *Church Hymns*, when I came across this one quite accidentally. I have paid considerable attention to hymn-books for the last five or six years, and have no hesitation in giving my vote for the *Irish Church Hymnal*. It contains nearly all the best hymns of *Hymns A. & M.*, as well as of other collections, whilst there are, comparatively speaking, very few special hymns which can only be used once a year. The music, on the whole, is also very good, and admirers of the late Dr. Dykes will find in this collection a very large number of that talented gentleman's compositions. I do not wish to occupy your space, or I would give you other advantages which this hymn-book appears to possess.

VINCENT J. RYAN.

Christ Church Vicarage, Bradford.

#### Ownership of School-buildings.

SIR,—I am the owner of the building which has been used for the last twenty years as our National School, for the use of which I charge a rental. Our school is now about to pass into the hands of a Board. Can I, as a member of that Board, still retain possession of that building and receive a rental? I know that several of my clerical brethren are similarly circumstanced, and I should be thankful if any one would correspond with me, direct or through your columns, upon this subject.

W. D.

[We will forward any stamped letters to our correspondent.—ED.]

#### Dissolution of Useless School Boards.

SIR,—The case of the School Board for Milton-next-Sittingbourne shows the want of some such power as is provided in Lord Sandon's Education Bill for dissolving School Boards. Although this Board has been in existence several months, nothing has been done beyond electing a chairman and clerk, making a rate, and framing bye-laws for enforcing attendance. The bye-laws received the assent of the Crown in Council several weeks ago, yet the Board declines to do anything to compel the waifs and strays 'to come in,' although they are a very numerous class. The reason given is, that it would be opposed to the spirit of the Education Act to compel children to attend the Church-of-England Denominational Schools (which afford ample accommodation); and the Board are evidently piqued that the managers refuse (very properly, your readers will say) to give up the control. Rather than fill the existing schools, the School Board would see scores of children running about the streets, and, ostensibly, all because they have 'conscientious scruples' about compelling wastrel children to attend schools in which the conscience clause is strictly and religiously observed.

VIATOR.

#### Greek Hymnology.

SIR,—As no one seems to have given any information about the Greek version of the hymn beginning 'The day is past and over,' would you allow me to put the same question in a rather different form? Can any one tell me where 'the books in which Greek Hymnology is to be found' can be obtained? Dr. Neale (in his introduction to *Hymns of the Eastern Church*) says: 'These books consist principally of 16 vols.:'—

(a) Twelve of the Menæa, which would answer, in Western ritual, to the Breviary, minus the ferial offices.

(β) The Paracleticæ, or Great Okeochus, in 8 parts.

(γ) The Triodion: the Lent volume.

(δ) The Pentecostarion—more properly the Pentecostarion Charnosynon—the office for Easteride.

I presume these Greek office-books are not printed in England. Any information as to where they can be purchased will be welcomed. Are they, or any part of them, used in the services of the Greek Church in England?

A. S. D.

SIR,—Can you inform me of any Church-of-England Institutes where Nurses are trained and sent out, on application, to different parishes to tend the sick?

L.

SIR,—Can any of your readers inform a regular subscriber of the titles, prices, and publishers of papers containing most trustworthy Church news of India, South Africa, and United States?

P. M.

'C. A.'—The words to which you refer in 1 St. John, v. 7, are supposed to be referred to by Tertullian (end of 2nd century). Cyprian (3rd century), Phaeodius (4th century), are clearly cited by Vigilius (5th century), Fulgentius (6th century), and later writers; but they are omitted, Alford informs us, in all Greek MSS. previous to the beginning of the 10th century, by all the Greek Fathers, by all the ancient versions, and by many Latin Fathers.

IN reply to 'A. S.'—We do not think that any bishop would make your physical infirmity a barrier against ordination, as even blind men have been ordained.—ED.

RECEIVED ALSO.—John Ashton; Ed. Sec., and others.

## BELLS AND BELL-RINGING.

### Church-bell Foundry in Devonshire.

MESSRS. ABBOTT AND CO., of Bideford, have started a bell-foundry, and on Thursday, 28th ult., they cast two new trebles to add to the ring of six now belonging to the parish church. The event was interesting on account of its being the first ring of church bells that the above firm have had to manipulate. In order that the work should be carried out in a proper manner, an extensive bell-foundry has been erected at considerable expense, and a great amount of forethought exhibited in fitting it up with all appliances necessary for not only casting large church bells, but constructing the necessary apparatus for hanging them in a scientific manner. Messrs. Abbott and Co. have undertaken, besides the above, to construct a framework of well-seasoned English oak, with all necessary tie-bolts and stays. The two new bells have been successfully cast, and are considered by competent judges to be very near to perfection, forming a very good 'splice,' and all the more creditable to the founders inasmuch as the old bells were cast in 1722, by the famous bell-founder, Abraham Rudhalls, of Gloucester.—*Local Paper*.

### Opening of Bells at St. Mary's, Walthamstow, Essex.

ON Monday, the 25th ult., the bells, after being rehung by Messrs. Warner and Sons, were first rung out by the ringers of the place, as early as 10 a.m., with some touches of Grandsire Triples. They afterwards dined together; F. Kimps, Esq. of the Royal Cumberland Society, and Mr. H. W. Haley of the Ancient Society of College Youths, being of the company. In the evening more friends arrived, amongst whom were Messrs. Matthew A. Wood, J. Dwight, H. Booth, and J. Pettitt. Some touches of Stedman's and Treble Bob were rung. A word of encouragement is due to the leader of the Walthamstow ringers, Mr. Harvey Reeves, who has been instrumental in bringing the exercise to its present position in the parish, and who is most assiduous in promoting the efficiency of every member of this young company.—*Reported*.

### Change-ringing at Runcorn, Cheshire.

ON Saturday, Sept. 30th, by invitation of the Rev. Canon Barclay and churchwardens, eight members of the Liverpool Union Society visited this town, and started for a peal of 5088 changes of Kent Treble Bob Major. After ringing 1484, in 2 hrs. 45 mins., the bells were set, owing to the ringer at the seventh being taken ill. G. Crute, treble; R. Williams, sen., 2nd; J. Meadows, 3rd; H. Meadows, 4th; G. Helsby, 5th; E. Booth, 6th; H. Brooks, 7th; R. Williams, jun., tenor. Weight of tenor, 16 cwt. Key F. Composed and conducted by G. Crute.—*Reported*.

### Change-ringing at Benington, Herts.

ON Monday, October 9th, the undermentioned members of the Benington Ringing Society rang a select composition, consisting of 2744 changes, including five distinct methods. The musical variations and correct striking make it a grand performance in the noble science of change-ringing. Stedman Triples, 504; Double Norwich Court Bob Major, 672; Double London Court Bob Major, 672; London Surprise Major, 448; Cambridge Surprise Major, 448. Ringers:—N. Warner, treble; John Kitchener, 2nd; L. Proctor, Esq. 3rd; L. Chapman, 4th; S. Page, 5th; Jos. Kitchener, 6th; C. Shambrook, 7th; T. Page, tenor. Conducted by Mr. T. Page.—*Reported*.

### The Cox Testimonial Fund.

SIR,—I beg to acknowledge the following contributions; and I would ask intending subscribers to forward theirs to the Hon. Sec. at their earliest convenience, thereby enabling the Committee to arrange for the presentation of this Testimonial, the time having already far exceeded the original limit.

Already announced . . . . . £25 5 6

Clerkenwell Society of Change-ringers, per Mr. Matthews . . . . . 1 1 0

St. Michael and All Angels Society, Star Street, Paddington, per Mr. Driver . . . . . 0 12 0

C. Wilfrid Blackland, Esq., Belvedere, Kent . . . . . 0 10 6

A. T. Bone, Esq., Fleet Street, London . . . . . 0 2 6

A. Moore, Esq., Fleet Street, per Mr. J. Miller . . . . . 0 2 6

A. Friend, per Mr. H. A. Hopkins . . . . . 0 2 0

Mr. Kelson, St. Martin's Lane, London . . . . . 0 1 0

54 St. Martin's Lane, London, W.C.

HY. DAINES, Hon. Sec.

[In future issues we intend to print the Papers on 'Bells,' lately read at the Church Congress.—ED.]

RECEIVED ALSO.—H. W. L.; Jasper Snowden; F. W. I. Rees; P. I. S.; J. F.; Young; Cumberland.

## CORRESPONDENCE.

## A Suggestion for Church Congresses.

SIR,—Before the matter is quite forgotten, might I be allowed to make a suggestion to the Committee of future Congresses; trivial perhaps it may appear to outsiders, but very important to readers and speakers, and indirectly also to their hearers: viz. that there should be a small clock set flat in the rail at which the readers stand, so that they may be able to look down and see at a glance how time is going. As it is now, the reader has no guide whatever; and is generally ignorant that a paper, in order that it may be heard in so large a room, requires nearly double the length of time to read that it does, though read slowly, in a small room. Thus it happens, as it did in my own case, that whilst he himself, from his previous trials, thinks he has abundance of time, the bell sounds just as he has got about half through his paper, and then in his flurry he turns over the leaves to find a paragraph where he may begin again, and in so doing omits the very part which of all others he wished the Congress to hear: so that both readers and hearers are equally losers by the neglect of so simple an expedient; for if a man knows how time is going, he may either read faster or make a selection of the passages which he thinks will be most appreciated by his audience; whereas, as things are managed now, the three minutes' bell comes too late.

A BAFFLED READER.

