

BELLS AND BELL-RINGING.

CHURCH BELLS.

HINTS AS TO PARISH RINGERS.

I.—FORMATION OF THE BAND.

1. *Age of the men chosen as ringers.*—In forming a band of ringers it will be generally found best to choose lads of fourteen to sixteen or seventeen years of age, where such may be had, in preference to fully grown men. Among reasons for this are:—(1.) Greater tractability of young lads. (2.) There is with them less to unlearn. (3.) Having come more recently from school their minds have not had time to grow torpid. (4.) Manual dexterity in the management of a bell is rarely to be so perfectly acquired by an adult as by a lad—if ever. (5.) The age above indicated is one at which the Church not unfrequently loses her hold on her children. The only disadvantages to be urged against this course are, first, the levity of boyhood—which soon passes off; secondly, that youths as yet unsettled in their plans of employment go elsewhere to better themselves just when they are becoming efficient change-ringers. It must be allowed that this is a real difficulty, but (1) no band, of whatsoever age the members may be, is exempt from it, and (2) it is more than doubly counterbalanced by the advantages enumerated above.

2. *In case of the previous existence of a band of unscientific ringers.*—In most cases where the formation of a new band of scientific change-ringers is contemplated, difficulties arise as to how the old round-ringing set are to be treated. Usually it will be found best to allow them to remain *exactly as they are*, assuring them that on all occasions of *paid* ringing they shall have the preference, and merely stipulating that the regular weekly practice of the new society shall not be interfered with. There is no reason why individual members of the old set should not be also members of the new.

II.—RULES TO BE IMPOSED BY THE CLERGY.

The fewer the rules so much the better.

The following will, except in special cases, be found sufficient:—

1. *Character and Conduct.*—We, the ringers of the Church, recognise in our office a position of trust and responsibility, to be used to the glory of God and the benefit of His Church. We look upon ourselves as ministers of the Church. We will accordingly endeavour, both on Sunday and in the week, to set a good example in all things. In particular, we will, as far as possible, be regular in our attendance at church, and above all at the Holy Communion.

2. *Punctuality.*—We will be regular and *punctual* in coming to ring, or chime, for the services and at the ringing practice.

3. *Festival Ringing.*—In addition to ringing (or chiming) for the usual Sunday services we engage to ring early in the morning on these four feasts at least, viz., Christmas Day, Easter Day, Ascension Day, Whitsun Day.

4. *The authority of the Incumbent.*—We promise to submit in all things to the authority and ruling of the Rector (or Vicar), from whom we have received our office, and who may at any time call upon us to vacate it.

III.—VOLUNTARY RULES.

The ringers will generally find it convenient to supplement these rules with some of their own, which will naturally treat of (1) Government, (2) Funds, (3) Hours of practice.

1. *Government.*—There may be a master, secretary, and treasurer. As to the first, it will often be well to leave the office open for a while, as only time will show who is most qualified for it. The clergyman may with advantage occupy the post of treasurer. All these three offices to be annually vacated and refilled.

2. *Funds.*—Under this head comes division, or other application, of money received for ringing. This, and the question of fines for late or non-attendance at practice, are very different in various places, but usually settle themselves in a short time. (Punctuality of attendance at service-ringing is best ensured by the clergyman on the same plan as that adopted for the choir.)

3. As to hours of practice, the only caution to be given is, Avoid Saturday night.

The question of payment for ringers is a difficult one, on which it would scarcely be advisable to give any very decided opinion. Usually it is better, at least at the commencement, to stipulate that their services shall be freely given. In a year or two, if they have shown steadiness and determination, and have become good change-ringers, an annual collection in church might be made on their behalf, as much for the people's good as for that of the ringers.

Lastly, if we may be allowed to do so, we would warmly recommend the clergyman to become a ringer himself, if possible.

We shall be glad of any additional hints from our readers. It is proposed to publish these hints separately before long.

Jasper W. Snowdon's Memorial Fund.

