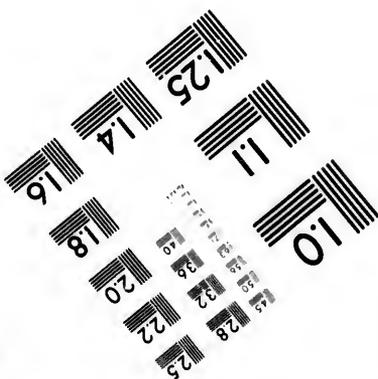
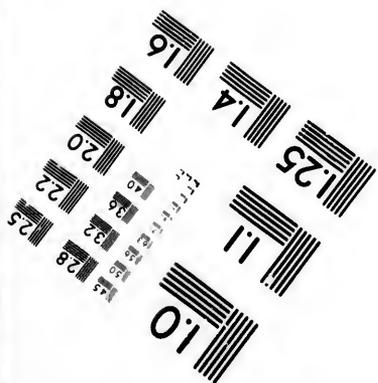
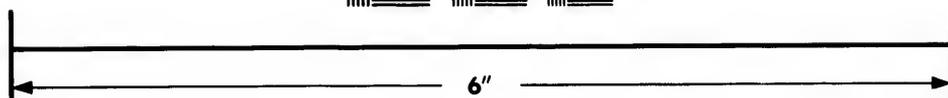
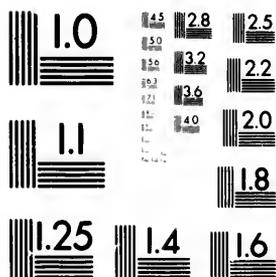


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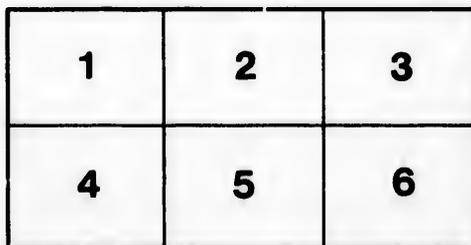
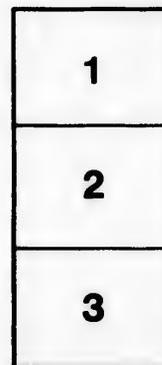
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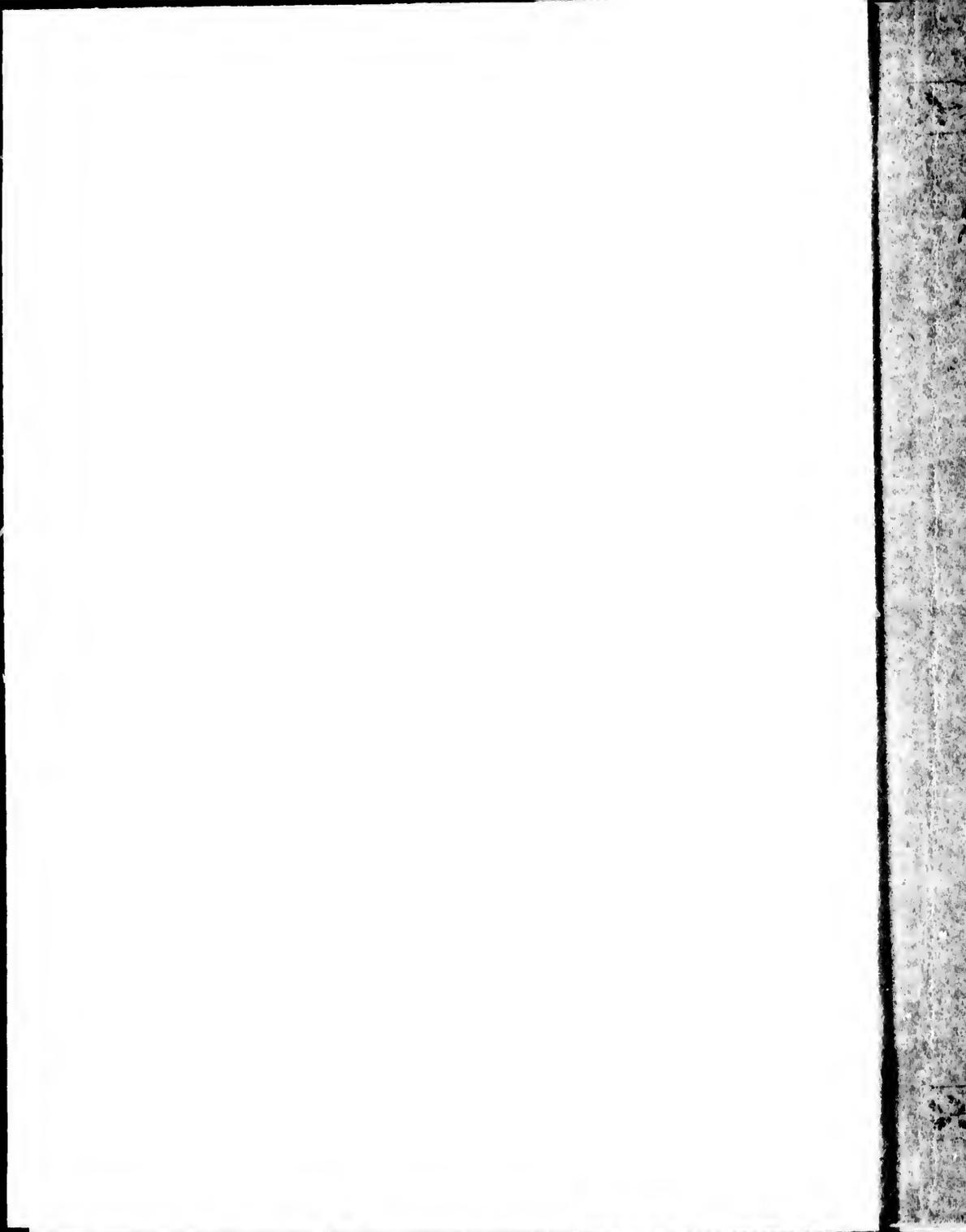
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OLD