## Hymns and Anthem-books.

SIR,—Will you allow me, as one who has had some experience of anthems, to caution Mr. Thring, or any other intending compiler of a Hymnal, against adopting 'G. V.'s' suggestion of including a selection of anthems. I unhesitatingly declare that the provision of such a selection as would be of any practical use would increase the size and cost of a Hymnal to so great an extent as to render it utterly incapable of competing with those already existing. A hymn-book should be a hymn-book, an anthem-book should be an anthem-book—each complete in themselves, each providing for all Church services and seasons. The capabilities and requirements of different choirs with regard to anthems are endless. Hymns, with all their varieties, have at least this point in common, viz. that the music to which they are set is, with very rare exceptions, intended to be sung 'full' (as it is technically described), i.e. to the exclusion of all solos, 'verses,' 'leads,' &c., which are perpetually occurring in even the simplest anthems. Now, possibly 'G. V.'s' idea may be to confine his proposed selection to the very simplest 'full' anthems; but, even assuming that it were possible to provide for any appreciable number of Church requirements from this source, where are the anthem-singing choirs who would be satisfied with such a selection? They must be a very limited number, indeed. And if you once step over this line, where can you stop? The truth is, that to a person moderately well acquainted with anthem music, the vision of a universal Anthem-book is considerably more remote than that even of a universal Hymn-book. Even cathedrals, between whose choirs far less disparity of attainments exists than between parochial choirs where anthems are in use, find a common book a practical impossibility. The plan I should recommend to any clergyman introducing a new or already existing collection, either of hymns or anthems, into his church, is this:—To order the publishers to send all copies bound with, say, fifty 'guards,' as they are called. The local binder is thus enabled to add leaves, containing either hymns or anthems, as occasion may require; and some plan of this kind, which provides for the supply of local and individual demands, is the nearest approach we shall make to 'a universal book' in our present state of existence.

H. W. H.

## 'The Brothers Newman.'

SIR,—It was with feelings of much pain that I read your article in a late issue on 'The Brothers Newman.' I trust you will allow me to say a word in the name of those (and I have no doubt there are many such amongst your readers) whose first impulse must have been one of indignant sorrow at seeing the name of one who, however excellent in other ways, denies the Lord Who died for us, coupled with that of one of His most earnest and devoted servants. Most sincerely do I agree with the words of your article, that it is a matter of rejoicing that 'Mr. F. W. Newman is now a little, though it be but a very little, nearer to Christ' than he has hitherto been. But surely we cannot regard both the brothers as in equal need of our prayers for light? M.A.

SIR,—I am anxious to take Holy Orders, but have not the means to procure the necessary preparation. Can you inform me whether there are any Theological Training Colleges of good principles (not Missionary), where young men in my case may study free of charge, or at reduced terms? If there are not, kindly advise me what to do. Would you inform me what course of study I ought to pursue, as I have some time on my hands? J. H.

SIR,—Where can I obtain the history of the Pitcairn Islanders from the year 1859 to the present time? Mr. Murray's book (S.P.C.K.) brings the history down to the year 1859 only.

[See the paper on 'The Melanesian Church' by the Rev. F. S. May, which appeared in our number for June 21, 1873.—ED.]

CAN any one tell a beginner of an easy book of questions and answers on the Gospel of the day, suitable for a Sunday-school class? S. R. H.

SIR,—Can you, or any of your readers, recommend me some tracts or pamphlets on Church Restoration for distribution amongst the poor?—E. H.

MRS. BENNETT would be glad to send her copy of *Church Bells* to any clergyman who would like to have it sent to him, provided the postage does not exceed one penny.

21 Eldon Road, Kensington, London, W.

RECEIVED ALSO.—H. D. B.; J. Cartmell F. J. Candy; Earnest; T. M. W.; and others.

## BELLS AND BELL-RINGING.

## Peals rung with the Hand-bells, and the Time occupied therein.

SIR,—The time in which a peal of Grandsire Triples can be rung, and especially with hand-bells, is, it seems, a question open to controversy, and also one of considerable importance. But I select it in consequence of the discrepancy in time wherein peals of it have been rung upon hand-bells, the records whereof you recently published in the columns of *Church Bells*.

The time wherein peals can be rung upon steeple-bells generally varies according to the weight of the bells themselves; but not strictly so, as some bells, by their hanging, are better adapted for quick ringing than others: hence the variation in time that sometimes takes place in performances upon the same bells. Therefore a young conductor who, unlike a more able and practical man, cannot time the changes as the peal progresses, will perhaps ring a quick or slow peal, and consequently become subjected to all the unpleasant remarks belonging thereto—such as, 'Oh, impossible!' 'Couldn't be done in the time!' 'He's cut a 500 out of that!' and so on for a quick peal; and of a slow one it will be insinuated that a few leads have been added to it by mistake, &c. Now, Sir, it is quite possible to add a few changes to a peal, and also to cut out a 500 of the 'Ten-part' peal; and several leads may be cut from 'the Original' in places, and may have been done. But, Sir, it will take an able conductor to it; and I believe, as a rule, the young conductor will not be capable of such a thing. Therefore it is the old, and not the young, of whom such things may be expected. Custom has it; and as bells are not hung so high now as they used to be, the prescribed limit wherein peals upon light rings are generally performed is a few minutes under 3 hours; whereas they used to take upwards of 3 hours: and those peals that are not accomplished within a little of the limit prescribed share the above fate.

The following is an illustration, and the story is well known among ringers. In 1855 a youth of about seventeen conducted his first peal of Grandsire Triples—'Holt's Ten-part'—in very quick time, 2 hrs. and 43 mins. Those remarks were the result. He, however, soon became not only an excellent ringer and conductor, but a composer of peals, and at present is a prominent member of the Cumberland Society: and so, perhaps, those who used the remarks do not now believe in them. Be that as it may, enough has been shown wherewith one's reputation may be damaged by ringing a quick or a slow peal, except rung thick for an object, which should be stated in the record.

Steeple-bell ringing differs considerably with ringing on hand-bells, inasmuch as bell-hanging and weight of metal are out of the question; and nothing is there but time to guide a performance upon hand-bells. Individually, I believe it is possible to ring them as quick as one pleases, the whole thing depending on the abilities of the performers; but I think it unwise, for the reason mentioned, and that there is no chance for men to recover themselves in case of mistake, and that the music must thereby be spoiled to some extent. And, Sir, the rule for hand-bell ringing that I have always seen observed, even in touches, by members of the Cumberlands, is to ring them in about the same time as would be done upon bells in the steeple. This, Sir, has been entirely disregarded by the Liverpool men in all their peals, and by the College Youths in one of their performances; and for this reason, I for one am sorry Mr. Snowdon did not have the Liverpool peals before presenting us with his otherwise exhaustive list, as therewith we should have had his opinion on the point undoubtedly, and others might have followed before this. Yet there is much to be thankful for, as until those lists were published but few ringers seemed to know anything of a peal having ever been rung in the Treble Bob method upon hand-bells.

I do not intend to use any unpleasant remark as to the peals I allude to, but simply to draw the attention of your readers, and those concerned in them, to the fact, that in two of those peals the difference is enough wherein half another peal could be rung, and that in others, just time enough is the difference whereby a 500 could be cut out. For this purpose I have, with the required particulars, put them in tabular form below, and each reader can therefore judge for himself. The first is by the Cumberland Society, and is the first peal rung in London. Two are by the College Youths, one of which is the last rung in London, and the other was rung in Liverpool. And full particulars of these peals may be found in *Church Bells* of August 9th and 19th and September 9th in the present year respectively.

Changes.	Date	Society and Place.	Time.	
			Hrs.	Mins.
5040	1828	Cumberland Society, London	3	8
5040	1855	College Youths, London	2	24
5040	1865	Union Society, Liverpool	2	5
5940	1872	College Youths, London	2	45

YOUNG CUMBERLAND.

## The Yorkshire Association of Change-ringers.

ON Saturday, Oct. 7th, the Annual General Meeting of this Society was held at Lowmoor, near Bradford, when there was a large muster of members and their friends. The President, Jasper W. Snowdon, Esq. of Ilkley, took the chair, and the Committee's report, and the Treasurer's balance-sheet and report, were duly passed. Votes of thanks were carried to the Vicar, Churchwardens, and ringers of Lowmoor, and also to the retiring officers of the Association, for their exertions during the past year. The whole of the officers were unanimously re-elected to their various posts. Printed copies of the Report with rules, members' names, and the performances of the Society, in all 30 pages, can be obtained, post free, for 6d. from the Treasurer, Mr. Robert Luke, Ilkley, near Leeds.—Communicated.

RECEIVED ALSO.—H. W. Lett; G. Gregory; J. Parkinson; F. Evans; and others.



## BELLS AND BELL-RINGING.

## Change-ringing in India.

Four residents of the little station of Pubna, in Central Bengal, have succeeded in ringing on hand-bells (retained in hand) a true six-score of Grandsire Doubles. It is believed that these are the first changes ever rung in India:—F. W. J. Rees (Conductor), treble and 2nd; Alice Rees, 3rd; Agnes Price, 4th; Gordon Price, 5th and tenor. F. W. I. REES.

## Change-ringing in Ireland.

THE elevation of Lord Plunket to the Bishopric of Meath seems to have given general satisfaction. When the election came to be known on Wednesday afternoon the members of St. Patrick's Amateur Society of Change-ringers, in honour of the event, rang a touch of Call Changes, including Queen's, Tittums, and Whittington's, on the bells of the Cathedral. The ringers were stationed as follows:—R. R. Cherry, treble; J. H. Nunn, jun. 2nd; Rev. A. T. Harvey, 3rd; Rev. R. S. D. Campbell, 4th; W. C. Carnegie, 5th; C. G. Marchbank, 6th; C. D. Burtchael, 7th; B. C. A. W. Windmill, tenor.—*Reported.*

## Dedication of Bells at Walkden Church, Bolton, Lancashire.

ON Saturday evening, the 7th instant, on the occasion of the Harvest Thanksgiving at the above church, three new bells were dedicated, making a ring of six. About two years ago Mr. William Crompton, ex-mayor of Wigan, wishing to confer some benefit upon Walkden, his native place, presented a fine clock and three bells. This gift was much appreciated by the inhabitants generally, and a strong wish was felt to complete a ring of six bells by a public subscription. The teachers and scholars of the Sunday School raised funds for the largest bell, and other friends joined in the movement. Messrs. Warner and Sons cast the bells. At the dedication of the three new bells the church was filled; the new Vicar, the Rev. Charles Heath, officiated. At the end of evensong the Vicar took his place in the tower, and offered up appropriate prayers. A short peal on the bells followed, a special hymn was sung, and an address on the use of bells by the Vicar closed the interesting and impressive service. The Tyldesley ringers were engaged to open the bells, and rang 720 Plain Bob changes:—A. Derbyshire, treble; W. Aldred, 2nd; J. Aldred, 3rd; W. Gerrard, 4th; E. Bowker, 5th; G. Heaton, tenor. Time, 28½ mins. Weight of tenor, 13½ cwt.—*Contributed.*

