

SUBSTITUTION OF VOLUNTARY OFFERINGS FOR LEGAL DUES.

Paper read by the Chancellor of Lichfield at the Diocesan Conference.

It may seem rather curious to discuss now the question whether Church fees should be voluntary, inasmuch as all fees are in their inception voluntary, but being paid for many years by different persons, have eventually become customary, and when the custom can be proved are recoverable by legal process. If, however, they are to become purely voluntary, unless a fresh custom should be established, there seems to be danger that they might disappear altogether like Easter offerings, or partially as fees at Archdeacons' Visitations, or possibly become unduly large by mere force of habit.

It happens often enough that A regulates his payment by the amount that B has given on a similar occasion, and it depends quite on the chapter of accidents whether B has taken a liberal or illiberal view of the matter. I think, therefore, that if fees are to be paid at all, the object for which they are to be paid should be clearly fixed and defined, the amount certain, and that it should be recoverable by summary process. This interferes in no way with voluntary liberality, on the part of either the recipient or the donor. The incumbent can, if he thinks fit, forego his fees, and is not hampered by fear of destroying a custom, or by a sense that he is bound to protect the income of the living, or consider the possible effect on a future incumbent. The donor is in no way restricted to the fixed fee, and many clergymen, possibly some here present, may have found the liberality of a happy bridegroom not strictly confined within the limits of a table of fees. It may also tend to prevent disputes arising. In one case I heard complaints made that an incumbent had asked for the guinea as a customary fee on opening a vault. This, of course, was irrespective of the fee paid when the vault was originally made. In another case when it was proposed to erect a stained glass window in memory of a deceased relation, a fee was claimed as if the entire window was a monumental tablet, and as the fee for a tablet is apt to vary directly as the size, the amount of fee, if the window were large, would be very considerable. But this strange claim leaves out of consideration an important fact, that a monument is rarely an ornament to a church, it is simply a testimony of private affection. In the other case a distinct addition is made to the beauty of the church.

In considering the second part of the subject, whether fees for monuments in churches, or vaults in churchyards, should be still paid to the incumbent or applied to other purposes, I must observe that these fees differ somewhat in their cause and origin from surplice or such-like fees. Fees in a churchyard are held to arise, because the freehold being in the incumbent, a parishioner, though entitled to burial, is not entitled to interfere with the incumbent's use of the surface of the ground. The fee is therefore a sort of compensation for a possible loss. Fees for monuments in a church arise because the incumbent is bound to see that they do not interfere with divine worship in the church, and as his consent is necessary, he may impose terms on which his assent will be given. I can see no reason why purely personal fees should be assigned to other purposes. It seems simply to be robbing Peter to pay Paul; and if they cease to be payable to the incumbent, they should, I think, cease altogether.

On the question whether fees should be payable or not, I need not enter, but if they are to be paid, the less uncertainty there is in the actual payment to be made, the less is the difficulty likely to arise from their continuance.—*Lichfield Diocesan Magazine.*

AN INTERESTING CHURCH.

ALL Saints' Memorial Church, at Peshawur, is a building of peculiar interest, erected—writes the Rev. T. P. Hughes—'with a threefold object: that it might be a place of worship for the native Christians of that city, a memorial of departed missionary brethren, and a witness for Christ in an important Muhammadan centre.' The successful mission here has been carried on as far as possible on Oriental lines, and accordingly in this church Saracenic architecture has been adapted to the purposes of Christian worship by a native architect. The building is cruciform, about a hundred feet long, and is built from east to west, 'the chancel facing Mount Zion' (Dan. vi. 10). A transept is 'screened off for Muhammadan women and such Christian women as still veil themselves. A few yards inside the church is a red cord drawn across the aisle, which separates the Muhammadan and heathen audience from the Christian worshippers: up to this cord natives are allowed to enter without uncovering either the head or feet. Above the Holy Table is a Latin cross. This has been designedly placed in the face of the thousands of Muhammadans, who with their Quran say, "Yet they slew Him not and they crucified Him not." In the south transept is the baptistery, 'constructed for the purpose of immersion,'—a pentagonal well three feet deep. The tower of the church 'is a dome-covered cupola, surmounted by a large gilt cross.' The effect of this building and its services upon the Moslems and Hindus has been extremely good. Mr. Hughes states that every day at the daily services there are crowds of them listening to the reading and preaching, as well as witnessing a devout Christian worship. Many who visit this church are people from Central Asia, where the foot of the Christian missionary dares not tread.