SIR,—I have pleasure in informing your readers that the preliminary arrangements have been made towards the erection of a suitable stained-glass window, in Ilkley Parish Church, to the memory of the late Mr. Snowdon, and I have received a letter this morning from the Vicar of the church offering to afford every facility for our so doing, and expressing a wish to subscribe to the fund, in case non-ringers are permitted to do so. Mr. William Mitton, the manager of the Bradford Old Bank at Ilkley (and a personal friend of the late Mr. Snowdon), has expressed his willingness to act as treasurer to the fund, so that all subscribers can send their subscriptions direct to him; and Mr. William Whitaker and myself will be very glad to do what we can to carry out the scheme by acting as joint secretaries,

We thought it would be unnecessary to acknowledge receipt of each subscription excepting through the columns of the ringing papers. I may say that action would have been taken earlier in this matter, only we wished to hear suggestions from the exercise.

ROBT. TUKER.

Manningham, near Bradford, Yorkshire.

The Oxford Diocesan Guild.

AFTER several years of silence, the bells of the Parish Church of St. Mary, Winkfield, Berks, are again put to use; and in December 1885 a meeting was called by the Vicar, the Rev. J. Dulbany, when several of his parishioners attended, and Rules were drawn out and a band was formed. It was resolved to endeavour to cultivate change-ringing, and in a few weeks, at the Vicar's instigation, a local company was formed, the members of which at once joined the Oxford Diocesan Guild. After obtaining the services of an instructor (Mr. W. A. Garraway) arrangements were made until Easter, as it was thought that after that time some of the band would not be able to attend, and on January 28th they received their first lesson. After some well-attended meetings once a week, five members, with their instructor, succeeded in ringing their first 120 GRANDSIRE DOUBLES. E. Brant, 1; W. A. Garraway, 2; A. Grinstead, 3; G. Worsfold, 4; F. Brant, 5; R. Brant, 6.

INSCRIPTIONS ON THE BELLS.—*Treble*: Original Bell cast by Phelps, 1723, recast by Mears & Stainbank, 1874. *2nd*: 'Richard Clark gave me, 1630; recast by William Eldridge, 1707. T * E * * *.' *3rd*: 'This Bell was made 1591.' *4th*: 'George Boulton & George Wyford, Churchwardens, 1795. Thomas Mears of London fecit.' *5th*: 'Exceolois 1633. Gloria * Dea * B * L *.' *6th*: 'Thomas Mears, Founder, London. Rev. W. L. Rhamm, Vicar. Thomas Duce, Thomas Pitt, Churchwardens, 1839.'

[Surely our correspondent has begun to read the inscription on the 5th bell in the middle of it. It looks as if it ought to be 'Gloria in Excelsis Deo. 1633. B * L *.'—Ed. C. B.]

CHANGE-RINGING.

At Fairfield Parish Church, Buxton, Derbyshire.

ON Sunday, the 21st ult., a muffled peal was rung in memory of Miss Jane Hunt, to whose exertions the erection of the present beautiful ring of bells was due. On the 18th ult. she passed away at a ripe age, as we gather from the parish records and the inscription on No. 6 bell—'This peal of bells was procured chiefly by the exertions of Matilda Wainwright and Jane Hunt, 1867. Taylor & Co., Loughborough.' It is said that the ring cost over 500l., and by the energy and earnestness of the deceased and other promoters this sum was raised, and the bells were ordered and hung in the tower within twelve months.

A muffled peal was also rung on Thursday, when the remains of the deceased lady were laid to rest in the family vault in the beautiful churchyard of Fairfield. The bells (six in number) form one of the finest rings in the north of Derbyshire, and the church being situated on a high hill, probably at a greater elevation than any other church on the Peak, they can be heard for a considerable distance. No doubt visitors to Buxton are familiar with their well-known sound—there being three choral services every Sunday—and the bells are rung for thirty minutes prior to each service. The Vicar, the Rev. F. W. A. Wilkinson, in his sermon on the above occasion, made a very apt and touching allusion to the deceased and her efforts, the effects of which will long survive her; and he based his remarks upon the use of 'bells,' as recorded with reference to the High Priest. The peal was rung by T. Barton, 1; E. Clayton, 2; G. Barton, 3; E. Barton, 4; J. Perrin, 5; A. Fox and G. Hawley, 6. Tenor, 11 cwt., in F.

