

THE BELLS OF MIDDLESEX

VII.—The Old London Ringing Companies

BY F. W. M. DRAPER, F.S.A.

“The next shall ring a peal to shake all people,
Like a bob-major from a village steeple.”

BYRON, *Don Juan*.

THIS account of the old societies of change-ringers is based on the stories and collections put together by E. J. Osborn in the eighteen-forties and presented to the British Museum by his widow in 1853.¹ I have also made some use of *College Youths*, by the late J. Armiger Trollope, who drew on the same source, but sometimes differed from Osborn's conclusions.

Few of the readers of this article will be ringers and therefore I have reduced to a minimum the references to peals, which have interest only for experts.

Osborn's style is at once florid and ungrammatical and his narrative is not always relevant, but he is enthusiastic and deeply informed. At the same time he is an early Victorian and it must be confessed that he is a snob, from whose pen the word “respectable” falls with ease and frequency. He mentions with complacency the traditions handed down by old ringers that, when the College Youths rang a peal of Bob Maximus on the 12 bells of St. Bride's early in 1726, every ringer left the church in his own carriage and that, at the first ringing of the new bells, Fleet Street was filled with the coaches of those who had come long distances to hear them.

This brings up the point that this article is concerned only with societies of men ringing for a hobby, which they indulged partly for its sociability and partly for the opportunity it afforded, at any rate in early times, for pleasant physical exertion. It is not giving a false impression to say that the young men of the early 18th century rang bells and joined the College Youths or the Cumberlands as their successors play cricket and are elected to the M.C.C. or Free Foresters.

In pulling a rope they looked for nothing but pleasure. Osborn has an amusing story of a visit paid by the Junior

College Youths to York in October, 1787, to ring the bells of the Minster. When the peal was completed, the archbishop sent them two guineas for their trouble. This present, however, was politely returned with the remark that the recipients did not ring in order to make money.

In the 18th century there was much visiting of distant towers by the various companies. The battered and restored "Original Antient College Youths Book," preserved in the Department of Manuscripts at the British Museum,² together with a small rectangular membership ticket of copper with the words "The Antient Society of College Youths," records in Benjamin Annable's time between 1726 and 1745 journeys to Great St. Mary's, Cambridge, to Reading and Northampton, with ringing at several places on the way, to Braughing, in Hertfordshire, and an interesting Kent tour in 1732, when the Society rang at Stroud, Whitstable and Chislett, then at Canterbury Cathedral on 30th May, and two churches at Dover, St. Mary's and St. James', on 1st June.³ After, the College Youths crossed the narrow seas and rang "one Course of Cinques on the Hand Bells on Fryday ye 2d of June 1732 at Calais in France & another when they were half Seas over." Whether the last phrase is to be interpreted literally or metaphorically the reader must decide for himself.

The College Youths had an annual fixture with the Hertford ringers to attend their feast on the last Thursday before Midsummer Day. The two societies with their friends dined 200 strong in the Council Chamber at the County Hall and Lord Salisbury invariably provided the venison.

Their rules and orders show that great rivalry existed between the ringing societies. "Wee whose names are hereafter subscribed . . . doe engage to have not now or ever hereafter any interest in any Company but this of the esquiers." So ran the rules of the Esquires in 1662. The College Youths were equally strict, perhaps more so. "That no Strangers," we read, "be admitted into this Society without Leave first obtained from either Master or Stewards."—"That if any Member of this Society shall meet any other Society with an Intention of becoming a Member thereof, and should be rejected, such Member shall be excluded this Society, unless upon his due Submission, and acknowledging his Fault"—1735. The Cumberlands had a rule: "That if any Member of this Society shall give his Bell out of his hand to any Ringer

of another Society without he ask leave of the Master or by consent of the company then a ringing, he shall forfeit 6d."

I suppose that this policy was dictated partly by reasons of social exclusiveness, but no doubt a desire for efficiency was also in part responsible. In any case the attitude of the societies must certainly have had a bad effect on the general standard of ringing. The Union Scholars demanded of a candidate that he must be "a sufficient ringer." The Junior College Youths in 1756 admitted none but experienced ringers. One may well ask where a beginner was expected to get his instruction. The Esquires did indeed remind their stewards that "for ye better nurturing of young Ringers they are impowered to choose three of ye compaine weekly." But one searches in vain for examples of similar forethought among the regulations of the other companies. The solution at length discovered lay in the establishment of minor or auxiliary societies, like the Westminster Youths.

Let us now examine the origin and activities of some of the companies.