BELLS AND BELL-RINGING.

The late Mr. G. Stockham.

On Monday, the 1st inst., ten members of the St. James's Society rang a peal of 5129 Grandsire Caters, with the bells half muffled, in 3 hrs. 46 mins. J. R. Haworth, 1; J. Mansfield, 2; C. F. Winny, 3; W. Weatherstone, 4; E. Horrex, 5; R. French, 6; J. Martin Routh, Esq., 7; J. M. Hayes (conductor), 8; G. Banks, 9; E. Albone, 10. It was rung at St. Clement Danes, Strand, London, in memory of Mr. Stockham, who had been a member of the above Society and steeple-keeper of the above church for about fifty years. He died on the 15th of November, and was buried at Highgate Cemetery on the 22nd. The legatees of Mr. Stockham will—under the superintendence of Mr. R. Stockham, Mr. Bell (executors), and Mr. Haworth (who suggested it)—erect a marble tablet in the ringing-chamber of the above church, commemorating the above peal. This will be done, of course, with the permission of the Rector, the Rev. J. Lindsay, and the churchwardens. No doubt the St. James's Society, of which he was so great a supporter, will record the peal on a tablet for their meeting-room. Mr. Haworth will soon be in possession of the papers and private peal-book (which contains, it is believed, upwards of two hundred peals) of the famous ringer, when some particulars of his ringing career will be given.

A Peal of 720 Bob Minor.

2 3 4 5 6	S 3 6 2 4 5
S 3 2 5 6 4	S 3 2 6 4 5
S 3 5 2 6 4	B 3 2 4 5 6
S 4 6 2 3 5	B 4 3 2 5 6
S 4 2 6 3 5	
S 2 4 3 5 6	

Repeated.

BENJAMIN FRANCIS, *Diss.*

Two-and-a-Quarter Peals of Grandsire Triples.

2 3 4 5 6 7	2 3 4 5 6 7
7 5 2 6 3 4 1	7 5 2 6 3 4 1
5 2 7 6 3 4 1	2 3 7 5 4 6 3
4 6 5 3 2 7 1	4 6 2 7 5 3 2
6 5 4 3 2 7 4	3 7 4 5 6 2 1
5 4 6 3 2 7 4	6 2 3 4 5 7 3
7 3 5 2 4 6 1	3 5 6 2 7 4 3
3 5 7 2 4 6 4	4 2 3 7 5 6 1
5 7 3 2 4 6 4	2 3 4 7 5 6 4
6 2 5 4 7 3 1	7 3 6 4 5 Part end
2 5 6 4 7 3 4	Four times repeated.
5 6 2 4 7 3 4	
3 4 5 7 6 2 1	
4 5 3 7 6 2 4	
S 3 5 4 7 6 2 4	
2 7 3 6 5 4 1	
5 4 3 6 7 Part end repeated.	

A New Touch.

A 2520 changes of Grandsire Triples in five equal parts, containing 100 bobs. The fourth is the observation.

1 2 3 4 5 6 7	7 3 2 4 5 6	4 7 6 3 2 5
7 5 2 6 3 4	6 4 7 5 3 2	6 2 4 7 5 3
3 4 7 2 6 5	4 7 6 5 3 2	5 3 6 4 7 2
6 5 3 7 2 4	2 5 4 3 7 6	2 4 5 7 3 6
3 2 6 5 4 7	7 6 2 4 3 5	3 6 2 5 7 4
4 7 3 6 5 2	5 4 7 3 6 2	4 5 3 7 6 2
2 6 4 5 7 3	6 2 5 7 3 4	6 2 4 3 7 5

This is the first part. Repeat four times; twenty bobs in each part.

JAMES BAXTER, *Kendal, Westmoreland.*

CHANGE-RINGING.

At Caversham, Oxon.

