

perhaps obtained by comparing the distinctly Protestant districts of Ireland with the almost exclusively Roman Catholic parts of the same country, the returns for 1870 and 1871 proving the superior morality of the latter in the proportion of the figures 19 to 96.

Mr. Chambers also makes an interesting quotation from one who was certainly not a Ritualist, for he wrote in 1790. With your leave I will transfer a very few words to your columns:—'It has been oftentimes the subject of complaint that no people are so prone to the crime of *suicide* as the English, and this has been more frequently observed of late years. . . . Many have also inquired why it should be so prevalent here, while it is not at all so on the Continent. Amidst the various sources which combine to produce this great evil, there is one that strikes me in a very forcible manner as having swept away the only powerful remedy ever provided for preventing wounded minds from sinking into despair and the gulf of perdition.' That remedy, he says, is Auricular Confession; and he adds that he is not a Papist because he sees some of the evils which have grown out of the Reformation. 'Amongst these disadvantages I cannot help reckoning the abolishing of Confession, which a careful observation of human nature must have declared necessary, salutary, and every way beneficial.'

I hope *Church Bells* and its supporters will yet be led to say the same.

St. Paul's, Brighton, July 31st, 1877.

T. OWEN S. DAVIES.

Haymaking Drink.

SIR,—You probably thought that, having received from another correspondent directions for making skilley, whose communication you inserted, it was unnecessary to insert mine, which was in some degree to the same effect. As, however, 'A. F. H.' in your impression of the 14th July, requested me to inform him how the skilley was made, I should like him to know that I was not guilty of the discourtesy of not answering his inquiry. I would wish, also, to point out that, though the skilley may be made with coarse oatmeal, it is made with much less trouble with fine oatmeal. I tried at first with the coarse, and it then took nearly two hours' boiling, and had at last to be carefully strained. I now mix the fine, in the first instance, with from half a pint to a pint of cold water, added gradually, and then pour it into hot water and boil for about ten minutes. Thus made it requires no straining. The 'Parishioner of Hatfield Broad Oak' advocates cold coffee; but, as pointed out in the letter which you reprint from the *Guardian* in your last impression, the oatmeal drink not only quenches the thirst, but 'gives more strength and endurance' than such drinks as tea and coffee. To quote the remark of my haymakers, 'It is meat and drink too.'

C. H. B.

[Our only reason for not inserting your reply to 'A. F. H.' was that we did not receive it.—ED.]

'Under the Southern Cross.'

SIR,—In reply to 'A Lonely Shepherd' may I say that I did *not* intend, by the words quoted, that baptized Dissenters of good moral life should be admitted to Holy Communion without being confirmed, or ready and desirous to be confirmed, and I regret that I expressed myself so incautiously as to lay myself fairly open to the query. But I was thinking only of England and ordinary cases. In a wide Australian 'parish,' such as your far-off correspondent describes, it would be great presumption on my part to say what ought or ought not to be done. But would not the 'Lonely Shepherd' find sympathy and advice in his Over-shepherd, the Bishop of the diocese? There are very serious objections against Evening Communion, and the argument against them by Canon Ashwell, in his pamphlet published by Skeffingtons, appears to me conclusive—for England. But in Australia, if the Bishop thinks the rule should be relaxed, no more need be said. Celebrations by laymen—although Tertullian seems to speak of them as a matter of course in the absence of a priest—would, I fear, in these days of lost discipline, do more harm than good, and it is not likely that any bishop would approve.

J. F.

Wesley's Sermons.

SIR,—If your correspondent, 'F. C. G.' will write to the Rev. Dr. Osborn, Richmond Wesleyan College, near London—probably the best living authority on such matters—or to the Editor of the *Methodist Recorder*, 161 Fleet Street, London, E.C., he will no doubt receive full answers to his questions.

A WESLEYAN MINISTER.

SIR,—Can you, or any of your readers, inform me of the title, price, and publishers of any tract suitable for young women who have taken a false step and are anxious to return into the paths of virtue? I am attached to a dispensary where such cases not unfrequently come under treatment, and should be thankful to be of any service to them in leading them back into the right way.

MEDICUS.

BELLS AND BELL-RINGING.

PLAIN BOB RINGING.

By Jasper W. Snowdon, Ilkley, Yorkshire.

