

ART. XLI.—*Church Bells in Cumberland Ward, No. 1.*

By Rev. H. WHITEHEAD.

Communicated at Carlisle, July 23, 1885.

THE county of Cumberland was anciently divided into wards, so called from “the watching and warding that were necessary against the neighbouring incursions”; they were originally “five in number, viz: Allerdale ward above Derwent, Allerdale ward below Derwent, Cumberland ward, Leath ward, and Eskdale ward” (*Burn and Nicolson*, II. 3).

But “in 1833 a new ward, that of Derwent, containing portions of the two Allerdales, was formed”; and “in 1857 the ward of Allerdale above Derwent was still further curtailed, and a new division formed from it, viz: the Bootle division” (*Whellan*, p. 57).

In these papers on church bells the old landmarks are adhered to, as there is no knowing to what further rearrangements the wards may be subjected.

The bells of the parishes which formerly constituted Eskdale ward have already been described (*ante*, VI, 417-443, and VII, 221-236).

The following paper begins an account of the bells in the parishes of the old Cumberland ward.

AIKTON.

St Andrew’s church, Aikton, which Browne Willis (I. 286) calls St. Michael’s, is “a very ancient structure, the original architectural features of which are almost entirely gone, in consequence of the numerous alterations which succeeding ages have rendered necessary” (*Whellan*, p. 199). It was last restored, by public subscription, in 1869 (*Gatesgill Chronicle*, March, 1884).

It

It has two bells, which hang in a double cot on the west gable of the nave :—

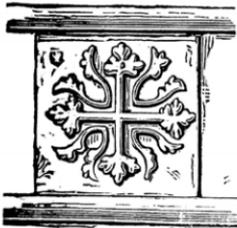
	Note	Diameter	cwt. qr. lb.
Treble	G	16 $\frac{1}{4}$ inches	1 0 7
Tenor	F	20 $\frac{1}{2}$ inches	2 0 14

Here, and throughout these papers, except where it is stated that information has been supplied by the founder, the weight of each bell is approximately estimated from its diameter at mouth.

The treble has round its shoulder, in Lombardic letters, not grouped into words, with floriated initial cross, the following inscription :—

✠ ANDREAS IRISTIFAMULUS.

The Rev. W. F. Gillbanks, rector of Great Orton, to whom I am indebted for the particulars of the Aikton bells, referring to the eighth letter in this inscription, which he reports as “undoubtedly an ornamented I”, says : “Such an aggressive misspelling is curious to the unlearned”. This letter, in the rubbing which he has sent me, is cer-



tainly I ; due, doubtless, to carelessness on the part of the founder, who must have meant it to be K. We may therefore read the inscription thus : + ANDREAS KRISTI
FAMULUS

FAMULUS. The cross and lettering are the same as on two bells at Burgh by Sands, which will be described in their place. One of the letters (M) and the cross are here engraved, full size, as affording a possible clue to identification of the founder. In the midland and southern counties, owing to the researches of Ellacombe, North, Lukis, Raven, Tyssen, L'Estrange, Stahlschmidt, and others, much has been done towards identifying the founders of mediæval bells. But the works and illustrations of these writers do not help us to discover the founders of ancient Cumberland bells. Dr. Raven, in a letter to me, says:—

Everything has to be done for northern campanology; and I suspect some local founders, probably at Carlisle, will turn up.

At present we have no knowledge of any Carlisle bell founders earlier than GEOR LEES AND EDMUND WRIGHT, who in 1608 cast the present third bell of Carlisle cathedral (*ante*, VIII., 142). Nor do we yet know the names of any founders who before the Reformation cast bells for Cumberland, except IOHANNES DE KVRKAM, who at some unknown early period cast the present second bell for Dacre, and IHON TORNOR, who cast the Greystoke tenor in or soon after 1525. But in parts of the county more remote from the border than “Eskdale” and “Cumberland” wards, and throughout Westmorland, there are still remaining many mediæval bells, examination of which may further the work desired by Dr. Raven to be done for northern campanology.

That the Aikton treble has survived the “numerous alterations” which have been “rendered necessary” for the destruction of almost all the original features of the church is a piece of great good luck, especially as it must have been already cracked at the time (1869) of the last restoration. “It had long been disused”, says Mr. Gilbanks,

banks, "having a crack right through its head, whereby its note (G) is out of tone". The present rector, the Rev. G. E. Hasell, says: "It was formerly hung in wood, and no one had ever heard it rung until we had it rehung in iron and rung for the first time on St. Andrew's Day, 1879". The right thing to do with it, if it should ever be thought necessary to put a sound bell in its place, will be to hang it in the porch, where for ages to come it may be regarded with the respect due to its centuries of service to the parishioners.

The tenor is described by Mr. Gilbanks as "long, ugly, and blank". He has "not seen one like it before". It is, if modern, the work of some inexperienced local smith; but, on the other hand, a bell of this description may be very ancient.