The beginnings of the College Youths, the great association of ringers that subsists to this day, are wrapped in mystery. Among the many newspaper cuttings about bells collected by E. J. Osborn in Vol. 2 of his MS. *Campanarium*,⁴ is a letter of 1852 to an unnamed newspaper from their Hon. Secretary to say that the company derives its name from the College of St. Spirit and St. Mary, founded by Whittington on College Hill. Its church, he says, had six bells and the ringers of these assumed the name of College Youths. To this Osborn rejoins that this church had only one bell, but that St. Martin's in the Vintry, at the corner of Royal Street (in which Whittington's College was built), had six small bells, which the inmates of the College used, taking the name of College Youths. W. T. Maunsell, Recorder of Stamford, himself a College Youth, tells substantially the same story in 1864 in *Sundry Words about Bells*, but says it was the society that rang on the six bells of St. Martin.

Be that as it may, there is no doubt that the Society of College Youths was founded in 1637 by Lord Brereton, aged at that time about 26.

It must not be thought that change-ringing was in existence when the company began to ring. Single changes were first attempted about 1642, and double changes in 1657, when a

College Youth by the name of John Tendring began to compose five-bell peals. The art of change-ringing first made real progress when the famous Fabian Stedman, a printer, left Cambridge for London, joining the College Youths in 1664, and becoming Steward in 1667 and Master in 1682. In the next generation the society came under the influence of the great ringer, Benjamin Annable.

In 1735 the society revised its rules, the first four of which now ran as follows:

"Imprimis, That this Society meet at the House of Mr Hill, the Barn, in Saint Martin's Lane, every Thursday Evening, between the Hours of Seven and Eight o'Clock.

"That the Company do not make it later than Nine o'Clock before they go up to ring.

"That the Warner of this Society take care to see the Steeple kept clean, the Ropes in good Order, and a proper Number of Candles for the Company to ring by.

"That no Landlord at any House where the Company or Society shall think proper to meet be admitted a Member."

The thirteen rules concluded with the sententious couplets:

*Friends and Brothers to these Rules adhere,
Then Spleen and Rancour you need never fear;
These Rules observed, for ever will prevent
Commotions, and promote your chief Content.*

Study of the membership list for the first one hundred or one hundred and twenty-five years of their existence shows that the College Youths recruited among the aristocratic families, the rich London merchants and the well-to-do professional classes. In his comments on the list, Trollope shows that many of the members came from the Inns of Court after having studied at Oxford or Cambridge, and a glance at the rules of the Esquire Youths, about whom little is known, but who drew from the same classes, reveals that they changed the date of their feast because it came in the Long Vacation, when most of them were out of town. Lord Brereton, founder and first Master of the College Youths in 1637, was followed by Sir Cliff Clifton in 1638. The society continued to exist during the revolution and Commonwealth and blossomed freely after the Restoration.

The reader will find among the members some baronets,

such as Sir Watkin Williams Wynn, and many knights, among whom was Sir Henry Tulse, Master in the year of his mayoralty. The interest of the Marquess of Salisbury in ringing is mentioned elsewhere and here, under the date of 1697, we come upon the names of "The Honble Robert Cecill," who succeeded to the title, "The Honble Charles Cecill" and "The Honble George Cecill." We notice, too, several doctors of divinity, colonels, majors and captains, and members of the universities. Trollope finds a strong Cambridge element in the early composition of the society, but it must be said that later on Oxford appears to predominate.

Members came from afar, from Ware, Canterbury, Dover, Painswick, St. Albans, Farnham, Shrewsbury, Wallingford, Winchester, Reading, Henley and Ipswich; and one is tempted to think that the membership must have been honorary in these cases, until one reflects that they may have been young men from the Inns of Court.

One thing is very noticeable. In 1732, Jesharelah Golding, of Twickenham, was elected, and from that date the Twickenham connection was strongly maintained, until in 1744, 1745 and 1746 that town supplied six members, and in 1750 and 1751 no less than eight.

The convivial and social side of bell-ringing has already been mentioned. The last two rules of the society give directions for the conduct of the Annual Feast, for which the Master and Stewards were to "cause Tickets to be printed and directed to the several Members to be delivered by the Warner," an easy task in the smaller London of the day. This ticket or invitation was a large sheet bearing a bell and the legend: "Intactum sileo; percute, dulce cano." The invitation for 1763 ran as follows: "Sir, You are desired to meet the Society of College Youths on Monday the 7th of November 1763, at the Half Moon Tavern Cheapside by two o'Clock in the Afternoon; there to Dine, it being the Annual Feast.—Mr Tho. Lane, Master": followed by the names of the six stewards. One would naturally expect hand-bell ringing to form part of the entertainment, and indeed an *Ode* by William Wody, composed for singing at the Feast of 1761 to the tune of *The Early Horn*, speaks of the mirthful scene when

Harmonious Hand-bells lull the ear,
And rivet each attentive College-Youth.

