

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry.

THE THREE MOUNTAINS.

When on Sinai's top I see
God descend in majesty,
To proclaim his holy law,
All my spirit stuns with awe.

When in ecstasy sublime,
Tabor's glorious steep I climb
At the too transporting light,
Darkness rushes o'er my sight.

When on Calvary I rest,
God, in flesh made manifest,
Shines in my Redeemer's face
Full of beauty, truth and grace.

Here I would for ever stay,
Weep, and gaze my soul away;
Thou art heav'n on earth to me,
Lovely, mournful Calvary!

Montgomery.

BELLS.

We copy the following interesting article from the *London Quarterly*:

ART. II.—1. *The Bell: its Origin, History, and Uses.* By the Rev. Alfred Gatty. London, 1848.

2. *Paper on Bells, with Illustrations.* By the Rev. H. T. Ellacombe, in Report of Bristol Architectural Society, 1850.

There is abundance of literary evidence to show that in by-gone times the history and office of the bell engaged the attention of the learned. Mr. Ellacombe enumerates nearly forty distinct treatises of foreign origin, ranging from 1495 to the present century. Of these the best known is the work of Magius De Tintinnabulis. The author, an Italian, was a civil judge in the Venetian service at Candia, when besieged in 1571 by the Turks. He was taken prisoner, and amused his captivity by writing the treatise which has preserved his name. His occupation could gain him no favour in a land where the bell was considered the symbol of sinful infidelity, and he was finally beheaded by order of a pasha. The productions of our native pens are mostly confined to the art of ringing, which is peculiarly an English accomplishment. In other countries there is no attempt at a musical peal, and the only object is to produce the utmost possible noise by a chance, irregular clanging. Such was formerly among ourselves the subject, that, in the reign of Queen Mary, Dr. Tresilian thought there was no surer method of entering the students at Oxford to mass, than by promising to make the University peal the finest in England. The revived interest in all ecclesiastical studies has extended itself to bells; and the instructive work of Mr. Gatty and the researches of Mr. Ellacombe are worthy fruits of this newly-awakened spirit.

We are accustomed, to use the expression of Mr. Gatty, "to hear the bell speak for itself." From youth to age the sound is sent forth through crowded streets or floats with sweetest melody above the quiet fields. It gives a tongue to time, which would otherwise pass over our heads as silently as the clouds, and lends a warning to its perpetual flight. It is the voice of rejoicing at festivals, at christenings, at marriages, and of mourning at the departure of the soul. From every church-tower it summons the faithful of distant valleys to the house of God; and when life is ended they sleep within the bell's deep sound. Its tone, therefore, comes to be fraught with memorial associations, and we know what a throng of mental images of the past can be aroused by the music of a peal of bells:

"O what a preacher is the time-worn tower,
Reading great sermons with its iron tongue!"

The bell has had a continuous existence amongst civilized people from a very early time. For nearly fourteen centuries it has been employed by the church, and it was known to ancient nations for perhaps as many centuries before our era. Consecrated to christian purposes, its sound has travelled with the light that has lighted the Gentiles; and, now that the Gospel has penetrated to the most distant regions of the globe, there is not perhaps a minute of time in which the melody of bells is not somewhere rising towards heaven,—"Earth with her thousand voices praises God."

For ages before the bell from its airy height in the old church-tower announced its cognizance of human events, diminutive bells were in common use. An eastern patriarch in the twelfth century quotes a writer who gravely avers that Tubal Cain, the artificer in brass and iron, formed the sounding metal into a rude kind of bell, and that Noah employed it to summon his ship-carpenters to their work. Less theoretical historians may be well contented to begin with the golden bells mentioned in the Book of Exodus as attached to the vestment of the high priest in the sanctuary, in the same way that they were appended to the royal costume amongst the ancient Persians; or with those small bronze bells, apparently intended for horse and chariot furniture, of which a great number were found by Mr. Layard in a chamber of the palace of Nimroud. On being analysed, the curious fact was discovered that they contain one part of tin to ten parts of copper; and if, as Mr. Layard remarks, the tin was obtained, as probably was the case, from Phoenicia, it may actually have been exported nearly three thousand years ago from the British Isles.

