

rival absorbed or vanquished the Lord's Supper. Following the Bishop's argument, that because a practice had been 'unknown until within recent days,' we must, to be consistent, condemn the holding of evening services, Sunday schools, and every other innovation which belongs to these modern days. My own experience is entirely contrary to his Lordship's. I believe that there are many persons, such as poor mothers, servants-of-all-work, and men employed on Sunday mornings, who can come to Church and Holy Communion at no other time than in the evening. Our Lord instituted the Holy Communion in the evening, when He might have instituted it at any other time; the Apostles and early Christians so observed it: then, I ask, what right have we to discountenance or condemn so divine and primitive an example? So far from evening communions indicating 'a somewhat imperfect and languid condition of spiritual life,' I believe many persons feel that their minds are the more attuned 'in this solemn evening hour' rightly to receive these 'holy mysteries.'

VICAR.

Temperance Societies and Church Guilds.

SIR,—I am indeed delighted to see you in a leader say, 'Is there not a plain danger. . . . lest the member of a Temperance Society should think more of belonging to this than he does of belonging to the greatest of all Temperance Societies—the Holy Catholic Church; lest the member of a Church Guild should think more of his initiation into it than he does of his baptism?' These are weighty words, and they deserve to be well weighed by all who have at heart the future of England's welfare.

THEO. FENTON.

Concerning the Duties of a Pew-Opener.

SIR,—What a blessed thing is the simplicity of a child, or the *naïveté* of any good creature, when, with all the sweet simplicity of a child, he or she pours forth the truth! A friend of mine, earnestly desirous to be doing good to the people, went lately to a new curacy. Walking quietly about the church (which is a very large one), having a number of appropriated sittings in it, he asked one of the women who was engaged in cleaning what her duties were. 'Oh, sir,' she replied, with a respectful courtesy, 'my chief duty is to keep people out of the seats!'

H. G. O.

Signing the Marriage Register.

SIR,—Can you explain why, after a couple have been solemnly declared man and wife in the Marriage Service, when they sign their names to the declaration, 'This marriage was solemnized between us,' the woman signs her maiden name? How can she legally do this any more than twenty years later on the same day? I do not know that I should have noticed the point had not a bride, on March 27th, signed her married name and I had to alter it. It struck me that she was really right, and acting according to the principles of common sense. I would suggest, e.g. Mary Ann Marshall, born Town; or if a widow, late Town, &c. If the signatures preceded the marriage it would be different; but the marriage might not come off, and it would be untrue as well.

H. F. W.

A Hood for Literates.

SIR,—Can any of your readers tell me if there is a proper hood for literates? One of the canons speaks of 'a decent tippet of black;' but I do not know what is meant by the word 'tippet.' I was ordained after receiving a certificate from the Examiners in the Cambridge Preliminary. I should be glad to know if there is a hood for such men, and if it is possible, after ordination, to become a member of a Theological College, or to take a degree. Any certain information on these points would greatly oblige,

LITERATE.

A Pointing Question.

SIR,—Is it correct in chanting the Psalms to pronounce the final syllable in such words as 'compassed,' 'called,' &c.? I know that many clergy are accustomed, in reading the services, to pronounce the 'ed;' but as we do not do so in ordinary conversation or reading, why should we in reading the Lessons and Prayers? At any rate, I shall be glad to know if there is any rule as regards the pronunciation of such words in chanting.

W. T. P. WINTER.

SIR,—A lady has pointed out to me the difference in punctuation of verse 12 of the Epistle for Good Friday.—'But this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God.' Some readings place the comma after the words 'for ever,'—'One sacrifice for sins for ever, sat down on the right hand of God.' I have both Bibles and Prayer-books in support of each reading. Doubtless the point has often been raised before, though I never recollect to have seen it discussed it all. It is certainly worthy of notice, and I shall be curious to see which reading our pending revision will support. Meanwhile I should be glad to see any opinions of your correspondents. I may say I myself prefer the comma after 'sins;' and thus it is given by the Cambridge Greek Text and Valpy's (Greek) *Editio Nova*; while a Greek Testament printed at the Oxford Clarendon Press places the comma after the words translated in our version 'for ever.'

A. BARBER.

TRURO.—The Bishop of Truro acknowledges 5s. from 'A. L.,' and 10s. from 'Excelsior,' for the Cathedral Fund.