Benjamin Annable died in 1755. When his strong hand was withdrawn, dissensions began to appear, and in 1756 a number of members left the company to form with certain of the Eastern Scholars a new band called the Junior College Youths, with headquarters at the Barley Mow, Salisbury Court, Fleet Street. The parent society nevertheless remained in being.

The recruits for the new company were good men in every way and the prestige of the Junior College Youths stood so high that they were invariably invited to be the first ringers of any new rings that were cast. For instance, when Lord Salisbury gave two new bells to Hatfield parish church in 1786, the Junior College Youths inaugurated the ring of eight, and the marquess presided in person at the dinner he gave them at the Salisbury Arms.

On the morning of their own Annual Feast the society walked in procession from their club to church preceded by their beadle in black silk gown and gold-laced hat, carrying a staff with a heavy silver head in the shape of a bell.

In 1786 the Junior and the Ancient College Youths combined in a visit to Birmingham to ring a peal at St. Martin's. After this expedition members of both societies practised Stedman together and became so friendly that the majority of the old company joined the Juniors. Of the remnant, some entered the Cumberlands and some retired altogether. The Master then joined the Cumberlands himself, taking the records with him, and the old society disappeared in 1788, at any rate for a time.

The next stage was reached when the Juniors moved to the Barn in St. Martin's Lane and appropriated the title of Ancient College Youths. Their reputation still stood high and they kept it so until the beginning of the 19th century, when disputes occurred into which, in view of my self-imposed terms of reference, I do not propose to enter in detail.

The rendezvous of the society was altered backwards and forwards to Southwark and, as a matter of historical interest, its social composition changed. This is no man's business. What was unfortunate was that no one possessed the personality to prevent quarrels or the authority to deal faithfully with intrigue. It is no part of my plan to carry the story of the ringing companies deep into the 19th century, and therefore I recommend the reader interested in the later history of the

College Youths to consult Trollope's work cited at the beginning of this narrative.

Another ancient London ringing society is that of the Esquire Youths, about whom little is known. We have their original rules and list of members. Otherwise our information is limited to a few facts about their first General, Sir Henry Chauncy. Trollope records the points that he came from Hertfordshire, read law, and eventually became Recorder of Hertford. His name is found in the lists of the College Youths as a joining member in 1660. In 1662, however, as we see, he left that society and helped to found the Esquire Youths. What kind of men they were the reader must judge from what he can glean from their rather pettifogging rules.

The Society of Union Scholars came into being on 1st May, 1713. It is not known where their club was but, since their first peal was rung at St. Dunstan's in the East in 1718, it is probable that they met somewhere in the neighbourhood. The eight bells of St. Dunstan's were cast by Abraham Rudhall, of Gloucester, in 1702. It may be, therefore, that the Union Scholars began to ring soon afterwards and that perhaps they were originally the parochial ringers.

Nobody was to be admitted to the society unless he was a civil man and a sufficient ringer. Before being accepted the candidate had to ring a bell with the company and, if approved, was admitted by the Master at a meeting of the society after paying a shilling to the Warner. The great day of the year was the first Monday in May, when Master and Stewards were elected and each member made a present of 1s. to the "carefull honest man" chosen as Warner. There is no mention of a regular rendezvous, but only of some place within the City of London which seemed most proper to the society. There the Stewards were to provide a dinner at 2s. 6d. a head and any extra charges were defrayed from the yearly forfeits.

The usual hour of meeting was 7 o'clock in the winter and 8 in the summer. Every man paid 6d. and, if the reckoning amounted to more than the total subscribed, the Stewards paid for the society. This sounds altruistic, but it is certain that the rule entailed no loss for the company.

The second great band was that of the Cumberland Youths, who began life as the London Scholars. It is not known when the latter came into existence, but a treatise on ringing "Published by J. D. and C. M.—Members of the Society of

London Scholars, A.D. 1702" shows that their date of foundation must have been at the end of the 17th century. The London Scholars bore a good reputation, living on terms of equality and friendly rivalry with the Ancient College Youths, with whom they combined in 1718 to raise a subscription to add two bells to the ten already existing in the tower of St. Bride's. It is sad to relate that the two societies then proceeded to chain up their new acquisition, considering the ring of 12 to be "for their own private pleasure and practice exclusively" and not to be shared by other companies. It is evident that the church authorities were not consulted and were not interested.

It is said that the London Scholars changed their name to that of Cumberland Youths after the victory of Culloden, when the victor's name became associated with many features of the national life. Cumberland returned in triumph to London via Kingsland and Shoreditch, and the society's part in the rejoicings consisted of merry peals on the bells of Shoreditch Church. A medal of enamel on gold, showing the Duke of Cumberland on his charger, was presented to the company and worn by the Master at general meetings. Invitations to the feast also bore the duke's effigy and the legend: "Gulielmus Dux Cumbriae."