THE consideration of the first peals rung on each of the different number of bells in the Plain Bob Method carries us back to the earliest days of change-ringing, and for this reason I must confess that the first record of Bob Major I have been able to find does not at all satisfy my mind as to its being the first ever rung. Still I think it is probable, that if any peal had previously been accomplished it was not at a much earlier date. Norwich and London seem to have been the first places where changes were rung to the extent of the complement on seven bells, and the 5040 of Bob Triples, rung at Norwich in 1715, is, so far as I can ascertain, the first authentic record of such a length. The ring of ten at St. Bride's, however, was cast in 1710, and as the London

Scholars rang the first peal of Grandsire Caters in 1717, it is probable that they would have rung some eight-bell peal previous to that date; and again does it seem, that had the records of this Society been preserved we should have been in the possession of very valuable information. The Union Scholars rung 5120 of Treble Bob Major in 1718, and it is unlikely that, as this shows even-bell methods were then practised, a peal of Bob Major should not have preceded this performance. I think, the more this matter is considered, the more it seems that the earliest performance of Bob Major I give details of cannot be considered as the first that was accomplished.

In my remarks upon James Barham's peal-book I explained that only a few of the long peals in which he took part could be compared with the long lengths rung under ordinary conditions by other societies: anyone, therefore, who wishes to compare these inordinate lengths, rung with extra men to relieve any of the original performers, is referred to that article for such information. As in this account of Plain Bob ringing I shall only include such of Barham's peals as seem to have been rung under the ordinary conditions of long-length ringing; and to pursue the consideration of this method in the way I have observed in other systems, I shall commence with the consideration of performances on even, and then proceed to those on odd, numbers of bells.

BOB MAJOR.—Although I have stated above my belief that, in all probability, an earlier peal may have been rung, the first record I can find of a peal in this method is one of 5040 changes, rung at St. Bride's, Fleet Street, by the College Youths, in 1725. In 1726 the same Society rang at St. Mary's, Lambeth, 6832, which, it is stated in the record, was 'the longest that ever was rung;' and in 1728 almost exactly the same company rang 10,800 of this method at St. Mary Magdalen, Bermondsey. In 1737 the Society of Eastern Scholars rang at West Ham 15,120; at least so their Peal-book, which is in the British Museum, states. But in the *Clavis*, after describing a peal of 13,440 changes, the authors state:—

'We think and recommend it as a good peal for those who wish to ring a greater length than has ever been done by any one set of men; notwithstanding there is a frame (West Ham, in Essex) for upwards of 15,000, it is well known, by the time mentioned and the weight of the bells, they could scarce ring *thirteen*.'

The time was eight hours and forty minutes; and is certainly rather short, and seems especially so when it is known that the very next record of the Society is a peal of 5040 Bob Triples, rung at the same church, the time for which is given as three hours and seven minutes. Although I give below further particulars of this peal I think that, as its performance is doubtful, it is best also to give the record of a peal of 12,240 of Bob Major, which was rung at Braughing, in Herts, in the year 1779. This peal was supplanted by one of 14,480 changes, rung at Oldham in 1784.

About this time the Birmingham St. Martin's Company seems to have gone into competition with the Aston Company; as on Feb. 16th, 1789, the former Society rang 14,224 changes of Bob Major at Aston: this peal, it is said, was intended to have been over 15,000 changes, but the men found themselves too fatigued to go the intended length, and the conductor therefore brought them round when they had rung eight hours and forty-five minutes and completed the above number of changes. The Aston men were more fortunate; as on Oct. 1st, 1793, they completed a peal of 15,120, which occupied them nine hours and thirty-one minutes, and is still the longest length ever rung in Bob Major, and also the longest peal accomplished on so heavy a ring by one set of men. The tenor of this ring weighs twenty-one cwt.; and when we compare this with the light ring, on which the only longer, single-handed length, in another method, has been rung, it shows that it is a feat which will not soon be surpassed. The most remarkable circumstance connected with this peal, however, is the fact, that the ages of the performers only varied between twenty and twenty-eight years; William Hassell, who rang the seventh, being the former, and Joshua Short, the tenor man, the latter age. It is also of great interest to know that the latter lived until he was sixty-seven years of age, while the former completed his eightieth year before his death, which occurred on May 12th, 1853, he being the last survivor of the band.

Appended I give such further details of the performances enumerated above as I have been able to secure:—

College Youths.—St. Bride's, Fleet St. On Monday, April 26th, 1725, 5040 Bob Major, being the first peal. John Ward, 1; Francis Geary, 2; Edmund Chadwell, 3; William Laughton, 4; William Woodrove, 5; Peter Merrygarts, 6; William Thompson, 7; Benjamin Annable, tenor. Composed and conducted by B. Annable.