Amongst the Greeks hand-bells were employed in camps and garrisons, were hung on triumphal cars, sounded in the fish market of Athens, summoned guests to feasts, preceded funeral processions,

and were sometimes used in religious rites in the temples. Another purpose to which they were put was to hang them about the necks of malefactors on their way to execution, "lest," says Zonaras, "innocent persons should be defiled by touching them." It is more likely that it was to draw the gaze of the people upon the criminal, and thus aggravate his punishment. From this Greek custom was derived (we are told) the Roman one of fixing a bell and a scourge to the emperor's chariot, that in the height of his power he might be admonished against pride, and be mindful of human misery.

It is needless to recapitulate all the less doubtful applications of bells among the Romans. The hour of bathing and of business at public places was announced by it, and with the imperfect means possessed by the ancients of measuring time, it must have been a far more important signal than at present. The wealthy Romans had them in domestic use to assemble their families, "just," says Magius, writing about 1570, "as the household of nobles and cardinals at Rome are summoned to dinner and supper by a bell hung in the highest part of the building, so that it may not only be heard by the inmates, but by those who are without." Something larger than the hand-bell would appear to have been common about the same period in English mansions, to judge from the expression in Macbeth—

"Go bid thy mistress, when my drink is ready,
She strike upon the bell."

But in the reign of Elizabeth the horn still hung outside the gate, and did much of the duty which afterwards devolved upon bells. In the court at Penshurst there is a bell of considerable size, suspended from a wooden frame, with the inscription, "Robert, Earl of Leicester, at Penshurst, 1640." The horn had by this time been quite superseded. The disse of the hand-bell was one of the most visible signs of the downfall of the old aristocratic system—an indication that the troop of servants had indicated to be "in waiting." Few persons are aware how modern is the present practice of domestic bell-hanging; for no trace of it has been discovered in the old mansions of our nobility, even so late as the reign of Queen Anne. A correspondent of *The Builder* states that when he was taken over Belton Hall by Lord Brownlow, about forty years ago, his lordship pointed out two large bells, one suspended from the beam and the other at the south end, remarking that they were the only means his predecessors had of commanding the services of the domestics; "but, as it is getting into fashion," he added, "to have bells hung from the rooms added, I must have them also." The late Duke was the first Northumberland who allowed the walls of his livery to pierce. Each room had its livery mansion of Holkham, which was commenced in 1734 and completed in 1760, had no such conveniences till the present Earl provided them a few years ago. So many centuries did it take to conduct mankind to the simple invention of ringing a bell in a horizontal direction by means of a crank and a piece of wire.

But we have not yet emerged from ancient Rome, where, amongst other fancies, bells were appended to horses, a custom which lingers in many parts of the continent, and which was almost universal until recent days with our English teams. On dark nights in narrow lanes they answered the important end of warning horsemen or wagoners of each other's approach, and enabling them to avoid a collision in a spot where there was not room enough to pass. The improvement in roads has put an end to the practice. The Romans "belled" their flocks as well as their horses, in order, according to Strabo, that wild beasts might be scared away by the sound. "If any one," it is enacted in the rural laws of Justinian, "take away the bell from an ox or sheep, let him be convicted, be scourged as a thief; and, if the animal be lost thereby, let him pay the loss." Magius relates that the shepherds of his day continued the custom, "but not so much to keep off beasts of prey as to enable the owners to trace their cattle when they strayed," which is its chief modern use, and every flock in Scotland has one such indicator to enable the herdsman to find the whereabouts of his animals when lost in the snow. "Besides," adds Magius, "the shepherds think that the flocks are pleased with the sound of the bell, as they are by the flutes, and that they grow fat in consequence." The notion that animals have some sort of conscious pride in these appendages is countenanced by Southey, who, speaking of the Alpine cattle in his youth, says, that "they stalk forth proud and pleased cow, who hitherto bore the leading bell, be deprived of it, she manifests a sense of disgrace by frowning and leaning, abstaining from food, and growing lean; and the happy rival on which the bell has been conferred is singled out for her vengeance."