Of course, the treble being disabled, the tenor does all the work. Its functions, in addition to ringing for service and tolling before a funeral, are: (1) death knell, but without indicating sex or age; (2) after-burial bell; (3) after-service bell on Sunday mornings; and (4) sacrament bell; rung immediately after the non-communicants have left the church. The death knell, sometimes erroneously called the "passing bell", is exceptional in this county, especially in parishes near the border; there are but four instances of its use in Eskdale ward (*ante*, vol. vii, 235). The after burial bell, a usage nearly obsolete in most counties, and observed in only one parish of Eskdale ward, viz, Castle Carrock (*ante*, vii, 423), but not uncommon in some parts of Cumberland, is in accordance with the 67th Canon, which orders "one short peal after the burial". I used to think that with only one bell this injunction could not be obeyed (*ib*, p. 428); but Mr. Ellacombe allows the term "peal" to be applicable to the ringing or chiming of a single bell. The after-service bell on Sunday mornings, now rung in very few places, is "probably a survival of
the

the 'knolling of the Aves', mentioned in the Injunctions of 1548 as being sounded after the service, and at certain other times", and ordered to be "thenceforth left and omitted" (North's *Bedfordshire Bells*, p. 93). The sacrament bell, in Cumberland, as far as I yet know, is peculiar to Aikton.

BEAUMONT WITH KIRKANDREWS-ON-EDEN.

St. Mary's church, Beaumont, "occupies the site of one of the mile castles on the Roman Wall, which was afterwards made into a Saxon or Danish camp. From the churchyard no less than nine churches can be seen, and the view around well justifies the Norman name of the Beaumont, the fair hill, which we have now corrupted into *Beemunt*" (*R.S.F.*). The corruption is of long standing. It is at least as old as Edward VI's Inventory of Church Goods, which has the following entry:—

Bemond	{	Itm one silvr chales ij vestem . . .
		litill belles ij candilstiks of br . . .

The MS., part of which is torn off (*ante*, viii, 93), probably ran thus: "ij litill belles". The terrier of 1749 and all subsequent terriers mention but "one bell". There is still only one; which is 22 inches in diameter, weight about 2½ cwt. The Rev. R. S. Green, vicar of Cross Canonby, and Mr. W. C. Parker, who have examined this bell, describe it as having

its crown shaped like a policeman's helmet, and a metal loop, as if for suspension, surmounting its canons; no date or inscription of any kind.

The shape of its crown, as will appear later on, suggests that it was probably cast at Carlisle, and in the second decade of the present century.

The

The late curate, the Rev. J. Tyson, now vicar of Ennerdale, informs me that the death knell is here understood as a general invitation for some one out of every house to attend the funeral; and as a rule they do attend. It is not rung, however, for persons belonging to Kirkandrews, which retains its ancient burial ground, though united to Beaumont for other ecclesiastical purposes. Bishop Nicolson, who was at Beaumont on June 29, 1703, says:—

The Parishioners desire that those of Kirk-Andrews may contribute to ye Repair of this Church; since they have none of their own, and come constantly hither. (Bp. N.'s *Visitation*, p. 17).

Proceeding the same day to Kirkandrews, and finding the church there “quite demolished”, he says:—

I have moved the parishioners here to a compliance with the men of *Beaumont*, rather than run the hazard of being put upon the Expense of Repairing their own Church. (*ib.*, p. 19).

The Kirkandrews parishioners took the bishop's advice, and have kept to it ever since. But, whilst for nearly two centuries the people of Kirkandrews have resorted to Beaumont church, it is alleged that at some very remote time the parishioners of Beaumont had to resort to a church in Kirkandrews, but not the same as that mentioned by Bishop Nicolson as in his time “quite demolished”. Hutchinson speaking of Kirkandrews, says (vol. II, p. 521):—

In this parish there was formerly an old church, at a place called *Kirk-steads*, about a mile south of the village of Kirkandrews. There is no account thereof, except a traditional one, which says that anciently the said church served the inhabitants of Kirkandrews, Beaumont, Grinsdale, and Orton, before any other churches were built at those places. . . . There is no account how long ago the said church fell or was taken down; but it must no doubt have been very long since, as the church built afterwards at Kirkandrews has now been in ruins a great number of years.

Bishop

Bishop Nicolson, referring to Kirkandrews, says (*Visitation*, p. 18) :—

They have a tradition that the three little neighbouring churches (of this town, Beaumont and Grinsdale) were built by three sisters ; who I must say, were not too generous in subsisting their Chaplains. I rather think they have been (originally) small oratories, supplied by ye religious of Carlisle.

The time when they superseded Kirksteads church for the three said parishes must indeed have been “ very long since ”, seeing that Beaumont church is thought to have been “ Norman originally ” (*R. S. F.*).

The bell here is rung at 8 a.m. on Sundays. The late Mr. T. North, speaking of “ early Sunday peals ”, rung “ in many parishes ”, says :—

In pre-Reformation times matins was said in all parish churches before breakfast as a preparation for mass. The ‘ first peal ’ was to call to matins, the ‘ second peal ’ to tierce and mass. It is a curious proof how tenacious custom is in having continued the ringing of these bells for over three hundred years after the purposes they served were abrogated, and when few even think of, or inquire as to, the meaning of their sound. (*Bedfordshire Bells*, p. 90).

He adds that “ the two early peals have in many parishes merged into one ” as, for instance, here at Beaumont.

BOWNESS ON SOLWAY.