CHURCH BELLS & CLOCKS

EDWARD NASH

THE COMPOSITION, WEIGHT, USE, SIZE AND
HISTORY OF BELLS.

"The Bell of Patrick's Will,"

First Peal of Bells,

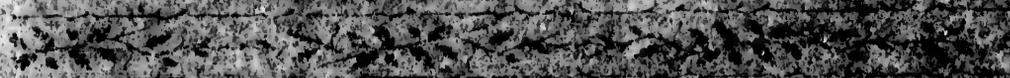
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Proceeds given to the Repair Fund of St. Luke's Church.

MONTREAL, AUGUST, 1889.



OLD CHURCH BELLS AND CLOCKS.

BY EDWARD NASH.

BELLS OF THE CHILDREN OF ISRAEL.

The first Church-bells of which we read are the golden bells placed in alternation with the blue, purple, and scarlet pomegranates round the hem of the high priest's ephod (Exod. xxviii, 33). The number of bells attached to the priest is not mentioned in Scripture, but is said by the Rabbis to have been seventy-two. These bells were to announce the entering of the high-priest into the sanctuary. He was required to enter the sanctuary and to discharge his priestly duties there in the most solemn manner possible; and he was reminded by the tinkling of the bells to attend closely and constantly to these duties.

The sound of the bells served also to announce to the worshippers when the solemn service by him was being conducted. The bells were symbolical of the high priest's duty to preserve the Divine Word in its fulness, and to announce it to the people. The Jewish writers say that this method of inquiring the will of God terminated when Solomon built the temple. It is certain that but little is afterwards recorded concerning it; for the reason that the high priests in general neglected their duty, and the prophets, as extraordinary messengers of God, were appointed to supersede them. It, however, finally ceased at the captivity of the Children of Israel. And from the time of the prophets the will of God was not communicated to man until

CHRIST, THE GREAT ANTITYPE,
arose, and made known His will to His true Church, from His treasury of Divine

wisdom and grace. Through His word, and by His Spirit, all wisdom, knowledge and righteousness, and every perfect gift, in measure sufficient to every emergency, is given; and He now appears in the presence of God for us, and ever bears the interests of His whole Church and of every believer on His heart in His intercession for us.

COMPOSITION.

The old church-bells were usually formed of a composition of copper and tin called bell metal. When the proper proportions of the two metals are fused together the compound is poured into a mould. Some authorities differ as to the exact proportions of the copper and tin. Some give 80 parts of copper to 20 of tin, or 4 to 1; others state the proportions as being 3 of copper to 1 of tin. Small bells, discovered by

Mr. Layard in the palace of Nimrod, are found to be bronze bells with iron tongues. The largest of the eighty which he discovered is $3\frac{1}{4}$ inches high and $2\frac{1}{4}$ inches in diameter; the smallest, $1\frac{3}{4}$ inches high and $1\frac{1}{4}$ inches in diameter.

THE USE OF BELLS.