The material of the bells so long known to heathen antiquity was generally bronze, sometimes silver, and not uncommonly gold. Their first construction in the expanded form with which we are familiar now was due to Christians. When the true God was worshipped in lonely caverns, amid the haunts of the wolf, or under the ban of heathens more cruel than the beasts, no sounds proclaimed their whereabouts to their foes; but from the time when praise and incense rose in stately temples, enriched with all the accessories that devotion could contrive, the bell assumed its part in the solemnities of religion. Some authors have ascribed its introduc-

tion (A. D. 400) to Paulinus, Bishop of Nola, in Campania, the contemporary of St. Jerome; but the silence of the Bishop in regard to either tower or bells, in an epistle in which he minutely describes his church, is, as Mr. Gatty remarks, a strong argument against the claim, especially as there is no allusion to the subject in any contemporary or immediately subsequent writer. It was not till after A. D. 500, according to Hospinianus, that bells, which he calls *campane*, came into ecclesiastical use. They are supposed to have received their designation from the place where they were originally made. "Because," says Magius, "the founders practised this most useful work in Campania, the large bells were called *campane*;" and hence the term *campane* was given to the towers in which they were hung. A species of diminutive bells were in like manner called *notae*, from Nola, the city, and these were sometimes attached to a frame and rung during service.

The wandering ecclesiastics would naturally bring over specimens of their *notae* from abroad shortly after their primitive application in Italy to sacred purposes, and the portable altar bells seem accordingly to have been the first which were known in England. But the ponderous, far-sounding bell was introduced by the Anglo-Saxons at an early period. It was among the enrichments for his church which Benedict, abbot of Weremouth and Jarrow, brought from Italy in the reign of King Egfrid; and about the same period (A. D. 680) the nuns of St. Hilda's sisterhood, as Bede relates, were summoned by it to prayers. It has been conjectured by several antiquaries that the tower of the church was suggested by the bell, that being lifted up aloft it might throw its solemn tones to a greater distance.

For many centuries the bell-foundries appear to have been set up in the religious houses of Europe, and the abbots, priors, and frequently the bishops, were the master-manufacturers. As long as the casting took place in the monasteries a religious character was given to the process. The brethren stood round the furnaces; the 150th Psalm was chanted, and the Almighty was invoked to overshadow the molten metal with his power and bless the work for the honour of the saint to whom it was to be dedicated.

One of the earliest notices of monastic bell-founding occurs in a Life of Charlemagne, quoted by Morice, in which he is said to have excelled in the art, produced a specimen of his craft, the tone of which was much admired by the emperor. "My Lord emperor," said the monk upon this, "command a great quantity of copper to be brought to me, which I will purify by fire, and let me have silver instead of tin, about a hundred pounds, and I will cast for you such a bell that the other in comparison with it shall be mute." Magius lamented that princes were more avaricious than formerly, and would no longer bestow the necessary coin to impart a silvery sound to the bells. But we learn from Mr. Gatty, who appears to have derived his information from some cunning artificers of the present day, that the wide-spread notion of the advantage of this ingredient is a complete mistake. "Persons," says he, "take as familiarly of sweetening the tone of bell-metal by the introduction of a little silver, as they would speak of negating a cup of tea or a glass of negus with a lump of sugar. This is a dream. Silver, if introduced in any large quantity, would injure the sound, being in its nature more lead as compared with copper, and therefore incapable of producing the hard, brittle, dense, and vibratory amalgam called bell-metal. There are, no question, various little ingredients which the skillful founder employs to improve his composition; but these are the secrets of the craft and peculiar to every separate foundry." Nor is there any valid reason for supposing that our ancestors employed it any more than ourselves, except that it was a custom to cast a few tributary coins into the furnace. The composition of the amalgam in England six hundred years ago is known to us from the materials delivered in the 36th year of Henry III. for the purpose of making three bells for the church in Dover Castle, when all that was furnished was an old bell, 1050 pounds of copper, and 500 pounds of tin. The mixture was therefore made up of rather more than two parts of copper to one of tin; the modern receipt only differs from the ancient in allowing three parts of copper.