## Change-ringing at Padiham, Lancashire.

ON Monday, Oct. 9th, the members of the Ringers' Society rang the first peal ever rung by the townsmen of Padiham on the bells since they were set up in 1842. The peal was Grandsire Bob, consisting of 720 changes; time, about 27 mins. The ringers were:—A. Parkinson, treble; S. Duxbury, 2nd; J. J. Riley, 3rd; W. Holgate, 4th; J. J. Parkinson, 5th; R. W. Hargreaves, tenor. Conducted by A. Parkinson. Weight of tenor, 9 cwt.—*Reported.*

## Change-ringing by the Yorkshire Association at Holbeck.

EIGHT members of the Yorkshire Association met at St. Matthew's Church on Tuesday evening, the 10th inst., and rang 5184 of Kent Treble Bob Major in 3 hrs. 1 min. T. Harrison, treble; T. West, 2nd; H. Moss, 3rd; W. Whitaker, 4th; W. Walker, 5th; T. Lockwood, 6th; C. Jackson, 7th; R. Binns, tenor. The peal was composed by T. Lockwood, and conducted by C. Jackson. Weight of tenor, 16 cwt.—*Reported.*

ON the 17th, the above Society rang 5024 changes of Kent Treble Bob Major at St. Matthew's, Holbeck, Leeds, in 2 hrs. 54 mins.:—T. Lockwood, treble; H. Hubbard, jun., 2nd; H. Moss, 3rd; R. Tuke, Esq., 4th; W. Walker, 5th; W. Whitaker, 6th; J. W. Snowdon, Esq., 7th; R. Binns, tenor. The peal, a one part composition by W. Harrison of Mottram, which contains the sixth, its extent wrong and right in 5-6, and also has the sixth six-course ends in each of these positions, was conducted by J. W. Snowdon. Weight of tenor, 16 cwt.—*Reported.*

## Change-ringing at North Shields, Northumberland.

ON Thursday, October 19th, eight members of the Newcastle-on-Tyne Change-ringing Society at Christ Church rang a peal of Grandsire Triples, consisting of 5040 changes, in 3 hrs. 5 mins., being the first peal since the ring was augmented to eight. The ringers were:—J. Weddle, treble; L. Simm, 2nd; F. Lees, 3rd; H. Simm, 4th; T. Denton, 5th; S. Power, 6th; J. Simm, 7th; J. Gillings, tenor. Weight of tenor, 19 cwt., in E flat. The peal is the composition of Thomas Thurston of Birmingham, and contains 170 singles and 75 bobs, and was conducted by Thomas Denton.—*Reported.*

## Change-ringing at Birmingham.

ON the 21st inst. the following members of the St. Martin's Company occupied the tower of SS. Peter and Paul, Aston, and rang a peal of Stedman's Royal, comprising 5184 changes, in 3 hrs. 27 mins. The ringers were:—A. Cresser, treble; J. Joynes, 2nd; J. Banister, 3rd; W. Kent, 4th; H. Bastable, 5th; H. Johnson, sen., 6th; J. Dunn, 7th; H. Johnson, jun., 8th; F. H. James, 9th; S. Jarman, tenor. This peal was in 36 courses, with the 5th 12 times wrong and the 6th 24 times right. Composed and conducted by H. Johnson, sen.—*Reported.*

## Guild of West Kent Ringers.

AT a Committee Meeting held on the 12th instant the following business was transacted:—Two meetings were fixed, one to take place at Woolwich on Saturday, the 21st instant, the other at Northfleet, on Saturday, the 11th of November. Ringing at four o'clock. Journey expenses of members payable to one meeting only. Mr. W. C. Middleton of Gravesend was elected on the Committee in the place of the Rev. G. R. Hadow, who has left the neighbourhood. Fortnightly meetings for practice were arranged to take place at Dartford on alternate Saturdays, commencing on the 4th November.

Belvedere, Oct. 17th, 1876.

C. WILFRID BLAXLAND, Hon. Sec.

RECEIVED ALSO.—John Hall. A. J. Hunt: our columns have not yet been opened to Bell Poetry. J. Shaw: the Editor reserves to himself the selection of contributions—none are ever returned, but thrown into the waste-paper basket; therefore contributors should keep copies. Emma Wilson. H. W. Lett. George Gregory, M.D.

## CHURCH CONGRESS.

WE have already given a brief sketch of the concluding meeting on the subject of

## CHURCH BELLS, AND HOW TO USE THEM.

WE propose to give in instalments a full report of the first paper, by the Rev. Woolmore Wigram, Rector of St. Andrew's, Hertford. He read as follows:—

I have undertaken to consider the company of ringers as a branch of the organization of a parish. I will commence by vindicating its claim to such a position. Let me point first to my own experience, gained originally in a country parish, containing a population of 620, poor, exclusively agricultural, at a distance from both highroads and railways; in short, an out-of-the-world district, on the unfashionable side of the county of Herts, where in the fourteen parishes of the deanery we had but one resident landowner.

The results attained were, from a ringer's point of view, very small: the company was repeatedly broken up, as men left the parish for London and higher wages; but other work was done. At one time we practised tune-ringing; then besides the week-day practice, the youths used to assemble every Sunday between afternoon service and their tea-time on my premises to ring sacred music on the hand-bells, and on a Whit-Monday, the annual feast of two clubs (a *saturnalia* which I need not describe), I have known the ringers, entirely uninvited, withdraw of their own accord from the village street and its row to take their seats on my lawn with the hand-bells. Latterly I have abandoned tune-ringing for changes, but at all times the bells have retained around me a certain number of the men of the parish, open to any influence which I might be able to exert; and in a parish where I have heard the proverb quoted, 'Singers and ringers are little home-bringers' (and we know what it means if a man cannot walk straight home with his wages), in a neighbourhood where hand-bells are constantly provided as one of the attractions of the public-house, I have had the satisfaction of presenting the ringers along with the choir and other church-helpers to my Bishop, who had that day admitted two of them to the holy rite of Confirmation.

I was removed in July last to a town parish; and at once eight or nine of the young men of the place have gathered around me to form the nucleus of a ringing society.

I remark, secondly, that the care bestowed on the ringing is ordinarily the measure of the care bestowed on the church tower. When I was a boy, the church towers around Rugby were my places of annual resort for birds' nests, and really they appeared to have been given over to jackdaws, owls, starlings, and pigeons. At this day, speaking generally, the towers have been overlooked in the great Church revival of recent years, so that there are still in every county many in a state of dirt, which would not be tolerated in a gentleman's stable, and which is positively disgraceful. Now, really, to sweep clean each floor, to shut out birds with wire netting, to plaster rough rubble-work, to colour plain walls with good distemper, to mend broken doors, steps, or benches; such repairs and such like cost but shillings, and are all which are required ordinarily to render our church-towers decent, clean, and fitting. But experience proves that unless the leading Churchmen of a parish will use the bells, the towers will remain unvisited, and the existing neglect must be expected to continue. 'Out of sight, out of mind!'

I remark, thirdly, on the place which church bells hold in all the associations connected with our social, our domestic, our religious life; I really need not repeat the proverbs, the songs, or the familiar passages from great authors, from Shakespeare downwards, which illustrate this remark. I ask, Is there, then, not a place for the men who handle these bells? Is it not rather a matter of astonishment that the ringing should be left, as is the case so generally, to anybody without the slightest care or kindly influence, and that public opinion on the subject should be so very apathetic? Some thirty-five years ago, if a clergyman busied himself with his choir, it was considered a strange fancy, and one of the new-fangled innovations; now, many people consider time and energy but ill bestowed upon the belfry.

But I contend that the ringers have a right to be considered a part of the organization of a parish, on the grounds that, in forming such a company, you are providing an opening for good influence over those whom you will not easily reach in any other way; you are forming a link of sympathy between yourself and others; you are laying hold in the service of the Church of one of the marked tastes of the day, that for athletics; you are providing an amusement available at that very time when rational amusement is hard to find, viz. the long winter evenings. You are encouraging that which will lead to more reverent care of a portion of the house of God, viz. the church tower.

The means to be employed.

There exist very ancient ringing societies in London and other cities, and many local companies in places where ringing has been practised for generations. They are but little known, because they consist mainly of men who live by weekly wages; to them ringing is that which glee-singing, sketching, or music, is to some among my hearers, viz. a scientific amusement. These are the men who have preserved change-ringing for us; they have done it by themselves without any assistance from the upper classes of society; to accomplish it has required great energy and perseverance, far more mental work also than would be imagined at first sight. We, who are now taking up the subject, have all to learn from these our predecessors; speaking for myself, I am sure that I shall never master it, as it has been mastered not only by the great composers of peals, but also by many conductors, whose names are unknown outside their own circle; and while I ask these ringers to welcome us into 'the exercise' (as the old authors call it), and to let us learn still more from them; while I hope that they will recognise that ringing has a place in Church work, and will give us their aid in effecting improvements where necessary, I think that the least I can do is to express my sense of what is owed to them, and to thank them for standing by the art so loyally when it was so generally neglected.

(To be continued.)

## BELLS AND BELL-RINGING.

Opening of a New Ring of Bells by the Royal Cumberland Society  
(late London Scholars).

On Saturday, Oct. 14th, several members of the above Society visited Betchworth, Surrey, and opened a new ring of six, ringing several peals of Grandsire and Stedman's Doubles, conducted by Mr. John Cox. After dinner they rang two complete 720's, one of Plain Bob and one Kent Treble Bob. The time of these peals was 24 mins. Conductor, Mr. John Cox. The ringers were:—J. Cox, R. Rose, H. Hopkins, W. Hovard, D. Stackwood, W. Baron, R. Banks, and G. Stockham of the College Youths. The bells were cast by Messrs. Blews and Sons, Birmingham; the hanging by G. R. Banks of Kennington, London; they have also a set of the Ellacombe chiming-hammers. The bells are in the key of G. Weight of tenor, 12 cwt. —Reported.