College Youths' Records.—St. Mary, Lambeth. The company rung on Monday, June 27th, 1726, a complete peal of 6832 Bob Major, being the longest that ever was rung. W. Woodrove, 1; J. Ward, 2; F. Geary, 3; J. Dearmor, 4; S. Jeacocke, 5; P. Merrygarts, 6; W. Laughton, 7; B. Annable, 8. Mr. B. Annable called Bobs.

College Youths' Records.—St. Mary Magdalen, Bermondsey. The company rung on Sat. May 18, 1728, a complete peal of 10,800 Bob Major, being the longest that ever was rung. W. Laughton, 1; J. Ward, 2; James Richardson, 3; S. Jeacocke, 4; J. Dearmor, 5; P. Merrygarts, 6; John Trenell, 7; B. Annable (called Bobs), 8.

Eastern Scholars' Peal-book.—Monday, Novr. the 21st, 1737, was rung at the Parish Church of West Ham, in Essex, a complete peal of 15,120 Bob Major, being the longest ever rung. The performers:—John Braly, 1; Thos. Hart, 2; Robt. Goodyer, 3; Jno. Bradshaw, 4; Thos. Bennett, 5; Jno. Long, 6; Fras. Popham, 7; Phn. Mainwaring called Bobs, 8. The time, 8 hours and 40 minutes.

Tablet in the Belfry, Braughing, Herts.—May 10th, 1779, was rung by the Braughing Youths a complete peal of 12,240 Bob Major, which was performed in 7 hours and 34 minutes. Lawrence Tottingham, Wm. Pryor, Wm. Hoy, George Beadle, Jas. Hubbard, James Walker, Jos. Walker. Composed and called by James Walker.

'It was long each man did stand with zeal,

And ardent Union performed the peal.'

Tablet in the Belfry of St. Mary's, Oldham.—On Monday, the 4th day of January, 1784, was rung in the old tower of St. Paul's Church 14,480 changes of Bob Major, in 8 hours and 24 minutes. Performed by:—Thomas Kay (composer and conductor), 1; John Heywood, 2; William Dawson, 3; Daniel Mills, 4; James Ogden, 5; Joseph Mills, 6; Joseph Jackson, 7; James Mills, 8.

Aston Company.—October 1st, 1793, at Aston Parish Church, 15,360 of Bob Major in 9 hours 31 minutes. Wm. Bonin, 1; Thos. Smith, 2; Jas. Pratt, 3; Benj. Bayliss, 4; Thos. Willmott, 5; Jos. Sylvester, 6; Wm. Hassell, 7; Joshua Short, 8. Composed and conducted by Joshua Short. Weight of tenor, 21 cwt.

(To be continued.)

St. Mary Church, Torquay.

THE completion of a work which has been in progress twenty-five years was celebrated in Torquay on Monday week, by the opening of a new ring of bells in the tower of St. Mary Church. The parish is of great antiquity, but the church was rebuilt in 1861, and the new tower, erected at a cost of 3155*l.* in memory of the late Bishop of Exeter, whose remains are interred in the churchyard, was completed in November, 1873. The total restoration of the fabric, including the hanging of the new bells, occupied twenty-five years, and cost 12,000*l.* The old bells, four in number, which have been replaced by the present fine ring of eight, were cast about the end of the 17th century, and on them appear the names of James Saltar, Vicar, James Aywell and Robert Waymouth, Wardens, with the date 1676. The old bells have been sold for 201*l.* and the new ones, which are the work of Messrs. Warner and Co., cost 777*l.* They were hung by Messrs. Hooper and Stokes, and were rung on the present occasion for the first time by members of the Guild of Devonshire Ringers. The service consisted of Morning Prayer with anthems and a new hymn, a sermon from the Bishop of Exeter, and a celebration of the Holy Communion. The service was preceded by several touches of Grandsire Triples by a mixed band, composed of members of the Huntsham, Plymouth, and Exeter branches. After the singing of one of the offertory sentences a pause was made, during which the bells were rung for a few minutes, as a token that from henceforth they were dedicated to God. There was a public luncheon afterwards, at which the health of the Bishop and clergy was one of the toasts. To this, in the absence of the Bishop, Archdeacon Earle responded. After a reference to the late Bishop of Exeter, he remarked that he could not help feeling that the Church at the present moment needed a man fashioned after the fashion of the late Henry of Exeter. When he compared his solid, manly intellect, his consistent catholicity, and his thorough knowledge of the English character, with much of the triviality of present controversy, he felt, deep down in his heart, that there was a great loss sustained in the loss of such a man from the Church at such a time as this. If they compared his manly utterances, his wide comprehensiveness, his thorough grasp of English theology, with much of the rubbish which was now issuing from some persons who thought they were leading religious thought in England, they would stand aghast to think that such things were now being put forth, and that they had to listen to them, or to turn over their foolish pages. That about which the late Bishop of Exeter contended was for something great and grand; that which he ever set before those who followed him was something worth contending for. But it was not so now. In conclusion, the Ven. Archdeacon advised the working clergy to consult more frequently with their Bishop. During the afternoon the bells at St. Mary Church sounded forth many touches of Triples, Messrs. W. Banister and H. Tucker conducting; while the other hands went to All Saints, Babbacombe, and kept up a succession of Grandsire Triples and Doubles. There was a well-attended sermon in the evening, at which the Ven. Archdeacon Woolcombe preached.