SCRIPTURE READER.—'L. M. N.,' Post Office, York, asks: 'Could any of your readers recommend a Scripture Reader, who would be satisfied with board and lodging in a very small parish? his duties, therefore, extremely light, including reading the Lessons for the Incumbent. A Wesleyan wishing to join the Church would be preferred.'

SIR,—Can any of your readers kindly help me to find out about a little book I have lost sight of, a compilation, by a chaplain, of texts and pithy rhymes, and sayings, &c., stitched in a little stiff cover, and suitable for the classes with which 'Chaplain' had to deal, and for young fellows generally? Also, could any one inform me if a paper called *Church Opinion* be still published, and by whom?

W. A. C.

RECEIVED ALSO:—Herbert M. Holmes; A Country Clergyman; and others.

BELLS AND BELL-RINGING.

ON THE IDENTITY AND TRANSFORMATION OF PEALS.

It is evident that two peals are one and the same if the same changes follow one another in the same order. For instance, Grandsire Doubles and Bob Doubles consist of the same changes, but they do not follow one another in the same order, and are therefore different peals. If we once admit that two peals are the same when there is any, the least, deviation from the same order, it then becomes a matter of degree, and therefore of opinion, whether the difference between other peals is sufficient to prevent their being regarded as identical.

But taking the above for a definition, yet two peals may appear different when they are really the same. For it is evident that we may begin a peal anywhere, and ring on till we come to the same place again, and it will be the same peal. It is a constant practice for beginners to ring Bob Singles or Doubles two or three times in succession without stopping. If they begin from any change and go on till they come to it again and there stop, they have rung all the changes of the peal in their order, only they did not begin from and end with rounds.

Now if we take the ordinary peal of Bob Doubles, calling the bobs whenever the tenor is behind, and also a variation of it calling the bobs when the 2nd is behind, we appear to get two peals. The lead-ends of the one are sometimes at the handstroke treble-leads of the other. But the 2nd peal is really the 1st begun at the end of the 2nd lead but begun from rounds, that is, with 1 2 3 4 5 substituted for 1 5 4 3 2, each for each, right through the peal. That the peals are the same is evident from the following consideration. Suppose five persons arranged in a circle rung the 2nd peal on handbells, only, instead of the 1st man having the 1st bell, the 2nd the 2nd, &c., the 1st man had the 1st bell, the 2nd man had the 5th, the 3rd had the 4th, the 4th the 3rd, and the 5th the 2nd, and they then, not considering what bells they had, rung through the peal as they stood, i.e. just as if the 1st man had the 1st bell, the 2nd the 2nd, the 3rd the 3rd, and so on. They would ring to their own minds the 2nd peal, but the sounds would be those of the 1st commencing from and ending with the 2nd lead-end 1 5 4 3 2. If another person without seeing the ringers jotted down the peal from the sounds he would write the 1st peal commencing and ending there.

And it is evident that a peal may be commenced anywhere and rung backwards (I mean the order of the changes to be taken backwards, not the changes themselves to be altered), till we come round to the same place again, and that would not alter the peal.

The above definition would, therefore, have to be modified thus: two peals are the same if the same changes follow one another in the same order, or the same order backwards, or can be made to do so by any substitution of bells provided the same substitutions are carried throughout the peal.

DEF. A MOVE.—When the bell in 2nds lies still in the Bob system at the full treble lead, and when the bell in 3rds lies still at the beginning of every lead in Grandsire, I call it for shortness' sake a *move*, as it is called in some belfries.

I said that any peal might be begun anywhere. But if by substitution we begin from rounds from the middle of the lead, then some other bell would have to do the work of the treble. Thus, in Bob Singles, if we begun with rounds from 2 4 1 3 we should have for 2 to put 1, for 4 put 2, for 1 put 3, and for 3 put 4, and thus the 'move' would be made when the 3rd bell and not the treble came to lead.

Of course it is possible for a party of men to ring any peal backwards if they have the peal written out in full to ring from. But if they depend on the calling of bobs it cannot always be done. Thus, take the touch of Grandsire Triples where the bobs are at the ends of the leads, as follows: 4, 2, 1, 5, 4, 2, 1, 5, 4, 2, 1, 5. If this be called backwards 5, 1, 2, 4, &c., the bobs are not in the same places. In the first case they are before the moves, and if the touch were rung backwards from the paper on which it was written out in full, they would come behind the moves. But in the touch 5, 1, 2, 4, &c., they are before the moves. It comes a true touch all the same, and I believe all Grandsire peals may have their bobs reversed, but I cannot prove it by a mathematically conclusive proof. I wish some abler head than mine could and would do so. It depends on the fact that it makes no difference in the truth or length of a peal whether the bob is made two changes before the move or two changes after it. But the touches 4, 2, 1, 5, &c., and 5, 1, 2, 4, &c., are really two different touches, for they contain different changes altogether. 1, 3, 4, 2, 5, 6, 7 and 1, 4, 3, 5, 2, 7, 6 occur in the first but not in the second at all. And so with many other changes.