Though the Cumberlands are supposed to owe their name to the conqueror of the Young Pretender in 1745, their Name Book seems to show that they dated their creation two years later: "The Name Book of the Society of Cumberlands, Began Sepr ye 6, 1747."

The Rules and Articles of the society show that the Cumberlands met for the weekly practice at 5, the monthly at 4, and the quarterly peal at 3 o'clock. Members absenting themselves became liable to a system of fines. The society's officers were Master, Treasurer and Stewards. There is no reference to a secretary. At the various peals the Master or Treasurer or, in their absence, "any other Member that knows best," was to set every man to his bell and see that he rang that one and no other. Cursers and swearers, the challenger of his brothers to ring, and the member "disguised by liquor" were visited with a fine of 1d. Smokers in the steeple paid 3d.

But always there is the jealousy of other societies. "If any Member of this Society shall ring with any other Society upon the week's month's and quarterly peals that the said Society

of Cumberland Youths do ring on, or any other peal appointed by the Master or Company and neglect meeting of his own Society he shall forfeit 2s. 6d."

Once a year the Master was empowered to command the society ten miles out of London, and accordingly we find the Cumberlands ringing, for example, at such places as Waltham Abbey.

About 1760 the members were living at Poplar, Shoreditch, Spitalfields, Bloomsbury, Stepney, Whitechapel, St. Luke's, and performed their ringing at Shoreditch (mostly), Hackney, West Ham, Whitechapel, Bermondsey, or Poplar.

The Cumberlands and the College Youths were always trying to outdo each other by putting up performances beyond the power of their rivals. On 27th March, 1784, the former rang a peal of 12,000 changes Treble Bob Royal at Shoreditch, the greatest number in that method ever completed. This notable peal was composed and called by George Gross senior, Beadle to the society, and to commemorate the occasion, one John Titchborn produced the following:

Come Ringers all and view this Church
 within the Steeple Door
 Twelve thousand Oxford Treble Bob
 was Rang in Eighty Four
 In Hours Nine and Minutes five
 The Cumberlands did compleat
 And on the Twenty Seventh of March
 The College Youths they Beat
 Success unto the Cumberlands
 Wherever they do go
 that they may always have Success
 To Beat there haughty foe.

It seems that after the completion of this celebrated peal, Gross quarrelled with the society and seceded, taking with him his son George and other good ringers. He proceeded to found a new company called the Junior Cumberlands, with headquarters first at the Seven Stars in Fashion Street, then at the Three Tuns, Wood Street, both in Spitalfields. This was in the days of their prosperity. But in time the Junior Cumberlands declined and Gross and his son left them to return to the original company. The young society fell into

bad hands and completely lost its reputation, for the Junior Cumberlands shifted their headquarters from one public-house to another, leaving when their debt had grown beyond their power to pay and persuading another publican to receive them. Their hand-bells were pawned time after time, and finally were lost to the society. Their beautiful folio Peal Book of crimson morocco, stained and torn, shared the same fate until, after many wanderings, it was discovered and repaired by the decent members of the company.

The last meeting place of the Young Cumberlands was a public-house in Catherine Wheel Alley, Bishopsgate Street. Having run up debts at this house too, the society found no other place of refuge and dissolved about 1830.

The first recorded peal of the Eastern Scholars is one of 5,040 Grandsire Triples, rung at St. Dunstan's in the East on 13th March, 1733, when Philemon Mainwaring "called ye Bobbs" from No. 4. It is not known where the Eastern Scholars had their headquarters, but it may be that they took their title from the eastern church of St. Dunstan and established their club in the neighbourhood.

On 7th April, 1741, they rang at St. Sepulchre's what was to have been the first peal of Treble Bob Royal consisting of 5,200 changes. Unfortunately, the composer had made a mistake and the claim could not be upheld. Nevertheless, since it was the first of its kind, a commemorative tablet was put up in the belfry of St. Sepulchre's. Two months afterwards the College Youths came and rang a peal of 5,000 in the same method on the same bells, and afterwards caused a board to be erected over that of the Easterners declaring that:

When merit's justly due, a little praise then serveth;
A good peal needs no frame, a bad one none deserveth.

The Eastern Scholars were a minor band without rules or orders. Nevertheless, they long competed on terms of equality with the College Youths and London Scholars till, as often happens, the greater society had greater attractions to offer than the lesser. In 1756 a number of Eastern Scholars combined with dissident members of the College Youths to form the Junior College Youths. At the first peal rung by the latter nearly two-thirds of the ringers were former Eastern Scholars. No society could successfully withstand such a violent upheaval and gradually the company faded away.

There came to be two unconnected societies of London Youths, the second coming into existence fifteen years after the first. Why the junior company annexed the title of the ancient society is not known.