The vaunted superiority of a few of the older bells over those of recent times has been ascribed by some to the influence of the atmosphere in the course of centuries; others have suggested that it was due to melting the metal with a fire of wood, which is known to improve the quality of iron, instead of by the rapid process of a blast furnace. But there is another cause which has had its share in the effect. "If the quantity of metal," says Mr. Gatty, "be not in due proportion to the calibre of the bell, the power of its tone will be lost; and only a *panny*, harsh, iron-like sound can be produced from it. For instance, if you try to get the note E out of a quantity of metal which is only adapted to sustain F well, the F in that case would be preferable to the E intended." Now in old bells a far larger mass of metal was allowed to a given note than is the case with us, for modern skill is necessarily as much directed to economy as excellence of manufacture. The tenor bell of Rochester cathedral weighs 28 cwt., but its note

"A Roman gentleman of the present day, well known as an Etrurian collector, claims the title of Marchese Campana in right of an ancestor set up against Bishop Paulinus as inventor of bells, and the title has, we believe, been sanctioned either by Pius IX., or the King of Naples, or both."

"The grand old of Schiller on the 'Casting of the Bell' is now so familiar to all the world, that we need do no more than recommend those who are ignorant of German to read it in the translation of Sir E. D. Lytton."

F would be reached at present with half the metal, at an equivalent sacrifice of dignity of tone. In science and dexterity the living artificers surpass those of bygone times. By the early part of the fourteenth century a distinct class of workmen followed the trade, and the bell of Crokesden abbey, in Staffordshire, having been fractured in 1313, Master Henry Michael of Lichfield was engaged with his assistants in recasting it from the Octave of the Trinity to the Feast of the Nativity of the Blessed Virgin. Notwithstanding the time bestowed upon the process it turned out a failure, and being recommenced anew it took two months more to bring the work to a happy conclusion. A modern bell-founder would have much to teach Master Henry Michael in the technicalities of the trade.

However admirable may be the material employed, the excellence of the bell still depends upon its shape, and the proportion observed in its different parts. Slight defects in the tone are remedied after casting. "If the note is too sharp," says Mr. Gatty, "the bell is turned thinner; if too flat, its diameter is lessened in proportion to its substance by the edge being cut. When an entire set turn out to be in harmony, they are called 'a maiden peal.' This, however, is a most rare occurrence; many sets of bells have the credit of being 'maiden' without deserving it, and a great many, for the honour of being considered such, are left decidedly out of tune." Whether the old bell-founders practised these after-processes for the rectification of the tone, or whether they were obliged to abide by the original casting, we are not informed.

In 1463 the manufacture of the smaller sort of bells had attained to such importance in England that on the complaint of the artificers to the king in parliament that they were impoverished by the importation from abroad, it was ordained that no merchant or other person should bring any sacred bells into the country. The great weight, and consequently expensive carriage of the larger kinds, rendered the native artists comparatively free from foreign competition as to them. An account has been preserved of the cost a few years before (A. D. 1457) of one of these bigger productions. The material is valued 100s. 8d.; the making it, 20s. 1d.; for the conveyance of an old broken bell to Bristol, 5s.; and the bringing the new

and the wages of three carpenters for this period came to 2s. One of the churchwardens had 6d. for his expenses in the superintendence, the other 2d.; and a total sum of 2s. 2d. went in refreshments.

The Bristol founders appear to have been celebrated in the sixteenth century. Before the year 1684 Abraham Rudall, of Gloucester, had brought the art to great perfection. His descendants in and down to the Lady Day 1774, the family had cast the enormous number of 3594 bells. Several of the most famous peals in the country, such as those of All Saints, Fulham, and those of St. Dunstan's, St. Bride's, and St. Martin's in the Fields. The bells of the University Church, Cambridge (circa 1730), so much admired by Handel, were from the St. Neot's foundry. The Messrs. Mears, who succeeded to Rudall, at Gloucester, and who have also an immense establishment in London, are stated by Mr. Gatty to manufacture annually several hundred bells, and to have not uncommonly thirty tons of molten metal in their furnace. The vast number of new churches which have been built of late years, and the admirable spirit which prevails of restoring old ones to their pristine completeness, must have raised the trade to a pitch of prosperity never known before. Many, however, of the modern towers are of too flimsy a construction to bear the jarring of a full peal. A catastrophe which occurred at Liverpool in 1810, when the spire of St. Nicholas' Church fell upon the roof as the people were assembling for the service, and killed twenty-three of the congregation, was partly caused by the vibration of the bells.

