

The Ecclesiastical Commission.

SIR,—In reply to the inquiry of 'Upper Norwood' in your number for July 26, the enclosed extract from a short article in *Mayfair*, of June 21, bears somewhat on the important question to which he refers. The figures could be verified from the Report itself:—

'The Report of the Commission for 1878 sets down 32,000*l.* for office expenses, exclusive of 31,500*l.* more shared between solicitors, surveyors, and architect. In addition to these scandalous and monstrous charges, the management of the estates costs 42,757*l.*, making on the whole 106,000*l.* a-year for the custody and distribution of the Church revenue committed to its care, chiefly for the benefit of the poor. And though the Commission has a quarter of a million to its credit at its bankers, it has managed its payments so imprudently and recklessly, as I see by their own report, that it has paid nearly 30,000*l.* in one year for interest on temporary advances.'

These figures certainly should be inquired into by those who are entrusted with the administration of the Church's property. Many persons who have dealings with the Ecclesiastical Commissioners' Office complain of the heavy fees exacted from them, and these are additions to the 'pickings' of the lawyers and surveyors, which do not appear in the Report. Surely such funds should not be open to such criticism, which reflects on the *Bishops*, who are supposed to do all that is done by the officials of the Commission.

HAUD IGNARA MALI.

The Prayer for Fine Weather.

SIR,—Your correspondent, 'Rusticus,' questions—so I understand him—the propriety of using the prayer for Fine Weather, on the ground that a wet summer is a healthy one. No doubt this is true. A hot, dry summer engenders many forms of disease. To certain invalids, heat is far more trying than cold; but allowing this, there is very much to be said on the other side. The winter which follows a cold, wet, sunless summer, is likely to be far more injurious to the general health of the community than one which has been preceded by a due proportion of heat and sunshine. The sun is not only a vitalising power to the fruits of the earth, it is indispensable to the human frame, to say nothing of the bad effect which continued depression of spirits—the natural result of weather like the present—must have. It is impossible, in July, to feel that a fire is not only comfortable but necessary, and to look out, day after day, on dull leaden skies and driving rain and *not* be depressed; and more than this, when it is remembered that a summer like the present means the loss or deterioration of all agricultural and gardening produce, and that this means a vast money loss, which must make itself very painfully felt, then I think there can be nothing wrong, to say the least, in calling the present weather 'a plague of rain and waters,' even while we devoutly acknowledge compensating mercies, and believe that He in whose hands are the rain and the sunshine doeth all things well. P. H. P.

SIR,—I think no better answer could possibly be given to 'Rusticus' than to refer him, and your readers, to what the Rev. Charles Kingsley says in the very admirable short sermon preached by him during the summer of 1860 (a very similar wet season to the present one), and which will be found at p. 109 of Vol. II. of his *Life*. The subject is there treated very fully, as well as wisely and calmly. H. A. WILSON.

Friendly Criticisms.

SIR,—Permit me to reply to your correspondents of July 5th.

1. Dr. Blomfield says that St. Matt. xviii. 17, refers to the congregation to which both belong, 'in order that the wrongdoer may be publicly admonished to lay aside his injurious spirit.' The passage plainly applies to *private wrong*, not to ritual defects.

2. 'J. F.' should understand that Catholics follow the custom of the Church and not isolated usage, as the Basilican rites; and further, he should drop his painfully irreverent language on the Eucharist, wherein our very Homilies declare we have 'no untrue figure of a thing absent, no vain ceremony, no bare sign.' It is to the Real Presence of our Lord that we render outward homage, but not to what 'J. F.' calls 'a piece of bread,' by way of degrading the great Christian Mysteries in language worthy of the *Rock*.

3. Mr. Engstrom seems to impute a very curious error to Catholics as to a 'dead Christ,' though I believe such a notion was put forth by the late Archdeacon Freeman. We accept our living Saviour's words when,

'Himself the very Bread of Heaven,
He gave to His disciples first,'

with 'This is My Body.' We reverently say,—

'Lord Jesus, Whom by power divine,
Now hidden 'neath the outward sign,
We worship and adore.'

We abhor the carnal errors of the Capherneites, and offer 'our sacrifice of praise and thanksgiving' through our Lord, Who ever liveth to intercede for us in Heaven. M. A. OXON.

FAMILY PRAYERS.—'N. P. G.' will probably find no book more suitable than *Liturgia Domestica*, compiled by the late A. H. D. Troyte, published by Parker, 377 Strand.—It is arranged strictly on the model of the Prayer-book, from which (or from ancient liturgies) all the prayers are taken. There are frequent opportunities for all present to take part, and arrangement is made for the use of Psalms or Canticles (said or sung), a Lesson, the Creed, &c. Every festival and fast is provided for, besides prayers for special, national, and domestic occasions. The *Liturgia* may be used to supply the want of daily Church services, or the prayers may be shortened at pleasure to occupy only a few minutes.

THE Rev. Wharton B. Smith recommends to 'N. P. G.' *Household Prayers*, compiled by a layman of the Scottish Church. The book is published in Edinburgh, price 6*d.*

RECEIVED ALSO.—A Sufferer from School Boards has not sent his name; J. C. E. has not sent his name; R. H. T.; T. W. T.; and others.

BELLS AND BELL-RINGING.

Conducting Stedman's Triples.