## Change-ringing by the Yorkshire Association at Holbeck.

On Saturday, Oct. 28, the Society rang at St. Matthew's, Holbeck, Leeds, 9120 changes of Kent Treble Bob Major in 5 hrs. 15 mins. T. Harrison, treble; T. Lockwood, 2nd; T. West, 3rd; R. Tuke, Esq., 4th; H. Hubbard, jun., 5th; G. Barraclough, 6th; J. W. Snowdon, Esq., 7th; R. Binns, tenor. The peal, which has the tenors together throughout, was composed by Mr. J. Lockwood, and conducted by his son, T. Lockwood. Weight of tenor, 16 cwt. This composition differs slightly from the one in Mr. Hubbard's last edition of the *Art of Ringing*, as it runs 9119 changes in the regular Kent method, the hand-stroke change at this number being 12345768, from which position the bells come round by 2345 lying still.—Reported.

## The Guild of Devonshire Ringers.

A MEETING of the Committee will be held in Exeter on Tuesday, Nov. 7, at 2 p.m. Agenda—To arrange for a general meeting; to consider the proposal to bring the subject of church bells before the Church Congress of 1877; to decide on design for certificate of membership; to receive a resolution of the Yorkshire Association of Change-ringers, &c.

Woodbury, Oct. 30.

J. L. LANGDON FULFORD, Hon. Sec.

## The Cox Testimonial Fund.

SIR,—Allow me to acknowledge a few other subscriptions received in favour of this Fund:—

Already announced . . . . .	£27 17 0
Some Friends, per Mr. A. Polley . . . . .	1 0 0
Mr. A. Polley, Gravel Lane, Houndsditch, London . . . . .	0 10 0
Mr. G. Stockham, Bell Founder, London . . . . .	0 5 0
E. J. Taylor, Esq., Bishopweremouth, Durham . . . . .	0 1 0

54 St. Martin's Lane, London, W.C.

HY. DAINS, Hon. Sec.

## The Sanitary Influence of Bell-ringing and its Melodies.

SIR,—In your very excellent and wonderfully cheap periodical I desire to make a few observations on church bells, &c.

I doubt if there be any physical exercise equal to bell-ringing for keeping the body in health; if there be, there are certainly not many. In bell-ringing the important muscles of the chest, the spinal column, and the arms, are brought into powerful, steady, and regular motion—usually at regular intervals. The length of time which bell-ringers keep their muscles in exercise is generally sufficient to produce a wholesome effect; seldom, I presume, so long as to cause a feeling of exhaustion.

The majority of our bell-towers are on elevated ground—that is, where the air is purer and lighter; and the floors (where the bell-ringers stand) of the greater number of our bell-towers are elevated at least a few yards above the surrounding land. The temperature of the ringing-rooms, with their thick walls, is not easily influenced by alternations of heat and cold, but should the weather unduly affect them its influence can easily be modified. The mental effort to ring in order, together with the harmony of the bell-sounds, produces a beneficial effect both on the mind and body. I certainly know of no 'all-the-year-round' exercise which is as good for the health (especially of those persons who lead sedentary lives) as bell-ringing.

The above thoughts were suggested by reading that a concert was to be given for the benefit of the bell-ringers of a neighbouring church, in a town of about 100,000 inhabitants. However necessary it may be to pay working men for ringing church bells in rural places, I am sure that in towns and crowded villages there are many men who ought to consider it a privilege to be bell-ringers, and who should expect no reward except such as springs from the consciousness of having done good, in however humble an office, especially if connected with the service of their Maker.

'The trivial round, the common task,  
May furnish all we ought to ask:  
Room to deny ourselves; a road  
To bring us daily nearer God.  
Seek we no more; content with these,  
Let present rapture, comfort, ease,  
As Heaven shall bid them, come and go:  
The secret this, of Rest below.'

To the public, especially those who have 'an ear for music,' the sound of bells has a cheerfully soothing effect; sometimes diverting our thoughts from needless cares and anxieties, to calm and tender moods and pleasant remembrances; old thoughts and scenes are brought back fresh and new almost as in days long gone by:—

'As for some old familiar strain  
Unfired we ask, and ask again  
Ever in its 'their melodious store  
Finding a spell unheard before.'

Brackley Park, Great Lever, near Bolton.

GEORGE GREGORY, M.D.

## Church Bells and how to Use them.

(Continued from page 571.)

I HAVE to speak next of the system to be pursued in establishing a parochial band of ringers. I refer to an ordinary parish, one outside the influence of any of these old-established societies.

Learn, first, what change-ringing means. This can be done by means of books: there are at least three books, each suitable for beginners, *i. e.* books which do explain the subject from the beginning.

Put aside the prevalent notion that it is necessary to possess an ear for music. A well-trained and correct ear is a very great assistance, but if you can hear when the five, six, or eight bells strike in regular time, and can also hear when your own bell strikes out of time, you can hear correctly enough: everything else can be supplied by other means. Trust one who has tried.

Remember that bell-ringing has two distinct aspects. It is a branch of Church work. It is also a scientific amusement. Recognise both; and employ the second to promote the first.

The first question which will meet you will be probably the old ringers. What to do with them?

Now, these old ringers will probably be a party self-appointed, able to ring a call peal, that is, to do what the conductor tells them, and no more. There are instances in which they find ringing such hard work, that it is necessary to smoke and drink in the belfry. At times, among even ringers, there will be black sheep, men of really bad character. Ringers of this stamp meet when there is money to be got; if there are not enough of them in the parish, they make up a scratch crew by getting in recruits from other places: they ring their best, such as it is, and they divide the fee given. Such ringers are very apt to be jealous of new hands, and yet more apprehensive lest they should lose the fees. Still there they are, and you must deal with them.

The straightest road is the easiest and best. See the men one by one; say to them plainly, 'We mean to learn change-ringing; there are our rules, will you join us?' If necessary, you must add: 'In the belfry I will not allow drinking, smoking, or bad language. If you will join us on these terms, you shall be welcome; if you will not, we must put up with the loss.'

The high probability is, that not one of these old hands will unite with you. To learn change-ringing is too much; they are in a rut, out of which they will not rise. At times there will be among them men whom you will be very sorry to lose, at times men whom you will be very glad to miss. But in a ringer's point of view you will have nothing to regret. The call-peal ringer contracts habits destructive of change-ringing, and it will cost more trouble to break him of these habits than to teach a new man from the beginning. Adhere to this simple principle, 'Join us and you will be welcome,' you disarm all reasonable opposition; that which is unreasonable you must deal with as circumstances dictate. Suppose in an extreme case you say to the call-peal men, 'Ring your own way, we will not interfere with your money;' and to your own company, 'I will guarantee you as much per head as the others earn;' you would meet the main difficulty—the money. I know a village where the old hands were discharged, and the new company tied the clappers and practised on the bells dumb. They held their own tongues also and listened to all remarks made. When ready, they untied the clappers and rang a hundred and twenty with tenor behind. Then the laugh was on their side. The call-peal men seldom ring much before the end of November, nor much after they have spent their Christmas-box; therefore, if a new company get to work in the second week of January, they will have time under them in which to win a position for themselves.

As to Rules.—It is necessary to have a distinct understanding as to times of practice, punctuality, and a register of attendance. Men should be admitted as probationers for a month or two, then, by ballot, as full members, and on their formal election should receive a certificate of membership, mounted and varnished, or framed, so that it can be hung in the cottage. Absence of three weeks to involve dismissal from the company. You need very few rules. Let those which you have be each the expression of some principle to which, if necessary, you can appeal, as distinguished from a rule which can be altered by the same authority as made it.

Money Matters.—If work be done to my orders and at my time I must expect to pay for it; and if I do pay, reason good that the work be done in my way. But if men unite to ring for their own amusement, why are they to be paid for taking their own pleasure? Still, practically, your hobby will always cost money, and in this matter custom is very powerful. Now, Christmas-boxes and any canvass for presents at any time of the year produce much evil. Let there be a treasurer to the society, and all money pass through his hands; whether gifts, fees, or subscriptions. Let there be a common fund entitled the 'Bell-box,' and let this take one share at every division of cash. Out of this box the treasurer will provide for expenses, such as an annual dinner or ringing excursion. Let all fees for ringing be divided in a number of equal portions, corresponding to the number of men who ring, the Bell-box being reckoned as one of the party; let each man take as follows:—A learner, one clearly inferior to the others as a ringer, one portion. Any man who rang once only, *i. e.* either morning or evening, while others rang twice, one portion. The others and the box two portions. Let any man who chooses return his share, or any portion of it, to the box, which had better be a literal box with a slit in the top of it: but let each man be absolutely free in this respect. Let any man, who forfeits wages in order to ring be paid, and if you go out for a day's ringing, pay the men for their time: but pay all at one uniform rate; each do the same work in the belfry.

Fines I disbelieve in; they do more harm than good.

(To be continued.)

RECEIVED ALSO—W. Sottanstell. G. Rushforth. C. W. Troyte. George Crute. Samuel Whitworth, and others: all in due time.  
C. Herbert: the ringing was too continuous for any wedding.

the hymn-books (this is the common suggestion) and go by numbers, adopting only those hymns most widely used, and thus cutting out many new ones which will be general favourites, and also all that teach any distinctive doctrine which somebody else doesn't like. The result being, we should get a book which would please nobody and which would reduce us all to a dead level of sage mediocrity. Surely it is precisely in the hymns that there is most room for liberty and variety!

Besides, is it not both too soon and too late to attempt it? Too soon, because amidst heaps of rubbish good hymns and special hymns are still wanted, and are being produced, which would be lost to the Church. Too late, because there are so many books, good in their various ways, and so firmly rooted that they are not likely to be easily given up. *Hymns A. & M.* as it was is the nearest approach to uniformity we are likely to see in our day. Now there are two editions of that. If you are afraid of their name you can get almost the same thing in *Church Hymns*, and very many of the same hymns in *Bickersteth's Hymnal Companion*, which may be more easily swallowed in some quarters.

Some say, Give us hymns which will teach doctrine; others say, Don't admit any such—apart from the question as to what that doctrine is; and it is evident from Congresses and Conferences, that in general people only want the universal book provided it suits their own views. We could not now draw up a Book of Common Prayer. If in addition to this we remember all the difficulties of copyright and vested interests, we may expect the General Hymn-book to be ready about the Greek kalends, and not to be adopted even then.