At Sittingbourne, Kent.

ON Friday, the 26th ult., the following persons rang 644 GRANDSIRE TRIPLES, taken from Holt's Original:—P. Boyle, 1; J. G. Elliott, 2; P. Simms, 3; J. M. Cooper, 4; S. Snelling, 5; Captain Wood, 6; W. H. Judd (conductor), 7; E. Gower, 8; and 280 in the same method, with Captain Wood conducting. On Sunday, the 28th ult., for Divine Service in the morning, 504 GRANDSIRE TRIPLES by the same company as on Friday, with J. Jordan, instead of Captain Wood, and 448 for evening service. On Monday, the 29th ult., 447 GRANDSIRE TRIPLES by the same company, conducted by S. Snelling.

At the Cathedral, Canterbury.

ON Monday, the 29th ult., the following persons rang, with the bells half muffled, the last 700 of Holt's Original peal of GRANDSIRE TRIPLES, and also the usual whole-pull and stand, as a last token of respect to Mr. G. Stancombe, a member of the Cathedral company. F. Davison, 1; A. A. Andrews, 2; J. H. Small, 3; Rev. F. G. O. Helmore, 4; C. Luery, 5; R. Goodbourn, 6; H. G. Fairbrass (conductor), 7; C. Austen and A. Allen, 8. Tenor, 36 cwt. A muffled peal was also rung at St. Dunstan's Church after the funeral.

At Holy Trinity, Staleybridge, Cheshire.

ON Monday, the 29th ult., the following persons rang Brooke's Variation of Thurstan's peal of 5040 SREDIAN TRIPLES in 3 hrs. 1 min. T. Moss, 1; W. Smith, 2; J. Wood, 3; C. H. Hattersley (conductor), 4; B. Broadbent, 5; G. Longden, 6; S. Wood, 7; J. Scholefield, 8. First peal of SREDIAN on the bells. [* First peal in the method.]

At St. Mary's, Lewisham, Kent.

ON Tuesday, the 30th ult., eight members of the St. James's Society, rang the Rev. C. D. P. Davies' Five-part peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 52 mins. H. W. Grout, 1; W. Pead, 2; W. Weatherstone, 3; W. H. Freeman, 4; F. W. Thornton (conductor), 5; W. H. Bowles, 6; A. G. Freeman, 7; S. Gibbs, 8. This peal has never been previously rung at Lewisham. Tenor, 22½ cwt., in E flat.

At St. Leonard's, Shoreditch, London.

ON Saturday evening, the 3rd inst., ten members of the Royal Cumberland Youths rang a peal of 5000 TREBLE BOB ROYAL in 3 hrs. 37 mins., being the anniversary of the longest peal of ROYAL ever rung by this Society. G. Newsom (composer and conductor), 1; A. Jacobs, 2; T. Titchener, 3 (first peal of ROYAL); A. J. Perkins (Romford), 4; J. Hannington, 5; H. Swain, 6; G. Harvey, 7; H. Hopkins, 8; H. Dains, 9; G. Barrett, 10. This peal is in ten courses, the first six of which are in the Tittum position, and the last four at Home. Tenor, 31 cwt. [We have to inform our correspondent that our Office is No. 12 Southampton Street, Strand, and not Southampton Buildings.]

At St. Matthew's, Bethnal Green, London.

ON Saturday, the 3rd inst., eight members of the Ancient Society of College Youths rang Holt's Ten-part peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 57 mins. A. Hayward, 1; H. Langdon, 2; A. Cutmore, 3; I. G. Shade, 4; J. West, 5; M. A. Wood (conductor), 6; W. Prime, 7; J. Monday, 8. The above peal was rung as a mark of respect to Messrs. Forrest and Loveday, the churchwardens.

Notice.

THE bells of St. Helen's Church, Abingdon, lately augmented from eight to ten by Messrs. Mears & Stainbank, will be opened by members of the Oxford Diocesan Guild on Saturday, May 1st. Service, with sermon by the Lord Bishop of the Diocese, at eleven o'clock. A peal of STEDMAN CATERS will be attempted in the afternoon.