The original society of London Youths was established in or before 1753, for the first peal was rung at St. George's, Middlesex, on 21st January, 1753, and the society held its meetings at the sign of the Three Goats Heads in Whitechapel Road. Its Peal Book, a small folio volume of red leather, can be seen in the British Museum⁵ bearing the date 1776.

One circumstance distinguishes the London Youths from all other ringing companies, namely that for a few years, 1766-69, as the Peal Book shows, the members were called Brother and the accounts of peals are entered in unusual terms: "St. Mary Whitechapel, By Order of the Grand Master, the United Society of London Youths, Brethren of the Most Noble Order of the Bell, did on Saturday Decr 27, 1766, in the Year of Bells 3256 ring a peal &c being the first peal since the Constitution." It does not seem probable that the London Youths were ringing freemasons, but the terms "Grand Master" and "brother" are unique, though the word "brother" is found, no doubt loosely used, in the couplets terminating the rules of the College Youths.

In Exodus xxviii. 33-4, in the description of Aaron's ephod, mention is made of "bells of gold between them round about: a golden bell and a pomegranate: a golden bell and a pomegranate, upon the hem of the robe round about." The dedication of Aaron and his sons is assigned by Archbishop Usher to the year 1491 B.C. and the Year of Bells mentioned above is calculated by adding the year of the Christian era to 1491.

In 1780 the London Youths rang two peals recorded in their book, and it is thought that they must have dissolved partnership soon afterwards, for the names of the ringers do not appear again as London Youths, but within three years are found among those of the College Youths.

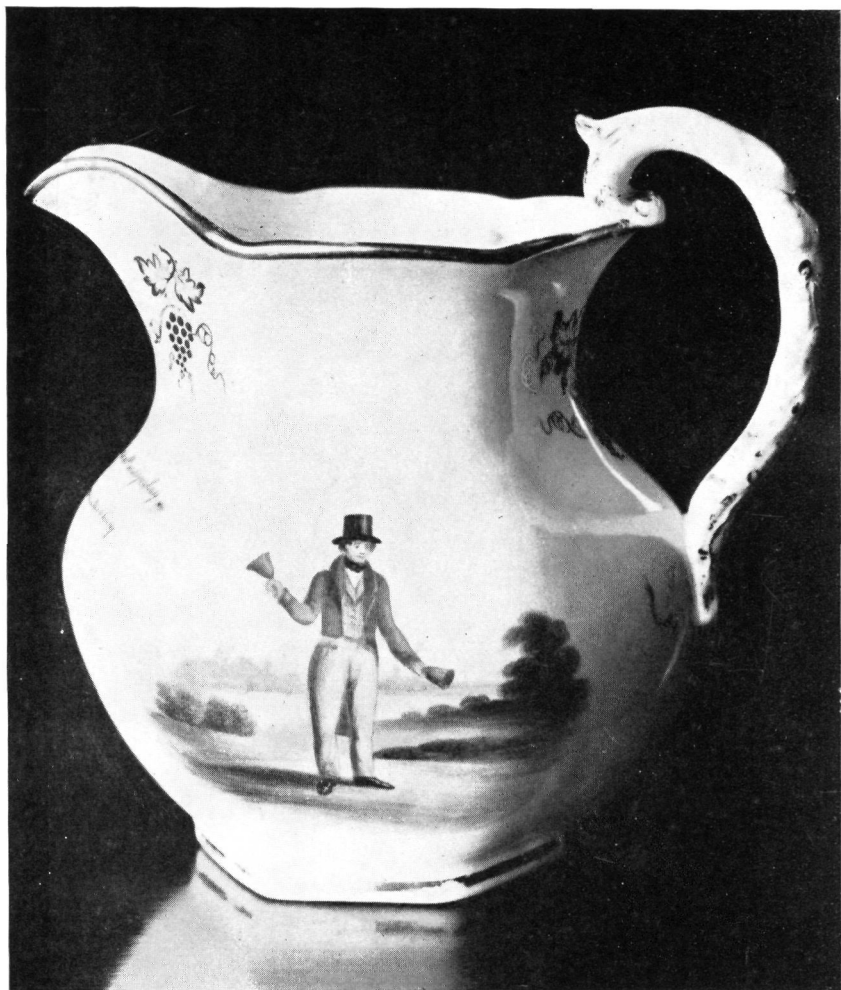
Meanwhile (in 1776) a second Society of London Youths had come into existence, so that for four years two companies bearing the same name lived mysteriously side by side. The younger company met every week for practice at Bethnal Green Church, their headquarters being the Whittington and

Cat, Church Row, Bethnal Green. In 1803 or 1804 they too passed into oblivion.