St. Michael’s church, Bowness, seems to have been mutilated. Mr. R. S. Ferguson thinks it “ has been loftier and more important than at present, and has been cut down ; the parish perhaps having decayed in population and wealth ”. The present rector, the Rev. S. Medlicott, says it is “ apparently the truncated end of a large chancel ”. The conjecture that the parish has decayed is supported by an anonymous manuscript in the British Museum, dated 1765, entitled “ Dedications and Bells in the

the Diocese of Carlisle", in which it is described as "Bownes R, M T", the last two letters standing for "Market Town". It is no longer a market town, and has not been within living memory. That the church is but a fragment of its former self is rendered probable by the circumstance of its having possessed in 1662 "two gret bells" (*ante*, viii, 193); which must have necessitated a tower.

It has now, in a double cot on the west gable, two small bells, which Messrs. Greene and Parker report as

Treble, diameter 18 inches, weight about $1\frac{1}{2}$ cwt.

Tenor, diameter 19 inches, weight about $1\frac{3}{4}$ cwt.

These we may identify with the bells described in the terriers of 1749 and 1777, which have the following entry:—

Two bells with their frames the least thought to weigh about one hundred weight and the other a hundred and a half.

This estimate of the weights, though not exactly in accord with the weights of the present bells, is near enough for purpose of identification, terrier weights being seldom accurate.

The treble has no inscription but a date: 1616. The tenor is blank, but appears from its long waist to be the older of the pair. Its canons are broken off, and their stumps buried out of sight in the headstock, to which the bell is fastened by iron straps bolted through the crown. On this mode of suspension, which at first sight may seem dangerous, Mr. Lukis has the following remarks:—

It has been clearly demonstrated that a bell may be hung in this way with perfect security. I should say it was even more safe than the old way of suspending a bell by its canons. It has not unfrequently happened that in consequence of imperfect casting the canons have been broken off the crown, and the bell has fallen during ringing . . . It is impossible to test the canons previously; they may
appear

appear sound outwardly, and be faulty within; whereas a wrought iron bolt can be carefully made and tested. There is also less danger of the crown of a bell being torn out by the bolt than of the canons breaking (Lukis on *Bells*, p. 26).

But it must not be taken for granted that the breaking of the canons of the Bowness tenor was due to imperfect casting. Tradition says that the parishioners of Bowness stole this bell from the church at Middlebie, near Ecclefechan; and they probably thought the easiest and quickest means of getting possession of it was by smashing the canons. The treble, however, which is traditionally believed to have been stolen from another Scotch church, Dornock, near Annan, retains its canons uninjured. The late minister of Dornock, the Rev. J. Anderson, said in a letter:—

The tradition respecting Dornock church bell is much the same on this as on the other side of the Solway. During the last 39 years I have often heard old people speak of it as having been stolen by certain Englishmen, or, as sometimes designated, "Coomberland Scots"; who, being chased, threw it into a pool of the Dornock burn, returning for it at some subsequent ebb tide. The pool to this day bears the name of the "Bell Pool".

The stealing of church bells may seem characteristic of the Border. But this feat of "Coomberland Scots" is thrown into the shade by that of the men who "one night broke into Horning church, Norfolk, and stole *five* bells"; one of which, by the way, like the Dornock bell, had to pass some time under water, as it "fell into the river", but with a different sequel, for "the thieves considerably wrote to the churchwardens, informing them of the exact spot" (L'Estrange's *Norfolk Bells*, p. 149). They could afford to act in this considerate way, having still four bells to melt down, whereas the Bowness men, unless they returned to fish up their bell, would lose their all, and wanted it, too, for no such secular object as melting it
down,

down, but for a religious purpose. Nor were they likely to be deterred by any considerations whatever from the accomplishment of their purpose if it be true, as the story goes, that their raids into Scotland were "in reprisal for other and better bells taken by the Scotch from Bowness". The story finds support from circumstantial evidence. The earliest existing register book at Roccliffe, a parish adjacent to Bowness, has an entry, dated 1679, stating that there had been no register at Roccliffe "for many years, being taken away with other utensils of the church by Scottes armyes and last of all by Ld. Duke Hamilton in the year 1648". We can easily believe that "Ld Duke Hamilton" and his "Scottes armyes" took away the Bowness bells, because we happen to know that they were well worth taking; for in all Cumberland there were only eight churches which Edward VI's commissioners reported as possessing bells which they called "gret". It is unlikely then that the Scotch army, which in 1648 took away the "utensils" of Rocliff church, would omit to secure so valuable—and on the Border so rare—a prize as the "two gret bells" of the neighbouring church at Bowness. Bishop Nicolson, in 1703, called even "two small bells", which he saw at Kirkclinton, "a rarity on the Borders" (Bp. N., p. 107). What sort or number of bells he found at Bowness, which he visited on July 2, 1703, he does not say, though he particularly noticed their frame:—

The Bells hang in a Stone Frame of an extraordinary Figure and Construction; but want ropes (*ib.*, p. 21).

No doubt he saw there the two Scotch bells. The existence of "two gret bells" in 1552, it may be remarked, so far confirms the local tradition as to establish the fact that Bowness church once had not only "other" but "better" bells than those which were procured for it by the raid into Scotland; and we have seen that the reason alleged for that raid, viz., that it was "in reprisal" for

Bowness

Bowness bells carried off by the Scotch, derives support from the known proceedings of "Scottes armyes" in 1648. It only remains to assign a probable date for such "reprisal". Mr. Anderson suggested that the Dornock bell

may have been stolen in the unsettled interval between the deprivation of Mr. Alexander Rinnie at the Revolution and the return from Holland of Mr. Alexander Crawford, who had been ejected at the Restoration.