The use of bells seems to have been copied from the Hebrew worship by most of the ancient heathen nations. The Indians copied it at a remote period. The ancient kings of Persia, who united in their own person the regal and sacerdotal offices, were accustomed to have the fringes of their robes adorned with golden bells. The Assyrians, in connection with their religious ceremonies, appear to have used large numbers of small bells. Bells were not used for summoning the people to pub-

lic worship in the early Christian times. The introduction of them for that purpose is assigned by some writers to the latter part of the fourth century. Palinus, Bishop of Nola, is said to have been the first to introduce them. Their use in Churches and Monasteries soon spread. They were introduced into France and England about the year 550 A.D.; and they rose so rapidly into such high esteem that a bell tower soon became to be a regular part of every ecclesiastical edifice. The bells first used in Ireland seem to have been hand-bells. One of them, which is believed to be as old as the year 552, is still preserved in Ireland. They were made of thin plates of hammered iron, and bent into a four-sided form, and fastened with rivets and bronzed. Perhaps the most remarkable is that which is said to belong to St. Patrick called the

" BELL OF PATRICK'S WILL."

This bell, which is 6 inches high, 5 inches broad and 4 inches deep, is kept at Belfast in a case of brass, enriched with gold and silver filigree work and gems. It is believed to be mentioned in the Annals of Ulster as early as the year 552. There is also preserved in Switzerland a four-sided bell that belonged to the Irish Missionary St. Gall, dating from the year 646. About this time much larger bells began to be cast, and about the year 680 they reached really considerable dimensions. In the year 680, Bishop Benedict Abbot brought a bell from Italy for a church that he built at Monkwearmouth, Sunderland, a sea-port town, which Holy Catholic Church remains standing to this day. The

FIRST REGULAR PEAL OF BELLS

was set up in King's College, Cambridge, England, in the year 1456.

We will mention a few of the old cathedrals and churches that are ringing their merry old bells in England, Scotland and Ireland :

- The Holy Catholic Cathedral, Canterbury.
- The Holy Catholic Cathedral, Salisbury.
- The Holy Catholic Cathedral, Wells.
- The Holy Catholic Cathedral, Oxford.
- The Holy Catholic Cathedral, Lincoln.
- The Holy Catholic Cathedral, Hereford.
- The Holy Catholic Cathedral, Winchester.
- The Holy Catholic Cathedral, St. Paul's, S. Lon-
- The Holy Catholic Cathedral, Norwich. [don.
- The Holy Catholic Cathedral, Albon.
- The Holy Catholic Cathedral, Peterboro'.
- The Holy Catholic Cathedral, Chichester.
- The Holy Catholic Cathedral, Lichfield.
- The Holy Catholic Cathedral, Durham.
- The Holy Catholic Cathedral, Rochester.
- The Holy Catholic Cathedral, Bristol.
- The Holy Catholic Cathedral, Ely.
- The Holy Catholic Cathedral, Truro.
- The Holy Catholic Cathedral, Southwell.
- The Holy Catholic Cathedral, Ripon.

The Holy Catholic Cathedral, York.
 The Holy Catholic Cathedral, Llandaff.
 The Holy Catholic Cathedral, Bangor.
 The Holy Catholic Cathedral, Wakefield.
 The Holy Catholic Cathedral, Liverpool.
 The Holy Catholic Cathedral, Chester.
 The Holy Catholic Cathedral, Worcester.
 The Holy Catholic Cathedral, Manchester.
 The Holy Catholic Cathedral, Newcastle.
 The Holy Catholic Cathedral, Carlisle.
 The Roman Catholic Church, Shandon.

"Those evening bells! those evening bells!
 How many a tale their music tells,
 Of youth, and home, and native clime,
 Since last I heard their soothing chime.
 Those pleasant hours have passed away,
 And many a heart that then was gay,
 Within the tomb now darkly dwells,
 And hears no more those evening bells.
 And, so 'twill be when I am gone,
 That tuneful peal will still ring on,
 When other bards shall walk these dells,
 And sing your praise, sweet evening bells."

WEIGHTS AND SIZES OF BELLS.