CORRESPONDENCE.

The Curfew Bell.

From the CHESTER SHEAF, March 1879.

'575. *The Curfew*.—The Curfew Bell is still rung every evening at eight o'clock at Cheadle, Wilsow, Bowdon, Prestbury, and Macclesfield (St. Michaels). Can any one of our correspondents give the names of other Cheshire churches where this ancient custom is still kept up?—P. M. HEREFORD, *Gatley Road, Cheadle*.'

'601. *May*, 1879.—The Rev. Edward Hinchliffe, in his work on Barthomley Parish, states that the Curfew is tolled there from Michaelmas to Lady Day, at eight. After the big bell has tolled the knell of parting day the little bell counts out the day of the month. In addition to the Curfew another bell is tolled annually at Barthomley on Shrove Tuesday; very significantly demonstrated in this neighbourhood on Guttet Tuesday, at eleven o'clock, to tell housewives to fry their pancakes.—P. M. HEREFORD, *Cheadle*.'

'Some years ago the so-called Curfew Bell was rang at four churches in Chester—St. Michael's, morning and evening, at six o'clock; Holy Trinity, every evening at seven o'clock; St. Peter's, every evening at eight o'clock; and the Cathedral at nine o'clock. This is the only one now continued.'

In the *Cheshire Sheaf*, April 9th, 1879, there is a long list of other places in Cheshire where the Curfew is rung, but the above may be enough for the present. G. P.

Queen's Park, Chester, March 30th. 1886.

Abstaining from Communion.—A Question for the Clergy.

SIR,—I shall be glad if you will kindly allow me, through the medium of the *Church Bells*, to elicit information and arguments respecting the reason of clergy abstaining from communicating when administering a second time, or oftener, the same day. I should be glad if it were clearly stated as to whether it is authority, or custom, or reasonableness, or the combined power of two or more of these, which dictates this practice? This question has been brought very forcibly to my mind by the following circumstance:—I celebrated and communicated at my own church at an early service; I then preached at another church, and afterwards assisted at the Communion, but did not communicate. I felt a strong desire to do so, especially as it was the first time of being in that church, and I was a perfect stranger to the communicants. I felt by abstaining I was denying myself the privilege of enjoying the Communion with my fellow-believers, and of showing by that ordinance we are all of one Body and of one Spirit in Christ Jesus. Moreover, I could not but think what would be the feeling amongst those who were partaking, when not only I but the other clergy also (for they, too, had been at an early celebration) did not partake of that same bread and wine, and receive together with them. Is there not here something alien to Communion?

VERITAS.

Which Way?

SIR,—'G. V.,' who is usually so fair and liberal, is quite mistaken in accounting the believers in the Identity of the Anglo-British race with Israel to be a *Sect*. As a matter of fact they are mostly Church-folk, including some clergy, and I think two or three Bishops, one of whom is Dr. Titcomb, whose work among the Continental chaplaincies has been praised in your columns. If our 'Rulers and scribes,' generally, reject the Identity, it is quite in keeping with their treatment of other great movements in the early stages—Temperance, for instance. The Identity has unwise advocates, doubtless; and the whole subject is condemned on that account.

The proof lies in the unchangeableness of God, the unconditional nature of His promises to the Patriarchs and their chosen seed, and the exactly corresponding position of our own Empire and people.

If you will allow me, Sir, in another letter I would indicate some of these

fulfilments; meanwhile let me say that the Identity affords the best arguments for Church Defence, for Home Reunion, for Foreign Missions, for the Monarchy and Imperial protection of the 'Cheaper' races; and it gives the death-blow to Papalism and Atheism, while it harmonises Holy Writ.

Battersea, March 31st, 1886.

GEO. ALFRED CATFORD.

Reunion.

SIR,—To those interested in the subject of Reunion two important communications appeared in *Church Bells* of April 2nd, to which I should like to be permitted to direct attention, and also to make one or two remarks thereon. Of these there is:—(1.) The words of the President of the Evangelical Alliance (quoted in 'Home Reunion Notes'); and (2.) The Report (in 'Colonial and Foreign Church News') of the Secession of 'a prominent Presbyterian pastor' at Chicago, and his 'resolve to seek Episcopal ordination.'