But, assuming the correctness of the conjecture that Bowness church was robbed of its bells by the Scotch army in 1648, I rather incline to believe that the "reprisal" took place in 1650, the year of Cromwell's victory over the Scotch at Dunbar.

There is a legend at Stobbs, near Hawick, that the bell of the church there was stolen by a Cromwellian soldier, who brought it to Stanwix (*ante*, VII, 236).

Cromwellian soldiers, if they did not themselves undertake the reprisals desired by the parishioners of Bowness, must at least have brought about a state of things which rendered such reprisals easy of execution.

Of late years, the treble having long been without a clapper, all the ringing at Bowness has been done by the tenor. Its "peculiar uses" are: (1) death-knell, without indication of sex, or of age, except that fewer strokes are given for a young person than for an adult; (2) after-burial bell, when the mourners are leaving the churchyard; and (3) early Sunday bell, at 8 and 9 a.m., for explanation of which see *ante* (p. 511).

BURGH BY SANDS.

The church at Burgh by Sands, dedicated to St. Michael, stands on the site of one of the stations "per lineam valli"; whether Gabrosentis, Alexodunum, Alionis, or Olenacum, antiquaries

antiquaries are not agreed (*ante*, III, 84). The south-east angle of the churchyard nearly coincides with the south-east angle of the station (Maclauchlan's *Survey of the Roman Wall*, p. 82); of stones taken from which and from the vallum the church is largely composed (Bruce's *Roman Wall*, 3rd ed., p. 297). It is one of the most remarkable of the fortified border churches, the walls of its western tower being nearly seven feet thick. It had formerly also an eastern tower, "half-demolished" when seen by Bishop Nicolson (*Visitation*, p. 10). To the western tower there is no entrance but a small iron door, opening to the nave, 6ft. 8in. high, formerly boarded over with oak planks, which have "become decayed; but the strong iron skeleton would still defy any ordinary efforts to force a passage" (*ante*, II, 48). Nor are there any windows, except two little loopholes, to its ground-floor chamber, which

being vaulted would be secure against fire, and in the event of the door being forced and the lower storey carried the newel staircase could still be strongly barricaded; thus, as it would only admit of one person ascending it at a time, a stout resistance could be made, whilst the bells would be rung to give an alarm and call to the rescue any succour that might be at hand (*ib*).

Two of the bells which long discharged this once necessary function are still in the tower, their long waists and mediæval inscriptions attesting their antiquity. From the way in which they hang from the beams, beneath which is no floor or platform above the vaulted roof of the basement they are difficult of access, at all events for the purpose of taking casts of their inscriptions; but the difficulty has been overcome by Messrs. Parker and Ormerod, who report them as

Treble, diameter 21 inches, weight about $2\frac{1}{4}$ cwt.

Tenor, diameter 24 inches, weight about 3 cwt.

If, as will presently appear probable, there were ever more
than

than two bells here, it must have been at some time before 1749, the terrier for which year, the earliest which mentions the church goods, has this item :—

Two good bells the less thought to weigh.

The writer of this terrier, the Rev. Thos. Ismay, vicar from 1739 to 1786, was right in praising the bells, which are certainly good, and perhaps right in checking himself when on the point of guessing at their weights, as the terriers in this diocese exhibit some very haphazard guesses at the weights of the church bells. Bishop Nicolson, who was here on June 29, 1703, though he mentions the bells, does not state their number, but merely says :—

The bells hang in a good square steeple at the west end (Bp. N., p. 14).

Edward VI's inventory, in the part relating to Burgh, is in a provokingly mutilated condition (*ante*, VIII, 193). But, as the bells still remaining in the tower must have been there long before the inventory was taken, we cannot err in regarding them as having been among the now missing items, which are here restored in italics :—

Churche of	}	Imprimis Two sylver <i>chalesses</i>
Burghe by sands	}	Item iiij vestements <i>belles</i>

The reader will think I might safely have ventured to write “ij belles”, and perhaps will be right in thinking so, since the time when there were more than two, if such was ever the case, may be very remote. The reason for supposing that at some time or other there must have been at least a third bell is the discovery some years ago of a fragment of a bell lying six feet underground in the churchyard. This fragment has ever since lain in the vicarage garden, until recently brought to Carlisle to be examined by experts, who report that it is a piece of a bell which must have been about 26 inches in diameter at the mouth, and of similar shape to the pair still extant.

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The tenor has round its shoulder, in Lombardic letters, with a floriated initial cross, and no intervening stops, the Vulgate version of the angelic salutation :—

✠ A V E M A R I A G R A C I A P L E N A .

The cross and lettering, as before mentioned, are identical with those on the Aikton treble; for illustration of which (letter M and cross) see *ante*, p 506. Further illustration, an engraving of the word AVE, is here subjoined. The spacing of the letters in the inscription, which runs quite



round the shoulder of the bell, is irregular; but, as at Aikton, where also the inscription runs quite round, there is nothing, except the cross, to indicate where a word begins or ends.

The legend on the treble is addressed to the patron saint of the church :—

✠ B A T E M I C A E L I E S A R C A A U N G L I S .