The Fulham Peal.

SIR,—In answer to Mr. Cooter's letter on July 28th I beg to state, that when the Fulham peal appeared in your paper, as I noticed it was not any longer than Reeves' extent of nine courses, I thought it might perhaps be the same peal. I therefore first pricked it out backwards, and then opened my Shipwre, when I found it was the same as Reeves' peal reversed, and beginning with the calling of the last course first. Having satisfied myself in this way, I took no further interest in the matter, and wish to state that I have not been connected in any way with the late discussion in your columns. As Mr. Cooter, however, wishes to know of any person who thinks the peals are alike, I hope to escape the intellectual libel that silence would imply by making the foregoing statement.

It will not, I hope, be supposed that I think Mr. Haley obtained the peal in question in any other way than by legitimate composition; but I consider that as an old composer he should have been more careful in such a matter. Anyone may easily compose an old peal, but when one is found to possess the same properties as an existing one, it should be carefully compared before it is sent forth as original. For my own part I prefer Mr. Haley's variation to the original peal, as it is more musical, having the sixth in better positions at the course ends. This is, however, simply a matter of variation, and not of composition.

Mr. Cooter's letter shows that the reversing of peals does not seem to be generally understood in London. It is, however, a simple principle, easily explained, and is not, like composition, a matter of ability. The laws of this principle were set forth at considerable length in *Church Bells* of February 5th, 1876, and unless anyone can refute them he is not competent to speak on the matter. I believe there are persons who do not believe in reversing peals, and yet have not read, and, probably, will not read, the explanation then given of this principle: of course, it would be useless to discuss the matter with such persons.

Old Bank Chambers, Leeds.

JASPER W. SNOWDON.

Death of Mr. Jeremiah Miller.

WE regret to announce the death of this veteran ringer, which took place at his residence, Spencer Street, Clerkenwell, on the 13th ult., at the advanced age of 74 years. His remains were buried at Highgate on the following Wednesday, and on Thursday, the 19th ult., some members of the Royal Cumberland Society rang a half-muffled funeral peal at St. Bride's Church, Fleet Street, as a mark of their respect for his long connexion with, and valuable services rendered to, the Society. Mr. Miller joined the Society in 1830, and in 1832 he rang his first peal, being the first performance of Shipway's Stedman's Triples, and in which the celebrated author assisted. His last peal was one of Treble Eight-in, at St. Gabriel's, Pimlico, in 1873. As a memento of him, his name may be found at the foot of several compositions, in various methods, in all modern works on bell-ringing.

Appeal from the Colonies for Bells.

SIR,—Will you allow me to make a brief appeal? I am Rector of the parish of Moncton, New Brunswick, a small railway town between St. John, N.B., and Halifax, N.S. The church was destroyed by fire in 1873. We have now a church which will seat about 350. The tower (of wood) with the spire will be 75 feet high. A number of English mechanics have been attracted to the place by the Dominion Government having placed the railway machine shops in the town. I am very anxious to procure a ring of *three bells*, as a beginning of a larger number. The church has been built by small contributions, mostly from working men. Will some of the readers of your paper kindly help their brethren across the water, and gladden the hearts of the English emigrants by hearing once more the sound of a ring of bells? I may be addressed until the middle of September at Stony Stratford, Bucks.

EDWIN S. W. PENTREATH, Rector of Moncton, N.B.