As to the first, the President of the Alliance, with a view to bring about union in foreign mission work, advocates the competitive system, which is destitute of Scriptural warrant, as well as being in itself repulsive and degrading to the cause of Christianity. This seems, notwithstanding, to be the one 'foundation stone' of what we may call the great Puritan party—Puritan in ritual and discipline, Presbyterian in views of Church government, and Calvinistic in doctrine,—and presents the main point of difficulty in the path of progression toward the attainment of unity. The whole conglomeration of Protestant Christianity by whatsoever name or ism known, according to the scheme propounded by the President of the Alliance, is 'to have the fullest scope for its energies. Let the measure of zeal for work be measure of opportunity; let work well done be guarantee of possession (i.e., of the mission field).' In other words, it matters not what the foundation may be on which the stronger in 'enthusiastic zeal' is made to rest, the weaker, in respect of such zeal, although possessing the Catholic characteristics of Evangelical truth with Apostolic order, must go to the wall! The scheme of the President may be imperfectly comprehended, but, as disclosed, it stands self-condemned, and its rottenness has been justly exposed by Lord Nelson in his notes upon it.

As to the second, the following are the four reasons given to his congregation for the step he has taken, viz.:—

'Time and again I have talked to you of the thought of bringing together again all the scattered fragments of the Church of Jesus Christ established. My tendencies have always been away from Denominationalism. I can see no hope for a unity of Christendom save in a return to Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Church of Christ. My second reason is a Sacramental one. Conviction has always led me to what I may call the Sacramental idea of the Church. I have never been able to rid myself of the conviction that our Saviour in the two supreme hours of His life would not have established a Sacramental feast and commissioned His disciples to administer Holy Baptism, unless they were a very vital and real part of Christian life and character. My third reason is a "ritualistic" one: I believe in a service in which all the people shall join in both prayer and praise. My final reason is, that I find myself unable to abide by those rules of Christian casuistry that are recognised as part of the practice and the faith of the Church of which I have been a minister.'

Number two is a striking commentary on number one; and suffice it to say, that the object of our hopes shall no longer be in the dim and distant future, when men shall have taken the trouble to inquire for themselves and arrive at the conclusion (in spite of their prejudices) to which this 'prominent Presbyterian pastor' has arrived.

A MEMBER OF THE H. R. S.

Parochial Missions to the Jews Fund.

SIR,—May I ask you kindly to allow me some space in your much-valued paper for the purpose of making known to your numerous readers the aims and methods of the above Society? Putting the whole matter as briefly as possible, I may say that it is the aim of the Society to provide Incumbents, who have large numbers of Jews in their parishes, with specially fitted missionary Curates to the Jews. The Church of England, as being responsible for the spiritual welfare of the Jews in our midst, must of necessity provide efficient agencies for bringing the Gospel within their reach; and the best method of fulfilling this great duty is undoubtedly to place Jewish missions on a permanent and firm basis as a necessary branch of our diocesan and parochial organizations. This the above fund endeavours to do. Jews resident in a parish are so many souls committed to the charge of the parochial clergy, and as only men who have been properly trained for it can do this branch of the Church's work efficiently, the Society sends out special missionaries, who, under the direction of the respective incumbents, make it their duty to preach 'to the Jew first.' One somehow feels that a work of this kind needs only to be properly known in order to receive a large amount of support from Churchmen. On Good Friday the committee makes special efforts to obtain alms in various churches in aid of its work, and it is to be hoped that a large number of offertories will be sent in this year. No one who reads the names of those who form the committee, with the Dean of Lichfield as president, can fail to place the utmost trust in the administration of the funds which may be placed at the disposal of the Society. If all Churchmen, both clergy and laity, were only to make a grand effort on the Fund's behalf, by offertories, donations, and subscriptions, the blessings arising from its efforts would soon be felt all over the country.

Arundel House, Thames Embankment,
London, W.C.

GEORGE MARGOLIOUTH,
Organizing Secretary.