Spelling and grammar, correct on the tenor, run wild on the treble. The founder, no doubt, familiar with the angelic salutation, which is of frequent occurrence on ancient church bells, was evidently in great difficulty as to the name and designation of the patron saint. The letters, identical in character with those on the tenor, but placed nearer together—the bell being smaller and the inscription longer—

longer —have the same peculiarity of not being grouped into words. The cross is the same as on the tenor.

Where and by whom these bells and the Aikton treble were cast we have at present no means of knowing. The cross and lettering which they bear are unlike anything hitherto found in campanological books. Such books, however, have as yet dealt only with the midland and southern counties, and give no information about northern founders. Mr. Stahlschmidt, who has seen the rubbings of the Burgh inscriptions, writes :—

These two bells go far to prove that north and south differ very much as to their bells.

For northern campanology, as Dr. Raven says, everything has to be done (*ante*, p 506).

It is difficult, then, to assign a date to these bells ; but, doubtless, they are very ancient. The late Mr. T. North, to whom tracings of their inscriptions were sent a year or so before his death, said :—

They certainly shew signs of great antiquity, and I think that the bells on which they appear may have survived from the XIVth if not from the XIIIth century.

Mr. Stahlschmidt, in reference to the letters not being grouped into words, and to the epithet BATE applied to St. Michael, says :—

I should think that the absence of either stop or space between words would probably be indicative of earlier date than either stops or spaces. Also the use of BEATE instead of SANCTE indicates a decidedly early date.

Perhaps we shall not be far wrong in assuming these bells and the Aikton treble to be the oldest inscribed bells in the county. The Burgh bells are doubtless at least as old as the tower in which they hang ; which Lysons says “ was probably built in the reign of King Edward I ” (*Hist.*

Cumberland,

Cumberland, p. cxcii); but Mr. J. A. Cory thinks "it may be of rather later date" (*ante*, II, 50). The eastern tower, however, if older than the western, may have originally contained the bells; one of which may have been tolled as the passing bell for Edward I, who died at Burgh by Sands, on July 7, 1307.

The death knell, if wanted, is tolled on the tenor; formerly it was tolled on the tenor for males, and on the treble for females. There is here the usage of the after-burial bell.

CARLISLE CATHEDRAL.

For a full account of the cathedral bells the reader is referred to a previous paper in these Transactions (VIII, 135-165).

But I take this opportunity to correct a mistake and two missprints in that paper, also to supply additional evidence that the Langshaws, by whom the ring was "made six tuneable bells" in 1658, had their foundry at Carlisle.

The mistake is in the statement (p 145) that

no wonder Adam Robinson, after walking before King James in 1617, gave the following order, the first of its kind in the corporation books: "1617, Nov. 5; To the ringers at Mr. Maior command, ij^s vjd^d".

Adam Robinson was mayor in 1617, but went out of office on "Monday first after ye feaste of St. Michael", which at that time was the day for electing the mayor (p 151). Still it is "no wonder" that after King James's visit to Carlisle, in August, 1617, the new mayor in November gave the above mentioned order.

The missprints are: (1) bell cast by Lees and Wright described in page 142, line 13, as "No. 2" instead of No. 3; and (2) date of surrender of Carlisle to Cromwell stated, in the last line of page 149, as "1646" instead of 1648.

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The additional evidence concerning the Langshaws' foundry is communicated by Mr. R. S. Ferguson, who has copied the following items from Kirkby Stephen churchwardens' accounts:—

1658, Paid to William and John Langshaw for mettle and casting the second and third Bells	61	00	00
Paid to Matthew Bell for carrying downe the Bell mettle to Carlisle and bringing up ye Bells	03	06	08

The Langshaws may have been the successors of Lees and Wright; on which point, however, nothing has yet been ascertained.

A church newspaper, in its report of the Congress week at Carlisle, had the following paragraph:—

Sunday in Carlisle is very quiet; it catches a little of the tone of the other side of the Border. I heard a solitary bell at 8-15 At 10-45 it seemed most singular to hear no bells anywhere. I could hear none till just close on eleven. When they did begin, the reason of the silence was almost explained; the drone of St. Mary's bell, the jingle of St. Cuthbert's, the jingle of the two bells at the cathedral, all close together, produced discords which must be trying to those whom use has not deadened to their infliction. At 8 a.m. a tune chimes from the tower of the cathedral, most excruciating in its intervals. (*Church Bells*, Oct. 11, 1884).

The two bells (Nos. 2 and 3) sounded for service at the cathedral, weighing $7\frac{3}{4}$ and $9\frac{3}{4}$ cwt, if rung by wheels, would not be open to the reproach of producing what the reporter calls a "jingle". But, as there is not a single wheel in the tower, the only method, apart from the clock and chimes, whereby any one of the bells is ever sounded, is by means of a cord attached to its clapper. The chiming apparatus is no doubt old-fashioned, perhaps identical with that put up in 1747, and therefore not unnaturally limps in its "intervals". Moreover, for want of the higher F, it labours under the disadvantage of having to strike the third note of "St. David" on the treble (D); which itself

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is somewhat out of harmony with the other bells. But all these defects admit of being remedied; the present treble could be recast, two additional trebles supplied, and a new chiming apparatus procured. Meanwhile I recommend suspense of judgment on the cathedral bells until they shall again have been heard in peal.