F. G. B.

#### The Houseboy Brigade.

SIR,—May I bring under your readers' notice the Houseboy Brigade, an institution for training orphans or destitute boys for domestic service? After testing it by five years' experience on a small scale, the Committee have greatly enlarged its scope: last year there were thirty-two boys in the Home, we have now three homes sheltering eighty boys, and capable of accommodating forty more.

The boys earn over two thirds of the cost of their maintenance by working at odd jobs in gentlemen's houses during the forenoon; this constitutes their industrial training, and fits them to take permanent situations in domestic service, for which they are much in demand: they return home at dinner-time, and in the afternoon they attend school. Their religious training is superintended by the clergy of the parish in which each Home is situated:—viz. No. 1, in the parish of St. Peter's, Eaton Square; No. 2, in St. Mary's, Kensington; and No. 3, in St. Mary's, Bryanstone Square. Thus orphans, or the sons of destitute widows, who might otherwise be led by misfortune or bad companions into vagrancy and crime, are trained and cared for till they are able to pass into an honest and honourable service.

Boys of eleven years of age, who are honest and in good health, and who have passed the second Government standard of education, are eligible for admission; the entrance fee is 5*l.*, preference being given to the most destitute cases, provided they are otherwise suitable.

I must appeal to your readers for money. The great extension has not been made without a heavy outlay, and we shall require at least 1000*l.* before the 31st March next, and after that about 750*l.* per annum will suffice to carry on an Institution of 120 boys, which we believe to be working great good for the children of the honest poor, and to be particularly worthy of support.

63 Eaton Square, S.W.

W. E. HUBBARD, jun.

#### Farrar's Life of Christ.

SIR,—In your paper of October 28th, when noticing the new edition of Farrar's *Life of Christ*, you say: 'Our own opinion is that, with all its faults, Canon Farrar's *Life of Christ* is calculated to become the most popular ever published, and this edition is certainly worthy of being the most popular edition of it.' All who have read the work with as much interest as I have will join you in wishing that this fresh issue may have a wide circulation. But I venture to suggest that a glossary of hard words would be a very useful addition to it. Scholars may know the meaning of such words as *eschatological*, *chiliast*, *palmary*, *phrenetic*, *epideictic*, *eristic*, and *levirate*, but ordinary readers will have to refer to some very complete modern dictionary in order to find out their signification, and it is not at all likely that such a dictionary would be always within their reach.

W. F. C.

SIR,—Can you inform me of any Home where three children (aged 20, 14, and 11 years) of an artisan could be received and cared for? They are all more or less idiots, but the father objects to them being sent to an idiot asylum. The mother is just dead, and there is no one to take charge of the children.

Greenhill, Harrow.

SIR,—Can any of your readers inform me where I can procure a copy of Le Bas's *Testimony of Prophecy*? I have tried to get it through the Christian Knowledge Society, and also have applied to several publishers, but none of them have ever heard of it.

MARY.

THE Chaplain of the Home for Young Workmen, 197 Euston Road, N.W., would be glad to receive any illustrated or other papers when done with for the inmates of this Home.

The Boys' Home, Regent's Park Road, N.W.

'REV. JOSEPH HOLMES.'—You will see from an article on the *British Quarterly Review* on another page that it is not without cause that so serious a view has been taken of our prospects.

'J. F.' (Staines).—Your query can be inserted as advertisement if you like to send name and address for publication.

'C. M. FINN' had better advertise.

'S. B.'—We do not care about opening the subject in our columns.

RECEIVED ALSO.—W. Walters; R. S. B.; C. R. Cant; R. E. C.; Ernest J. A. FitzRoy; Henry Wright, jun.

## BELLS AND BELL-RINGING.

### Peals rung with Hand-bells.

SIR,—In answer to 'Young Cumberland's' wonder that the performances of the Liverpool hand-bell ringers' peals not having been noticed, it seems that they have not been thought worthy of any such notice, as perhaps it has been thought that the speed of ringing 40 changes per minute speaks for itself as incredible; and likewise not having any regard to the striking of the bells; and also that some one, or perhaps two, courses, as he intimates, may have been omitted. I speak from experience in a similar performance.

York.

THOMAS DIXON, Member of A. S. C. Y.

### Change-ringing at Stalybridge, Lancashire.

ON Saturday, Oct. 21, four of the change-ringers of Ashton, with four of Stalybridge, rang at Holy Trinity Church, Stalybridge, a peal of Kent Treble Bob Major, consisting of 5088 changes. Composed and conducted by Mr. James Wood, sen., and rung in 2 hrs. 50 mins., by the following:—W. Faucitt, treble; H. Shaw, 2nd; J. Wood, sen., 3rd; J. Wood, jun., 4th; E. Schofield, 5th; S. Wood, 6th; R. Williams, 7th; S. Broadbent, tenor.—*Reported.*

### Change-ringing at Betchworth, Surrey.

ON Monday evening, Oct. 23rd, the following mixed company of ringers visited the above parish church, and rang a peal of Oxford Treble Bob Minor, containing 720 changes, being the first peal of minor rung on these bells. The ringers were:—W. Tidey, treble; J. Scarlett, 2nd; J. Bashford, 3rd; W. Bone, 4th; W. Webb, 5th; J. Burkin, tenor. Conducted by J. Burkin.—*Reported.*

### Society of Framland Ringers, Leicestershire.

THE members of this Society met at Waltham on Oct. 25th ult. for united practice. Buckminster, Croxton Kerrial, Eaton, Melton Mowbray, Waltham, each furnished a strong contingent. Several 'touches' were given during the afternoon and evening. An evident improvement has been made since the last meeting. After the work of the day was over the members all supped together, at which many of the local clergy were present, including the Rev. Henry Twells, rural dean. The accounts of the Society were audited and other committee business transacted.—D. W. BARRETT, *Hon. Sec.*

### Change-ringing at St. Stephen's, Hampstead, Middlesex.

ON Saturday, Oct. 28, the following members of the Royal Cumberland Society (late London Scholars) rang at the above church a peal of Stedman's Caters, containing 5079 changes, in 3 hrs. 30 mins. G. Newson, treble; C. T. Hopkins, 2nd; J. Cox, 3rd; H. A. Hopkins, 4th; E. Steventon, 5th; G. Harvey, 6th; E. Gibbs, 7th; W. Baron, 8th; J. Barrett, 9th; E. Chapman, tenor. This peal is an original composition by Mr. J. Cox, and was conducted by Mr. G. Newson, being the first peal in the method on the bells.—*Reported.*

### Change-ringing at Wigan Parish Church, Lancashire.

ON Saturday, Oct. 28th, five members of the Holy Trinity Society of Change-ringers, Bolton, assisted by Mr. George B. Walker of Wigan, rang on the last six bells a peal of 720 changes, Bob Minor, conducted by Mr. W. Jackson, Bolton, in 29 mins. Weight of tenor, 28 cwt. The ringers were:—H. W. Jackson, 1st; H. Bently, 2nd; G. B. Walker, 3rd; J. H. Jackson, 4th; J. Walsh, 5th; W. Hamer, tenor. Afterwards a second peal was rung with Mr. Jos. Prescott of Hindley. Time, 28½ mins. The above two peals are supposed to be the first on these bells with the tenor in. There were other ringers from Bolton, Wigan, Westhoughton, and Hindley, who rang several touches of Grandsire Triples on the eight bells, Mr. Jos. Prescott conducting.—*Reported.*

### Hand-bell Ringing at York.

ON Saturday evening, Oct. 28, five of the York branch of the Ancient Society of College Youths, also of the Yorkshire Association, met at the house of Mr. Howard, Fetter Lane, York, and succeeded at the first attempt in the difficult task of ringing upon the hand-bells 5000 changes of Kent Treble Bob Royal, in 3 hrs. 17 mins., this being the first peal of Royal ever rung in York. The members were stationed as follows:—T. Dixon, 1 and 2; G. Breed, 3 and 4; C. Underwood, 5 and 6; W. Howard, 7 and 8; W. Morrell, 9 and 10. The peal is the composition of H. Hubbard of Leeds, and contains the 6th, its extent wrong and right, and was conducted by Mr. Thos. Dixon, the truth of it being attested by Mr. W. H. Howard.—*Communicated.*

### Opening of the Ring of Bells at Bideford, Devon.

THIS ring, which has been out of order for some time, has been during the last few months increased to eight, by the addition of two new trebles, cast by Messrs. Abbott and Co. of the town. The opening, on Wednesday last, was entrusted to the Guild of Devonshire Ringers. The following members represented the Guild, and stood as below:—Rev. R. Troyte, E. Taylor, and W. B. Fulford, treble (interchangeably); J. Baxter, 2nd; W. Banister, 3rd; H. Paine, 4th; E. Chilcott, 5th; A. Davey, 6th; S. Brock, 7th; H. Davey, tenor. Weight of tenor, 16 cwt. 1 qr. 10 lbs. Conductor, Mr. W. Banister. Before service the following touches of Grandsire Triples were rung:—840, 504, 559, 336. At 11.30 Divine Service was held, when the Rev. R. Troyte, of Porlock, Somerset, preached, taking for his text the 20th verse of the 14th chapter of Zechariah. After service the same band rang touches of 672 and 550 of Grandsire Triples. In the afternoon a band from Merton rang some good touches of Grandsire Doubles. Several other local bands did some round-ringing during the afternoon and evening.—*Local Paper.*

RECEIVED ALSO.—C. W. Troyte; Jno. Spratt.



## CHURCH BELLS AND HOW TO USE THEM.

(Continued from p. 583.)