SIR,—I should be glad if you would allow the following question to be asked and answered in your columns, viz.: In Stedman's Triples ought the bobs to be called at *hand-stroke* or *back-stroke*; i.e. during the fifth change, or the last change of 'the six'? It appears to be almost a general rule in change-ringing that the conductor should give a *whole-pull* notice of any required alteration in the work of the bells. Cases in point are the orders 'Go,' 'Stand,' and conducting Grandsire; the calls for all of which are given at hand-stroke, and take effect the next hand-stroke. But in ringing Stedman some conductors think it better to give only a *half-pull* notice, and call bobs at back-stroke, to take effect the very next change. They may have some good reason for this, and if correct it would be well to adopt it in all belfries. But I know that opinions do differ on this point. The verdict of experienced bob-callers would therefore be valuable. J. E. ACLAND-TROYTE.

Mr. Snowdon's Treble Bob. WM. HUDSON.

SIR,—Looking over the peals in Mr. Snowdon's treatise on Treble Bob peals, I notice a 5790 of Treble Bob Maximus, to which is attached William Hudson's name. I wish to inform your readers that the peal is not his composition. The peal which I sent is 5136. It has been altered to come under the head of three-part peals, which the author never intended. The accompanying is the original manuscript. JOHN LOMAS.
25 Gt. St. Philip's Road, Sheffield.

	2	3	4	5	6	M.	W.	H.
1	6	5	4	3	2	1	1	1
2	3	4	2	5	6	1	1	—
3	5	2	6	4	3	1	1	—
4	2	5	3	4	6	2	—	2
5	4	2	3	5	6	—	1	—
6	5	3	6	2	4	1	1	—
7	3	5	4	2	6	2	—	2
8	2	3	4	5	6	—	1	—

Muffled Peal at St. Mary-le-Tower, Ipswich, Suffolk.

ON Wednesday, the 23rd ult., the following members of the above Society rang several touches of Grandsire Triples, consisting of 1600 changes, during the afternoon and evening, with the bells fully muffled; after the evening service upwards of 1000 Grandsire Cinques and three leads of Oxford Treble Bob Royal (this being the method rung by W. Kemp the last practice-night he attended) were rung with the bells half muffled, as a mark of respect to the above-mentioned William Kemp, late a member of the above Society. He was also a member of the Ancient Society of College Youths and the Norwich Diocesan Association. Deceased assisted in the two peals of Grandsire Caters which were rung last year, the second being the longest ever rung in the county. D. Prentice (conductor), W. L. Catchpole, I. S. Alexander, T. Sadler, G. Sadler, R. Brundle, W. Meadows, H. Taylor, H. Howell, E. Reeve, R. Hawes, E. Pemberton, J. Miller. This is the first occasion on which the whole of the bells have been rung muffled.

Change-ringing at St. Peter's, Hindley, Lancashire.

ON Wednesday evening, the 23rd ult., the ringers of the above church, with Mr. G. Turner from Wigan, rang, in 1 hr. 28 mins., the latter half of Mr. J. Reeves' ten-part peal of Grandsire Triples, containing 2520 changes, the occasion being the marriage of Mr. T. Eccleston, one of the members of the above Society. G. Turner, 1; E. Prescott, 2; E. Brown, 3; R. Colland, 4; E. Bentham, 5; T. Tickle, 6; J. Prescott (conductor), 7; W. Westhead, 8. Tenor, 14 cwt. 1 qr.

Change-ringing by the St. James's Society, London.

ON Saturday, the 26th ult., eight members of the above Society rang at St. Mary's, Battersea, the late Mr. John Holt's Original one-course peal of Grandsire Triples, comprising 5040 changes, in 2 hrs. 50 mins. W. Baron (conductor), 1; W. Coppage, 2; H. Hopkins, 3; J. Nelms, 4; G. Mash, 5; G. R. Banks, 6; A. Kirk, 7; E. Albone, 8.

ON the same day the following members of the above Society rang at St. Martin-in-the-Fields, London, a peal of Stedman's Cinques, containing 5014 changes, in 3 hrs. 53 mins. —J. Cox, 1; C. Hopkins, 2; R. French, 3; M. A. Wood, 4; S. Reeves, 5; J. Pettit, 6; H. Swain, 7; E. Gibbs, 8; E. Horrex, 9; F. Bate, 10; F. A. P. Knipe, 11; W. Hoverd, 12. Tenor, 34 cwt. The peal (an original) was composed and conducted by Mr. John Cox.

Muffled Peals at Masham, Yorkshire.

THE weird sound of half-muffled bells has within the last week or two been heard twice in the quiet little town of Masham. The first was after the funeral of Mrs. Danby Harcourt of Swinton Park, the lady of the manor of Mashamshire, who, and her husband, the late Mr. William Danby, had held the Swinton estates for within two years of a century. A short touch was rung immediately after the funeral, and in the evening a peal of Oxford Treble Bob Minor (720 changes) was rung in slow time, in 32 mins. J. F. Mallaby, 1; W. Hall, 2; G. Mallaby, 3; P. Mallaby, 4; T. Mallaby (conductor), 5; J. Pickersgill, 6. Last week, after the funeral of Mr. John Fisher, an old inhabitant and the author of the *History and Antiquities of Mashamshire*, some touches on half-muffled bells were again struck.

New Bells for New Zealand.

A NEW ring of eight—tenor over 15 cwt.—has just been completed by Messrs. Warner, of London, for St. Peter's, Wellington, New Zealand, with cage of English oak and Eilacombe's chiming apparatus. The inscriptions are—(1) 'Glory to God in the highest.' (2) 'On earth, peace.' (3) 'Good will towards men.' (4) 'We praise Thee.' (5) 'We worship Thee.' (6) 'We glorify Thee.' (7) 'We bless Thee.' (8) 'We give thanks.'

RECEIVED ALSO.—Edwin Castle; O. W. Bellamy; Macclesfield Tablets, with thanks. Unpublished Belfry Tablets requested.