CARLISLE, ST. MARY'S.

St. Mary's parish church, whilst under the same roof as the cathedral, had no need of a separate bell. But when the parishioners were provided with a church of their own, outside of the cathedral, they procured a bell from the Whitechapel foundry. The position and structure of the turret in which it hangs render access to it exceedingly difficult. But the proprietors of the foundry have supplied the following particulars:—

- . Hemispherical bell: weight 7cwt. 0qr. 20lbs ;
diameter 3ft. 4in. ; note about A; hung 1869.

In 1869 the Whitechapel firm was "Mears and Stainbank"; which names are probably inscribed on the bell.

Never having heard this bell I do not undertake to decide whether its note has been correctly described as a "drone"; which, however, may possibly not be an inappropriate term to apply to the sound produced by the stroke of a hammer on a hemispherical bell. At "a convention of the Institute of British Architects in 1857, when the question of the practical necessity of the bell-shape was discussed, and the desirability of establishing gongs, large metal hemispheres, &c", it was shewn that "they were all, as compared with a true bell, deficient in the penetrating quality which affords the main reason for the employment of bells" (*Newcastle Courant*, May 10, 1883). Messrs. Warner, of the Crescent foundry, Cripplegate, in their "Bell Catalogue" (p. 15), speaking of hemispherical bells, say:—

Large

Large bells of this form are frequently used for cemetery purposes, as they give a full tone at short distances; and in small sizes as clock bells. But the quality of the tone is inferior to that of bells of the ordinary shape.

Mears and Stainbank, of course, had to supply what was ordered. But, had they been consulted on the subject, they might not have recommended a bell of this kind.

CARLISLE, ST. CUTHBERT'S.

The earliest extant mention of a bell at St. Cuthbert's is in the Carlisle corporation accounts:—

1651, Pd for mending ye bell at St. Cuthbert's, oo 10 oo.

The date explains the appearance of an entry of this kind in the municipal accounts. It was the time of the Commonwealth, when the ordering and payment of repairs at St. Cuthbert's church and the cathedral devolved upon the mayor and corporation.

The terrier of 1749 mentions "two bells their weight not known". Hutchinson, writing in 1794, says:—

St. Cuthbert's church . . . rebuilt in 1778 . . . has a square steeple or tower, but so confined as not to admit of a ring of bells; so that the parishioners are called together to their devotion by the weak tinklings of the old bell, which was not exchanged for one of a louder tone (*Hist. Cumb.*, II, 658).

At what time the other bell of 1749 disappeared there is nothing to show. Hutchinson seems to imply that it was gone before 1778. The terrier of 1777, which might have shewn whether such was the case, has no inventory of church goods.

There is extant, among the Sebergham parish papers, a letter, dated Feb. 24, 1826, from Messrs. T. Burgess and Co., bellfounders, of Carlisle, to the Rev. J. Heysham, then perpetual curate of Sebergham, which says:—

St. Cuthbert's bell is 32 $\frac{3}{4}$ inches diam. and we are informed it weighs 700 lbs.

This

This does not look like the 'weak tinkler' of Hutchinson's time; which, perhaps, after 1794, was "exchanged for one of a louder tone".

The terrier of 1878 has this item:—

One Bell in the tower recast in 1876.

It is $32\frac{3}{4}$ inches diameter; weight, according to founders' invoice, 6 cwt. 3 qrs. 12 lbs; and inscribed:—

MEARS & STAINBANK FOUNDERS LONDON 1876.

Robert Stainbank was in 1876 sole proprietor of the White-chapel foundry, his former partner, G. Mears, having died in 1873. Mr. Stainbank died in January, 1883. The business, however, is still carried on under the names of "Mears and Stainbank".

The reason why the bell had to be recast in 1876 was because it had been cracked through being sounded by a cord tied to its clapper. Perhaps the bell-rope was hitched round the clapper, a mode of ringing called "clocking", which has cracked many a good bell. The present bell, when I saw it, some three or four years ago, was sounded by a cord, but not the bellrope, attached to the clapper, and passing over a pulley; which is an improvement upon "clocking", but quite unnecessary at St. Cuthbert's, where the bell is provided with a wheel. If the same method of ringing now continues, the wheel still remaining unused, no wonder the correspondent of "Church Bells" spoke of the "*jingle* of St. Cuthbert's"; a term which ought to be inapplicable to a bell weighing nearly 7 cwt, if rung by a wheel.

CARLISLE, ST. STEPHEN'S.

Thus far we have found no cause for surprise in the "Church Bells" commissioner's report of his experience of Sunday at Carlisle. But we have now to ask: How came he to miss hearing the bells of St. Stephen's?

St. Stephen's

St. Stephen's church was built at the sole expence of Miss (now Baroness) Burdett Coutts, who also gave it a ring of eight bells :—

No.	Note	Diameter	cwt. qr. lbs.
1	F	2ft. 3 $\frac{1}{4}$ in.	4 3 5
2	E	2ft. 4 $\frac{1}{4}$ in.	5 0 9
3	D	2ft. 6 $\frac{1}{4}$ in.	5 2 19
4	C	2ft. 8 $\frac{1}{4}$ in.	6 1 11
5	B $\frac{1}{2}$	2ft. 10 $\frac{1}{4}$ in.	7 1 13
6	A	3ft. 0 $\frac{1}{4}$ in.	8 0 11
7	G	3ft. 3 $\frac{1}{4}$ in.	10 0 13
8	F	3ft. 6 in.	14 2 26

The diameters and weights have been supplied from the foundry.