**PRIZE-RINGING** is a competition for money between different companies. Surely such a competition in a church tower needs an apology. Is the church a proper place, is a portion of the church fittings the proper implement, for a competition for money? If Hogarth, in the middle of the last century, could depict gambling in the churchyard as a characteristic of his idle apprentice, are Churchmen now to defend a competition for money within the very walls and in the use of the actual property of the Church? As a matter of experience, what happens with any amusement, or sport, when you bring in money? What would become of any boat-club, or any cricket-club, if your matches were for money? In the long run, can you find men to produce money, without being repaid in some way, directly or indirectly? At a prize-ringing there is no gate-money, no tickets to sell; there is trade to be driven with the ringers and the company who assemble. Are we to accept the patronage of the enthusiastic publican? The statement, that ringers cannot be got without some such encouragement would be insulting, if it were not so preposterous and so superabundantly refuted by facts as to be absurd. How does the system work? There is one small district, and only one in all England, where change-ringers take part in prize-rings. At one such meeting there met fourteen companies of eight; they rang for thirty consecutive hours. With these 112 ringers came any persons who chose; around them gathered any and all who liked to make their meeting an excuse for coming together. Is it possible to exercise any control over such assemblies? Is it possible for them to go on without gross abuses attending on them? But apart from the fact that abuses are practically inevitable; apart from the fact that prize-ringing is proved by the most abundant experience to be useless to promote change-ringing, and to have its hold almost exclusively among mere call-peal ringers, men wholly ignorant of true-ringing, I do contend that to bring in money as the object of your meeting is to expose our pursuit to a risk which no other is, or has ever been, able to bear; to gather men into the church tower to contest for money in the use of church bells is an incongruity so very gross as to amount to irreverence; and to dangle, 'Money! money! money!' before men's eyes, as their one object, is an act which is infallibly deteriorating to their character and tone of mind.

**Sunday-ringing.**—The sexton, or other person responsible for the bell at service-time, must be paid: for this conclusive reason, that such ringing is done to order. You cannot expect men to meet regularly to chime; the work is too monotonous and uninteresting, hence the great value of chiming hammers. But as the highest and most distinctly proper use of church bells is to summon the worshippers and to do honour to holy times and services, it is most natural to ask, 'Cannot the bells be rung for these purposes?' Yet it is indisputable that there is a very great deal of Sunday ringing, which has just the same connexion with the day, with the church, and with the services, that Tenterden steeple has with the Goodwin Sands, and no more. Men who have the command of their evenings meet on Sunday to ring, because it is their idle day. They may attend service or not, but they get together in the belfry, sometimes in the morning, generally in the late afternoon, because they have nothing else to do. Such ringing is not Church work, and is not an amusement which I can sanction. But if you have a party of habitual worshippers, who meet in the belfry to ring before church, take their places in the congregation, and after service dismiss the congregation with a joyous peal; such ringing is to the parish at large that which the voluntary on the organ is within the sacred walls. The indispensable points are these: to connect the ringing with a service; to keep it subordinate to that service; to prevent the belfry from being the lounging-place or play-ground of non-worshippers; to prevent the ringing from degenerating into mere amusement.

At Pelham I had these rules:—No idlers in the belfry. Ring only a touch which you know. Let all who ring, attend service. But as I looked round the church to be sure of my men (and once only did I miss one, and his absence was explained), I used to notice frequently that members of the choir, who had been ringing, would not come up into the chancel, but sat in one of the aisles exactly as they did on a week-day, when in their working clothes. It is my belief that they did so because they felt hot, and thought that they were not sufficiently tidy for the chancel.

On the whole I consider that Sunday-ringing must be confined to a few parishes, and those exceptional; because the difficulties which surround the practice are very numerous; and, especially in the neighbourhood of towns, very formidable.

**Occasions for ringing.**—Any time when there is service, or when a service might be held without irreverence. But if the occasion be such that it would be irreverent to open the church for service, then it will be improper to open the tower for ringing.

The next paper was by C. A. W. Troyte, Esq., Huntsman Court, Devon.

He deplored that ringers and their art were sometimes looked down upon, and continued,—There are few of the qualities God has given to man which are not exercised and improved by the practice of his art. *Patience* in learning and teaching; *sharpness of eye and ear* in practising; *strength of muscle, and skill and judgment* to apply that strength, so that the exact amount may be used—not one ounce too much or too little—for many thousand strokes of his bell. For those who ring long peals, *presence of mind, endurance, and memory*, and a power of *concentrating the attention* on one subject for long periods, which one would believe impossible if one did not know what could be done by constant practice. Yet it is an extraordinary thing that in many parishes where, from the parson and most influential inhabitants down to the school children, every one is proud of the bells, and loves to hear them, few but the ringers themselves care what goes on in the steeple, or know anything about the ringing, the state of the bells, or the character of those who perform upon them.

Happily for the honour of God's house, the credit of the clergy, and of the Established Church itself, this state of things is altering for the better; and

more general interest is taken in the bells and in the ringers than used to be. It is no longer allowed as a rule that the ringers should be the roughs of the parish, and that, as such, they should be banished to a dirty loft in the tower, there to drink and smoke as they please; though, unfortunately, this state of things has not altogether vanished.

Many of my hearers are doubtless not aware of the gulf which separates what is called ordinary round-ringing and what we call change-ringing. The learning of the various methods by which change-ringing is produced is a matter of impossibility to some men, others go only a very short way in the art, and, of course, others attain a greater or less proficiency. Any man, however dull his intellect, can learn to do what is called round-ringing. There is no head or brain work connected with it from beginning to end. Few men of ordinary intellect, I feel sure, could be got to practise rounds and set changes to any extent; and it is because of the utter dreariness and dullness of the work that we so often find that round-ringers are a 'bad lot,' that with them bells get out of order, and the steeple becomes a dirty loft, degrading to those who use it, and a disgrace to the church to which it belongs.

There are few parishes which do not possess a sufficient number of respectable and intelligent young men to ring the bells in the proper way, and to put them to their full use by practising change-ringing upon them.

I may say, I trust, without being charged with egotism, that I have enjoyed, and been proficient in many sports and pastimes; I am at least a keen sportsman, and, for the encouragement of would-be change-ringers, I may say that some of my happiest and most exciting moments have been in the church tower. The excitement lest a 'crab' should be caught in a boat-race, a catch sent at the end of a cricket-match, a shoe thrown towards the end of 'the best run of the season,' to any of these may be fairly compared the end of a peal. Let it be only remembered that eight or ten men assemble in the tower, and that their object is to ring a peal by more or less difficult methods (consisting of over 5000 changes at the rate of about twenty-four a minute, and probably lasting over three hours), the slightest carelessness, manual or mental, on the part of any one of the band, the conductor missing a call, or perhaps making one a second too soon or too late, a little extra fatigue, the breaking of a rope, or the want of oil in the lamp; any one of these accidents may happen: should they do so one half minute before the end, the peal may be lost (i.e. the completeness and success of the attempt), and the ringers leave the tower a defeated party. It must be remembered also that the mind has quite as much, indeed more to do with this than the muscles, that bodily fatigue acts much on the mind—any bodily fatigue increases, of course, towards the end of a peal—and that, therefore, the nearer you get to the end of it the greater your chance of losing it. But a man need not necessarily be a 'peal-ringer' (the technical term for a man who goes in for these long peals), to enjoy all the greatest pleasure of change-ringing. Is he fond of music? here he has it, and to the change-ringer's ear there is as much difference in various touches and compositions on bells as in various tunes on any other instrument. Is he an athlete? here he can exercise all the muscles of his body. Is he both? he combines the two. To many there is also an indescribable charm in the study for the methods and compositions by which changes are produced, and, I think, last and greatest of its charms, it may be a great Church-work.

When so many poets have written and musicians sung of the tales told by the bells, it should be unnecessary for me to point out how the teaching of our Church may be heralded from our steeples. The merry peals at Christmas, the muffled peal which should be rung on Good Friday, the silence now so often enforced during Lent, and in many other ways, may they not be made to proclaim to ears that would not hear the Church's story?

How then is it that they are so often allowed to most despicable of uses? To ring for the races,—to ring because one sewage scheme is passed and another rejected,—because this gentleman is returned to and that turned out from the Town Council,—and, worst of all, to be rung whole days and nights in miserable ups and downs and rounds and rounds in contests for a few paltry money prizes got up by beer-house keepers!

This latter and most grievous misuse of the church bells is one on which, as president of the Devon Guild of Ringers, I am bound to say a few words. Our Guild has for one of its main objects the abolition of prize-ringing, and the grounds we go upon are these:—In the first place, we consider it most unfit that God's house should be made a contest at all.

In the second place, it does distinct harm to the cause of belfry reform in all its aspects. It prevents the ringers from looking on the tower as part of God's house; it prevents them from caring to improve themselves as ringers further than what is the smallest part of all ringing, that of pulling the bells up and down, and ringing a few rounds and call-changes.

In the third place, they are invariably got up by the publicans, and lead to drunkenness, fighting, and all kinds of excesses. Thus, with the permission of God's appointed minister, the actual guardian of these instruments dedicated to His service, they are handed over on these occasions to be used for the desecration of God's house, and to be the direct cause of many of the sins which, Sunday by Sunday, we are told to be most displeasing in His sight!

I cannot believe that such things would ever be allowed if the case were understood, and I trust, as a layman, I may be excused for having brought before this Congress the fact that nearly every church tower in England possesses a most beautiful instrument, which may be the means of doing much good or an immensity of harm; the performers on which will, probably, be respectable and intelligent men, or men of a class morally and intellectually inferior, according to the nature of the work they do; that of two classes of work to be done on this instrument, one almost must lower the performers, the other may and should raise and improve them; and I trust I am not presuming on the accident which brings me here when I make an earnest appeal to those who have the entire power over the bells, to encourage with all their great influence the practice of the higher of these two, and at least to use the absolute power of veto which they possess to put an end to the abuses which still so largely exist in our steeples.

