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. J. F. C.

Home for Smack-Boys.

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 Tarsaniara, 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 Campanalogia* 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. Sottanstall. 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 2*s.* 6*d.* (or 1*s.* 6*d.*) 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 5*l.*"

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 Hincksey, near Oxford, on May 31st, 1779, and is consequently in his 98th 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 Lezant. 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.

Ringing 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 bobs, 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. Basnett, Holbeck, 2nd; H. Hubbard, jun. Leeds, 3rd; R. Tuke, 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.*

Ringing 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.*

Received also.—John R. Pritchard; Henry Johnson; W. Whitfield; W. H. Ridley E. T. Gilbert.