A verse of Scripture (Rev. vii, 12) is thus distributed over the whole ring :—

(1) BLESSING, (2) GLORY, (3) WISDOM, (4) THANKSGIVING, (5) HONOUR, (6) POWER, (7) MIGHT, (8) UNTO GOD FOR EVER AND EVER AMEN HALLELUJAH.

On each bell is also inscribed :—

MEARS & CO LONDON 1864.

This means George Mears, who was sole proprietor of the Whitechapel foundry from 1861 to 1865.

These bells were first rung the day the church was opened, May 31, 1865. A newspaper report of the event says :—

The peal of eight bells is a great acquisition to the town, and the citizens might be seen standing in groups at various points, enjoying the unaccustomed music of their chimes (*Carlisle Patriot*, June 3, 1865).

Unaccustomed music to Carlisle ears, certainly, if the tradition be true that the cathedral bells have not been
rung

rung since 1745; and no wonder the citizens enjoyed it, seeing that the peal, 5040 changes of Grandsire Triples, was rung by a band of the "College Youths", the oldest existing society of London ringers. To this society belongs the honour of having rung, at St. Bride's, Fleet Street, in 1724, the first peal on eleven bells. Two years later, "under the superintendence of their celebrated leader Mr. Benjamin Annable", they rang at the same church the first peal of twelve. In those days the ringers were often men in high position.

It was very commonly reported by the old ringers that every one who rang in this last-mentioned peal left the church in his own carriage; and also that when St. Bride's bells were first set up, before 1720, and for some years afterwards, Fleet Street was thronged with the carriages of gentry, who came from far and near to listen to the ringing (Ellacombe's *Devonshire Bells*, p. 233).

Hence, says a writer in the "Bell News" (vol. II, p. 23), the well-known nursery rhyme:—

Gay go up, and gay go down,
To ring the bells of London town.

The men who, on May 31, 1865, came down to ring the bells of Carlisle town, may not have been of such high position as Mr. Annable and his band; but they were as worthy of the renowned society to which they belonged. No such peal has since been heard in Cumberland.

Of late years, however, some good work has been done at St. Stephen's. At first there were great difficulties. The present captain, Mr. W. C. Parker, in answer to inquiry on the subject, says:—

Some months previous to the opening of the church a set of 12 hand-bells came for the purpose of the ringers learning change-ringing, and two sets of ringers practised for a month or two Plain Bob on 8 bells. But it was never rung on the big bells, the reason being that some got tired of learning to pull the big bells, and some left the town. About three years after the opening the ringers struck for pay

pay; the churchwardens could not comply with their demands; so they turned out. I then took the matter in hand, and got together a new set of ringers, when some of the old ones rejoined. I got the assistance of an old Kendal ringer, David Harding, who is still with us. We commenced as voluntary ringers, and D. Harding taught us to ring Grandsire Triples on seven bells with the tenor covering, in which we have succeeded in ringing various touches of different lengths. These changes are rung before morning and evening service every Sunday, also for practice. Our peals for weddings, &c., are sharp merry rounds, and shooting or firing the bells, *i.e.*, every bell pulled at the same time as the tenor. It sounds like a cannon firing. We generally ring also a small set of changes, and a few shots to end with. The death knell, for a person belonging to the parish, is tolled on the tenor, followed by 9 quick strokes for a man, 6 for a woman, and 3 for a child. The same usage for death knell is observed at most of the Carlisle churches.

Referring to the hand-bells, he says:—

We increased their number from 12 to 16, and afterwards to 25, *i.e.*, two octaves chromatic scale. They have proved to be not only useful to the ringers as a means of instruction, but also a source of amusement to many other persons. We often ring at concerts for charitable purposes and at social tea parties.

Mr. Troyte, the well-known writer on “Change Ringing”, says (3rd ed., p. 19), speaking of handbells:—

The use of them is quite indispensable, and all methods should be thoroughly learnt on them, before they are attempted in the steeple.

The St. Stephen's ringers are, undoubtedly, at the present time, the best in the county.

The late curate of St. Stephen's, the Rev. R. S. Greene, now vicar of Cross Canonby, whilst at St. Stephen's, was one of the ringers, having learnt the art from Mr. Parker. He will find his experience valuable, both to himself and his parish, should he ever become the vicar of a church which has a good ring of bells.

Mr. Greene and Mr. Parker have not restricted their interest in bells to the ringing of them, but have scaled towers

towers and gables in search of ancient bell inscriptions. To Mr. Parker, in particular, we owe the recognition of Ralph Neville, the first earl of Westmorland, as the donor of the bell which, whatever its original use, now hangs in the turret of Carlisle town hall (*ante*, VII, 240).

I noticed, when visiting St. Stephen's belfry, that, in order to make the cage steady, wedges have been driven between the timber and the tower walls. Mr. Ellacombe, in his earlier books, strongly condemned this practice, as likely to be injurious to the tower; but, in his later writings, he has somewhat modified his opinion on this point. I must beware, then, of falling into the fallacy known as that of *post hoc propter hoc*. Still I may mention that at St. Stephen's, where wedges have been used to steady the bellframe, there is already a crack in one of the walls of the tower. I must also mention that the wedges were not introduced by Mr. Warskitt, of the Whitechapel foundry, who hung the bells.