On Sunday, the 23rd ult., a peal of 720 Oxford Bob was rung in 27 mins., being the first in the method on the bells and the first by the local society. J. Butler, 1; E. Pottinger, 2; E. Menday, 3; G. Essex, 4; Rev. G. F. Coleridge, 5; T. Newman (conductor), 6.

Also on Sunday, the 30th ult. (St. Andrew's Day), another peal of 720 in the same method was rung in 27 mins. J. Hands, 1; J. Butler, 2; E. Menday, 3; G. Essex, 4; T. Newman, 5; Rev. G. F. Coleridge (conductor), 6. Tenor, 16½ cwt.

At St. Mary's, Woolwich, Kent.

On Thursday, the 27th ult., a Friendly Company rang the Original Bob-and-Single peal of 5040 Grandsire Triples in 2 hrs. 52 mins. W. Grant, 1; W. Pead, 2; W. Weatherstone (conductor), 3; W. Thornton, 4; W. Watchorn, 5; W. Bowles, 6; W. Freeman, 7; W. Harriss, 8.

At St. Martin's, Salisbury.

On Saturday, the 29th ult., a peal of Bob Minor (26 singles) was rung in 27 mins. H. O. Dowling, * 1; C. A. Clements, * 2; J. Wilton (first peal in the method), 3; J. R. Jerram, * 4; W. W. Gifford, * 5; T. Blackburn * (conductor), 8. [* College Youths.]

At St. Mary-the-Virgin, Stanstead, Essex.

On Sunday, the 2nd ult., six of the local company rang 360 of Plain Bob Minor. J. Cavill, 1; J. Momford, 2; H. Prior, jun., 3; G. Gray, 4; I. Cavill, 5; H. Prior (conductor), 6.

Also on Wednesday, the 5th ult., a 720 of Plain Bob Minor was rung in 27 mins. J. Cavill, 1; H. Trigg, 2; H. Prior, jun., 3; G. Gray, 4; I. Cavill, 5; C. Prior (conductor), 6.

Also a 360 of Oxford Treble Bob Minor. J. Cavill, 1; J. Luckey, 2; H. Prior, sen., 3; G. Gray, 4; I. Cavill, 5; C. Prior (conductor), 6.

Also on Sunday, the 9th ult. 360 of Kent Treble Bob Minor. J. Cavill, 1; J. Luckey, 2; H. Prior, jun., 3; G. Gray, 4; I. Cavill, 5; H. Prior (conductor), 6.

Also on Thursday, the 20th ult., 360 of Double Court Bob Minor. J. Cavill, 1; J. Luckey, 2; H. Prior, jun., 3; G. Gray, 4; I. Cavill, 5; H. Prior (conductor), 6. Tenor, 13 cwt.

Also on Saturday, the 29th ult., by the hand-bell ringers, a course of London Surprise Major; a course of Double Norwich Court Bob Royal; and a course of Double Norwich Court Bob Maximus. W. Prior, H. Prior, C. Prior, G. Prior, Wm. Prior, H. Prior.

At St. Margaret's, Wolstanton, Staffordshire.

On Saturday, the 29th ult., a peal of 5040 Grandsire Triples (Holt's Ten-part variation) was rung in 2 hrs. 55 mins. L. Millar, 1; E. Cashmore, 2; W. Millar, 3; W. R. Small, 4; S. Reeves, 5; S. Spencer, 6; H. Page, 7; W. Greenleaf, 8. Tenor, 14 cwt. Messrs. Cashmore, Small, and Reeves, hail from West Bromwich; Page and Greenleaf from Stoke-on-Trent.

At SS. Peter and Paul's, Mitcham, Surrey.

On Saturday, the 29th ult., a peal of 5040 Grandsire Triples (Holt's Original) was rung by eight members of the Surrey Association in 3 hrs. H. C. Haley (conductor), 1; H. Dudley, 2; A. B. Carpenter, 3; J. Fayers, 4; C. E. Malim, 5; T. Verrall, 6; A. Bruce, 7; U. Holman (first peal), 8. Messrs. Haley and Malim hail from London; Fayers from Mitcham. The rest belong to Croydon. Messrs. Haley and Holman were elected members of the Surrey Association in the tower before starting.