The bell having been cast, the next step in old times was to name it, and in this the ecclesiastics followed all the ceremonies employed in the christening of children. It was carried to the font, it had godfathers and godmothers, was sprinkled with water, was anointed with oil, and was finally covered with the white garment, or chrisom, which in the Roman Catholic ritual was put upon infants at the conclusion of the rite, as an emblem of innocence. Nothing could exceed the pomp and solemnity of the service. "Costly feasts were given, and even in poor villages a hundred gold crowns were sometimes spent on it; it mentions! by usage is so ancient that it is mentioned! by Alcuin, who says that 'it ought not to seem a new thing that bells are blessed and anointed, and a name given to them.' It would be easy to enumerate a variety of instances; but we forbear to subjoin a list which would find few readers, unless perchance among the members of the Society of Antiquaries. The custom continued in England down to the Reformation; and we give a single memorial of the practice from the accounts of the churchwardens of St. Laurence, Reading, in 1499:

"Paid for halowing of the bell named Harry, vj. s. vij. d. And over that, Sir William Symes, Richard Clech, and Mistress Smyth being godfathers and godmothers at the consecration of the same bell, and buying all other costs to the suffragan."

"By the term baptism," says Magius, "it is not meant that bells are baptized with that baptism by which the mission

of sins is conferred; the term is used because the principal ceremonies observed in the baptism of children are observed in blessing bells." This is superfluous as an explanation and inadequate as a defence. "Bells," says Southey, "are not baptized for the remission of sins, because the original sin of a bell would be a flaw in the metal, or a defect in the tone, neither of which the priest undertakes to remove." The profanity of the proceeding was in applying the forms of a Christian sacrament to a purpose in which there was no correspondence between the outward sign and the inward effect. When the Roman Catholic rite was done away, Protestants went into the opposite extreme, and superstition was exchanged for indecorous conviviality. White, of Salborne, in noticing the high festival which was observed in his village at the inauguration of a new peal in 1735, states that the treble was fixed bottom upwards and filled with punch. This is still the favourite plan, and we cannot help thinking that it is a bad beginning to teach the parishioners to associate their "church-going bells" with rum and beer.

Comparatively few of the immense number of baptized bells that were existing at the time of the Reformation still hang in their ancient towers, and on these it is often no easy matter to trace in the antique and half-corroded characters the once venerated name that was invoked by their sound. A more careful search in remote districts might make known several, of which no account has been given, though we might hear of none so old as that which was taken down from a church in Cornwall in the time of the late Mr. Gilbert Davies, the President of the Royal Society, and which bore, as he used to relate, with all possible pride, the inscription "Alfredus Rex!" It was supposed to have been the gift of King Alfred, and to have done duty for a thousand years. Multitudes of bells, famous for their tone and magnitude, frequently the offerings of wealthy laymen and in the production of which no pains or expense had been spared, were taken away at the dissolution of the monasteries. Nor, though Holinshed remarks that "bells remain as in times past," were those of the cathedrals and parish churches always spared. King Henry VIII., according to Stow, staked a bell-tower, with a lofty spire of timber, which stood in St. Paul's Church, Sir Miles Partridge, a courtier. Sir Miles went, and had the bells broken up and the tower and spire pulled down. Bulkeley Bishop of Bangor sold the bells of his cathedral in 1541, and Sir Henry Spelman relates that at the period of his boyhood (circa 1572), the people used to tell how many had been removed from every part of his county (Norfolk). The destruction began when ecclesiastical property was seized by the Crown and granted to laymen. The hundred of Framland, in Leicestershire, affords an example of the rarity of genuine antique specimens. Out of 38 churches, with an aggregate of 127 bells, 88 have been cast since 1600; of 16 the date is uncertain, and only 23 are clearly of the pre-reformation period. The puritans, though the enemies of church music and of almost everything which had once been put to superstitious uses, did not wage direct war against bells. Yet in the general depreciation then committed upon the churches, the tower was frequently rifled of its contents. The good people of Yarmouth petitioned the parliament in 1650 "to be pleased to grant them a part of the lead and other useful materials of that vast and altogether useless cathedral in Norwich, towards the building of a workhouse to employ their almost starved poor, and repairing their piers. When the inhabitants of a neighbouring town could propose to strip the cathedral and lay it open to the ravages of frost and rain because such edifices were useless, it was not to be expected that bells would be valued except for the metal of which they were made. In the tasteless apathy which succeeded after the Revolution, the bells were often robbed to repair the church. Very numerous were the instances in which four bells out of five have been sold by the parish to defray the churchwardens' "little account." Of those that escaped such accumulated dangers, several in the lapse of time have been injured and recast; and altogether the ancient stock has been sadly reduced.