## BELLS AND BELL-RINGING.

## Muffled Peal at Norwich.

ON Friday evening, Oct. 20th, a muffled peal was rung at St. Peter Mancroft, Norwich, as a last token of respect to Mr. Robert Newman Burrell, who for forty years had held the office of sexton of St. Martin at Oak parish, and had been for forty-four years a member of St. Peter Mancroft Company of Ringers. He died on Sunday, 15th ult., very suddenly, and was interred in the churchyard of St. Martin at Oak. He was greatly respected and deservedly regretted by all who knew him.—*Reported.*

## Muffled Touch at Walsall, Staffordshire.

ON the 30th October, eight of the Walsall ringers rang at St. Matthew's, Walsall, a touch of Grandsire Triples, containing 1876 changes, in 1 hr. 11 mins. J. Bird, treble; H. Mills, 2nd; E. Lightwood, 3rd; J. Astbury, sen., 4th; D. Chapman, 5th; J. Westley, 6th; W. Hallsworth, 7th; E. Taylor, tenor. The clappers were muffled on one side as a token of respect for the late Mr. John Britain, forty years a member of the Society. Composed and conducted by W. Hallsworth.—*Reported.*

## Mourning Peal at Hyde, Cheshire.

ON Monday evening, October 30th, the members of the Society of Change-ringers of St. George's Church, Hyde, rang as a token of esteem and respect to the late William Royle, who was upwards of 45 years a ringer of St. John's Church, Manchester, a touch of as many changes as the deceased had lived months, viz. 756 Grandsire Triples. The ringers were:—J. Wilde, jun., treble; H. Rostron, 2nd; C. Ashworth, 3rd; T. Wilde, jun., 4th; P. Beard, 5th; W. Beeley, 6th; S. Bennet, 7th; T. Wilde, sen., tenor. Composed and conducted by H. Rostron.—*Reported.*

## A Date Touch at Burton-on-Trent.

ON Tuesday, October 31st, five members of the Parish-Church Bell-ringing Society, assisted by three of the St. Paul's Society, rang a touch of 1876 Grandsire Triples in 1 hr. 15 mins., being the longest touch on these bells since 1839. The ringers were:—F. Broughton, treble; W. Royals, 2nd; T. Leach, 3rd; F. Bullock, 4th; J. Walker, 5th; W. Potts, 6th; W. Fearneyhough, 7th; J. Leach, tenor. Conducted by W. Royals. Weight of tenor, 25 cwt.—*Local Paper.*

## Change-ringing by Members of the Ancient Society of College Youths.

ON Saturday, Nov. 4th, the St. Peter's, Sheffield, branch of this Society, with Jasper W. Snowdon, Esq., of Ilkley, rang at St. Peter's, Sheffield, 5021 changes of Grandsire Caters, in 3 hrs. 33 mins. C. Bower, treble; G. Potter, 2nd; J. Rowbotham, 3rd; J. W. Snowdon, 4th; W. Booth, 5th; S. Nadin, 6th; G. Wilson, sen., 7th; H. C. Steer, 8th; T. Hattersley, 9th; G. Wilson, jun., tenor. The peal was composed by C. H. Hattersley and conducted by T. Hattersley. Weight of tenor, 41 cwt.—*Reported.*

## Ringing at Hythe, Kent.

MR. TROYTE of Huntsham Court, and his brother, Mr. J. E. Acland-Troyte, of the 4th King's Own Regiment, who are staying at Hythe, assembled at Hythe Church on Saturday, Nov. 4th, as they had done at Ashford Church on the previous Saturday, a party of the most reputed bell-ringers in East Kent, for the purpose of going through a series of performances on the bells in the tower. The two gentlemen took part in the performance, which was as usual conducted by Mr. J. Friend, and comprised some fine touches of Kent Treble Bob Major, Grandsire Caters, and Grandsire Triples.—*Local Paper.*

## Yorkshire Association.

ON Saturday, Nov. 4th, eight members of this Association rang at St. Peter's Church, Otley, a true peal of Kent Treble Bob Major, consisting of 5280 changes, in 3 hrs. and 15 mins. It was composed and conducted by Mr. Lister Cawood of Otley. The ringers were:—C. Ralph, treble; J. Lockwood, 2nd; F. Marsden, 3rd; H. Hubbard, jun., 4th; J. McGowen, 5th; T. Lockwood, 6th; L. Cawood, 7th; J. Winder, tenor. Weight of tenor, 16 cwt.—*Reported.*

## New Bells at Denholme, Yorkshire.

ON Saturday, Nov. 4th, 1876, the new ring of eight bells, recently set up at St. Paul's Church, Denholme, Yorkshire, by Messrs. Mears and Stainbank of London, was opened by ringers from St. John's Church, Bradford, who rang a touch of 1876 changes of Kent Treble Bob Major. J. Angus, treble; J. Naylor, 2nd; J. Fisher, 3rd; W. Swain, 4th; N. Binns, 5th; J. Hardcastle, 6th; J. Cheetham, 7th; J. Dixon, tenor. Weight of tenor, 15 cwt., in F. Time, 1 hr. 7 mins.—*Reported.*

## The Guild of Devonshire Ringers.

A MEETING of the Committee was held in Exeter on November 7th, Vice-President Rev. C. S. Bere in the chair. The following resolutions, among others, were agreed to:—1. 'That a vote of thanks should be conveyed to the Yorkshire Association of Change-ringers for their resolution of April 22nd last.' 2. 'That it is desirable to introduce the subject of "Church Bells" at the Church Congress of 1877.' 3. 'That the subject should be treated (a) as a branch of Church Work; (b) Historically; and (c) Scientifically.' 4. 'That a General Meeting be held on either December 27th or 28th, as may be locally most convenient.' 5. 'That the Guild undertake to pay the travelling expenses of members attending the General Meeting, and to provide performing members with dinner tickets at 1s. each.' Reports were brought up of the ringing at the opening or reopening of the rings at Uplyme, Kingsbridge, Ilfracombe, Meavy, and Bideford. J. L. LANGDON FULFORD, Hon. Sec.

## CHURCH BELLS AND HOW TO USE THEM.

(Continued from p. 595.)

MR. TROYTE's paper was followed by an address from the Rev. F. H. Fisher, M.A., Rural Dean, Vicar of Fulham, Chaplain to the Bishop of London. He commenced by explaining the difference between chiming and ringing, and gave it as his opinion that the bells in our English Church towers were *always* meant to be rung.

'With this preface,' he continued, 'I would venture to lay before you what appears to me to be the proper uses of church bells—that is to say, the occasions on which they ought to be, or may be, properly used.'

1st. I should always put as their chief and primary use, to summon our people to church. I regard the bells as the external voice of the Church, as Catholic as the Church itself. All will not come to hear our service of praise within the walls, they cannot avoid hearing the summons from the tower. I know it has been said that bells ought only to be chimed for service. "To the church I summon all," is the legend on the tenor bell which I know best, and no one can persuade me, that when that bell of more than a ton weight was founded with that legend, its founder intended that its summoning voice should only be heard in the subdued doubtfulness of chiming. It is quite possible there may be exceptional circumstances which may make the practice undesirable. One reason often urged against it is, that the physical exertion is such as to unfit the ringers immediately afterwards to attend the service. But with the bells well hung, and the touch not too long, this reason is not a valid one. A much more serious danger is that the belfry may become a lounge for non-church-goers; the obvious precaution against such an evil is, that there should be among the ringers some one of weight and authority, and that the ringers themselves, who are practically masters of the situation, should be taught to regard highly both the dignity of their office and the sanctity of the ringing-chamber.

2nd. The Church's voice should be lifted up, especially on her great festivals. The higher festivals might be marked by either a short touch in the early morning, or before one of the early celebrations; and the penitential seasons might be marked by the ringing giving place to the less joyous chiming.

3rd. There are occasions when most appropriately our bells may send forth in public our national joys and sorrows.

So, also, 4thly. It is right that on certain occasions, the voice of the Church should be heard proclaiming the happiness or the losses of her faithful children. The joyous peal would proclaim to all his neighbours the family joys of some parishioner, the solemn muffled peal would bespeak their sympathy in times of bitter bereavement. Only it must be remembered carefully to what joys and sorrows the Church's voice may proclaim her sympathy. They must be such as connect the private life with the privileges and offices of the Church.

And if it is kept in mind that the sound of our bells is the external voice of the Church, we shall be in no danger of desecrating them by making them speak on common and profane occasions, as they often in many places have done in past years. For instance, the Church, as such, cannot rejoice over the return of a parishioner to represent a portion only of a constituency in Parliament, although she may very well express her gladness at the safe return from travel of some one whose position gives him influence, or the happy coming of age of one upon whose after-life much of the happiness of his native place may depend. The difficult points which will arise will be most easily met, by remembering that the bells speak for all and to all, and that their voice is the Church's note of feeling.

I come now to a different and rather more difficult branch of my subject. I have said that the attainment of proficiency in ringing is in itself a source of amusement. The question then naturally arises, How can we justify the use of the Church's goods and the awakening of what I have called the Church's voice merely for amusement, or as a trial of skill and endurance? We can easiest find an answer in a comparison between the church-choir and the bell-choir.

From this comparison the speaker deduced the principle that as the practice of the singing choir was allowable in church, so the practice of the ringing choir might be allowed in the church towers, care being taken that the annoyance to the neighbourhood be reduced as much as possible by the use of hand-bells or by testing the clappers. He also held that the occasional ringing of a peal or of shorter touches in an intricate method for pleasure, or the exercise of their skill, was allowable, but considered that such ringing for pleasure was not desirable on Sunday.

He concluded as follows:—'I should be anxious to impress upon all who have the custody of church bells the great advantage of taking a personal interest in them and in those who ring them. No one should be allowed to ring the church's bells who is not a *bona fide* member of the Church, and who does not take a pleasure in devoting whatever talent he may have to the service of the church and the glory of God. Let the bells themselves and the ringing-chamber be kept clean and in such order and decency as becomes the house of God. The same attention should be bestowed upon the selection of the ringers as upon that of the choir-men; and I may add, the same position ought to be granted to them in the organization of the Church-workers of the parish; but that subject I leave to others, my object has been only to endeavour to lay down some principles to guide those who have the care of belfries in discerning what are the proper uses to which the church bells may be applied, and in avoiding thereby such abuses as have unfortunately so often disgraced our church towers.'

(To be continued.)

RECEIVED ALSO.—John Birkin: we are sorry for the errors, they are not ours—too late to mend. J. Spratt. Our kind correspondents are requested to have patience. Reports cannot be inserted immediately. Jasper Snowdon. Henry Hopkins: please to explain the error. M. J.: no name. The only cure for cracked bells is the founder's furnace. J. Wilkinson; and others.