At Holy Trinity, Hulme, Lancashire.—Muffled Peal.

On Sunday, the 30th ult., six members of the Holy Trinity Society rang for service a peal of 720 Plain Bob Minor in 28 mins. the bells being muffled as a mark of respect for their late Rector, the Rev. A. E. Welby, B.A. H. Wagstaffe, 1; W. Roberts, 2; W. Diggle, 3; W. H. Lockett, 4; W. Hargreaves, 5; W. Savage (conductor), 6. Tenor, 15½ cwt. All members of the Lancashire Association.

At St. Etheldreda's, Hatfield, Herts.

On Tuesday, the 2nd inst., the following members of the St. James's Society rang Holt's Original peal of Grandsire Triples in 3 hrs. 22 mins. H. Lewis (St. Albans), 1; N. N. Hills (St. Albans), 2; J. Pettit (London: conductor), 3; H. Baker (Hertford), 4; J. J. Crawley (Hertford), 5; W. A. Tyler (Hitchin), 6; T. Gathard (Hatfield), 7; F. George (Hertford), 8. Tenor, 28 cwt. It is many years since a peal was rung at this church. The former ringing-chamber being taken away, the ropes were brought down to the ground-floor, thus giving about seventy feet of rope, and making ringing very difficult.

CORRESPONDENCE.

Devotional Books.

SIR,—Whilst heartily agreeing in many points with the letters of your correspondents, 'O. S. B.' and 'T. H. E.', I must say that I think at least as much, if not more, danger to be feared from the utterly un-Catholic nature of many books of devotions as from the Romeward proclivities of those mentioned, which are, after all, but very little seen and used.

'O. S. B.' recommends *The Narrow Way* and *The Daily Round*, books which, though good enough so far as they go, yet require a very great amount of supplementing, in addition to that of the Prayer-book collects, before they are of any adequate use in the devotional life. I am glad to see that no accusation of Romanism has as yet been laid to the charge of that most excellent little manual, the *Treasury of Devotion*. There are in it no prayers to the Blessed Virgin and the Saints in glory, and although the prayers of those holy ones are asked, it is not from them, but from our Lord Himself that their intercession, as well as the protection of the angels, is entreated. I myself confess that I see no objection to the repetition of the verse from St. Luke, containing the salutation of the angel to St. Mary, once during one's morning or evening prayers. Surely it is a Scriptural way of acknowledging the 'mystery of the Holy Incarnation' of our Lord, and it would be well for England if men remembered more often the true ground for Christian respect for womanhood, in the honour conferred upon it by the condescension of the Incarnate God in taking flesh and being born of His blessed mother, and if women had more often before their eyes the ideal type of perfect womanhood in that holy Virgin-mother.

Your correspondent 'T. H. E.' complains of the *Little Breviary* as Romanising, but there are numerous manuals in which the 'hours' are contained quite free from any such blemish. They are so in the *Treasury of Devotion*, and though that only has Tierce, Sext, Nones, and Compline, all the day and night Hours can be obtained, I think, from Messrs. Parker quite in harmony with Anglican Catholicism. It is a great misfortune, to my mind, that the 'Hours' are so little known and used; they are beautiful offices, very short, and springing from most ancient sources. No one need

fear that they are using services peculiar to the Romish Church, since they have existed from the earliest times in the Undivided Church, and are enshrined in the 'Use of the most illustrious Church of Sarum.'

Without private devotion, secret and unostentatious, the sanctification of the inner life is impossible, but never let us forget or set aside the public offices of the Church; let us show forth our thankfulness for the means of grace by a frequent and reverent use of them, and by the public assembling of ourselves together show our sense of our membership in the body politic, whilst in private we realise our individual communion with God, our Father, Saviour, and Sanctifier, and with the world of the unseen and of the hereafter. After all, the great safeguard to any approach to Mariolatry lies in a greater sense of our blessed Lord's office of Mediator, and a deeper sentiment of adoration to and affection for His Person. Whilst the Reformers repudiated with vehemence the '*Ora pro nobis*' addressed to Blessed Mary and to all the saints, their prayers to the One Mediator do not seem to have realised their teaching as to His office as such; and even now, though we conclude our prayers with an appeal to His adorable Name, we do not seem in our supplications to Him to implore His *Personal* intercession with the Eternal Father. '*Domine Jesu, ora pro nobis.*'

'Let her be honoured and esteemed, let Him be worshipped and adored.' So says the great Bishop Pearson; only, in this England of ours, in this nineteenth century, there seems more danger of the neglect of her reverent estimation and His true adoration than of the undue exaltation of the one, and the consequent lower, or perhaps less frequent, honouring of the other. K. C. O.