For the bobs when taken backwards to cause the peal to be rung backwards the leads must be regular in their construction, by which I mean that the 2nd half of each lead commencing at the 2nd blow of the treble's full pull behind must be formed the exact contrary way of the first half. In other words, if the row ending with the trebles' first half-pull were written in instead of that ending with her 2nd half-pull, the last half of the lead would have the same changes as the 1st half, only in reversed order. Also the bobs must be made regularly with respect to the lead, namely, between the hand and backstroke of the treble lead, or else of her whole pull behind. Hence, reversing the calls will not reverse the actual changes of Grandsire and its variations, Court Bob, &c. But with the Bob system, and nearly all of its variations, Treble Bob, the Surprise Peals, &c., when we reverse the bobs we reverse the changes of the peals.

But more than this may be done. In many of these varieties the number of leads between the m, b, w, and x, is such that it is only necessary to call the m the w, and vice versa, for us to produce the peal backwards by simply reading the calling backwards. But for this purpose we must begin to

reverse only at certain places. In Plain Bob we may commence to reverse from the handstroke of the treble-lead at any course-end. In Treble Bob we must commence at handstroke of the next lead-end after 7, 8 come home the 1st time in any course. Thus, if 4 3 2 6 5 7 8 be a course-end, with 2 bobs n, we shall have to go back and take the lead-end, 2 4 3 6 5 7 8, before the bobs n are called. The next lead-end will be 3 2 4 6 5 7 8, and the handstroke immediately preceding will be 2 3 4 5 6 8 7, from which we must begin to ring backwards. If 2 4 3 6 5 7 8 were the course-end, and there be no bobs n, the next lead-end would be 3 2 5 4 8 6 7, and the preceding handstroke is 2 3 4 5 6 8 7, from which we must begin to ring backwards.

But as in T. B. we may commence to reverse at the handstroke of the next lead-end after 7, 8 come home the 1st time in any course, and as we can commence from no other place, it follows that wherever we commence, the course-ends of the reversed peal will bear this relation to those of the original peal, that the course-ends of the reversed peal are at the handstrokes of the next lead-end after 7, 8 come home the first time in every course of the original peal. Thus if we take any course-end, say 3 2 4 6 5 7 8, of the original peal, and it have one bob n, then the first time 7, 8 come home in that course the lead-end is 2 4 3 6 5 7 8, and the next lead-end will be 3 2 4 6 5 7 8, and the handstroke immediately preceding will be 2 3 4 5 6 8 7, there being a bob there, and this will be the corresponding course-end of the reversed peal.

It will be observed that the bells in 5ths and 6ths in the course-end are always transposed in the corresponding starting-place for reversing the peal; also those in 7, 8. It does not matter whether there are bobs n or not, for those bobs do not affect bells in 5, 6, 7 and 8.

But it is desirable to begin from and end the reversed peal with rounds. We shall have, therefore, to put 2 3 4 5 6 7 8 for the bells in the row from which we start. This will bring all the course-ends which end in 8 7, if the peal be rung backwards, to course-ends ending in 7 8. And the bells in 5ths and 6ths, having changed places in the course-ends of the 1st peal to form the course-ends of the peal when rung backwards, 5 and 6 take the places of the bells in 5th and 6ths in the starting row, all through the peal.

I. Hence, if we have (to take Mr. Snowden's example, *Treble Bob*, Part I., pp. 49, 50) ten course-ends with 6 right by reversing from one of them, we shall get a variation containing ten course-ends with 5 right.

II. If we have ten course-ends with 5 right we shall have, by reversing from one of them, ten course-ends with 6 right.

III. If we have ten course-ends with 6 wrong, we shall have, by reversing from one of them, ten course-ends, with 6 right.

IV. If we have ten course-ends with 5 wrong, we shall have, by reversing from one of them, ten course-ends with 5 right.

If we have ten course-ends with 6 wrong by III. we get a variation containing ten course-ends with 6 right; then by I. we get ten course-ends with 5 right; then by II. ten course-ends with 6 right. We do not reproduce the original peal because we did not begin in the first instance from the last course-end of the original peal, for that course-end has 6 right, not wrong. We begun somewhere in the middle of the peal.