It has been noticed that the "independent" societies, as they were called, such as the College Youths and the Cumberlands, were jealous of other companies and at the same time unwilling to admit any but practical ringers. How then was a beginner to get practice and precept? The difficulty was finally met by the establishment of bands such as the Westminster Youths to introduce learners to the art of ringing and to give them the necessary practice. This society was founded before the end of the 18th century, it was styled a "minor" society and the great companies did not object to their members ringing together under its aegis. Its founder, John Hunts, was a member of the Cumberlands and lived at Clerkenwell. It met once a week at Clerkenwell and also at Westminster and elsewhere. It is clear that such an organisation would find its members joining the College Youths or the Cumberlands as soon as their wings grew, and in fact the Westminsters, after ringing many excellent peals, languished and died. But about 1827 they came again into activity, and took the name of the St. James' Society, meeting once a fortnight at St. James', Clerkenwell, or St. Stephen's, Coleman Street, then for many years at Christ Church, Blackfriars, and finally St. Clement Danes, where we will leave them.

NOTES

1. Additional MSS. 19,368 to 19,373.
2. *Ibid.*, 19,373.
3. On 2nd May, 1950, part of the tower and belfry of St. James', Dover's oldest church, damaged during the war by German shells, crashed, bringing to the ground the bells as well as the stone work.
4. Additional MSS. 19,369.
5. *Ibid.*, 19,372.



HORNSEY RINGERS' JUG.

VIII.—Hornsey Ringers' Jug

THE jug shown in the illustration is undated, but is presumably about one hundred years old. It belongs to Mr. Frank Butler, of Tankerton, whose late wife lived many years ago at the Three Compasses, near the church in Hornsey High Street. Her maiden name was Ellis and her brothers, long since dead, belonged to the Hornsey ringers.

The jug, which holds a quart, is white, bearing a floral design on one side and on the other an old-fashioned hand-bell ringer. Beneath the lip is an inscription which, if it had stops, would no doubt show commas before and after the word "Ringer" and read: "Presented by James Brett, Ringer, to the Society of Hornsey Ringers." Above this dedication appears the tasteless couplet with which the founder Janaway decorated, among others, the bells of Hornsey.

The ringers art our gratefull note prolong:
Appollo listens and approves the song.

IX.—Middlesex Bells in the Edwardian Inventories

THE dissolution of the monasteries in the time of Henry VIII and the secularisation of their property had whetted the appetite of the laity, so that under Edward VI it is by no means surprising to find the bishops compelled to surrender much of their incomes, the chantry endowments applied to unauthorised uses, and finally the property of the parish churches—vestments, plate, bells save one in each church to summon to worship—embezzled and sold to enrich the supporters of the men who ruled the country in the name of the boy-king.

In 1547 Somerset had ordered inventories of church goods to be made for the purpose of keeping these thefts under some kind of control, but after his disappearance the inventories served but to ensure that no items were overlooked by government agents.

The Middlesex, as opposed to the London, inventories, 27 in number, are bound in one volume and lodged at the

Public Record Office.¹ From this volume the following references to the bells are extracted in the order there adopted.

None of the Middlesex churches possessing pre-Reformation bells are mentioned in these lists. In the Calendar of Patent Rolls for 5 Edward VI (1551) is a licence to Thomas Hayes, of London, merchant, dated 1st June, to export 50 tons of bell metal. Such a record leaves no doubt about the fate of the bells after they had been taken down.

CHelsea. Itm, in the steeple three greate bells and one lyttyll saunce² bell. Itm, two Hande Bells, a sakarynge³ Bell.

KENSINGTON. Itm, three smale bells and a sakarynge bell and a hand bell.

FULHAM. Itm, v greate bells and a lyttell bell in the steeple and iij hande bells. (Afterwards there remained) in the steeple v greate belles and a Saunce Bell.

CHESWYK. Item, in the steeple fyve greate bells one of them beyng a Clock. Item, a saunce Bell. Item, a Hande Bell.

YELYNGE (Ealing). Item, in the steeple five great bels and a saunce bell. Item, two hande bells and two sakrynge bells.

ACTON. Itm, iiij Bells and a saunce bell in the steeple and a cloke. Itm, a hande bell and two sakerynge Bells.

MAREBON. Itm, two lyttell bells in the steeple and a handebell. Itm, two saunce bells.

EDMENTON. Itm, iiij Belles the great bell doth way xviii H. Itm, the second Bell wayeth xv H. Itm, the threde Bell wayeth xiiij H. Itm, the fourth Bell wayeth xj H.

ENFYLDE. Itm, the weyght of the fyrst bell by estymacion eight hundred, the Second bell xij hundred, the threde bell xvj hundred, the iiijth xxij hundred. Itm, a cloke strekyng on the greate bell. Itm, a Sawnce bell of twoo hundred weyght.