Prayer-book Made Easy.—The Church Army.

SIR,—Beneath my letter in *Church Bells* of the 8th of November, urging action in this matter, appeared one from Canon George Venables himself, saying that action had been decided on, so far as he was and is concerned, and that he hoped to have an edition of 20,000 copies of 'the Numbered Prayer-book' ready by Christmas. But it is well that those Churchmen who take an interest in this question of rendering the Prayer-book easy to use by the young and uneducated (I hope their number includes all *earnest* Churchmen) should remember that this is being done at Canon Venables' personal risk. It would, indeed, be hard that he should have any anxiety as to this matter, considering how much the Church is indebted to him. And I think that the course I suggested of getting resolutions passed at meetings of rural deaneries, &c., in favour of the issue by authority of a 'numbered' Prayer-book is not by any means rendered superfluous by his action as to getting out a trial edition. I think he will think so, too. As one who formerly in your columns rather opposed Canon Venables, permit me to say how much the Church, in my opinion, will benefit by his proposal, and I do sincerely hope that the Church Army will take up the matter warmly. The question is one specially for them. It is very much to be regretted that the book cannot be ready in time for the East London Mission. 22 Scarisbrick Street, Southport. H. C. RICHMOND.

The Prayer-book Made Easy.

SIR,—A well-bound Prayer-book of MDCLXX. was brought to me a few days ago, which had been exchanged with an honest, manly, Christian fisherman, for a new copy. It was given me as a specimen of a book which had been well used and 'thumbed,' and as such is a pleasing curiosity. I found that its late owner had used it and profited by it. But surely it is suggestive when I find that throughout the Psalter he had written the days of the month with figures over against the printed numerals, thus—the VII. day has '7' written just beyond it, and so on throughout. It is true that with my numbered Prayer-book it will be of little consequence whether figures be substituted for numerals, or whether they remain as they are. But the above fact shows the truthfulness of what has often been stated, that the use of numerals instead of figures in the Psalter is a cause of very great hindrance to the people who desire to use their Prayer-book. It is easy to term these things trifles. These trifles have done much harm.

Great Yarmouth Vicarage, Nov. 20, 1884.

GEORGE VENABLES.

'Why do not the Men go to Church?'

SIR,—Though I cannot claim to be 'one of them,' nor have I, doubtless, had as much experience as some of your correspondents, yet I should like to express a few ideas on this question, if you will accord me space in your valuable paper. I do not suppose it would be so difficult to find out 'where the men are,' as to answer the question, 'Why don't they go to church?' Several reasons, more or less weighty, have been advanced by your correspondents, but most of them are, I firmly believe, only the *minor* causes, or rather the *excuses*, which are generally given. If men do not go to church, it is invariably because they *have no desire to go*. It seems to me, that if a man really wanted to go to church he would not be kept away because there was a 'collection,' or a 'bad sermon,' or because he risked getting an uncomfortable 'seat,' or even from the fact of the service not being rendered to his fancy. Surely there are churches, sermons, and services now-a-days to suit all 'tastes.' Moreover, if we are to please every one's eyes, ears, and feelings, I am afraid we shall meet with the same result as the man and his ass in the well-known fable. Some like choral services, some do not; one objects to appropriated sittings, while another likes to know where he may find his place, or be assured that he may sit with his family. The 'offer-tory' excuse is, to my mind, the most paltry. What working man, inspired in the smallest degree with love to his God, would refuse the sum that he willingly gives when he treats (?) a friend?

All these pleas, I fancy, come from a false and *selfish* idea that we go to church exclusively to 'get good' rather than to worship God, which is undoubtedly the primary object of our public services. Every man will cer-