The bell of Christ's Holy Catholic Church, Oxford, England, weighs 17,000 pounds. A bell was cast in Paris, France, in the year 1472 weighing 25,000 pounds. The bell of the Roman Catholic Cathedral, Montreal, cast 1847, weighs 27,000 pounds. There is also in Montreal a very fine peal of bells presented by Mrs. Phillips to St. James the Apostle's Holy Catholic Church. The bell called "Great Peter" in the Holy Catholic Cathedral, of York, England, weighs 21,000 pounds; the bell of St. Paul's Holy Catholic Cathedral, London, cast in 1881, weighs 35,000 pounds; the bell at Nankin, 44,000 pounds; a bell in China, 14 feet high, with a diameter of 13 feet, weighs 107,000 pounds; the bell of St. Peter's, Rome, weighs 18,600 pounds, and that of Vienna weighs 40,200 pounds; "Big Ben," in Westminster, London, weighs

30,200 pounds. Bells found favor in Moscow, as is evident from the fact that upwards of thirty of them are suspended in an immense belfry at Moscow, the largest of which, according to Dr. Henderson, measures 40 feet 9 inches in circumference, and weighs 160,000 pounds. Large, however, as this bell is, there is one that is still more stupendous. It is interred in the open area at a little distance from the belfry. This bell is indisputably the largest bell in the world, measuring 67 feet in circumference at the lower part of the bell, by 22 feet 5 inches in height. It is 24 inches in thickness. The value of the bell has been estimated at \$327,405.00. It was cast in 1734 and weighs 386,000 pounds. It fell during a fire in 1737, and it now forms the dome of a chapel, made by excavating the space below it.

“In that day shall there be upon the

bells of the horses, Holiness unto the Lord," (Zechariah xix, 20). Evidently God's word means that true religion shall universally prevail to the consecration of all things to God; and certainly our church bells are consecrated to His service, in that they ring out the praises of God for His goodness to man.

THE BELLS OF SHANDON.

The following verses, composed by the Rev. Francis Mahoney, immortalize their author and the bells of which they speak:

"With deep affection and recollection,
 I often think of the Shandon bells,
 Whose sound so wild would, in days of childhood,
 Fling round my cradle their magic spells—
 On this I ponder, where'er I wander,
 And thus grow fonder, sweet Cork, of thee;
 With thy bells of Shandon
 That sound so grand on
 The pleasant waters of the river Lee.

I have heard bells chiming full many a clime in,
 Tolling sublime in Cathedral shrine ;
 While at a glib rate, brass tongues would vibrate,
 But all their music spoke nought to thine ;
 For memory dwelling on each proud swelling
 Of thy belfry, knelling its bold notes free,
 Made the bells of Shandon
 Sound far more grand on
 The pleasant waters of the river Lee.

There's a bell in Moscow, while on tower and kiosko,
 In St. Sophia the Turkman gets,
 And loud in air, calls men to prayer,
 From the tapering summit of tall minarets.
 Such empty phantom I freely grant them,
 But there's an anthem more dear to me ;
 It's the bells of Shandon,
 That sound so grand on
 The pleasant waters of the river Lee.

OLD CHURCH CLOCKS.

The clock of Strasburg Cathedral, Germany, is the most beautiful and most famous in the world ; nor is there any that can compare in wonderful mechanism with this splendid masterpiece. This clock rises from the ground in several stages, almost to the roof of the aisle in which it is placed. A large globe at the base of it describes the motions of the sun, moon and stars. A group of circles higher up describe different portions of time ; one moving from north to south in the course of a year, and another revolving once in a hundred years. Figures, seated in chariots, take exactly one day to pass in front of the place in which they are enclosed for the rest of the week. A skeleton strikes the hours with a bone on the bell. The first

quarter past an hour is struck by a boy, the second by a youth, the third by a man and the fourth by an old man. Clock-makers have always regarded this clock with admiration. About three years ago an old clockmaker, upwards of eighty years of age, died in Newcastle-on-Tyne, England, who had occupied the leisure hours of his long life in trying to finish a clock, begun by his father, that was to rival that of Strasburg. This clock was also furnished with figures to strike the hours and quarters. It had also two sets of musical barrels and several other mechanical devices, one of which was a ship in full sail. He died leaving the work uncompleted. In Wells Cathedral, England, there is a clock in which there is sufficient eccentric mechanism to enable a small figure of a man to step forward periodically and proclaim the time.

“The bell strikes one—we take no note of time,
 But from its loss:—to give it then a tongue
 Is wise in man. As if an angel spoke,
 I feel the solemn sound; if heard aright,
 It is the knell of my departing hours.”

While the Church clocks are registering the hours and days and years, and while the old Cathedrals and Churches are ringing their thousands of bells on the Sabbath mornings and evenings in England, Scotland, Ireland and America, the white man, the colored man, and the red man, are preaching in all parts of the world the Word of God. To our missionaries, who carry the Gospel to heathen lands, our bells ring out “God Speed,” and to all the world their message is “Peace and goodwill to men.”

AMEN.