STANMER THE LESSE. (No reference to bells.)

HENDON. Itm, v grete Bells and a lytyll Bell.

HADLEY. Itm, iiij Bells wherof the greate bell in foote wydnes (width) in the mowthe from the outsyde of the skeartes iij fote iiij yncs and in depth ij fote xj dd ($11\frac{1}{2}$) yncs. Itm, the next bell unto the sayd greate bell broken in wydnes as is aforesayd ij fote xj yncs and in depth ij fote ij yncs. Itm, the greateste bell vnto the sayd ij belles as is aforesayd in widnes ij fote vij yncs and in depth ij fote. Itm, the least of the sayd iiij in wydnes ij fote iiij yncs and in depth j fote ix yncs. Itm, one saunce bell in wydnes j fote iiij yncs and in depth

x yncs. Itm, two lytle hand bells. Itm, one lytle sackering bell.

TOTTENHAM. Itm, iiij bells and the saunce bell.

EDGEWARE. IMPRIMIS iij bells and a litle broken bell appoynted to be solde by the consent of the Tythe, wych litle belle is soulede by the hande of Henry Heayley and Willm Hulting.

HARROWE. Itm, v great bells and saunce bell. Itm, ij hand bells and sakeryng bell.

SOUTH MYMMES. IMPRIMIS iiij great Belles a saunce bell ij hand Bells.

PYNNER. Item, vj Bells whereof one is called Saunce Bell. Item, ij Hande Bells.

ST. GILES IN THE FEILDES. Item, a payre of organs and iij belles wythe a saunce bell.

STRATFORD AT BOW. Itm, fyve bells yn the steple. Itm, a saunt bell.

HARINGEY (Hornsey). Itm, thre greate Belles and a Sanct bell.

ST. PANCRAS IN THE FELDS. Itm, thre bells yn the Church steple. Itm, a Lytell Bell yn the Churche.

PADDINGTON. Itm, two bells yn the steple.

FINCHLEY. ORGAINS AND BELLS. Item, a payre of organs. Item, v bells wythe a lytell bell.

HAMPSTED. Itm, two hand bells. Itm, thre bells yn the steple.

WILLEDON. In the Steple, Itm, four greate bells, yn the same steple a saint bell and two hand bells.

WEST TWYFORDE. Itm, one lyttell bell.

CLERKENWELL. Itm, iiij Bells in the steple, one saunce Bell without a clapper, iij smal sackeringe bells.

NOTES

1. Church Books, E. 315, Aug. Off., Misc. Books, Vol. 498.
2. The saunce or sanctus bell, usually hanging in a turret, was rung as the *Sanctus* was sung.
3. The sacring-bell hung inside the church and was rung at the end of the Consecration Prayer.

X.—The Pinner Bells

BY EDWIN M. WARE

THE earliest mention of the Pinner bells is in the notorious Edwardian inventories, "all the goodes, plate, ornaments, juelles and belles belonging to the Church of Pynner," A.D. 1553. In this inventory occurs: "Item—vj Belles, whereof one is called the Saunce Bell. Item—ij Hande Belles."

The churchwardens' accounts from 1622 contain numerous references to the bells. Some of these have been grouped together for convenience. 1622. "A new bell clapper."—1622–28. "Mending five clappers." Apparently the life of a clapper was very short in those days.

1622–28. Twenty-four bell ropes (average price 2/2 each). 1629. Five ropes in white leather, 15/10. In 1638—5 new bell ropes weighing 40 lb. at 6d. per lb.—£1. These ropes usually became damaged near the bells, leaving a good length of sound rope which became the property of the churchwardens. "Oyle for the Bells 8d" occurs at intervals and charges for bauldricks, the belts or thongs with which the clapper was fixed to the bell. Great nails for the bells cost up to 8d. each and were hand-wrought. Four of these were purchased when the Great Bell was hung, so probably they took the place of the present-day bolts. "Mending the Bells" may mean re-fixing to the wooden stocks and may include the item "Iron work about the Bells."

1632. "Item, for seaven loade of Tymber to make a Bell Frame, £7.17.6; Hewing that Tymber and work done about the Church, £3.8.8; Carriage of Tymber, 14/-."—1636. "Item, Wm Snape for making the Bell Frame £15.5s. Beare for ye workmen and charges getting up Frame £3." From this it appears that the timber was weathered for four years before being used.

1642. "Item, for ringing on certaine dayes in the yeare vizt on S. James' Day 2s, ye fifth August 2s vj, on ye fifth November 2s vj, on ye 24th March being ye Kings Corination day 2s vj. In all ix s vj." (The coronation of James I took place on St. James' Day, 24th July; his accession on the 24th March, 1603.) Slight variations of this are used in most years until the Commonwealth.