Reopening of Bells at Acton by the Waterloo Society.

ON the 17th ult., Messrs. Baron, Cox, Coppage, Mansfield, Cattle, Hopkins, and Williams, were appointed to reopen this ring, and before service the Rev. F. Fisher took part in about 1000 of Grandsire Triples, being the first touch on the bells since their augmentation to eight. After service the band performed a second touch of about 1000 Stedman's Triples, when the Vicar entered the belfry and thanked the ringers kindly. Afterwards they were hospitably entertained at the Vicarage.

Norwich Association of Ringers.

ON the 20th ult., ringers from many parishes met at Felmingham, on the occasion of the reopening of the parish church, and rang various touches of Plain Bob, Treble Bob, and Double Court.

Waterloo Society, London.

ON Saturday, the 21st ult., eight members of the above visited St. Andrew's Church, Uxbridge, when (by kind permission of the Vicar) they rang Holt's original one-part peal of Grandsire Triples, with two doubles in the last four leads, viz. 5040 changes, in 3 hrs. 7 mins. W. Baron, 1; C. Hopkins, 2; J. Mansfield, 3; F. A. P. Knipe, Esq., 4; W. Coppage, 5; A. Hayward, 6; H. Hopkins, 7; J. W. Allum, 8. Conducted by Mr. W. Baron. After the peal the ringers were most hospitably entertained by the Vicar, Rev. C. Mays.

Change-ringing at St. Paul's Church, Shipley, Yorkshire.

ON Saturday, the 21st ult., eight members of the Yorkshire Association of Change-ringers, residing in Shipley, rang a peal of Kent Treble Bob Major, consisting of 5120 changes, in 3 hrs. 2 mins. T. Lilley, 1; W. Wilks, 2; W. Kendall, 3; J. Wilks, 4; J. Crabtree, 5; W. E. Loudon, 6; J. Wilkinson, 7; T. Palliser, 8. Tenor, 15 cwt. This peal, in five equal parts, is the composition of Mr. Sottenstall, of Sowerby.

Muffled Peal at Ipswich.

ON Saturday, the 21st ult., several members of the St. Mary-le-Tower Company, Ipswich, rang several touches of Grandsire Triples, consisting of the first part of Mr. Holt's ten-part peal and 700 of the same method; also a touch with the bells half open, as a last token of respect to the late Mr. Wm. Garrard, for many years a member of the old Company.

Muffled Ringing at St. Clement Danes, Strand, London.

ON Monday, the 23rd ult., the bells were rung muffled, as a mark of respect to the late Mr. Jeremiah Miller. J. Cox, 1; R. French, 2; G. Stockham, 3; H. Shade, 4; J. G. Shade, 5; W. D. Matthews, 6; T. Essen, 7; H. Swain, 8; G. Banks, 9; W. Weatherstone, 10. Conducted by Mr. J. Cox.

Canterbury Cathedral Change-ringers.

THE annual outing of the Cathedral Company of Change-ringers came off on Tuesday, the 24th ult., Faversham being selected as the place of resort for this year's trip. The ringers were kindly allowed the use of the church tower and bells by the vicar and churchwardens. Sundry peals having been rung during the day, an adjournment was made for rest and refreshment, after which a friendly reunion was held, forming an agreeable finale to a very enjoyable excursion.

Change-ringing by the Yorkshire Association at Guiseley.

ON Saturday, the 28th ult., the Society rang at St. Oswald's, Guiseley, 6016 changes of Kent Treble Bob Major in 3 hrs. 31 mins. C. Ralph, 1; R. Tuke, Esq., 2; L. Cawood, 3; F. Maston, 4; J. Baldwin, 5; T. Lockwood, 6; J. Barraclough, 7; J. W. Snowdon, Esq., 8. The peal, which has the sixth its extent each way in 5-6, was composed and conducted by Mr. T. Lockwood. Tenor, 10½ cwt.

Ringing at St. Mary's, Walthamstow, Essex.

ON Saturday, the 28th ult., the following members of the Ancient Society of College Youths rang at the above church Mr. John Holt's original peal of Grandsire Triples (with two doubles in the last four leads), containing 5040 changes, in 2 hrs. 57 mins. J. Nunn (first peal), 1; S. Reeves, 2; J. Wilkins, 3; G. Grimwade, 4; J. Pettit, 5; T. Maynard, 6; R. French, 7; W. Crockford, 8. Conducted by Mr. J. Pettit.