## BELLS AND BELL-RINGING.

## Ringling at Wollaston, Worcestershire.

On Wednesday, Nov. 1st, the Clent Society of Change-ringers rang at St. James's Church 720 changes of Oxford Treble Bob, being the first of that method rung on the bells. The ringers were:—M. Shillock, treble; T. Barber, 2nd; C. Mayeroff, 3rd; G. Workman, 4th; W. Huxley, 5th; C. Boughton, tenor (who conducted). Time, 25 mins. At the same time the same party rang 720 of Kent Treble Bob in 25 mins.—*Reported.*

## Royal Cumberland Society (late London Scholars).

On Saturday evening, Nov. 4th, eight members of this Society rang at St. George's Church, Camberwell, a peal of Kent Treble Bob Major, containing 5056 changes, in 3 hrs. 3 mins. The peal, particulars of which will be found below, is an original composition by Mr. Hy. Dains of London; and as a testimony to the usefulness of *Church Bells*, it is only fair to add that the composer of this peal gained most of his knowledge in that very interesting branch of the science by studying closely the papers by Jasper W. Snowdon, Esq., on Proof of 'Treble Bob Major,' and the 'In' and 'Out' course of the Changes, published in *Church Bells*, 1874. Mr. George Newson conducted the ringing. Messrs. Newson and Dains, as Master and Secretary of this Society, now both rank as composers, and thus well fill the most prominent positions in it, and for their assiduity in pursuit of ringing were recently unanimously re-elected to those royal posts. The ringers were:—R. E. Gibbs, (his first peal), treble; J. Cox, 2nd; E. Gibbs, 3rd; C. T. Hopkins, 4th; G. Harvey, 5th; H. Dains, 6th; J. Barrett, 7th; G. Newson, tenor.

## PARTICULARS OF THE PEAL.

2 3 4 5 6	
5 2 3 6 4	— 2
2 5 4 6 3	— 1 2
5 3 4 6 2	1 2
3 2 4 6 5	1 2
3 4 6 2 5	1 — 2 2
3 6 2 4 5	1 — 2 2
4 2 6 3 5	1 — 2
2 4 5 3 6	— 1 2
2 5 3 4 6	1 2
4 3 5 2 6	1 — 2
6 5 3 2 4	2 — 1 1
6 3 2 5 4	1 2
3 6 4 5 2	— 1 2
6 2 4 5 3	2 — 1 2
2 3 4 5 6	2 — 1 2—Contributed.

## Change-ringing at Garboldisham, Norfolk.

On Sunday, Nov. 5th, a muffled peal of 720 Plain Bob changes was rung after the afternoon service, as a tribute of respect to the memory of a young lady of the parish, who, after a long illness, fell asleep on October the 20th. The ringers were:—Rev. C. L. Kennaway, Rector, treble; W. West, 2nd; W. Reeve, jun., 3rd; W. Reeve, sen., 4th; E. Bennett, 5th; J. Bennett, tenor. Conducted by E. Bennett. Weight of tenor, 12 cwt.—*Reported.*

## Change-ringing by the Yorkshire Association at Holbeck.

On Saturday, Nov. 11th, the Society rang at St. Matthew's, Holbeck, Leeds, 5248 changes of Kent Treble Bob Major, in 3 hrs. 7 mins. G. Fothergill, treble; J. Lockwood, 2nd; J. Macintosh, 3rd; J. Whittaker, 4th; H. Hubbard, jun, 5th; J. Dixon, 6th; J. W. Snowdon, Esq., 7th; J. Winder, tenor. The peal, which was composed by Mr. W. Harrison of Mottram, and conducted by J. W. Snowdon, is in one part with the sixth its extent at home; this bell is also ten-course ends in that place, being, it is believed, the first peal ever composed or rung having this property, without the tenors being separated. Weight of tenor, 16 cwt.—*Reported.*

## Ringling at St. John's, Waterloo Road, London.

On Wednesday, Nov. 15th, the undermentioned members of the Waterloo Society rang a true peal of Stedman's Triples, containing 5040 changes, in 2 hrs. 52 mins. Ringers:—John Cox, treble; W. Hovard, 2nd; W. Baron, 3rd; H. A. Hopkins, 4th; D. Stackwood, 5th; H. Dains, 6th; G. R. Banks, 7th; W. Best, tenor. Conducted by John Cox.—*Reported.*

## Ringling at Betchworth, Surrey.

SIR,—In answer to *Church Bells* of the 18th, we wish it to be known that the Royal Cumberland Society (late London Scholars) rang the first two peals of Minor on the bells at Betchworth. The peal that was rung on Monday, Oct. 23rd, was the first peal of Oxford Treble Bob Minor, but not the first peal on the bells.

HENRY HOPKINS.

## The Cox Testimonial Fund.

SIR,—By request I beg to acknowledge the receipt of the following:—

Already announced	£29 13 0
Robert Tuke, Esq., Ilkley, Hon. Treasurer of Yorkshire Association of Change-ringers	1 1 0
St. Martin's Society of Change-ringers, Birmingham, per Mr. Hy. Johnson, sen.	0 10 0
Mr. Jas. Barber, General Manager of Belfast and County Down Railway, Ireland	0 5 0
Mr. W. Hinton, Builder, &c., Cirencester	0 5 0
A Friend, Dundee, Scotland, per H. A. Hopkins	0 5 0
Mr. J. Billing, Clerkenwell Society	0 2 6
Mr. Geaussent, London	0 2 0

54 St. Martin's Lane, London, W. C.

HY. DAINS, Hon. Sec.

RECEIVED ALSO.—Robert Williams: deferred. W. Barry: what do you mean by Certificates and Emblems?

## CHURCH BELLS AND HOW TO USE THEM.

(Continued from p. 607.)

THE REV. B. L. LANGDON FULFORD, M.A., Curate of Brodbrey, Devon, followed. He said:—

The portion of the subject which devolves upon me is, the question of ringing as viewed in connexion with the Church at large. In the systematic employment of the laity in the various portions of Church-work the ringers have been almost universally forgotten, because the clergy have become ignorant of the art which in former ages of the Church they practised; and the duty of summoning the people to the worship of God has devolved upon a class of men in, alas! too many cases, known only as the greatest drunkards and roughest men in the parish—persons who, after having called others to church, put on their coats and walk away, to return and do the same thing again before the next service; but who are rarely, if ever, to be seen amongst the congregation.

But higher things seem in store. The ringers themselves of those places where a happier state of things has prevailed have excited a desire after better things in adjoining parishes. They have convinced the clergy, churchwardens, and other influential parishioners, that belfry reform must be encouraged, and that the ringers demand recognition by the authorities of the Church.

It is a trite saying that 'Union is strength.' I would argue further, that the bond of union is the strongest which is diocesan.

The ringers must have the opportunity of meeting with their fellows, and of learning how things are done outside the boundaries of their own parish; they will see the prospects or the perfection of others in the deep science of ringing, and they will endeavour to emulate them, to reform abuses, and to raise the position of themselves and ringers generally in the eyes of respectable people; and above all, to be put in their true place as recognised Church-workers. Then, and not till then, will the belfry be esteemed as it is, as much consecrated ground as the rest of the church, and be cared for accordingly; then, and not till then, will the ringers be of the same class as the singers, and known as regular and devout worshippers, communicants, and consistent Churchmen in their daily lives and conduct.

I earnestly plead, therefore, for the recognition of ringers by the Church at large—making societies either coterminous with deaneries, archdeaconries, or (far better than either) dioceses. Certain things are necessary before such combinations can be successful. There must be found men of good social position, who can bring to bear upon the counsels of the Society not merely the benefit of their advice, but likewise their practical acquaintance with scientific ringing. Then the hearty sympathy and co-operation of Church authorities, whether rural deans, archdeacons, or bishops, must be sought for, and surely cannot be refused. The next step should be to convene a meeting of all those who are known to the promoters to be interested in bell-ringing, and are endeavouring after improvement in their own belfries; agree upon rules, elect officers, and float the Society; and, with a few earnest workers among the officers, it cannot fail to make its way. The Society having been formed, its *modus operandi* must depend upon the extent of the district comprised within it. But its meetings will consist of two kinds—namely, general and district. The former will afford an opportunity of the assembling together in the worship of God in the belfry, and at the social gathering of persons of various classes of society, and of proficiency as ringers, to the great encouragement of those who meet with opposition in their laudable efforts at home, or are inclined to become disheartened at the many difficulties which are ever tempting the conductor of a young band to despond.

The smaller meetings will be found useful as affording means of practising scientific ringing, and accustoming the various bands to the use of other bells than those in the steeple of their parish church. But, above all, such combinations of men, engaged in an important branch of Church-work, will tend to deepen their view of the responsibilities of their office, and make them realise that the charge that all things are to be done decently and in order, is not only for the sacraments or chancels of our churches, but reaches even to the belfry. Such societies will render possible the presence of the parish priest in the belfry at many impressive times.

They will enable bells to be dedicated to the service of God and His Church with befitting ceremonies, which will declare plainly that their purpose is to conduce to the glory of God, and to proclaim the advent of such joys and sorrows of individuals as are connected with their lives as Christians.

In another way the duty of the Church towards the ringers has been imperfectly fulfilled. The annual supervision by the rural dean of the fabrics and ornaments of our churches has rarely, until of late years, extended to the belfries or bell-chambers; and churchwardens, zealous enough, it may be, in their efforts to keep the House of God in as substantial repairs as the funds at their disposal will allow, have yet neglected the steeple, until the surrounding tokens of carelessness and indifference have had their effect upon the ringers, and have prevented the more respectable parishioners from entering the tower.

Church restoration has gone on vigorously in this century, and improvement in the mode of conducting Divine Service has come with it. Let the Church of England put the noble rings of her parochial steeples in order, and we shall see a like change in the character of the ringers as is discernible in the case of members of our choirs.

Ere I conclude, I would venture to suggest that a recognition of the ringers as Church-workers by Bishops on the occasions of their visits to the different parishes would be highly esteemed. It would require a far more extensive increase of the Episcopate than is at all probable to do this on all occasions, or even frequently; but surely opportunities do occur when a passing sojourn in a parish would afford opportunity to a bishop of meeting all those who are engaged in various branches of Church-work, and of giving them a word of encouragement, and making them feel that, however lowly their work may be in the eyes of the world, it is the work of God, and as such is of high value in the estimation of our Fathers in God.