1647. "Item, Casting a Bell, £5.1s. 1671. Item, Paid or owing to Goodman Ffrench for the Bell Ropes 13/4. N.B. Memorandum. It was agreed and an order then made by the Parish . . . that there shall be allowed for any ringing day not above 6/8 six shillings and eight pence and in case the Overseers does not got (? have no funds in hand) then nothing from the Parish or Churchwardens."

1673. "Item, payd unto William Snape for making a new wheele for the fourth Bell and other work that he did doe £2.12.6. Item, paid for horse meat and man's meat at Chertsey"—i.e. the Eldridges' foundry—"when the fourth Bell was chast £1.8.6." These items seem to indicate that this bell crashed from its bearings and was badly damaged. "Item, paid in charges at three several meetings with the Bellfounder 10/-. Item, paid to Widow Rogers and Daniel Lion for four horses to draw the fourth bell to Chersty (*sic*) to be cast 16/-. Item, paid for three Ringing Days for the King and for men to help the Bell and onloade her £1.8.6d. Item, paid to the Bell Founder for casting the fourth Bell £12. Item, paid for 60 pounds of new mettell att 14d the pound £3.10s. Item, paid for 232 pounds moore of new mettell for the Bell at 12d the pound £11.12s."

1681. "A Wheel for the Sanct Bell 7/-."—1693. "Paid for a Ringing Day being in dispute to be payed now and no more (29th May) 6s. 8d."—1694. "Paid to Peter May for ringing ye nell for the Queene 3/-."—1696. "Charles Coggs to bee Sexton . . . and to maintain the Bells etc at the rate of Two and Twenty Shillings and fourpence the yeare . . . Saints Bell Rope 2/-."

1712. "For melting ye First Bell, adding 100 lbs Metal at 1/2 per lb, making a new clapper, melting the Brasses and adding 3 lbs new Brass, Churchwardens Journey and Charges in carrying ye Bell, Wm Winch for carrying ye Bell to Wingrave in Buckinghamshire £17.16.2d." Mr. Frederick Sharpe suggests that the bell was taken to Wingrave *en route* for Drayton Parslow, where it was recast by the Chandlers. It often happened that churchwardens arranged a meeting at some intermediate spot with the founder, who then took charge of the bell. Thus, when Oxfordshire parishes sent their bells to the Rudhalls' foundry at Gloucester, it was the usual practice for them to pay carriage as far as Lechlade, where Rudhall became responsible.

In 1771 the six bells were recast, at the Whitechapel foundry, and the number increased to eight. The inscriptions are as follows:

Treble:—

⋈ ALTHOUGH I AM BOTH LIGHT & SMALL

I WILL BE HEARD ABOVE YOU ALL ⋈

PACK & CHAPMAN OF LONDON FECIT. 1771

Second:—

AT PROPER TIMES OUR VOICES WE WILL RAISE

IN SOUNDING TO OUR BENEFACTORS PRAISE ⋈

PACK & CHAPMAN OF LONDON FECIT. 1771

Third to Seventh (inclusive):—

PACK & CHAPMAN OF LONDON FECIT. 1771

Tenor:—

CAST 1771. P & C. L^{DN} RECAST 1926. M & S. L^{DN}



C. E. A. ROWLAND, M.A. VICAR.

JOHN S. HOGG, J.P.

A. TOWNSHEND,

} CHURCHWARDENS.

Drawings by Mrs. H. E. Chiosso

[From rubbings by W. N. Genna.]

The date 1771 is incised on Treble and second. The explanations for this may be two in number. Either the moulder has

forgotten to put in a date or a bell in stock may be suitable in tone and tune. Thomas Pack and William Chapman were partners at Whitechapel from 1770 to 1780 after a short partnership between Thomas Lester, Pack and Chapman, who was Lester's nephew.

The original inscription on the Tenor ran: "The Rev. Walter Williams, Curate, Jeffs Inwood and John Ewer Churchwardens." At the recasting in 1926, the timber frame was replaced by one of iron and the bells run on ball bearings. The inscription is followed by the founder's mark, the initials A. A. H. standing for A. A. Hughes, the present head of the firm of Mears and Stainbank, R. A. H. being the initials of his brother, Robert Arthur Hughes. This was a revival of the practice among the older founders of impressing their foundry stamp.

It may be of interest to notice how the bells are hung. Only the base of the frame is in contact with the wall of the tower. The sides and top have an inch or two of space between them and the wall, otherwise the wall would crack with the vibration. Then, to minimise further the vibration caused by the swinging of these heavy bells (ranging in weight from 19 cwt. to $5\frac{1}{2}$ cwt.), only two swing in the same direction in any one round or change. Thus two would swing from north to south, two from south to north, two from east to west, and two from west to east.