With Scotland it fared considerably worse than with us. Abbot, Archbishop of Canterbury, told Spelman in 1632 that when he was shown the church at Dunbar by "a crumpled unseemly person, the minister thereof, he inquired how many bells they possessed, to which the minister answered, "None." His grace asked how it "chanced," and the minister replied, with some astonishment at so simple a question, that "it was one of the Reformed churches." In Edinburgh, Abbot found only a single relic. All his companions throughout the city had been shipped to the Low Countries. In France the Revolution was fatal to many of the bells, and so much the more that the metal was available for cannon. The celebrated "George of Amboise" which hung in the cathedral of Rouen, was devoted to the purpose during that sacrilegious delirium, when the religion of the people might be said to consist in war.

Some of our old writers delighted to trace the judgments which they imagined had descended on the deprecaters. Spelman observes significantly that Sir Miles Partridge, who gambled for the bells with Henry VIII., was hanged a few years afterwards on Tower Hill, and the traf-

ficking Bishop of Bangor was affirmed to have been suddenly stricken with blindness when he went to see his peal safely shipped. Bad luck attended many of the bells themselves, the vessels in which they were embarked having been wrecked. It never seems to have occurred to these enthusiastic worshippers that church property was not the only cargo lost at sea, or that a miracle, which destroyed instead of preserving the bells, was wrought for a very inadequate end.

Not many great bells remain which are noticeable for antiquity as well as magnitude and beauty of tone. The peal of Exeter Cathedral, the heaviest in England, is a noble example of the occasional superiority of ancient over modern peals in regard to tone. The Exeter peal consists of ten bells; the peal of St. Saviour's, Southwark, which is the next heaviest, numbers twelve, of which nine are upwards of four hundred years old. Another peal of twelve, that of St. Leonard's, Shore-ditch, was much admired by Queen Elizabeth; and when they rang out in honour of her approach from Hatfield to London, she seldom failed to stop at a short distance from the church and commend their melody. There are peals of ten bells at St. Margaret's Church, Leicester, at St. Mary's, Nottingham, and in the tower of Fulham, which are considered among the finest in the country. The musical bells of Dewsbury are famous, even beyond Yorkshire, as "England's sweetest melody." One of the number, which is popularly known as "Black Tom of Sothill," is said to have been an expiatory gift for a murder. It is tolled on Christmas-Eve as at a funeral, and this ringing is called "the devil's knell," the moral of it being that the devil died when Christ was born.

It has been computed that in England there are fifty peals of ten bells, 360 peals of eight bells, 500 peals of six bells, and 250 peals of five bells. The calculations, however, rest upon superficial data, and are probably very of the truth. "Eight bells," says Mr. Gatty, "which form the octave or diatonic scale, make the most perfect peal." It is a matter of pride to be able to ring a vast variety of changes, and these increase enormously with the number of the bells. "This term is used"—we quote again from Mr. Gatty—"because every time the peal is rung in succession notes. The following numbers are placed to show how three bells can ring six changes:

1	2	3
1	3	2
2	1	3
2	3	1
3	1	2
3	2	1

Four bells ring four times as many changes as three, viz. 24; five bells five times as many as four, viz. 120; and so on. The progression advances at such a fearful rate that twelve bells will give 479,001,700 changes. These, it was calculated by Southey, who was fond of the curiosities of the art, would take ninety-one years to ring, at the rate of two strokes to a second, or ten rounds to a minute. The changes, he continues, upon fourteen bells could not be rung through at the same rate in less than 16,575 years; and upon four-and-twenty they would require more than 117,000 billions of years. In practice bells are rung more than twice as frequently as Southey supposes. He has recorded a feast of eight Birmingham youths who managed to get through 14,224 changes in eight hours and forty-five minutes. Their ambition was to have reached to a complete peal of "15,120 bob major," but they were too exhausted to proceed. "Great, then," exclaims the Laureate, in "The Doctor," from which we borrow these particulars, "are the mysteries of bell-ringing," and mysterious, we may add, are its fascinations. Yet one unparalleled enthusiast, whose book was printed in 1618, devoted 475 pages to prove that the principal employment of the blessed in heaven will be the continual ringing of bells. Southey pronounces that the art is at least entitled to the praise of being the most harmless of all the devices for obtaining a distinction by making a noise in the world. The justice of the remark, however, is more than doubtful. Bell-ringers as a class have always had the credit, or discredit rather, of being a disorderly set. The fellowship commenced in the bellry conducts to the public-house, all gratuities are spent in tipping, and it is a common observation that the ringers, after summoning the congregation to church, are prone to slip away themselves.

To go from peals to single bells, Mr. Gatty has drawn up a list of the largest which exist, or till lately existed, in the world:

The Great Bell of Moscow (height 21 ft. 4 in., diameter 22 ft. 5 in., circumference 67 ft. 4 in., greatest thickness 23 in.) weighs	193	2	1	0
Another cast in 1819 weights	80	0	0	0
The bell in the tower at St. Ivan's Church at Moscow (height 21 ft., diameter 18 ft., weight of clapper 4200 lbs.) weighs	57	1	1	8
Another in same church weighs	17	15	0	0
The Great Bell at Pekin (height 14 ft., diameter 13 ft.) weighs	53	11	1	20
One at Nankin	22	6	2	20
One at Olmutz	17	18	0	0
The Great Bell of the Cathedral of Rouen, destroyed 1793, (height 13 ft., diameter 11 ft.) weighed	17	17	0	16
One at Vienna, cast in 1711 by order of the Emperor Joseph from the cannon left by the Turks when they raised the siege of that city (height 10 ft., diameter 11 ft.) weighs	17	14	0	0
One in Notre Dame in Paris, placed in the Cathedral 1680 (circumference 25 ft.) weighs	17	0	0	0

One at Erfurt in Germany, and considered to be of the finest bell-metal extant (height 10 ft., diameter 8 ft.) weighs	13	15	0	0
One in the Roman Catholic Cathedral at Montreal (cast 1847), weighs	13	10	0	0
"Great Peter," which was placed in York Minster in 1845, weighs	10	15	0	0
"Great Tom" at Oxford (diameter 7 ft. 1 in., height 6 ft. 9 in.), weighs	7	11	3	4
"Great Tom" at Lincoln (recast in 1835 with an additional ton of metal), weighs	5	8	0	0
Great Bell of St. Paul's (diameter 9 ft., weight of the clapper 180 lbs.) weighs	5	2	1	22
Do. Do. before recast, weighed	3	13	1	1
"Dunstan" at Canterbury	3	10	0	0

(To be continued.)

Ecclesiastical Intelligence.

ENGLAND.
From the London Guardian.
FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.