Rempstone Rectory, Notts.

GEO. POPE, M.A.

Bishops and Bell-ringers.

SIR,—On reading the extract from the Bishop of Manchester's sermon delivered to the members of the Lancashire Association of Change-ringers in the Cathedral Church in that city, as reported by you on the 13th March, I was gratified to find that so high a dignitary had seen cause to give church bell-ringers a word of caution and advice on their duties. Would that our other Bishops and Archdeacons could be induced to follow his example, and protest against the grosser evils practised by ringers, particularly in Yorkshire, such as ringing on church bells for money prizes, wagers, and the like, the use of improper language and smoking in belfries, and their non-attendance at church. Surely it will only be necessary for our Bishops at their Easter visitations to instruct vicars and churchwardens to put a stop to such immoral proceedings at their respective churches.

C. W.

CHANGE-RINGING.

The World's Birthday Peal, rung at Christ Church, Liversedge, Yorkshire.

On Saturday, 28th February, eight members of the Bradford St. Peter's contingent of the Ancient Society of College Youths, London, rang at the above church, in 3 hrs. 27 mins., and in honour of the composer's 80th birthday, an extraordinary Date Peal, consisting of 5884 changes in the Kent Treble Bob method. This peal was especially composed for the occasion by Mr. W. Sottanstill, of Sowerby, Halifax. The changes represent the number of years that have elapsed since man's creation. Mr. Sottanstill has now attained his 80th year. During the last sixty years he has taken a lively interest in any object having a tendency to promote the art and science of change-ringing, both as ringer and composer, as the book published by him a few years ago testifies. He has written over 3000 folio pages of MS., and has obtained various lengths, ranging from 2500 to 17,760 changes, in the above-named method. J. Angus, 1; N. Binns, 2; J. H. Fisher, 3; J. Jenkinson, 4; J. Cheetham, 5; J. H. Hardcastle, 6; J. H. Dixon, 7; J. Garforth, 8.

Muffled Peal at Prescott, Lancashire.

On Saturday, the 13th ult., Mr. Robert Clitheroe, Superintendent of the Parish Church Ringers, died, aged 51 years, and on the following Thursday was borne to the grave by the fire-brigade, of which he was a member, followed by the churchwarden and leading villagers, and also by the ringers of Prescott and St. Peter's and St. Nicholas Societies, Liverpool. After the funeral service the Liverpool ringers rang 1554 changes of Grandsire Triples, deeply muffled on both sides. R. Williams, sen., 1; G. Helsby, 2; J.

Meadows (conductor), 3; H. Meadows, 4; J. Egerton, 5; E. Booth, 6; R. Williams, jun., 7; W. Brooks, 8.

Muffled Peal at Lewisham, Kent.

On Saturday, the 13th ult., a quarter-peal of 1260 Grandsire Triples was rung muffled, in 51 mins., as a mark of respect for the late Mr. John Freeman, an old ringer of Lewisham. T. Deal, 1; W. Peed, 2; H. G. Shade, 3; J. G. Shade, 4; W. Shade, 5; T. Taylor, 6; W. Weatherstone, 7; G. Thatcher, 8. Tenor, 22½ cwt.

At St. Peter's, Hindley, Lancashire.

On Sunday morning, the 21st ult., the ringers of the above church rang, in 1 hr. 25 mins., the first half of Mr. Holt's Ten-part peal of Grandsire Triples, consisting of 2520 changes. R. Calland (conductor), 1; E. Prescott, 2; E. Brown, 3; W. Chisnall, 4; W. Pimblett (first attempt), 5; T. Tickle, 6; J. Prescott, 7; T. Eccleston, 8. Tenor, 14½ cwt.

At Aldford, Cheshire.

A MIXED band of ringers met at Aldford on Good Friday, and rang a 720 of Kent Treble Bob Minor in 25 mins. C. Manning, 1; J. Moulton, 2; T. Bethel, 3; W. Woods, 4; B. Stevens, 5; C. Price (conductor), 6. Tenor, 14½ cwt., in F.

At SS. Peter and Paul, Sall, Norfolk.

On Good Friday, the 26th ult., a muffled peal of 720 Bob Minor was rung. E. Gladden, 1; R. Gladden, 2; U. Timbers, 3; H. Hawes, 4; R. Page, 5; F. Gladden (conductor), 6. Tenor, 18½ cwt.

Muffled Peals at Swalcliffe, Banbury.

