THE TORONTO SUNDAY WORLD FEBRUARY 2 1896



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Sin to tell the story nobody believed the except now and then an old train hand who had seen ghost trains him-self and knew all about 'em. I've told you can take it or leave it just as you choose. As Horace says, 'There's more things in heaven and the other place than any philosopher ever dared to dream about.''

6 United States	6.9
7Spain	4.7
8China	26
9Austria	21
10 Turkey	13
11Argentina	1.2
12Greece	1.1
13 Denmark	1.1
14Brazil	1.0
15Norway and Sweden	0.9
16Japan	0.9
17Chili	0.9

THE VOICES OF THE BELL

EBOR RESUMES A JINGLE-JANGL GOSSIPY YARN.

Knoxonians Miss Jesse Ketchum's Bell-It's Value Spent on Paint-Curiou Cullings in Campanelogy-Strange St perstitions-Poetical Parodies-Tintin nabular Topics-Interesting Incident

At the annual meeting of Knox Church the other day the trustees made specia reference to the damage which wa done to the church by the great fir in March last. The loss was fully cov ered by insurance the companies inter ested paying \$6000 to make good th loss. The trustees go on to say tha "after carefully considering the ques tion it was decided not to erect an other spire, or put in a new bell, a owing to the changed condition of th city, the higher buildings adjoinin destroyed the effect of the spire, but t remodel the tower, put in stained glas windows and thoroughly repair the outside of the edifice. The building is now in good condition and should no require any money to be spent on for a number of years."

Thus, as the sexton said, "Know Church is not a-spiring!"

As the very earliest churches had no bells, and therefore no belfries, there were no spires. When bells were first used to summon worshippers they wer small, and were suspended in smal bell-turrets or bell-cots. After large bells were made, high and rich and im posing steeples were erected for thei reception. Communities vied with each other to make them as magnifi-cent as possible, and in the number of bells they placed in them. Verily Knox Church is envolved to relate Knox Church is reverting to primit usage.

IS IT A SIGN OF DECADENCE? Among the prisoners taken captive a the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs asked him to play on his instrument which is said to sound delightfully in the glens and mountains of Sociand which is said to sound delightfully in the glens and mountains of Scotland "Play a pibroch," said Napoleon; and the Highlander played it. "Play a march," It was done. "Play a re-treat." "Na, na," said the Highlander "I never learned to play a retreat." But in doing away, or rather in no re-introducing Knox Church bell, has not Dr. Parsons' flock done something akin to beating a retreat? The bell was provided by the late Jesse Ketchum, and the City Council paid the sexton a salary for ringing the bell at 6 a. m. and 6 p. m. OF RELIGIOUS CAST.

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OF RELIGIOUS CAST. As everybody is so religiously in-mined nowadays, witness the announce-ment that the Hay-Aitken mission is to be continued by the Bishop of Qu'-Appelle, and he, in turn, by a grand wind-up in Massey Hall. I keep in fashion and write this quasi-religious article. Campanology certainly smacks of ecclesiology. It has as much to do with religion as the taking up of mam-mon's money for the work of God. The Right Hon. "Joe" Chamberlain was the first to tell the story of the three ship-wrecked sailors who, fearing death in their storm-tossed boat, bethought them of religion. Quoth sailor No. 1: "Canst thou pray?" "No, not I." Sali-or No. 2 was equally unable to sing a hymn. Here was a dilemma; something religious must be done. The first spokesman hit on the idea. "I have it Lend me thy cap. We'll take up a col-lection!"

ANTIQUITY OF CHURCH BELLS. It is uncertain who introduced church bells. They were invented by the Ital-ians, the large in Campania and the small in Nola. They were in use in the ians, the large in Campania and the small in Nola. They were in use in the seventh century, and Bede is our first author who mentions them. The Roman custom of consecrating them is not earlier than the tenth century. A brass bell was used by the Latins to convoke them to church. The ancients used bells for signals, and gave them the names of r.'n and women. On the Thursday it." Passion Week the ropes were tied up. The priest anciently rung them themselves, afterwards persons incapable of other offices, as the bilnd, etc., and in cathedrais the clock men. Ringing of bells upon a person's coming into town was anciently a sign of dominion and often stipulated by a charter. To have alarm or town bells was a civic privilege, and all persons within the district were bound to come. They were anciently rung for victories and used to give alarm of robberies, of fre and to summon artistans to work. The name Tom is presumed to be taken from the sound. Of muffling or buffsting bells there is no precedent in antiquity, and Brand thinks that it was introduced after the Restoration. SOME CURIOUS FUNCTIONS. Ringing the morning and evening bell was the morning and evening bell was the morning and evening bell was the or event the morning and evening bell was the or event the morning and evening bell was the part of the restoration.

SOME CURIOUS FUNCTIONS. Ringing the morning and evening bell was to exoite the people to repeat the Angelus. They were rung to drive away thunder and evil spirits, as well as to expedite childbirth when women were in labor. The custom of striking them with a hammer, not a clapper began with this mode of summoning the monks to the refectory. Ancient bells in change is said to be peculiar to England. Sir Matthew Hale be-longed to a set of bell-ringers in his youth. Hentzner says that the English when they had got a glass in their heads ran to some beliry, and gentte-men have been known to have spent their fortunes in the pursuit. To this rage probably many parish churches owe their bells. Bells were ofter rung backward on alarms, as of fire, or as a general mark of sorrow. VOICES OF THE BELL. The tone of a church bell is fraught with memorial essentions.

The tone of a church bell is fraught with memorial associations. What a throng of mental images of the past are aroused by the music of a peal of O, what a preacher is the time-worr

Reading great sermons with its iron The bell has had a continuous exa very early time. For nearly four-teen centuries it has been employed by the church, and it was known to an-

by the church, and it was known to an-cient nations for perhaps as many cen-turies before our era. Consecrated to Christian purposes, its sound has trav-eled with the light that has lighted the Gentiles; and, now that the Gospel has penetrated to the most distant re-gions of the globe, there is not perhaps a minute of time in which the melody of bells is not somewhere rising to-wards Heaven as

Earth with her thousand voices praises

The material of the bells so long known to heathen antiquity was gener-ally bronze, sometimes silver and not

uncommonly gold. 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 where press

focs; but from the time when praise and incense rose in stately temples, enriched with all the accessories that devotion could contrive, the bell as-sumed its part in the solemnities of

HOLY ARTIFICERS.

HOLY ARTIFICERS. For many centuries the bell foun-dries were 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 relig-ious character was given to the process, The brethren stood ranged round the furnaces; the 150th Psalm was chanted,

tower