Sir,—As you invite me "to afford a more full and exact explanation" of my plan for a "Fund for Widows and Orphans of the Clergy," I respond to the call made in your article of last week. I desire to establish such a fund as will insure against want and suffering the representatives of those who have worked and died in the cause of the Church of Christ, and for whom no adequate provision is made by the church itself, and who cannot from poverty make provision for their families out of scanty and insufficient incomes. I propose a moderate per centage on the church's gross income of £4,500,000 per annum. I claim no originality in the idea; I own that I borrow it from the East India Company; and I ground my scheme on the success of the Oriental Fund. I find that there are proposed for the present year branches of the legal aid societies in this country; and especially I note as applicable to the case of the clergy of the Church of England that a compulsory benefit, or insurance fund, has for eleven years been in existence in the Scotch Church, and has fully answered the expectations of the originators of that fund. Episcopalians may in this matter learn a lesson from Presbyterians. Further, I have heard within the last few days that the very principle laid down in my pamphlet was advocated by the present bishop of London when his lordship presided over the See of Chester.

I admit again that there is nothing novel in my plan. I wish to apply the plan of others to our own sad case; and that a scheme so successful in India and in Scotland, among civilians, military and clergy, should be seriously considered by the bishops, priests, and deacons of our own church, and that our episcopalian brethren may in this matter learn a lesson from Presbyterians. Further, I have heard within the last few days that the very principle laid down in my pamphlet was advocated by the present bishop of London when his lordship presided over the See of Chester.

I desire only to draw attention to the subject, in the hope that it will be taken up by heads and hands more fit for the task than the author of these remarks, and that the rulers in Church and State, the bishops of our church, and the ministers of our Queen, may be led seriously to consider the formation of a fund for the benefit of the widows and orphans of the clergy.—*For Clergy Charities*, page 80.

I will now answer some of your queries and objections. "How is this tax to be levied?" The General Assembly of Scotland, in 1843, petitioned Parliament for an act to tax the Presbyterian clergy. Let our Convocation do the same. Let the rural deans be voluntary collectors of the legal impost, and let it be by collectors who were nominated to the metropolis. We want no "permanent official staff" of paid collectors. A secretary, with some assistant clerks, would be required; but surely £1,000 a year should cover all expenses.

Your reviewer had not certainly a very "lucid" view of the subject, when he stated that unbenevolent clergy would be "widows appear to be entirely lost sight of." If he will only turn to page 24 of my pamphlet, he will find that I propose "that every ordained minister of the Church of England appointed to a cure of souls, or any kind of preferment, should be made to contribute a certain fund, should be made to contribute a certain fund, should be made to contribute a certain fund, should be made to contribute a certain fund by him in the discharge of his duties."

I say this does do away with the eleemosynary character of existing charities. I have no "statistical authority" for the round number of 1,000 widows. I suppose that number for argument's sake. Find that at present little more than four hundred are in receipt of alms, i.e., the rural deans, in England and Wales. I may state that but thirteen of these receive the large annuity of £40 a year. Is it not time that something more should be done?

The writer of the article has fallen into another mistake, for which as it was accidental, I will make every allowance. Were I, as he supposes, an unmarried man, I might not probably have taken so deep an interest in the subject as I do; though I hope, even in a state of celibacy, I might have had in me the disposition to "fulfil" thus much of the "obligation of Christ," by helping to "ease another's burdens." I invite all, by whose aid my plan is meeting with warm support among the clergy, and I take this opportunity of stating, in answer to the numerous kind inquiries upon the subject, that the method of addressing our Dioceses, and the calling their attention to the present state of clergy charities, is being adopted.

I enclose a copy of a memorial sent from this deanery to the Bishop of Winchester. If inserted in the *Guardian* it might possibly be acted upon by the clergy at large.
I am, Sir, your obedient servant,
W. G. JERVIS.
Kingston-on-Thames, October 6, 1854.

"To the Right Reverend the Lord Bishop of—"
"May it please your Lordship,
"We, the undersigned clergy in the deanery of—, in the diocese of—, deeply impressed with a sense of the present condition and insufficiency of the charities for the maintenance of the Widows and Orphans of Clergymen, beg to bring before your Lordship's consideration these facts—
"That the existing charities afford but scanty and insufficient relief to the families of more than 18,000 ministers of the Church of England.
"That the poverty of those who are married, making the majority of those who are married, as making such provisions for their families, as for the most part, be made by men in other professions.
"That it seems imperative, therefore, to combine together to form a fund for the purpose, and for their mutual benefit."