On Good Friday a plain course for the evening service was rung in 20 mins. J. Prophett, 1; T. George, 2; T. Green, 3; W. Coole, 4; F. Green, 5; T. Haynes, 6.

Also on Easter Even a plain course. J. Prophett, 1; T. George, 2; W. Coole, 3; T. Lines, 4; A. Nicholls, 5; T. Haynes, 6.

EASTER Morning was announced by a merry peal at eight o'clock. Time, 20 mins. J. Prophett, 1; T. George, 2; T. Green, 3; W. Coole, 4; A. Nicholls, 5; F. Green, 6. Tenor, 20 cwt. [No method denoted.]

At Garboldisham, Norfolk.

On Good Friday there was rung according to custom, after afternoon service, a muffled peal (backstroke muffled) of 720 Plain Bob Minor. J. Bason, 1; W. West, 2; Jas. Bennett, 3; H. Avis, 4; W. Balls, 5; John Bennett (conductor), 6. Tenor, 12 cwt.

Also on Easter Tuesday Evening a six-score of Grandsire Doubles, the first rung for many years by inhabitants of the parish. C. Cockerell, 1; W. West, 2; J. Bason, 3; Rev. C. L. Kennaway (Rector), 4; W. Balls (conductor), 5.

At Glemsford, Suffolk.

On Easter Eve the Glemsford Society of Change-ringers rang at the parish church the two 720's of Double Court Bob Minor composed by Mr. Frederick Pistow, of Saffron Walden, Essex, as published in *Church Bells* for March 20th last. The first, containing 18 Bobs and 16 Singles, was rung by S. Slater, 1; Z. Slater, 2; F. Wells, 3; O. Garwood, 4; J. Slater, 5; P. Adams, 6. The second, containing 18 Bobs and 22 Singles, was rung by S. Slater, 1; C. Adams, 2; F. Wells, 3; O. Garwood, 4; E. W. Downs, 5; Z. Slater, 6. Tenor, 16 cwt. The time occupied for each was 30 mins., and both were conducted by S. Slater.

At Holy Trinity, Dartford.

On Easter Sunday the following members of the senior and junior companies of the Dartford Branch of the West Kent Guild of Ringers rang for the morning service the first half of Holt's Ten-part peal of Grandsire Triples (2520 changes), in 1 hr. 32 mins. G. W. Sarel, 1; H. Peirce (conductor), 2; L. Lester, 3; W. B. Johnson, 4; J. Beackman, 5; E. Snowden, 6; E. Everson, 7; H. Rose, 8. Tenor, 20 cwt., in F.

At Sawbridgeworth, Herts.

On Easter Monday the anniversary was kept of the reopening of the bells in 1871, when the addition of two trebles was made. The ring now consists of eight bells. L. Proctor, Esq., of Benington, and his party, were amongst the visitors; also ringers from Saffron Walden and Waltham Abbey, together with Messrs. Haley and Haworth from London. A short service was held in the church at 11 o'clock. The sermon was preached by the Vicar, the Rev. H. A. Lipscomb. Touches of Double Norwich Court Bob, Cambridge Supralative, and London Surprise, Stedman's Triples, and Treble Bob, with Grandsire Cinques, Stedman's Triples and Treble Bob Major on the handbells, were rung during the day. Tenor, 25 cwt. Mr. G. Rochester, Bell Warden, hospitably entertained the party, about forty in number, at dinner at his residence. The chair was taken by the Vicar, the vice-chair by Mr. Churchwarden Wiseman. The chairman spoke in high terms of the art of change-ringing, and congratulated bell-ringers on the increase of popularity which is being accorded to them throughout the country.

New Ring of Six at Ide, Devon.

THE old four in this tower being in a dilapidated and useless state, the parishioners have lately augmented them to six new bells by Messrs. Warner of London, a new cage and hangings having been done by Hooper and Stokes of Woodbury. On Monday last they were inaugurated by a choral service in the church, after which the Vicar rang up each bell, and then the ropes were handled by various bands of ringers who had been invited from different parishes. After indulging themselves with various peals of ups-and-downs and rounds-and-rounds in the method peculiar to the county, intermixed with some difficult changes (but what they were has not been reported to us), a dinner was provided by subscription for the ringers and other friends. The village was unusually and tastefully decorated, and all the inhabitants appear to have given themselves up to a general holiday.

RECEIVED ALSO.—Ishmael Belstr (?); W. Ireland; H. Madia; West Yorkshire; Bob Major.