CARLISLE, CHRIST CHURCH.

This church, the first stone of which was laid on September 28, 1828, was consecrated in September, 1830. It has one bell, 25½ inches diameter, weight about 3¼ cwt., inscribed:—

BURGESS & HAYTON CARLISLE A D 1830.

Mr. Parker, describing this bell, says that "its crown is shaped like a policeman's helmet". There are several bells in the county, some blank, *e.g.* the bell at Beaumont, others bearing only a date within the period 1826-9, *e.g.* the gaol bell, dated 1827, which have crowns of this shape, and were doubtless cast at Carlisle by "Burgess & Co"; but it seems that not until Hayton became "Co" to Burgess, in 1829-30, did the firm put their names on any of their bells. Their foundry was known as the "Cockpit Smithy",

Smithy", so called from the business being carried on in the old cockpit, which stood in Lowther Street. Mr. Fisher, of Bank Street, has a model of it, and also a painting, on the frame of which is inscribed:—

Carlisle Cock Pit, erected 1785 by the Duke of Norfolk and Sir James Lowther.

Cockfighting, which appears from the police reports to be not even now extinct in Cumberland, formerly prevailed here to a great extent, and had some curiously incongruous associations; a record of which might well find a place in these Transactions.

The Christchurch bell is reported as "sounded by a cord passing over a pulley, and tied to the clapper, though fitted with a wheel and could be rung"; on which practice see remarks under the heading of St. Cuthbert's. The risk of a crack is, as I have said, much lessened by using a pulley. Yet cord and clapper, in spite of a pulley, have cracked the gaol bell.

CARLISLE, HOLY TRINITY.

The building of Trinity church, like that of Christchurch, was begun on September 28, 1828, and completed in September, 1830. Its original bell, a few years ago, like the gaol bell and the predecessor of the present St. Cuthbert's bell, was cracked through being rung by a cord attached to its clapper. It has now a very fine bell, 42 inches in diameter, weighing about $14\frac{1}{2}$ cwt, and rung by a wheel. Inscription:—

J TAYLOR AND CO LOUGHBOROUGH.

Mr. Parker reports that this bell "never had any canons, but is attached to headstock by four iron bolts, passing through crown of bell, and secured by nuts"; which arrangement is considered, on good authority, to be "even more
more

more safe than the old way of suspending a bell by its canons" (*ante*, p. 512). Messrs. Taylor, of Loughborough, the founders of "Great Paul", are the present representatives of the ancient bellfounders of Leicester. Their chief works for Cumberland are the rings of six at Bridekirk, Cleator Moor, and Great Salkeld, and the ring of eight, the heaviest in the county, at Silloth.

CARLISLE, ST. JOHN'S.

St. John's church, consecrated on March 29th, 1867, has one bell, hung in a turret, and rung by a wheel; diameter, 26 inches; weight, according to founders' invoice, 310 lbs. It has no inscription. This was the "solitary bell at 8-15" heard on Sunday, Oct. 11, 1884, by the "Church Bells" commissioner; whose opinion of it we should have been glad to know, as it is a *steel* bell. It was cast by Naylor, Vickers, and Co., of Sheffield.

CARLISLE, ST. JAMES'.

This church, also, has a steel bell. I have no particulars of it, but doubtless it was cast by Naylor and Vickers, and is probably of about the same dimensions as the St. John's bell. Mr. Ellacombe, writing in 1872, says:—

I must not omit to notice *steel* bells, which have lately been manufactured by Messrs. Naylor, Vickers, and Co., of Sheffield. Their cost is about half the price of ordinary bell metal, and they can be cast to almost any size; already they report one 7 feet 6 in. diameter (*Devonshire Bells*, supplement, p. 415).

They seem to be lighter, in proportion to diameter, than other bells. St. John's bell, for instance, diameter 26 inches, and weight 310 lbs., is lighter by about $1\frac{1}{4}$ cwt than a Whitechapel or Loughborough bell of the same diameter. Mr. William Andrews, of Hull, author of "Anecdotal History of Bells", says:—

Not

Not infrequently bells are made of steel, a material which gives them an advantage in the qualities of lightness, cheapness, and brilliancy of tone, but deprives them of the penetrating quality almost indispensable (*Newcastle Courant*, May 10, 1883).

Messrs. Vickers and Co., on the other hand, in their catalogue (p. 3), say, comparing them with bronze, that, "their vibrations being much more powerful, their *sound penetrates to a greater distance*". The italics are not mine. Messrs. Vickers also say that "cast steel bells last longer than bronze" (*ib*). Well, a good many bronze bells, still extant in Cumberland and elsewhere, have already lasted some five or six hundred years.

CARLISLE, ST. PAUL'S.

Campanologists say that "not until we find church bells does the tower appear more than the merest stunted lantern" (*Newcastle Courant*, May 3, 1883). Must we, then, in accordance with this dictum, say that, finding no bell at St. Paul's, we *therefore* find no tower? Be that as it may, let us hope that the parishioners, when they do get a bell, may procure a good one, and have it rung by a wheel.
